

ANANYA Newsletter ISSUE 1/JULY 2020/ VOLUME 1



Department of History
Central University of Tamil Nadu
Thiruvavur, Tamil Nadu

Specially dedicated to:

Our Honourable Vice-Chancellor Prof. A. P. Dash who, by his vision of outstanding scholarship and academic brilliance, has taken the Central University of Tamil Nadu to greater heights.

“Study the past if you would define the future”

Confucius



Message from the HOD

Though the humankind is passing through its most crucial period of their existence due to Covid-19 pandemic, a humble attempt is made here to present our Newsletter “**Ananya**”.

Thiruvarur region, where the Central University of Tamil Nadu is situated has a glorious past. Once upon a time, it was the capital of famous Chola Empire. It adorns the majestic temple Thiyagrajeswar which was constructed by Aditya Chola in the 9th century AD and rebuilt with stone by Rajendra Chola-I. The Department of History is one of the five departments of the School of Social Sciences and Humanities. Though the Department is in its stage of infancy (started in 2017-18), it has made rapid strides both in teaching and research. The Department offers courses of Master of Arts and Ph.D. in History. The

focus areas of teaching and research are Archaeology, ancient, medieval, modern and intellectual history. The course structure is designed meticulously to cater to the needs of both traditional and applied aspects of historical study and diversified career objectives. Besides, a career in academics like teaching and research our courses will help the students to be fit for state and central government services.

In the coming years, we are planning to sign MOU with ASI, Chennai circle to explore many unexplored areas and bring to limelight many hidden facts and highlight the history of the region and propose to establish an ethno-museum in the Department.

Despite the unprecedented crisis due to Covid-19, we continued our teaching and learning process using online teaching tools like Zoom & Google Meet and online quiz tests.

The Newsletter “Ananya” is a good platform for budding scholars to contribute articles and highlight the achievements and activities of the Department.

I thank all the faculty members and students of the department who contributed articles to the Newsletter.

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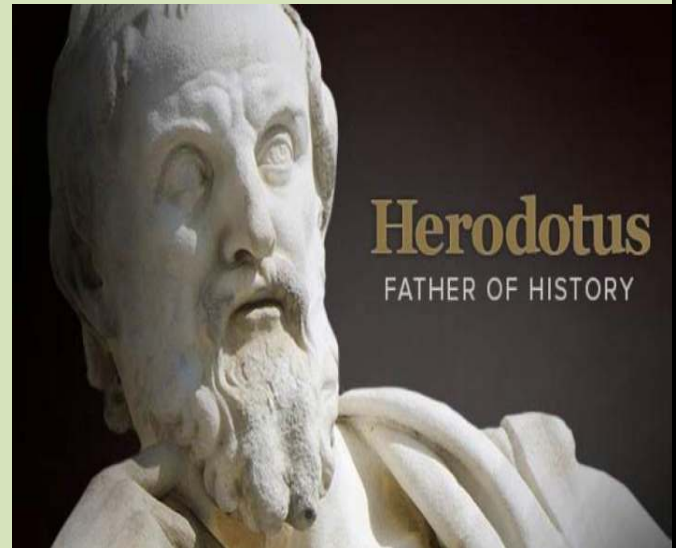


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Faculty Members and the Areas of Specialization

The faculty members of the Department of History are from multiple areas of specialization. Within the broad areas of History being Ancient, Medieval, and Modern, the faculty members are also specialized in the specific sub-fields of history.



Dr. Bhagabana Sahu
Professor & Head
History of Modern India, Folk Culture, and Tribal Studies



Dr. K. Thangapandian
Assistant Professor
History of Medieval India, Cultural Studies, and Tribal Studies



Dr. Pranjal Garg
Assistant Professor
Proto-Historic Archaeology, Chalcolithic Archaeology, Indian Culture and Art, Ancient Traditional Knowledge Systems, Ceramic Studies, Ethno- Archaeology, Ancient Indian Science and Technology, Burial Archaeology, Vedic Studies, Indian Philosophy, Bio-Molecular Archaeology, and Archaeometry.



