

Short History of Nadars

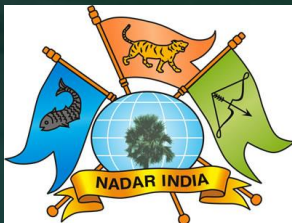
Extract from the original book: Dravidian Lineages
– Nadars Through the Ages

By

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CHLIRO INDIA



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About US

We are "CHLIRO INDIA", (Cultural Historical Linguistic Indigenous Research Organization of India), a Registered Body. We consist of Experts in Indian Culture, History and Indigenous Languages. We do Research in the Grass Root level to bring out true history of India. We believe in Unification rather than Divisions. We find about 300 branches of Nadars in India known in different linguistic names. We do not claim the research is complete, it still continues. However, we take responsibility to substantiate our facts and arguments from authentic sources. Those who follow the 'Conventional' foreign thought process of historical approach might find it difficult to accept some of these facts. This is based on a 'Critical History' of archaeological, Cultural, Historical and Genetic analysis of People and History, which are buried under the sands of time due to various reasons. If questioned, we can explain to the viewers. We welcome like-minded tribes and branches to transact suggestions for improvement. So far, Seven 'National Conferences' have been initiated with our sister tribes like Idigas, Bhunts, Kalar, Jaiswals, Gouds, Alvars, Ezhavas, Chouhans, Ahlvalia, Bhoumick, Bhandare, Villavas, Madhvas, etc., at Bopal, Bangalore, Trivandrum, Chennai, Nagarcoil, Bombay, and at Madurai. Still, more yet to be done. We have also conducted 'Critical' discussions among the experts about facts displayed here. We need constructive participation from you.



A Short History of Nadars

(Extract from the original book: **Dravidian Lineages – Nadars Through the Ages**)

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Introduction

The Nadars, popularly known as Santors, in Tamil, (Channan in corrupted Malayalam) had a very high, noble, glorious history, as Kings, Ambassadors, Philosophers, Sages, Warriors, Craftsmen, Artisans, Tradesmen and multi-Craftsmen. History indicates that they were worshiped even as gods!!(Amarar Puranam). How their glory as Kings and warriors had gone buried under the sands of time, is truly a mystery and is an important subject for deep research.

Few decades back, in a Conference for Social History, one honorable lady, a retired College Principal, made an abrupt statement that 'there was no history for the Nadars' before the coming up of the Christian Missionaries to India. Those words stuck to my heart like a sharp arrow. It was a big gathering of scholars, professors and authors, conducted at Nagercoil. But the lady did not have any answer to my question: "then how it happens that thousands and millions of Palm-leaf Texts, in scores and scores of scientific subjects, under the earth, are coming to the possession of Nadars of South India, especially, in Kanyakumari district and Neyyatinkara taluk of Kerala'?

Almost 90% of the Texts on Martial Art and Vaidya Sastra, in India, are with the Nadars. The unique Texts attached with 'Varma Kalari' can be found nowhere in the world except with the Nadars, unless it is copied or transcribed from the original Nadar Texts written in Tamil language. The branch of great science called 'Varma' attached with Martial Art, Kalari, Yoga, 'Life-taking; and Life saving Techniques' can never be found even in the so called 'Deva Bhasha of India, the Sanskrit language. In the last 30-40 yrs, there are untiring efforts to transcribe such treasures

of knowledge in Sanskrit and other language of the world. But it is a matter of great regret that Nadars are ignorant, indifferent and negligent of their own history and culture.

The 200 or 300 years of slavery of Nadars under the Aryan Brahmanic and allied groups of British, with an imposed levy of 120 types of taxes on them had "squeezed" off the power of wealth, health and thought, even to remember their glorious past and ancestry. So, the Nadars, the embodiment of learning and knowledge called by the name "Santors" in history, had gone down to the bottom of illiteracy and bankruptcy. They were suppressed from all quarters of life, suffocating even to breathe. But, the pity is, today, even after regaining their social, economic and financial status, they are found blind and indifferent to re-possess their lost history. This study may help the 'sincerely desiring citizens' to regain or at least to know their glorious past.

Origin of Man

Archaeological and literary evidences give us the information that human origin in India was around 30,00,000 -6,00,000 years ago (Prehistoric India, Stuart Piggot, p,24). The first area on the earth which became fit for human existence was the equatorial region around South India and parts of Africa. North India was around 5000 years behind South, in cultural and human inhabitation aspects (History and Culture of Indian People, vol. I). 'Tamil language was existing almost for 119000 years. Place names like "Ur, Erudur" etc, been existing in Asia-Minor, since 8000 BC. 10000 years ago, the Tamils had reached Mesopotamia regions. Tamil Conferences of Sangam literature were conducted around 9990-5550 BC (1st), 5550-1850 BC (2nd), BC1850-10/90 AD (3rd) [Dravidian Lineages-Nadars through the Ages,p,20, quoted from Tamil and the Tamils, Veer Bahu Pillai].

Inferences on world history and Tamil literature indicate that there had been five major deluges world over, in around 1000000, 800000, 200000 and 9500 years ago (T.T). The first Stone Age in India was in between 500,000-250,000 back. Mid stone age was from 250000-30000, and the last stone age was around 30000-10000 years ago (Archeological evidences). The Aryans reduced the Sangam period of Tamils between 4 century BC to 7th century AD. But, the analysis of DNA test of Tamils reveals an antiquity of 17000 n-150000 years. This very well match with the other conclusions of archeological and literary evidences except the Aryan manipulated

conclusions. Hence, we have reasons to believe that the first pictorial letters were coined by the Tamils some 20000 years ago. The world's first grammar book was compiled by a Nadar of present Kanyakumari district, Tolkappiyanaar. It was discussed and acknowledged in the presence of Athencottu Asan of Kumari district. So, in literary field too Nadars were in the very fore-front even in the ancient periods. It was these Tamils, the rulers of Tamil country, who were ridiculed as untouchable in the early 20th century AD. We need to study and learn the truth behind it.

Problems in the Studies of History of Nadars

A research can be done from the various data available in the subject. But if the basic data are misdirected, mutilated and fabricated, it becomes very difficult for the researcher to carry on the job. K.M. Munshi, the President of Bharatiya Vidhyabhavan says that it would be wrong to conclude that the Dravidian Tamils did not keep any of their history. They were one of the earliest civilized people of the world. They might have certainly preserved their history. But those history might have been hijacked or Sanskritised by the Aryan invaders. There are ample evidences from the history of the Nadar warriors and kings that their names, history and race been camouflaged by other communities of Kerala, and even in India.

First efforts in writing history of India were done by Kolhana Panditha of Kashmir, around 11th century AD. But he had mostly depended on the mythological materials created by the Aryans. But, this period was dominated by the Mogul invasions for which the Aryans, to some extent, had been the catalytic agents. In Kerala, attempts to write history been initiated in the 15th century AD. It is generally found that those historians do not go beyond 11th or 12 centuries but make circles around 15-19th centuries during which period many of the foul play in history been conducted. The historians of these periods are dominated by pro-Brahmanic authors, this is highlighted in the book "Sons of the Soil". The writers of history in these periods have mixed up history and social groups distorting the original names of societies and also falsely glorified the Aryan groups and their supporters. Hence the new researcher has to remove all the misty layers of weeds from the historical labyrinth, remove the hijacked stuffs and filter the history through archaeological evidences and the edited inscriptions and copper-plates. The outcome of such an effort is the first critical book: The Dravidian Lineages- the Nadars through the Ages.

History Analyzed

There is an impression created in the linguistic field that Sanskrit language was a "Deva Bhasha" (god's language). But analytical studies clarify that its origin was in between 2nd century to 4th century AD, whereas Tamil had a well shaped grammar even before the 11th century BC, which seems to be the first in the world, ahead of Hebrew, Greek or Latin. The first inscription that has been detected in India was that of a 'Toddy Tapper' of 1st century AD. The DNA tests conducted on the Tamils, it indicates an antiquity of 170000 years. 100000 years ago, Tamils had been living in Asia Minor. A Tamil book by Chithambaranar gives the dynamical list of the rulers of Chera country, for 30000 years. In the gardens of Canada, there is installed a Stone Inscription which says an antiquity of 40000 years for the Incas and Red Indians of America. They claim that they had migrated from India, from the 'Vedar' or 'Kuravar' community. In Tirunelveli there was a community called "Kura-Chantor".

