



PERSPECTIVES OF WOMEN AMONG DIFFERENT DIMENSIONS IN TAMIL LITERATURE

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Abstract:

The masculine perspective has dominated Indian literature, which has never been equally shaped by both sexes. Even though there aren't many female poets who broke the mold and left a lasting impression on Tamil literature. Male-centric priorities have been discovered to be predominant in many historical literary works, from the medieval era to the second part of the 20th century. Inquiring minds want to know what makes early Tamil literature unique. Women during the earliest age of Tamil poetry, play very major parts in the early Tamil epics during the Sangam Era. The most widely read literary genre is poetry. It has received praise. It is adored by women because it allows them to express their feelings, which come from their soft hearts.

Key Words: Sangam Age; Tamil Literature; Tamil Poetry; Women

Introduction:

The degree of education and status of women can be used to evaluate communal expansions. Tamil women have a distinct place in society. Tamil Nadu is the birthplace of a culture that is unique in emphasizing the value of women in education, freedom, the right to acquire property, the right to concentrate on religious rites, and prestige dating back several centuries to the Sangam era. In ancient Tamil civilization, women had highly prominent positions. They have been said to be held in high esteem and have played a crucial role in society. Additionally, they are personified as the keeper of family customs.

They have been said to be held in high esteem and have played a crucial role in society. Additionally, they are personified as the keeper of family customs. The Sangam Age's female population. Those who lived between 300 BCE and 300 CE stood apart in their culture, accomplished as examples of moral behavior. During the Vedic era, women were Acaryani and Updhyayini are the names of the two governesses. Women from the prehistoric era demonstrate their abilities and views in business, politics, and the military. Sangams three flourished while being supported by the Pandya, Chola, and Chera dynasties, which is considered to be between 300 BC and 300 AD, or Sangam age as it is known in Tamil History. During this time, a variety of literary works flourished. The first Sangam took place at Madurai was then Gods and legendary sages were present, although there is no written account of this Sangam was available. Another Sangam was held at Kapadapuram, but its literary works except Tolkappiyam were destroyed. There was a third Sangam in Madurai, the founder Mudathirumara. A large number of poets participated in it and published extensive literature, but little has survived (Iyengar, 1982). Tholkappiam, Aganaanuru, Kurunthogai, Pura-Nanuru, Madurai Kanji, Nartrinai, Nedunelvadai, Tirukural, Naladiyar and Silapathikaram are some of the songs in Sangam literature. The manuscript tells about the position of women in the sangam era, their literature and virtue.

Literature has witnessed the roles of women since the Sangam period. Recently, Tamil poets of the year gave the most soulful moving works. The Sangam period was considered a repository of poetic excellence and fertility wisdom Sangam Tamil literature has the largest number of women poets in the world who could write poetry and attended congresses. The Sangam literature Purananuru testifies to the extraordinary bravery displayed by women during the war.

Pandya King founded the first Tamil sangam Kaisina Vazhudhi in 10527 BC. When 4449 poets gathered in that Sangam. La teoksia Mudhunurai, Mudukuru, Kalariyavilai period. The works like Mudhunurai, Mudukuru, Kalariyavilai were created in this period. Outstanding among the poetesses were Anji Attai Makaḷ Nakaiyar, Allur Nan Mullaiyar, Adi mandiyar, Uttiyar, Unpittaiyar, Okkur Masattiyar, Avvaiyar, Nannakaiyar, Kakkaiyattaiyar, Nachellaiyar, Kavarpendu, Kuramakal Ilaveyiniyar and Nakkaiyattaiyar. Of the above women poets Avvaiyar outshines as the most distinguished one who could tender sage counsel even to mighty monarchs and Kakkaiyattaiyar has contributed twelve works in ettuthohai, purananooru and pathittrupathu.

There were many great women who were brilliant in Shaivism. Starting with the Mother of the Universe Goddess Shakthi showed the true nature of devotion to the whole earth. It was Karaikalla ammaiyaar who sang the first Thiruppadhikam also called Muththa Thiruppadhikam and saints and devotees followed it with great reverence this saint. These women are amazing in so many ways. They lived a holy life to devote his life entirely to spiritual pursuits. Mangayarkkarasiyar (50 Naayanmar), Isaiganaaiyar (63rd Naayanmar) and Karaikkal Ammaiyaar (24th Naayanmar) were prominent Naayanmars involved in Shaivism literature Mangayarkkarasiyar's devotion to Lord Shiva is discussed as well as the hagiographic poem Periyapuramam composed by Sekkizhar Tiruththondar Thogai was written by poet-saint Sundarar. Karaikkal Ammaiyaar is

Tamils revered Tamils as Shiva-bhakti saints in South India and elsewhere who are the Shaivas. He wrote 143 verses expressing praise and devotion (bhakti) to the Hindu god Shiva (Śiva).