Dr. Louis Mushary
Assistant Professor
History of Modern India, Intellectual History, and Ethnography



Dr. G. Thirumoorthy
Assistant Professor
Archaeology, Epigraphy, Art and Architecture, Iconography, and Excavation

Guest Faculty



Dr. Bithin Thakur
History of Modern India



Dr. Seelam Srinivasa Rao
History of Modern India, Indian National Movement, and Social Reformation

ARTICLES

Thiruvarur in Ancient Times- As Gleaned from Sacred TēVaram

*Dr.G.Thirumoorthy
Assistant Professor
Dept. of History
CUTN, Thiruvarur*

The history of India is traced to 1.2 million years ago. The history is not only very old but also continuous and uninterrupted. The Indian history is well known for its rich and varied cultures. Each and every region of our country has its own unique cultural heritage as it is evident from thousands of religious and secular monuments such as Stupa, Vihara, Temple, Church, Mosque and forts and palaces and so on. Hence these monuments are standing testimonial to the glorious cultural heritage and considered as mirror of growth. It is fact that the temples at Srirangam, Chidambaram, Thiruvarur, Madurai, Rameswaram, Thanjavur, Kumbakonam, Tiruvannamalai, Kancheepuram etc, in Tamil Nadu which stands today was due to Bhakti movement spearheaded by Nayanmars and Azhvars during 7th-9th cent. CE. The Nāyanmars i.e, the saivite saints (63Nos) include Thirugnanasambandar, Thirunavukarasar, Sundarar, Manikkavasagar and

Karaikalammayar were ardent devotees of Lord Siva. They travelled to remote areas of Tamil Nadu and worshipped the god in Siva temples and composed the sacred Padhigams (Songs) in Tamil known as Tevaram (te+aram i.e. garland to god) and Thiruvagasam. These saints have not only revived the saivism but also developed music and Tamil literature. Their padhigams on each and every ancient Siva temples (padal perra sthalangal) accounted to 274 Nos¹ at Thiruvarur, Thirumarugal, Thiruneelakudi (Thennalakudi), Thiruvaiyaru, Thirunallaru, Thirukudamuku (Kumbakonam), Thiruvannamalai and so on and these are commonly pre-fixed with the sacred term Thiru for the temple towns. The Siva temples at Thiruvarur are some of those ancient temples and the Tevaram padhigams on these temples speaks glory of Lord Siva and the prosperity of the temple town. An attempt is made in this paper to derive salient features on the iconography and

prosperous Thiruvarur based on Tevaram literary work.

Thiruvarur -A prominent Saivite centre

The temple town Thiruvarur (Thiru+Ār+Ūr) shows that it was named so due to Goddess Lakshmi (thiru) who stayed there for worshipping Lord Siva². However it is pertinent to mention that the Arur (Ār+Ūr) can be defined as the place named after the tree known as Sarakondrai (Casia fistula) grown in the area as the term Ār refer the tree³. The Sarakondrai is mentined as Sthalavriksha of the Siva temple at Thiruvatikai near Panrutti⁴. The places named after the tree such as Thiruvalankadu and Thirupanayur was already reported.⁵ The term thiru and ur denotes the sacred prefix and type of village settlement respectively. The temple town Thiruvarur is headquarters of the district of the same name and it was a prominent town till the British times. It is mentioned that Thiruvarur was located in Thiruvarur kurram under the territorial division of Gayamanika valanadu in the Chola inscriptions of 11-12th century CE.

It is a fact that lord Siva enshrine in this place in an aniconic representation of Siva linga made of prithivi (earth)⁶. Hence it is considered to be one of the important pancha bhuta kshetras. It is mentioned that lord Vishnu worshipped the Somaskandhamurthy (lord

Theyagaraja) of this temple. It is also mentioned that the sculpture of Somaskandamurthy from lord Indira was received and installed in the temple by Muchukonda chakravarthy. The Somaskandamurthy of this temple is known as veethividankar (first among the Sapthavidankar) and the dance performed by the god here is known as ajabha⁷.