From times immemorial India had trade contacts with the outside world, like Greek, China, Japan, Rome, Egypt. One renowned historian of the world, Fr. Heras writes that the Tamils/ Dravidians, who had international trades with rest of the world had formed a dynasty of Kings, as the Pharaoh Marakara IXth Dynasty of Egypt in c.2250 BC, and Peripleus called them as the 'Minas or Minaeans'. (Proto-Indo Mediterranean Culture, p, 441). They were the early Nadars called Phoenicians migrated from Southern India, especially from Travancore regions.

Herodotus, the first historian of the world mentions that the 'Toddy Tappers of Southern Travancore were great warriors, and expert Sailors of the Seas and were engaged in international Trade. They traded in "Purple". They parted culture and the art of writing to the Greeks, and Ionians. They established a great city in Italy. The city was called "Palmyrah". They put the seed of Palm-culture all over the world. They were called in different names like "Palm-Asians, Panesians, Palmesyans, Panais, Phoinikes, Minyans and also as Phoenicians in the later years. It was the 'Minyans' who established 'Hittite Empire' (Herodotus-484-408, VSV Ragavan, Fr. H. Heras, etc) They were traders from the Toddy-tapping community of Kerala.

Elamkulam Kunjan Pillai, an unbiased historian of Kerala describes these Toddy tappers as below:

Subhadargal, Kavigal, Suprabhukkal, Abhijanargal, Gunikal, Abhimanigal Atyugrar, Gambheera chitthar Vivegikal-Nadavargal (CKCP, 46, quoted in Dravidian Lineages p, 205...)

Elamkulam says that Toddy-tapping was a royal profession and it was considered equal to staying on throne, ruling from a palace and that toddy tappers were good warriors, Lords, Poets, Men of Charectors and of wise Judgement. (Keralam Anchum aarum Nootrandugalil, Keralathintre Iruladnja Edugal...). These mighty tradesmen, the Phoenicians, are referred to even in the great book of Bible as back as 778 BC by the prophet Isaiah (Isa. 23.6-Good News version). The Phoenicians or Palm-Asians are described in the Bible as those "...who sent settlers across the Sea to establish colonies...whose merchant Princes were the most men honoured on earth".

In 2220 BC one branch of them returned to India from Egypt and established the great "Chandor-Puri" at Goa. A model of that city of Chandors is marked as item NO.20, and installed in the Museum of Goa, established by the Portuguese invaders. But, Indian archaeologists and historians (recently) are trying to denigrate the antiquity of this city to 4th century AD, pulling it down it from 2220 BC, against the findings of scholars like H. Heras and others. It is a Brahmanic biased attempt to Aryanise all good things of Dravidian origin. K.M. Munshi of Bharatiya Vidya Bhavan concludes that 'in culture, only four annas of an Indian Rupee of 16 annas comprise of Aryan and the rest 12 annas, in culture, belong to the Dravidian, the Tamils' (HCIP).

These Chandors (Santors) had and still have with them a treasure of knowledge in a variety of subjects under the sun. Vaidya Sastra, Treatise on Kalari, with its various branches, Marma Sastra, Varma Kalari, Yoga, Mantric and Tantric occults, Art of building Mansions, Stone works, etc. The present Ayurveda is a copy from the original Siddha of the Tamils. The important thesis of Sastras is still found written only in Tamil. In the year, 1994, one such 'Varma Sastra' written

in Tamil, on Palm-leaf bundles got from a Buddhist Monastery of Japan, was transliterated in English by Institute of Asian Studies, Chennai (Dr. John Samuel).

There are evidences to prove that in the 7th century AD, many of such Sastras on medicine, were stolen from our country and passed on to China and other countries through Tibet. These records were transcribed later in other languages and in the 18th/19th century, certain portion of it was printed in English in America

In 1678, A Dutch Admiral has copied thousands of our medical secrets (helped by a Gowda Brahmin) and printed in 794 Copper plates and promoted in Amsterdam. The London Museum has 270000 bundles of our Palm-leaf records of our native treasure of knowledge (Kanyakumari Aspects and Architects). In 2017, few of the French persons have copied many of our treatise from Munchira Siddha Vaidhya school, from Kanyakumari district. Apart from the great Brain drain in the country, historicity of the treatise and history of the originators of the Sastra are misled. Our Varma Kalari Asans were very experts with Choondu-varmam that the British had cut down the fingers of many of our Asans between 1700-1810 AD. History Bent-down

There are many incidents that points out that Nadar history has been bent down and mutilated or camouflaged. One of the commonly known recent history of Nadars of 18th century is the history of Martanda Varma and Warrior Ananda padmanabhan Nadar. In between 1725 to 1729, the crown prince, Vira Martanda Varma was running from village to village seeking help and protection from the Royal traitors, Ettu Viittil Pillamar and the Nambutiris. There was on the one side, the Ettu Thuram Nadakkal pressing for the ancestral patriarchal lineage for the crown. Other side many of the Nadar Lords were opposing the adulterated lineage of the 'Thampys' (Patriarchal, but, of mixed race in strange circumstances). The King Rama Varma had a soft corner for his nephew, Martanda Varma. This was opposed by some Nadars but, was favoured by certain other NadarLords.

Finally, the Tirupuram Nadars of Neyyattinkara and the Thachanvila Nadars of Charodu, had determined to favour the crown prince because of his ability and valour. Hence Anandapadmanabhan, who had under his control, all the 108 Kalari Sangha gave protection to

Prince Martanda varma. He gave him the expertise training in Varma kalari and certain other techniques of offence on Atherva Veda. Finally, the Prince was made King in 1729 AD, as the ruler of Venadu.

This great history of Travancore was crippled, bent-down and fabricated by C.V.Raman Pillai, through his Novel, in 1891, after 133 years of the death of king Martanda Varma and after about 'one and half century' of the death of Anandapadmanabhan Nadar. In 1748 Martandavarma had granted one extraordinarily huge grant to Anandan, granting 144000 acres of land and Equal position for both of them, in the palace, and the country. Additional 20 grants were also given to him. In spite of all these evidences, C.V. Raman pilla, and the allied groups had falsified the truth and made fabricated history. It was shrewdly published in 1954 through the then existing government of Kerala. They managed to get even Sahitya Academy award for the 'falsified history' through such political influence. So, had history and truth suffered.

In 1810, Nadar King Udaya Martanda Kulasekara Perumal was poisoned and killed. Govt. declared falsely, that it was a natural death. History was hidden and falsified. The king's wife and children were driven out of the palace.

Few years back, (around 2008), the Puliurkurchi Fort belonging to the brother and descendant of Udaya Martanda Kulasekara Perumal was unilaterally declared a 'Tourist centre' by the Tamilnadu govt, taking it way from the its real owners.

The Mother Palace at Eraniel, which came under the division of Ponnaniathan Karuppan, brother of King Udaya Marthanda Kulasekara Perumal, was handed over to Devaswam Board, and part of the property was given, illegally, to a school under Devaswam Board, controlled by Brahmanic religious group. Near Ozhuganasseri, there was an idol of Elephant and a Stone inscription that in 17th century, some of the releaves made to tax to some Nadars. That place is today made a temple of Naga, Ayyappa and Siva, all installed in the last 20-30 years.

Dharmaraja and Devadass were the great grand children of Vannichi Valli, the sister of Udayamartanda Kulasekara Perumal, after Dharmaraja. They were in charge of the Treasury of

Karuvulam of Padmanabhaswamy temple. They were driven out from palace and even from the country. Went to Ceylon, came back and filed a Case in Kuzhithurai Court, won the Case, but, were cheated by the government authorities by many sorts of lies (Case No: 1420/1955).