101 verse poem called Arputat Tiruvantati, a poem of 20 verses called Tiru Iratai Manimalai and two hymns composed in eleven verses called Tiruvalankattut Tiruppatikam. He is one of them. In the prestigious Tamil Shiva-bhakti devotion, only three women were named as saints tradition (Siva-bhakti; religious participation dedicated to the god Shiva) and the only woman among the saints who wrote religious works.

Elements of Sangam Literature in Tamil is due to Jaina writers. Authenticity and interpolations are disputed, because Sangam literature presents Hindu ideas. Some scientists argue that Jain parts of Sangam literature were added around the 8th century or later and they are not an ancient layer. Sittannavasal's cave was still there. The residence of Saint Sramana until the 7th and 8th centuries. Inscriptions above in the rest of the stone beds rapists are named as Tol kunrattu Kadavulan, Tirunilan, Tiruppurana, Tittaicharanan, Sri Purnnacanda, Thiruchatthan, Ilangowthaman, Sri Ulagathithan and Nityakaran Pattakali as monks. Tamil Jain texts like Cīvaka Cintāmaṇi and Nālaṭiyār are considered Digambara Jain authors. The Tamils according to Dundas, Jain literature was lovingly studied and commented upon for centuries both Hindus and Jains and (Tukol, 1980). Subjects of two Tamil epics including Silapadikkaram have an inbuilt influence Jainism Jain literature is believed to have been transmitted through oral tradition. This may be pointed out that the tradition of women scholars is also known in the Puranas. For example, the Bhagavata names two daughters of Dakshayana as followers theology and philosophy. A male Jaina teacher was called Bhatara and sometimes as Acharya which means he was a great scholar. The teacher felt the term trustee. Male students were called Manakkar.

Andal nachiyar is the only Alwar who wrote poems on Lord Krishna and Vaishnavism. He is the author of Nachiar Thirumozhi and Thirupavai. Nachiar Tirumozhi is a series of 143 verses composed by Andal, one of the twelve azwars of the Vaishnavite tradition. These 143 verses are a part of 4000 Divine Songs of Nalayira Divya Prabandham. Verses are divided into fourteen decades, namely, a prayer to Kama without destroying the sandcastle Vastapraharana, securing union with the Lord by asking the cuckoos to call him Lord, Kothai wedding glorifying Vishnu, Megha Sandesa, separation from the Lord, seeking help to attain the Lord and praising Ranganatha. The Tiruppavai is a collection of 30 verses (paasurams) written in Andali Tamil (also known as Nachiyar) glorifying Lord Perumal (Vishnu). This is the part Divya Prabandha, a work of twelve Alvars and is an important part of Tamil language literature Tiruppavai is said to be "Vedam Anaithukkum Vithagum" which means it is so vedami seed For the whole tree and the trees that come from it are hidden subtle seed, so is hidden in Tiruppavai all the essence of vedam that can be revealed only under the guidance of an acharya or experienced guru the Vedic scriptures.

Tamil literature has a rich and long literary tradition that includes more than two a thousand years. Early Sangam literature, from the second century onwards BC (Akananuru, Kurunthogai, Natrinai are dated before 300 BC), including anthologies of various poets dealing with many aspects of life including love, war, social values and religion. There was a famous Tamil Sangam in South India an academy of literary fame patronized by various kings. Third Sangam flourished in Madurai in the early centuries of the Christian era, during two earlier sangams probably existed much earlier. It followed early epics and moral literature written by Hindu, Jain and Buddhist writers, lasted until the 5th century. 6th-12th century AD, Tamils Religious poems written by Nayanmars (Sages of Shaivism) and Alvars (Sages of Shaivism).

Vaishnavism, heralded the great Bhakti movement which later swept the whole Indian subcontinent. That era has one of the greatest Tamil literature classics like Kambaramayana and Periya Puranam and many poets were written patronized by the imperial Chola and Pandya empires. It was not found in any other language of the time. Freedom of movement given to women participation in society and public life gives a good idea of its nature management, and enables us to know how far it has come to understand this difficult truth that women also have their contribution to its development and improvement progress Aspects of social life drawn from literature and material archaeological excavations show that women's society has progressed in many ways. The tradition of women's writing was largely neglected due to their inferior status women survived in male societies.

Conclusion:

The 21st century is a century of change. The Planet Earth is ready for a "change of times". In this new age, love and sympathy reigns in the house and in the woman with her natural qualities compassion sows the seeds of global change. These changes have already begun and soon they will gain unprecedented momentum. In the year 21 Women of the 20th century do not have to look at the historical injustices done to her. It's time to leave everything behind and look forward to his empowering role here "Age of Aquarius". It has been proven through various literature Women's organizations and welfare programs in Tamil Nadu are emerging women poets especially in the field of literature.

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