Thiyagaraja Temple

The temple at Thiruvarur had attracted a band of Nayanmars. Besides the visit and worship of lord Siva by the first four Nayanmars that this place has witnessed marriage between saint Sundarar and Paravayar. Also the saint Sundarar regained his lost eye at this temple. The other Nayanmars include Naminandi who desilted the kamalalayam tank, Thandi adigal who used tank water to burn lamps, Eyar kon, Kalikamar, Kadavar kon, Viranmindar, Ceruthunayar,

Thiruneelakanda yazhpanar and Kazhar singar. The Thiruvavur is being the birth place of the sangeetha mummurthigal namely Thiyagarajasamy, Muthusamy Dikshithar and Shyamasashty. The āzhi ther (temple car) festival and theppam (floating festival) attract thousands of devotees. The temple is important for possession of rare percussion musical instrument known as panchamukavadhya. The temple is very large, extensive and covers an area of 33 acres. The Tevaram literary work refer the temple, tank and red lotus pond were covered each five vēlis (1 veli = 6.61 acre). The temple complex known as Thiyagaraja swamy temple consists many shrines, mandapas, temple gardens and Gopura entrances and stone chariot recalling the story of calf and princess. Though the temple's antiquity goes back to the times of the Pallavas based on Saptamatrika figures but the art and architectural developments pertains to the Chola, Vijayanagara and Maratha periods as it evident from 65 inscriptions copied in the temple. The inscriptions record the gift of land, money, cattle to pujas and festivals in the temple and the legend on calf and prince and other details.

Siva temples (Padal perra sthalangal in Thiruvavur)

The first three Nayanmars (Saivite saints) namely Thirugnana Sambandar, a

native of Sirkagzhi (7th century CE), Thirunavukarasar, a native of Tiruvamur, (7th century CE) and Sundarar of Thirunavalur (8th century CE), visited Siva temples at various places and sung padhigams in praise of the lord Siva and the places are generally known as padal perra sthalangal. The devotional padhigams of these saints are enlisted as first seven thiurmurais in Periyapuranam. It is to be noted that the visit of one or two Nayanmars to either one or two of the Siva temples was the practice. It is necessary to mention that there are three ancient Siva temples (padal petra sthalangal) namely 1) Thiruvavur-Purridam kondar (Vanmika nathar) or Thirumulatana nadhar commonly known as Thiyagarajasamy temple, 2) Thiruvavur Araneri – Araneri Appar or Akileswarar (temple on southern prakara of Thiyagaraja temple) and 3) Ārur paravaiyun mandali near temple car stand at Thiruvavur alone⁸. Of these three Siva temples that the Purridam kondar temple is the most important as it enshrine the prithivi linga and popular for its adjacent Somaskandamurthy shrine. This temple was visited and worshipped by all the three Nayanmars and the padhigams on the lord Siva refer as Atthan Arur, Thirumulatana sevadiyan and Arur Appan. The next Siva temple known as Thiruvavur Araneri was visited by saint Thirunavukarasar . The last Siva temple known as Arur paravaiyun

mandali was worshipped by saint Sundarar alone. The saiva saints viz, Thirugnanasambandar has composed 5 padhigams, Thirunavukarasar 21 padhigams and saint Sundarar 9 padhigams, to a total number of 34 padhigams on all these temples.⁹ These padhigams show the maximum importance given to the Siva temples at Thiruvarur in Tamil Nadu. Besides extolling the deeds of lord shiva that these padhigams furnish a fair account of prosperity and environment of the ancient Thiruvarur. Since these Nayanmars were regarded as saivite saints they are worshipped in the Siva temples. This is evident from an inscription of Chola Kulothunga III (1186CE) recording gift and installation of bronze figures of saiva saints namely Aludayanambi (Sundaramurthy) and his consort Nachiyar, Aludaiyapillayar (Thirugnana sambandar and Thirunavukarasar) in the temple of Thiagaraja samy temple.¹⁰