Pottal Nadans are the one having "Ko-Kathavu", (King's -Gate) entrance Door. Their history is suppressed.

Raman "Kothai and Iyyappan Kothai" were the relations of the Valiya Marthanda Varma of 1459 AD. They were in charge of the Treasures of Padmanabhaswamy temple in those days (Matilakam Recordugal, p, 10-11). But, after 339 years, his descendant, the Nadars, were thrown out of the temple. What is the reason? Who played the under-current treasons? Nambutiris, Pillamar?, British? Or the hidden politics of India?

Many historical copper plates are known to have been melted and destroyed to hide dynastical facts. The 1901 Census Report of India well declares that the Ruling Branch of Travancore , "Trippapur" is under the 39 branches of Nadars or Santors, corrupted under Malayalam as "Channan". Trippapur is the Ruling Dynasty of Travancore. But its historicity is marred and corrupted.

During Velu Thampi's period almost all the properties of Nadars had been confiscated and given to Nairs as "Cha-kudi, Po-Kudi, Niruhu-Kudi" etc. to demoralize Nadars.

Supported by the British, the later Travancore brought the policy of Adoption in the country. By this method, the whole dynasty of Nadars was gone null and void. In the beginning this adoption was done only from Nadar Trippapur sect from Attingal, Kuzhitura, Nattalam, etc. For this Brahmins had played the part of "Ottan" (go between). Later they became the Masters. What is the real fabrics of Tamil Culture

" Yathum Urre YavarumKellir"

'Where ever I go is mine, whom ever I meet are my brethren' . There was no caste difference in the early Tamil culture. All were equal. We welcomed everyone to our country. But we were

cheated by our visitors. Caste system was created in our land by 'Adi Sankara' of Kaaladi in the 8th century AD. Rathi Marga was a method that the Aryans adapted to achieve their ends. The 'Chandella' rulers of Mid-India (?) was utilized to propagate it.

We had a great tradition of Jainism, equal to Buddhism among our Nadars. The great Jain Saint 'Mahavira' was a Nadar (Nata-Puttra). Chitharal, Nagercoil and many other places in Travancore were under Jainism. The term "Palli" , Aiyiram-palli, Kavu, etc., were indicative of the Jain cultures. But, in 7th century AD, the extreme religious fanatics killed 8000 Jains in a single day and destroyed their wealth and mansions. The founder of Jainism, Mahavirar's statue is erected in the Nagaramman Koil at Nagercoil. (H.C.I.P; Dravidian Lineages) The great antiquity of Tamils and their culture were destroyed. Regarding the antiquity of Nadars it is said:

Kal thontri Mon thontra Kaalathe

Vaalodu Munthontriya Mootha kudi –Tamil Santor

Malayalam was formed in the 16th century AD. History written later were corrupted. In the history written from 15th century onwards, lots of corruptions were made in the dynastic and racial lists (Sons of the Soil).

There is an inscription running 444 lines, written in the 'Bhavathy Temple' at Kanyakumari Sea-shore. It has two I.D. numbers as NO.41. Archaeologist Nadana Kasinathan gave another NO.1968/79. This area of the land was in "Purathaya Nadu" (country, outside the control). It means, probably it was, earlier controlled by some Asan of Nadar Lords. The date of inscription is given as 1070 AD. It mentions about 50 generations of rulers before that date. Hence, its antiquity of the list referred to may go for about 3600 years or so (The Forgotten Dynasty Behind the greatest Hoards of India). Some of the names seems to be of mythical. This inscription mentions of a 'Huge Gift of Properties given to 40,000 Brahmins and made them to settle here permanently. The gifts are given by a 'Chola King'. But the an-explainable part of the matter is that the "Priests of that temple" would not allow the archaeologists or anybody to approach to read its contents. A 'Thick Sheath of Brass-plate is platted to cover the inscription. The

information given is from an earlier version (it was examined by some expert epigraphist by the author. The language is mixed with some Sanskrit into old Tamil). The point to be impressed here is the upper hand of the Brahmanic Priests to influence dynastical records, to do or undo it to their whims. If the date given there is true, then the date of Nadar rulers of that area goes to around 3600 years or more. Taking this date to be true, then it helps us the archaeological date of "Chandor-Puri" established in 2220 BC, by the branch of Phoenicians Toddy tappers, who had returned from the Egyptian expedition, after stabilizing the Hittite empire.

Historical Links of Nadars with other Dynasties of India.

There are more than 300 branches of Nadars scattered all over India known in different names. This is well examined and explained in the research book: The Dravidian Lineages-A Socio-Historical Studies: The Nadars Through the Ages. Original major branches of Nadars consist of 39. Among them the Ruling branch of "Trippapur, and Mootha" also belong to. This branch is slowly reduced to 9, and finally to "Ettu Thuram Nakakkal". All these branches come under Nattan or Channan (Santor). This 39 branches have gone reduced to 36 in Rajasthan. But, slowly, as Jati and vargas, multiplied in dispensation of communities by wars, search of fertile land and migrations, in modern research it is reaching almost to around 300 branches of Nadars known in different names. Initially, as there was no caste groups, these Nadars were first divided into two sets as Valamkai (Right Hand Nadars who were very close to the King and great warriors; and then as "Idamkai Nadars" which later formed the Chedis.

For the analysis of this factor of the multi-branches of the Nadar dynasties, the Palm-leaf Text, Valamkai Maalai is referred. This was a text which was printed in big bunches of Copper-Plates and kept in the Hindu temples, especially, in the Devi-temples of Maha-kaali or Bhadra-kaali, in various parts of India, in the South, West, East and even the North. These Copper Plates were available in Madurai Meenakshi temple of Tamilnadu, till few decades back. It had disappeared following a theft, some years back. Its contents could be seen in Palm-leaf texts, preserved in most of the early Nadar families, respected and worshiped in their 'Thekkethu' (South-west prayer/ pooja-room). One bunch may contain about 350-400 leaves. It was originally known to have been written in Kerala, referring to the history of 1st century BC, to 2nd century AD.

Narration of its contents can be seen in the depictions of the icons of temple sculpts and crafts in the major temples of India. Some of its history is depicted in the island, 12 KM., away from the Gate-way of India, in Bombay. References are made as "Sapta Matrikas, Klikas, Saindhavas, Aswins, Amrit, Villavas, Vijayas, Vidyadharas, Talakas, Talins and in various others terms. But, unfortunately, the Brahmanic interpretations given are sometimes, away from the root of history, filled with mythical explanation. For example, one depiction is given with the Pancha-Pandavas receiving Palm-juice (Amrit from Akasa Ganga) and in the same stone; it is depicted of the 'Bodhi-Tree' of Sri Buddha. Such kinds are mostly destroyed in India, probably in the terror stricken age of 7th-8th century AD, when Nadars met with a great turmoil in their history of peaceful co-existence and even many migrated to Java, Singapore, Malaysia, etc. In Java one "Santor King" ruled in the 4th century AD. The Valamkaimalai text describes of various wars at Ujjaini, Ceylon, Maharashtra and at different places of India.

The main ruling branches of Nadars, in the earliest age were divided as "Chera, Chola and Pandyas" who were brothers of same mother. A proof to this argument is in a temple at Chandragiri, in Aandhra Pradesh. Villava or Vanavas are demarked by the symbol of 'Vill' for the Cheras. The Pandyas are symbolized with 'Fish' whereas Cholas are known by their symbol, 'Tiger'. The 'Trade Symbol' of the Cholas, even by the later Vijayanagara Empire is of Tiger with 'Date-Palm'. Vijayanagara rulers are a branch of 'Ediga Nadars' called "Ithanaat' in the Census Report of India and Travancore. It is important to note that the Trade Symbol of "Ithanaat Nadars" is now used by the 'Reserve Bank of India' after taking it way by the British in 1807.

Alwar, Thiruvati, Vanavan, Athen, Maha Naden, Cheyon, Naishadhan, Nahusha, Yayati, Yadu, Nava, Nabhas, Nalas, Ikshavakus, Skandas, Andhrakas, Bhadrakas, Kaalikas, Somas, Parama Brahmanya, Chanda, Chandras, Manas, Sana, Chahamana, Chauhan, etc, are some of the epithets and branches of Nadars. K.M.Munshi acknowledges:

The legendary history of the later Chalukyas of Kalyani ascribes the origin of the Chalukya dynasty to Manu or the Moon...Some records of the times of Vikramaditya VI say that the Chalukyas were born in the lineage of Soma (the moon) like Atri, Soma, the moon, Budha, Pururuvas, Ayu, Nahusha, Yayati, Puru, Jenamejeya, Pandu, Arjun, , etc.. They were

worshippers of Vishnu, Kartikeya, Seven Mothers and the goddess Nanda Gauri on the Chalukya-giri-Chandra giri (HC.III.229-30).

Karikala Chola was a Chlukya King and their seal was a manned Lion, as depicted even by the Jains of India, as found in the jain centre at Chitalar, in Kanyakumari district. Mahavamsa, a Celylonese chronicle (equal to Valamkai Maalai) , tell us of the titles of Kings like 'Sena, Varma, Rajavaliya, Pujavaliya, Chulavamsa, Mana, ect. Here the 'Puja valiya' is same as "Valmkaiyyar". The "Mana"dynasty of North has gone from Tamil region as two merchants, finally settled in Hazaribah. They went from Ayodhya, near Selam district. "Yaudheya" is another branch of Nadars who were engaged only in the practice of war and teaching of weaponry. Even today, the Villavan Code Nadars are professionally Masters of Kalari with all written sastras with them. Vrishni Nadars as well as Krishna trace their origin from Yadu. "Vrishni" is originated from 'Vrisha= Vriksha= Palm-Tree. Its equivalent in Tamil, in inscription is "Panayan"= Talaka. Bhishmar, the Kalari Asan of epic times was a "Talaka"= Panayan, like the Phoenician. The Sangha or "Kana/ Gana Nadars" were the one fighting against Alexander the great in the central India in 6th century BC. They too are included in the Census Report of India. It is recorded as "Kana". Vrijji, or Vrikshaka (Talaka) were the Jnatrika (Nata) related to Mahavira and Gautama Buddha.

History says:

The Andhrakas and Vrishnis of Mathura are referred to in Panini's Ashrtadhyayi. In Kautilyas's Ardhasastra, the Vrishnis are described as a Sangha, i.e., a Republican corporation. The Vrishnis, Andhrakas, and other allied tribes formed a Sangha and Vasudeva Krishna is described as a Samgha-Mukhya. The name of a Vrishni corporation is found on a coin. Mathura, a Capital of the Sura Sena (300 BC) as a centre of Krishna worship... (HC.II.12).

Nadars Tribes and their Branches

The great antiquity of Nadars and their history go to such remote past of pre-historic period extending beyond 30,000 years, if not more, in India.

Dr. S.T.Jayapandian says:

“The Nadars have been the residents of India. Their real origin, if we try to find out, recedes into the unthinkable past. They were called Santor or Santravar. They established the Southern kingdoms of Chera, Chola, and Pandyas (TSPM-1994).

Analysis of Indian history would reveal a sort of ‘One-Race Rule’ in India, with enormous branches of its main root, the ‘Nden’. Some of the branches are given below:

Vishnukundins, Rashtrakutas, The Rajputs, Johyas, Manas, Sri-Maras, Malawas, Chashtanas, Nalas, Kadambas, Vakatakas, Bhojas, Kalachuris, Haiheyas, Taralavamsis, Talakas, Yadavanvayas, Kundalas, Andhrakas, Pishtapurins, Pitribhaktas, Vaisishtas, Kosalas, Tivaras, Solankis, Adityas, Aswins, Pallavas, Kalabras, Kadambas, Banas, Vidyadharins, Bhadrakas, Tvashtis, Nadayanas, Talavakaras, Panesyar, Palmesyar, Chalukyas, Chalukikas, Chchahamanas, Chouhans, Chovans, Chanas, Charanas, Gautamas, Viras, Mahaviras, Vajjis, Sakyas, Vrishnis, Lichchavi, The Mallas The Aye, etc.

History and epigraphic records reveal that there are many epithets for Nadars like, the following:

Appendix-I

Historical Epithets of Nadars

Atenvira	Equivalent Tamil Reference
Cheralatan	(Cheral Aten)
Bahubala	Valamkaiyyar
Choda	Cholan, Chonadan
Dhanyakas	Uyyakondan
Jnatri	Nada, Nata, Naya, Nayanar, Gramani
Kaalikas	Kaali Puthirar, Vidyatharar, Panayar
Lakhvira	Lankhai Virar (Elankai virar)
Matsya	Meenavan, Pandyan, Thennavan
Madhwa	Madhuwar, Panayan (Palmesyar)
Nahusha	Nyayasa,
Naushad	Nada, Uran, Uralar, Gramani,
Nayanar	Nada, Natan
Naishadha	Nadar, Nainar, Nala, Nada, Naithelar
Nalas	Nadars, Neithelar, Nainar, Nada
Panchajannah	Aivar, Pandavar, Nada, Alwar,

Pandus	Aivar (Pancha Pandavar), Nadavar.
Rajat	Rasaputhirar (Rajputs)
Saindhavas	Santors, Channan
Satapatha	Noottuvar, Kauravar
Talaka or Bhadraka	Panayan, Panantharan, Amuthan
Vanavan	Cheran, Vazhuthi, Thirupappu
Villava	Cheran, Tiruvadi, Tiruvazhuthi
Yudheya (Yaudheya)	Aenathi, Senathi, Chennai, Malla

All these and more conform to two major groups namely the Kurus and the Pandus, otherwise called the Satavahanas (Noottuvar) and the Panduvamis (Aivar), all having the same root of origin. The other branches of Nadars with their common epithets as used in literary records, history, and to a great extent as found used in the Valamkaimaalai are like: Jnatri, Villavar, Bhilva (Bhills) Thiruvadi, Vanmar, Varunar, Vanavar, Imayavarampan, Ilan (Ezhan), Cheran, Cheraman, Chenon (For details see Appendix III).

Appendix-II

Phonetic Changes of Nadars under cultural influences of history of Nadars.

Words selected Historical descriptive details Source of reference Chanda Pradyota. King of Avanti in Buddha's time (of Chantor). (Reference to Valamkaimalai). HC.II.13.

Chandasri or Candasri A Satavahana king in AD.209. HC.II.206

Chandisataka A Book written by Bana in praise of Devimahatmya or otherwise called 'Chandi' (Kaali, mother of Nadars). HC.III.299.

Chandra A dynasty of Bengal. (Valamkai relation of the Nadars, Bengal and Ceylon). HC.III.144. Chandra King who ruled Vaisali with title "Chandra" in 600-1000 AD. Vaisali is also written as "Vethali". HC.III.643.

Chandra Pita A Just King of from Kashmir. KC.III.133.

Chandragupa Same as Sandracotos, (like Santor for Nadar). HC.II.58.

Chanaka Same as Kanchanka, city of king Pravira (Chana of Nadar). HC.II.217.

Charanas Place of learning, (where Chanar live), School. (Origin of word Channar? one who gives Asylum) HC.I.460.

Chaulukya Written also as 'Chalkya, Chalikya, Chalukya, Chalukikin, Chalukika, Chalikki, Salukki, and Also as Solanki. Born to Sage in Water. (Nadars). HC.III.227

Chaundra A place in Indus Valley. HC.I.128.

Chellana Wife of king Bimbisara. Dowry recorded (like that of Nadars. Tribe name akin to Nadars). HC.II.19.

Chendalur grant. A grant executed by Kumara Vishnu-II (Kumara is an epithet to Nadar) HC.III.277

Chhinwara or Chandrapura Same as 'Chindwara'. Name of a place. Capital of Bhojas. Also called 'Chandor' in Goa (probably changed from Chandorpuram). HC.III.181 HC.III.191

Chola It is recorded as "Choda". (Phonetic changes). HC.II.140.