Tevaram – A source of Siva iconography

The lord Siva enshrines in the form of Sivalinga in main shrine as per agamas. The vimana kosthas and the mandapas of the temples might have housed sculptures depicting certain forms of lord Siva. In these circumstances it is astonished to note that how it was possible by the Nayanmars to accomplish such an exhaustive

iconographical details of lord Siva include ornaments and attributions in their padhikams. These padhigams explains¹¹ that lord Siva as Senkanaga tanikundru Sivane (lord Siva appears as small golden hill), nirani meniyon (who smeared sacred ash), vanni kondrai mathiyodu kuvilam senni vaitha piran (god's jatamakuta adorned with leaves of vanni, kondrai flowers, moon and vilva leaves), nerri mel orrai kannudaiyai (forehead with single eye), kinkinikal annan (wearing anklet), vinayanin adum thee kuthan (dancing Siva with fire in hand), karam nankum mukkannum udayai (four armed and three eye), kadambada nadam adiani (performed the ajabha dance), malarkondrai malaiyon (wearing garland of kondrai flowers), Talaiyuruva ciramalai (wearing garland of skulls), kattuvankam ,kanal, mazhu, maan thanodu attamam, puyamakum⁻ (eight armed god with kattuvankam (bone), fire, battle axe and deer. The god is a dancer with musical instruments of montai, talam, kodukotti, kokkarai, kuzhal and veenai.

The god Siva is also mentioned as Malayan madanthai manala (who married daughter of mountain king), kadal nanju mundirunda kandar (thiruneelakandar), madhayanai yiriruvai portha (Gajasamharamurthy), ālamara nizhal aram sonnai (Dakshinamurthy), Brahman tan ciramerintha (god who cut off Brahmas head), kaiyanju nankudaiyanai kal viralal

adarthanum (Ravana anugrahamurthy), butha padai udaiyai (army of buthaganas), kamanaiyum kālanaiyum kanninodu kālin vizha (Kamantaka murthy and Kalantaka murthy), kankala vedakaruthar (Kankalamurthy), muppurameitankan (Tiripuranthakamurthy), kōdaliyal irumbu pidithavar inburapattar (Chandikesvara) and ūnakam kazhinthu ōttil unpathu (who eat food in skull), gangaiyor varsadai mel karanthan(Gangadharamurthy) and pennuruvod ānorumayinan (Ardhanarisvara).

Further these padhigams refer lord Siva at Thiruvarur as āzhi ther vithakan (lord Siva on Thiurvarur temple car), Thiruvarur manala and madaveethi aruran.

Pattern and Prosperity of Thiruvarur town

The temple town of ancient Thiruvarur with the Siva temples was well planned and enjoyed prosperity. It had fertile agricultural lands and witnessed pollution free environment as it is evident from these padhigams¹². The padhikams 11 refer that the Thiyagarjasamy temple covered an area of Ēkolveli pozhilagam and anjanai veli arur (5 veli) and the god as āzhitervithakanai nan kandathu arur (Siva on chakrayudha shaped temple car at Arur).¹³ The Thiruvarur town was mentioned as selvam malkiya arur (wealthy arur), karukol solai soozha nidu

madamaligai (high buildings covered with full of flower garden), mamathil suzh thiruvarur (perhaps temple with high prakara), sirkol madankal suzh (row of buildings) niraitha maligai vennakai arthavai madanthaimarkal adum (girls with white teeth danced in buildings), allal akan kazhani (large muddy agricultural fields) with fertile soil (vandal vari), annam vaikum vayal pazhanathani (agricultural fields with swan birds), senkamala vayaludai suzh (field with red lotus flower), alli malar kalani (lily flowers), alaiyin vempukai poi mukil thoyum arur (smoke from sugar boilers at Arur covers like cloud) and Thikkalam niraintha pugazh Thiruvarur (famous town). The agricultural fields at Thiruvarur were full of water (neer vayal) with jumping vālai and āral fish and cranes (nārai). The town had coconut grooves, plantain trees and mango trees.