Chu-li-ye Written for "Chola" (change phonetics). HC.III.540 (map)

Chunar hills Hill in Asoka's time (Chandra giri-Chanar giri) Hc.II.87.

Cilhana A poet who wrote about "Tala" or Palm tree. (Talavilasam- of Nadars is famous). AHSL.233.

Cuddalore A place in S. Arcot. Originally called 'Pataliputra'. Hc.III.260.

Go-Nanda dynasty. Having affinity with Nada, and Naga. Ruled 300 years- in Kashmir King Durlabhavardhana and Baladitya were related. HC.III.132

Isana Great physician also used for Rudra (Sana). HC.I.375. Isana An epithet for god Siva. (Sana). HC.II.458. Kaksha Sena Brother of Janamejaya, son of Parikshit who is grandson of Arjuna. HC.I.323-24. Lata Equivalent to Nata, a country ruled by Chalukyas who- defeated Arabs in S. Gujarat. HC.III.173 Madhuparka The custom to offer 'Madhu' (palm-juice) to kings and close relatives when they visit home. HC.I.489. Mahavagga Buddhist text of history. (Vaggam-Tamil for Vamsa) (Refer Valamkaimaalai of Nadars.) HC.II.14. Nadereng Name of a place in Assam. HA.178. Nadeva Word in an Inscription, about three grants that are not- published so far. Read as Basanta Nadeva, or Masanta Nadeva, or Basanta Nadeva (same as Nadavar or Nadalvar, Nadava). HC.IV.123 Nagbusa Same as Nahusa. Epithet of 'Nada.' By phonetic change of 'hu' to 'bhu'. AHSL.24-25.

Nakma Lord of land in Assam, Kshatriya Garos. Nala Nala Inscription found in Orissa (Umarkotthana). Of Nada. HC.III.189

Nallia-Kondan A form of title as 'Uyya-Kondan' of Nadars. HC.II.295.

Nandaka The Sword of "Vishnu" the progenitor of Nadars. HC.III.425.

Nander Place Nandikata. Nander-grant by Vindhyasakti-II, in Hyderabad State. HC.III.185

Nanna (Nanna) A king said in Mankani inscription in Baroda. Chanta-Durga, Isana deva are his brothers. Tivara, Udayana are of same family. Of Panduvamsis. (Mana Nadans). HC.III. 201,230.

Nasatyas Gods with Indra who made treaty with Asuras like Varuna, Mitra etc. (Natatiyar, Nattavar. Their another Name known is "Asvins"-the great healers), Nada. HC.I.224. HC.I.372-73.

Nata (Nata) A Pali word, epithet of Nada, also known as "Jnatri" in Sanskrit. HC.II.413.

Nattar. The Final Authority to approve any Land-Transfer even- in times of Sundara Chola. When Brahmana wanted to execute grant, it was brought to Nadar for approval. HC.IV.247- 48

Navasataka Sapta- Rasa. Words in certain Inscriptions indicating Seven Kings as- in Valamkaimaalai of Nadars; (Ezhuvar). HC.IV.144

Nestr A Priest in Rigvedic times, Nadar IAB. 175-76.

Nigganatha Nata Putta. Mahavira. Kshatriya clan, Jain teacher. Nada. HC.II. 27.

Okkaka Same as 'Ikshvaku'. (Tamil-Ikvahu, original family of the Nadars. Related to Satavahanas, Southerners, and Drauids). Andrakas. HC.II. 7-8.

OoShana Epithet for Vishnu also as per in-scription of Kushanas. (Note relation between Shanas and Vishnu). HC.II.439.

Pa Sana A Coin description of AD.230. HC.II.150.

Padha The word used for Pandya, in Jain Texts. HC.II.15.

Sana Sana Kumara Chariu a book written by Haribhadra. Sena and Nava are used as titles of kings. Sena, Shena, Guttika are said to be of Noble origin. Came from Chola country to Ceylon. (Nadars of Valamkaimaalai). Saunaka. HC.IV. 440-452

Sankar-Shana An epithet for Baladeva who worshipped with Vasudeva Krishna confirmed by inscription (1stcent. BC). HC.II.437-38.

Santa Daughter of King Dasaratha. (Santal, Santor mathu as in Tamil literature. Of Chanar). HC.I.294

Saunaka The Head Sacrificer of 12 years Naimisha Sacrifice. (Of Channan or Chaunaka i.e. Santor). Kshatriya. HC.I.325.

Sena (Shena). Also termed as "Shena". Of Vakataka dynasty. Related Chandra gupta-II, also to Nagas. (Recalls Valamkai Nada). The excavators of Ajanta Caves. HC.III.173, 187.

Senapati. Titles of Kings or Viceroyes. HC.III.181

Sendan A King of South mentioned in Velvikudi grants. HC.IV.158

Skanda A god also known as Maha Sena, Kumara, Karthik, Deva Sena Cenotaph (of Sana), Sanatkumara HC.II.468.

Sohan Also called as 'Soan'. A place in Indus Valley. HC.I.126.

Soma Amrit extracted from the 'Lord or King of Trees', Sukra flowing into 'Kalasa'. It is the lord of Streams. It stimulates, inspires. Rigveda refers to it. (Palm juice). A word from pre-Aryan time. HC.I.378-80.

Sona A Panchala king who conducted Asvamedha. HC.I. 257.

Sura Father of Vibhishana who is father of Bhima Sena-I. HC.III.218

Sura Sena It is also written as " Saura Senoi" (Senai, Sana). Army Chief. HC.II.12.

Suvarna Nadi. From where Maharaja Bhima Sena-II issued copper Plate grant. His Seal was Lion. (Panduvamsi Nadan) HC.III.218

Visa A Subdivision of Jana (Kana of Nada). It is equivalent to "Zaniu" (Sana). HC.I.362.

Appendix-III

Some Epithets of Nadars

Nyaya putta, Nayanar, Nainar, Nattathi, Jnatri, Nattathiyar, Nattamai, Nara, Narang, Narayanaputrar, Vidyadharar, Vanavar, Veerar (Viras), Vanmar, Varma, Vallabhar, Vallabha, SriVallabha, Villavar, Villalar, Billava, Bhills, Varunar, Varmani, Imayavarampan, Ilan, Chenon, Cheran, Channan, Shanan, Chantan, Chantor, Santor, Andor, Cheyon, Chovan, Chavan, Cheraman, Chchahaman, Chouhan, Banan (Bana), Peruman, Perumal, Perum Vazhuthi, Tiru Vazhuthi, Tiruvadi, Thiruppapu (Trippapur), Tiruchanan, Tirucharanam, Tirunintran, Tiruvendan, Tiru Udayan, Tiruthondan, Thondayan, Tiru Nadan, Tiruvadiyan, Tiruvanchiyan, Vanchipalan (Pala), Vanchi Vendan, Vanchi poovan, Kuda Nadan, Kuttuvan, Nadan, Kandan, (Skanda), Pandyan, Meenavan, Thennavan, Cho Nadan (Chola Nadan), Gangai Nadan, Manadan (Mana Nadan or Mana), Sanan, Santan, Santavan (Saindhava).

Uran, Uralan, Uthamaputhiran, Kuru Nadan, Vana Varampan, Kaali Puthirar (Kalikas), Kumarar (Kumaras), Bharadvajar, Kaali kumarar (Kumaras), Visaiyar (Vijayas), Angar, Vangar, Garudar, Surar, Amudar (Madhupas), Maduvar, Mallar (Mallas), Chchandar, Aarumanikkarar (Ratnis), Singher or Sinhas (with banner of Lion), Singh, Senar, Seni, Senan, Senapathy, Chennai, Sahni, Sen, Gupta, Moriyar, Puddhar (Pallikkarar), Jinar (Jinas), Pandaram (Bhandari), Poojari, Poomiyar (Bhoumick), Kiramani (Gramani), Vrishni, Vrishala (Amudar or Tvashtri), Karukkupattayar (Yaudheyas), Kiriyaam, Valam Kaiyar (Bahu dhannyakas), Uyyakondan (Dhannyaka), Valam Kai Uyar Kondan (Bahu Bala Dhannyakas), Malaya Perumal (Chera Trippapur), Kavara, Kana (Gana or Sangha), Keralan, Marthandan (Martanda), Udayan, Veera Martandan, Iravi Palan, Moothavar (Mutta), Mootha. Pathirar (Bhadras or Kalikas), Panayanar or Panayan (Tala Bhadraka), Balapathirar (Balabhadra), Itanatt, Ilamkai Rajar, Ilamkai Issar, Lakvira, Chozhi Illam, Illam, Ilamkathu, Kozhiyar (Cholas or Andhraka), Ezhunoottuvar (The Seven Hundred), Yezhuvar (Sapta Saindhavas, Sapta Manusha), Ainootuvar (The Five hundred), Aivar (Panchavar or Pandavar), Panchalar, Aivar.

Enadi (Senathi), Pittapura Arasar, (King of Pishtapura), Vimala Gandhar-var, Mandirathar (Maduvar or Talins), Ayodhya Arasar (king of Ayodhya), Avantikal, Pathinettu Kalariyor (Masters

of eighteen weapon Martial Art warfare taught by goddess Kaali), Aluvar, Karpuku Arasiyar (Channattis), Kannan Vazhiyor (of the line of Krishna or Vrishnis), Karna Paramparai, (of Karna), Kanny Makkal (Children of Sapta Kanyas or of Virgins), Naga Kodiyor (holders of Naga flag), Singa Kodiyor (Of the banner of Lion), Meenavan (With the flag of Fish), Talwars (Punjab), Tripurathar (having three world), Vellai Nattar, Chetti Manam kathor (who saved the Chedis), Pooventhiya Cholar, Chembiyar kon, Yadavar (Panayar), Yadus, Ayar (Ayes), Kosaliyar (Kosalas), Villon (owner of the flag of Bow), Vanaran (With the banner of Monkey), Kuru Nattar (Cheran), Nagapurathissar, Rasa puthirar (Rajputs), Talwars (Karukkupattayar) and many other having links with the Pawar, Pariharas, Rajus, Kalitas, Patel, Bengaras, Nags, Burmans, and Shans etc of north and eastern parts of India.

Alwar, Nadalwar, Nadavar, Nattar, Nata, Nyaya, Channan, Chovan, , Choudhury, Perum Vazhuti, Maran, Thiruvazhuti, Ko-Nadan, Gangai Nadan, Vidyadharan, Gramani (Gramvadin), Guptar (Moriyar), Budhar (Pallikkarar), Jinar, Bhandari (Pandaram-treasury in-charge).

Vrishni (Talaka), Uyyakondor, Malaya Perumal, Mallan Martandan, Tala pathirar, Ilankai Rajar, Munnoottuvar, Ezhuvar, Panchalar, Ilankai Izzar, Kozhiyar, Kuravar, Eanadi (Senathi), Anandar, Pittapurathu Issar, Thennavar, Vimala Gandharvar, Manthirathar, Avantigal, Kannan Vazhiyor (Of the line of Krishna or Mizhi-Channar), Muppuram Erithor Puthirar (Sons of one who burnt Tripura), Puvendum Chozhar, Sanku Kodiyor (with flag of Shank), Elankai rasar (Kings of Lankha), Chembiyar Kon, Ayar (Aviyar or Ayar Perumakan), Jaya Vira rajar, etc.

Desai (Bhoumick), Bhoomikar, Bhandare, Bharathavar (Bharatas), Kasyapas (Kachyap of Eastern India), Burman, Kalitas, Kakoti, Mahantis, Patnaik, Nayaka, Naidu, Nahata, Mohappan, Sago- of Orissa, Srenikas, Rajus- of Andhra, Bengarappa (Vangara)-of Karnataka, Mooppan, Padayachi, Vanniyar, Udayar, Uuralar, Thirumanchanathar, Mahapatras, Talapatra, Andheras, Malavyas, Singhs, Sinhas, Sanyal, Konan, Thevan, Idayan, Mahayanas, Ghills-of Punjab, or Bhills-of Mysore and many more unexplored in Orissa, Maharashtra, Karnataka and in Kashmir regions.

Appendix-IV

Words, Names, Places linking Nadars and History

Words selected	Related connection with Nadars and History.
Agrabodhi	A king and an authority on Medical science like Aswin Nadans. Followers of Buddhism, Had titles like Sena (Chenni).
Anandapuram	Place where Sri Padmanabha temple stands. Present name Trivandrum to which lot of mystification is added now. Anandapur, Anandanallur. Panavilai, Panakkaviali etc are common on the background of Nadar-place names.
Anandas	Rulers of Andhra, Of Hari or Ananda. Kandara family (290-630) AD. Monkey was their banner. Vrishni Nadans. Of Arjuna lineage.
Andhaka	Andhra, Satavahanas, Of Ikshvaku Nadans.
Avanti	A Western kingdom said in Valamkai, subdued by Nadars

Bananvilai/Pananvila	Places in Kanniyakumari Dist, Also Bana-kudi, Panan palli. Bana dynasty of East-Assam.
Bhaddaka-Chchana	Wife of Gautama Buddha, Sister of Devadutta, Of Sakya Nadans. Bhadraka.
Bharadvaja Asram	The School or University of Vidyadhara Nadars. Kumaras, Kalikas.
Bhojas	Hida or Yadava Nadars. Aboriginal. Haihaya branch, Yadu. Inscriptions of Vakataka, connected with Gova, Chondorpura, Asoka-Edicts, Vidyadhara-Nadars spread to Andhradesa.
Chach	A Saindhava king of Chouhans or Chana of Chchahamanas. His brother 'Chandar'. Of Mana Nadans, Rulers of Kutch.
Champa	A country mentioned in Valamkai, A Jina Nadar.
Chanaka	A city near Malva, Name of father of 'Chanakya'. Of Chanar tribe.

Chanar	Nadar or Nattan. Of Royal tribe of Chera Nadans. Royal Trippapur or (Thiruppapu = Tiruvazhuthi = Tiruvadi) Clan of Nadans. Perumals, Vanmar. Of the 39 branches of rulers of Travancore. Ikshvaku family. Vrishnis, Talavakara or Talayings, Tvashtri, root of Chchahamanas, Vanavan.
Chanda Asoka	A great Santor King. [Refer to earlier pages], Vajji.
Chantanmai	Noble origin, noble character, Toddy tapping, Learned, virtue of a Villava, Channan or Halebaikar or Deva, War-like, Fierce fighter.
Chandasri/Chandrasri	A Satavahana king of about 209 AD
Chandi Lara	Place in Malay.
Chandi Sewu	Place in Malay. Of Sena, Chanta.
Chandra-	Dynasty
Chandra Gupta	A Santor King. Moriya Nadars. The Seniya or Srenika Nadars.
Chandravali	A place in Mysore where excavations were made.
Chang-ngan	Name of a place in China, like Chanan or Chanaka.

Chan-is	The origination of the 'Tsin' dynasty.
Chantamula	A king of Ikshavaku Nadars, Maha Sena, Skanda, Of South.
Chantan	Refferred to in Therissa Palli Sassana. Authority to collect tax.
Chantor	A Taluk in Nasik District. An epithet for Nadars.
Chao	An Ahom word indicating 'Great' equivalent to 'Chha' or Cha as in Chanar, Chhovan, Ahichchatra, etc.
Chaosenglung	Meaning great, holy, god in Ahom language, as in 'Chanin', Canan, Santor, Vanmar, Thiruvadi, Perumal, Varma, Nadan ,etc.
Charanas	Place where Chanars (Scholars) live. Schools, Place of learning.
Chauntra	Has reference to the third inter-glacial Age.
Cheral Aten	Early Chera Nadans, Palmesyar.
Chhanda Sutra	A Chanar Code, written by Pingala in honour of king 'Manju Vakpati'.