Thus Tevaram padhigams pertaining to the Siva temples at Thiruvarur vividly explains the various form of lord Siva in such a way that a common man can understand easily. The forms of Siva such as Ardhanariswara, Lingodhbhava, Dakshinamurthy, Tripurantakamurti, and Kankalamurthy were largely represented in sculptures and bronzes of the latter Chola period. The town Thiruvarur with wide streets enabling temple car festival, street with row of high

buildings, buildings with flower gardens, coconut, mango and plantain trees, agricultural fields with paddy, fish, birds show the pollutant free environment. The Tevaram on Thiruvarur temples points out the zenith reached by the Saivism in the town, fertile agricultural lands and prosperity enjoyed by the people. In the absence of other literary and epigraphical evidences these Tevaram padhigams serve as unique and rare primary source in writing the religious and economical history of the Thiruvarur area in the early medieval period.

ENDNOTES

- 1 Thiruthalankal varalaru, S.Balasaranathan (ed), U.Ve.Saminathaiyer library, Chennai,1990, p.xvii
- 2 Pi. Ra. Natarajan, commentary on Thirunavukarasu swamikal Tevaram, second volume, Uma publishers, Chennai, 2011 (Third edition), p.81
- 3 Tamil lexicon Vol.I, University of Madras, 1982(Reprint) p.239
- 4 B.G.L. Swamy, Sources for a history of plant sciences in India part-iv Temple-plants (sthalavrksa- A Reconnaissance, Transactions of the Archaeological society of South India 1965-68 T.V.Mahalingam etal (ed), Madras,1978,p.58
- 5 P. Rajendran, Nagapattinam-Urum Perum, Tolliyal Nokkil Tamilakam, K.Damodaran (ed), Chennai,1999 pp 299-300
- 6 Thiruthalankal varalaru, opcit p xv
- 7 Ko. Ma. Muthusami pillai, Koyir Kalanjium, Arimukam, Tamil University, Thanjavur, 1991, pp 25-31
- 8 Thiruthalankal Varalaru,opcit pp25-31
- 9 Ibid, p.31
- 10 Annual Reports on Indian Epigraphy 1887-1905, No 452 1891, Archaeological Survey of India, New Delhi, 1986 (reprint) p.3
- 11 Pi.Ra.Natarajan, commentary on Tevaram of Thirugnana sambandar swamikal, Thirunavukarasu swamikal and Sundaramurthi swamikal, Uma publishers, Chennai, 2013.
- 12 Ibid,
- 13 Tamil lexicon, Supplement part-I, University of Madras, 1982 (reprint), p.112

Study of History is Indispensable

Dr. Louis Mushary
Assistant Professor
Department of History

Unlike misconceived notion of History as mere study of past events, history is an academic discipline that studies past and its legacies in our today. It establishes logical connections between the past and the present and motivates us to ponder over what might result from such relations. Going by this line of reasoning, we can state that the study of history is absolutely indispensable. History improves our self-knowledge. Our self-knowledge is by-product of certain developments, persons, and forces that form our past. Therefore to become more self-aware, we need to turn to history. It informs us where we come from and the attributes that constitute our uniqueness. As a result, we understand ourselves more than we understood yesteryear.

Similarly, the social, economic, political, and cultural problems that we are currently confronted with are all inherited from the past. For that reason, our effort to find way out from these issues will be rewarded only if it is done with in-depth knowledge of the pertinent historical background.

Some people opine that the historical knowledge is of no avail in dealing with the issues of today. Indeed, they are right for history doesn't really give remedies of specific in nature for the modern-day problems. Regardless of this, history facilitates us in understanding the root causes of problems. In apprehending the root causes, it will therefore be possible to overcome challenges by introducing reforms or taking corrective measures. If corrective measures are undertaken without taking cognizance of the historical background of issues, it will rather aggravate the problems than unravelling.