Chhandsam-mate	Name of Kaali, the war-goddess of Nadars. Epithet of Kaali.
Choda	Equivalent to 'Chola' king. Southern, Andhraka.
Chowang-mi	Known as son of heaven in China, same as Nadan or Chanan.
Dhamapada	A Book in Kharoshti and Pali found in Khotan (China) Says Indian Chiefs ruling there.
Euseni	Name used for 'Kushanas' (Kuru Shanas), Sen, Senin, Sena, Chenni, and Sana.
Fan-Chan	A king of Combodia migrated from India from Panduvamsi Nadans.
Garuda	Emblem of Panduvamsi Nadans. Also called Somavamsis. Of Vishnu, Kosalas. King Udayana of Pandava family had control from Nelveli to U.P. as per Rock inscription of Kalanjar in Banda Dist, U.P. Tivara a king. Chandra – Gupta, Nanna (Nanna deva), Indrabala, Chinta Durga are other kings. Bhandak Inscription of 'Chanda' Dist., says they were Buddhists. Also called 'Pancha Sana'.

Ghero	A people of Indus Valley spread to eastern India (Assam).
Ghora	A teacher of Krishna, Ghorakar- a Nadar Saint. (Siddha).
Go-Nada dynasty–Konada?	A dynasty which ruled in Kashmir for 300 years. Aboriginal. Satavahanas, Dravids (Tamils).
Isana	Rudra. Great physicians like Aswin Nadars. Aboriginal Sana. Epithet to Siva, Great Dravida King (Panai Nathar). God of Sana.
Isanapuram	' Isanthengu'. A place in Kanniyakumari Dist.
Kakushta	Also known as 'Kakuttha'- "Kakottayan" tribe of Nadars.
Kalachuris	Also known as 'Kaali Churi, Kalachuti, Katachchuri' Descendants of Haihaya Nadar King-Arjuna. Another king-Nanna of Tarala vamsa.
Kalakkad	Its another name is 'Karavandapuram' or Thirunelveli. A Nadar centre.

Kampa	Name of a king (Kampa Varman). Famous Tamil poet Kampa Nadan. Brahmanical theories twist his origin as half Brahmin, as usual.
Karali, Kaali, Amba	Names of 'Mother goddess' worshipped in Indus valley. "Kaali" the War-goddess of Nadars (all Kshatriyas), originator of Martial Arts.
Karikaala Chola	Connects Story of Nadars. Dam. 12 years' famine in Chola country. Nadar Fort (Pittapuram). Beheading two Kumaras by Elephants-Icons. Expedition to Ceylon, Isana Devi, Pattini Devi. Mahavagga, Valamkainalai.
Kaundiniya	A Panduvamsi Nadar king of Combodia from family of 'Kundy' migrated from India. Pandya Nadar.
Kaveri	A Tamil name. Name of river. Name of an early Princess (2750-2550) BC.
Kharavela	A Jina Nadar. Sometimes in war with Pandya brothers.
Koch or Kuvacha	A Dravidian tribe of Assam (Kuru Chana?). Cha is great or Chanan. Chach =Saindhava, Chahamana.

Koliyar	Kozhiyar Related to Sakya Nadans. Related to early Cholas, Pandyas.
Kuddaka	A Text of Buddhism of Nadar interest. "Kuttam, Kudal" are Nadar bodies of government like Sabha or Kana (Gana). Kuda Nad (early Chera land).
Kumaras	Of Vidyadhara Nadars. Of Valamkai, ref. Inscriptions of Nanaghat, Sakarni, Chandasri, Chanda Coins. The Kalikas.
Kumari	An epithet of Kaali. Other names: Kapali, Chandi, Karala, VijayaKausuki Vindhyaivasini, Tara, Bhadrakali, and Panayanar Devi. A plant. Sapta Matrika, Kanniyakumari (Bhagavati in Tapas for reunion with Hari-Vidyadhara).
Kurus	Related to Yadus, Bhojas, and Chanchalas. Noottuvar. Nada brothers, Satavahanas.
Mahakachchayana	Also called 'Nalaka', an epithet of "Nada". A Chana Buddhist, Disciple of Asita. Of Nahusha, Naishada. Nadar.
Mahaparinibbanasutta	A Buddhist text describing the Kshatriya history of Nadans.

Mahavagga	A Buddhist text referring to History of Nadars. 'Vakkam' an early Tamil used in South used for dynasty among Nadars =Vagga in Pali. Present equivalent Tamil is Mahajanam applied to Nadars.
Mahavamsa and Chulavamsa	A Book of Nadar Interest related with Valamkai, etc by W.Geiger and Mrs.C.M.Rickmers.
Mahavira	Of Vaisali Nadar, Of Nyaya or Naya Clan, Of Nata or Jnatri, Related to Sri Buddha and Asoka, Lichchavis, Va-jjis, Chandragupta, A Nadar Sage, etc.
Moriya	Of Vettuvar or of Skanda, Mayura Poshaka, A Kshatriya Nada tribe.
MuShana	Rulers of Champa country. Originated from Trio-Chera-Chola-Pandya.
Nadan Kudy	Settlement of Nadar. Ananda Nadan Kudy, etc Place names, in Tamilnadu.
Nadankusam	A Book referring to Nadars.
Nadereng	A Place in Assam.

Nagas, Nagins	The Consorts of Nadars. Sapta Matrikas. Aboriginal. Dravida.
Nahusha	An epithet for Nadars. A Rigvedic sacrificer. Aboriginal, of Ikshuvaku family. Ancestor of Sage Agastya. Of Nada or Nala.
Naishadas	Neithel Nadans. Pandyans, Ikshvakus, Nalas, Kingly Nadars. Dravida.
Nakulin	Also written as 'Lakulin'. A Panduvamsi Nadar king.
Nala	An epithet of Nada, Nala Naishadha. A Nadar King. Chandravamsi. Chandra vamsi
Nala	"Nala Nripa-Vamsa Prasuta", an ancient king of Nishadha Nadans. Dravids, worshippers of Siva and Vishnu. Southerners. Their inscriptions Are in Orissa, M.P, Related to Somavamsis, Bana vikramaditya, etc.
Nalaka	Nada, Mahakachchayana, Chana, Nala or Nadar.
Nanda	An offshoot of Nadars of the Sutas maintained by Nadars.

Nandaka	A valiant warrior. The Sword of Vishnu. Nadaka. Nadakkal.
Nander	A grant (Nandikata) in Hyderabad State by Vindyasakti-II. A District; Kings were Sena, Shena. Leta or Nata country.
Nasatyas.	Epithet to Nadar in Vedic mythology. Naishadar, Nadathyar.
Nata Mandir.	A temple in Konarak indicating cultural heritage of Nadars.
Natagari.	Name of a place in Assam.
Natha or Nada	A temple at Udaipur.
Natta/ Nattal	Of Chandellas. Daughter of king Jayasakti. Wife of Kokkalla-I.
Nattan Kottai	A Fort. Name of a place near Eraniel in Kanniyakumari Dist., Tamilnadu.
Nauduar	A small country in Assam ruled by Chieftains.
Nawbahar	Natha, Nadha, Nadar- the Chief priest in Buddhist Monastery.

Naya Sena	An epithet to Nadars. A Kannada poem about Ikshvaku Nadars.
Naya, Nayputta	A Clan of Nadars related to 'Kasava, Vevaliya'. Related to St.Mahavira., Lichchavis.
Nayanar or 'Nainar '	A Nyay Nadar. Siruthonda Nayanar was a General of Narasimha- Varman. Expedition to Ceylon. Mana Varma. Mamallapuram. The Jnatri Nadar tribe of Mahavira. Author of Valamkaimaalai, Eanathi Nayanar- Saint. King.
Nyay-Shoda	Officer of justice in Ahom kingdom, like Naya, Nyaya Nadars.
Panayur	Name of place in Kerala. Many such places in India after Palm tree, like Panamkavu, Panakkavilai, Panayurkurchi, Talapuram, Tala, Talakkad, Panampalli denoting Buddhist centres. Taladhvja.
Parantaka	In Valamkaimaalai, the history of Nadars, it is written as 'Paranta Chola'.
Pa-Sana	A Coin inscription of 230 AD. "Oohna" is used for Vishnu as Sana. The originator of Sana.