History further inculcates moral and ethical values on us. It is loaded with the accounts of men and women whose noble character and ideals are glorified. On the other hand, it too carries narratives about men whose abominable character is castigated. In the words of B. Sheik Ali "History is a shop where intellectual merchandise of all kinds is available, and it is up to us to buy what we need". This suggests us that we can take moral and

ethical values of history and goes on to become individuals with high moral values. The study about M.K. Gandhi and his philosophy in the history books will mould our character. Unlike, the study about a person with repulsive behaviour and his ruin will prevent us from falling into the trap of such behaviours. From these, we can say that history is a great teacher of moral and ethical values.

In addition to above uses, the study of history enriches our culture, improves our understanding of conditions that we are in, enlightens us about trade and commerce, throws light on international relations, and above all history imparts nationalism. But, this is not to state that these are the only uses of history. There are myriad uses of history. To be able to use historical knowledge for our personal and collective growth, we need to read history passionately.

Thus from the above illustrations about the uses of history, it is apparent that history is absolutely essential. History helps us understand ourselves better. It assists us getting insight about the root causes of the problems that are challenging us. It also inculcates on us moral and ethical values

through illustrations of men and women of noble character. Besides, history provides us vast amount of information that makes us better informed persons. However, the knowledge of history can also be dangerous when abuse. Therefore, it is of paramount importance to judiciously gleaned information from history and avail to elevate us, and never to beat out others.

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Publication and Presentation

The thrust area of research for the History Department is South India, particularly Tamil Nadu. Focussing on this region, the History Department aims at identifying, exploring, and highlighting the areas or historical events that aren't yet studied. Driven by these objectives, the faculty members and students have published research articles and presented papers in the conferences.

1. Prof. Bhagabana Sahu published a paper entitled "Interpreting Bharat Leela: An Amazing Folk Dance of South Odisha" *International Journal of Multidisciplinary Educational Research*, July Issue 2020.
2. Dr. K. Thangapandian published a paper entitled "The Role Played by the Cholamandalam- Region Born Alwars in the Promotion of Bhakti Cult in Tamil Nadu" in *Journal of Xi'an University of Architecture and Technology*, Vol. XII, Issue IV, April 2020, Scopus indexed.
3. Dr. Seelam Srinivasa Rao published a paper entitled "Kandukuri Veeresalingamgaru Kalamnati Andhra Samajam" (Andhra Society during Kandukuri Veeresalingam), in Telegu Language, Referred Journal ISSN No. 24564702, Listed in UGC-CARE List (Group-I).
4. D.Ravi Babu presented a paper entitled "Historical Sketch of Polygars in Rayalaseema Region: An Overview of Factionalism" in AP History Congress, 44th Annual Session on May I, 2020.
5. D. Ravi Babu presented a paper entitled "Strategic Contribution of Industries in Vijayanagara Period in Andhra Pradesh: Prosperity and Progress" in South Indian History Congress, 40th Annual Session on 31st January 2020.
6. Sandeep Sabu presented a paper entitled "Thyagaraja Swami Temple Thiruvarur; A Brief Inscriptional Study" in South Indian History Congress, 40th Annual Session on 31st January 2020.

Participation in Excavation and Workshop

Among the scores of best practices of the History Department, one is encouraging the students to participate in the Archaeological Excavations and Workshops. This is done to deepen the students' knowledge acquired in the classroom by experiential learning. The quest for more knowledge motivated the several students to take part in the following excavations and workshops:

- 1 Jeena Mariam Joseph participated in the Nangur Archaeological Excavation, organized by the Department of Maritime History and Marine Archaeology, Tamil University, Thanjavur, from 17th May – 22nd June 2019.
- 2 Jino E G participated in the Nangur Archaeological Excavation, organized by the Department of Maritime History and Marine Archaeology, Tamil University, Thanjavur, from 17th May – 22nd June 2019.
- 3 Sandeep Sabu participated in the Nangur Archaeological Excavation, organized by the Department of Maritime History and Marine archaeology, Tamil University, Thanjavur, from 17th May- 22nd June 2019.
- 4 Sandeep Sabu participated in the workshop on Archaeological Ceramic Studies, organized by the Department of Maritime History and Marine Archaeology, Tamil University, Thanjavur, from 24th - 26th August 2019.
- 5 Sanofer I participated in the Nangur Archaeological Excavation, organized by the Department of Maritime History and Marine Archaeology, Tamil University, Thanjavur, from 17th May – 22nd June 2019.
- 6 Sanofer I participated in the workshop on Tamil Epigraphy jointly organized by Kongu Nadu Arts and Sciences College (Autonomous), Tamil Department and P.S.G. Arts and Science College, Department of Epigraphy for Diploma degree from 7th – 11th September 2019.
- 7 Sanofer I participated in the workshop on Archaeological Ceramic Studies, organized by the Department of Maritime History and Marine Archaeology, Tamil University, Thanjavur, from 24th - 26th August 2019.

Extracurricular Activities

The Department of History aims at bringing about all round development of the students apart from excelling in academic studies. To this, the Department aspires to achieve through guiding the students. In the last few months, the students strived to live up to this aspiration of the Department.

Some glimpse of departmental activities.



The Department takes pride in congratulating the following students.

- 1 **Jeena Mariam Joseph** for participating in **Alagu Fest** (Inter University South Zone Competition) for Collage Making, which was held in Alagappa Univeristy, Karaikudi, from 18- 22 December 2019.
- 2 **Sandeep Sabu** for partaking in Alagu Fest (Inter University South Zone Competition) for Mime, which was held in Alagappa Univeristy, Karaikudi, from 18- 22 December 2019.
- 3 **Sanofer I** for participating in Alagu Fest (Inter University South Zone Competition) for Mime, which was held in Alagappa Univeristy, Karaikudi, from 18- 22 December 2019.

UGC NET

The Head, Faculty members, and Students congratulate **Susharee** on qualifying UGC NET Exam. We wish her all the best for higher studies.



GANGOTSAV

In order to celebrate 71st Republic Day, the Department of History organized inter-departmental competition on the theme of Gangotav on January 25, 2020. It received good response from the students. They came in large number and participated in the competition such as Photography, Elocution, Debate, Quiz and Face Painting. The winners received cash awards and certificates from our Honourable Vice-Chancellor Prof. A.P. Dash.



What's New in History Department?

- ❖ The Department of History has been granted permission to start Ph.D. Programme from this academic year.
- ❖ The Board of Studies meeting was conducted on February 3, 2020. In this meeting, the syllabus of M.A. History Programme was restructured by incorporating new developments, and the new papers were introduced too.

Invited Talk and Organizing Discussion

The faculty members of History Department were invited to deliver special talk, simultaneously special discussion was organized.

Prof. Bhagabana Sahu delivered a keynote address on “Understanding Village Culture of South Odisha in 19th Century- A Study” in South Odisha History Society, 3rd Session, held at SBR Govt. Autonomous Women’s College, Berhampur, in February 2020.

Dr. Pranjal Garg delivered a lecture on “Knowledge Systems and Development of Ceramic Technology in Ancient India” in Special Sunday Discussion, organized by NIBBLING NUTS on June 28, 2020. It was participated by a significant number of participants.

NIBBLING NUTS
CORDIALLY INVITES YOU TO SPECIAL SUNDAY DISCUSSION

DR. PRANJAL GARG
ASSISTANT PROFESSOR
DEPARTMENT OF HISTORY
CENTRAL UNIVERSITY OF TAMIL NADU
THIRUVARUR
TAMIL NADU

Topic- Knowledge Systems And Development
Of Ceramic Technology In Ancient India
Date - 28th June 2020 (Sunday)
Time -5:30 PM

@nibblingnuts

Dr. K. Thangapandian acted as a Resource Person in Two Day Capability Enhancement Programme on “Indigenous Element of Nilgiri District- A Research Analysis” organised by PG & Research Department of History, Arulmigu Palaniandavar Arts College for Women, on 11th June 2020.



History is who we are and why we are the way we are.

David McCullough