Patani	Name of a Place, Palm juice, Amrit (Amudu or Madhu) produced by Nadars.
Pattini Devi	Connected with history of Nadars, Valamkai, Bronze image of Pattinidevi collected from Ceylon is now in British Museum. Chastity of Rajputs.
Perum Seral Adan	A Chera King of Nadar tribe.
Perumal	An epithet to Nadars since early times. As Vanmar, Varma, it denotes great, Noble, Villava, Nadalvar, Aluva, and Chera. Perumal temples in India connect with 'Dvaja' system. As Kshatriya weakened used by others now.
Perunkal Nadan.	Name of Aye King termed as Aviyar Perumakan Perunkal Nadan. 'Perumakan' is used in lieu of "Perumal"(great, Vanmar, Varma).
Pishtapuram	Also known as "Pittapuram". Fort of early Nadars, Chalukya, Rashtrakuta, Vishnukundin Nadars etc, Has relation with Bhojas, Manas, Chedis. Found In many places of India like Kanchi, Tanjore, Peshwar, Kottur, Andhra, also in Punjab and Pakistan. It is related with war-goddess of Nadars, Kaali. Bhadraka.

Pradyota	A King referred to in Mahavagga as "Chanda and MahaSena". Palaka like 'Palas' of Bengal is another king. Valamkai.
Presenajit	A King of Kosala. In Pali he is called as "PaseNadi". Sanskritisation. Sana.
Pushyamitra	Sungas of Shanar family. Of Kasyapa-Nadas, Of South, Andhraka Dravida or aboriginal.
Samika	Interpreted as 'Sisuka or Simuka'. A King of Valamkai, whom the Nadas fought.
Sangha	Royal administrative assembly of Nadars. The Head of Vrishni's Sangha was Krishna. Also known as Gana or Kana. The Census Report of India in 1901,marks 1771 such 'Kana'members among Nadars, in Travancore alone. System is of Tamil origin (Dravida).
Sankar-Shana	Otherwise known as 'Baladeva' or Rama, with banner of Palm. Vrishni Nadan. Ghosundi and Nanaghat inscriptions of 1st century BC tell them.

Santa	Also known as Santal. Of Santor. Daughter of King Dasaratha. In Tamil described as Santor Mathu. Sita. Syotha.
Santagara	Assembly hall of Sakya Nadars. Santor Kudal, Uravinmurai.
Sanyal	A tribe in Paunjab of Sana origin. Traced out in Bengal, Rajasthan, Sanans of Rajasthan, etc.
Sapta Saindhava	Seven Santors or Heroes of history (Valamkai) misrepresented by Brahmanical historians. But tallies with Buddhist texts.
Satavahanas	Noottuva Nadans, Kauravas, Dravidians, Southerners (Andhraka) The Maratha Nadars. Of Ikshvaku family.
Saunaka.	Sanan of Nadar Tribe. The principal of "Nanimisha Asrama" or University. Channan. Father of Chanakya.
Sendraka.	Of Santor. Family of Kirti Varman-I. Of Vinayaditya of Karnataka.

Shri Mara	A king of Champa country (2nd century AD). The Dekshina 'Mara Nadars'. An ancient ruling tribe of Nadars.
Sri Padmanabha Perumal	The Family deity of Travancore Rulers who are descendants of Perumal, Trippapur, Thiruvadi, Tiruvazhuthi Nadans. Brahmanised after 18th century. AD.
Srivallabha	A common title for Aye Nadans. Villava Nadans. Cheras spread out to other parts. Vanava Nadans

<p>Tala(Palm-Tree)/(Pula pedi & Vanna pedi)</p>	<p>Palmyrah Palm tree of The Cheras: T.A.S.Vol.II, refers to a tradition in Chera country of Vanna Pedi and Pula Pedi that a victim is given 'asylum' from any attempt of seduction, if the person chased touches a 'Male-Palm tree' or calls out the term "Nadar", something like Jewish Tebernacle system. This shows the authority of Palm and Nadan in society, till 1696 (k.v.871, 25th Makaram, Saturday) when it was stopped by an Inscribed declaration on Brahmin influence, executed by King Vira Kerala Varma. This indicates the nobility of Chera Nadans as rulers and executors of justice (Inscription is in Thackalay Museum) . According to tradition Pulayas and Vannans (Untouchables and Washermen) had the right to seduce the Sudra (Nair) women, if they were found on the streets after the dusk. But if the victims touched a Palm or called out a Nadan, they were to be immediately released unhurt. Based on this custom, even a common phrase has been formed in the country, generally used by lower classes.</p>
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Talapa	Kings of Vijayawada of the "Tala" (Madhwa) family. with Palm or Tala as Banner. Great Warriors "Yudhamallas", 'King-Priests'. Kalikas, Mahapatras, Panayan, Tara.Builder of 'Malleswari temple. Palmesyar of great Cheras.
Talavanapuram	City of Palms. Dwellings of Nadars. 'Talakkad' near Si-vasamudram. Talagunda Inscription of Kakustha Varman
Talwar	A Nadar tribe of Punjab equivalent to 'Karukkuppattayar' of Travancore. It means sharp-sworded like Bahu Dhanyaka of Punjab.
Uraiyur	Great Nadar centre of Buddhism near Tiruchinapally. Its history from 4th to 9th century is hidden. Place of great Pali writer, Buddha Dutta Nadar. Origin of Vijayalaya who founded Chola dynasty of Tanjore. 'Tirunedungulam Inscription'. Gift of land. Punyakumaras, Vidyadharas, Vishnukundin Nada.
Uralar	Regional Caretakers, Gramanis Nadars, tax collectors, Alwars.Uravinmurai.
Usanas	Uyar Sanas, the Adityas. Valamkai Nadans.

Vaja Saneyi	A Samhita.
Valamkai- Vanchi	Chera capital at Karur, Tiruchinapally or, identified as 'Tiruvanchikulam' near Cochin. Spread of Chera Nadans to North, (Vajjis, Vrijji, and Vrishni).
Vasudeva	Of Yadava Nada, Krishna, aboriginal. Yadu is Palm-juice. Palmesyar.
Vidyadevi	Of Jina Nadars. Epithet to Kaali, Rohini, Prjnapati, Gauri, Manavi.
Vijajalaya	Founder of Chola dynasty of Tanjore. Feadatory of Pallava Nadars. Kanchi and Tanjore were early strong holds of Nadar. Pittapuram fort.
Visah	A division of Jana identified with "Zaniu" (Sana).
Vrijji or Vajji	A tribe of Nadars of Mallas, Gana (Kana), Lichchhavi. Vrishni Nadans.
Yadava	A Nadar tribe of Vrishni, Of Krishna, Aboriginal, Dravida (Tamil) Of Idaya or Hida, of Aye (Ayi), early Chera Nadans.

Yaudheyas	Kalika Nadars. Aydhajivis, War-like Nadans. Bahudhanyaka, Lakviras, Madhovira, Admera Kshatriyas. Lichchavi Nadars
Yayati	Son of Nahusha Nadan. Aboriginal. Ancestor of Nadars.

Appendix-V

Four Living Varma Kalari Experts

1 The man who pioneered to do his Ph.D., on this subject of Varma Sastra is Dr.D. James, a Nadar from Kanniyakumari district, where the Palm-leaf records are in abundance with Nadar Assans. From personal interview with Dr. James, it was understood that all the documents of Palm-leaf records regarding the Varma Sastra were supplied to him by Assans from Nadar families living around the Southern parts in Kanniyakumari district, and Neyyattinkara regions. The records were original and were written in Tamil . He has submitted many such records to the University of Kerala, which encouraged him to get the Doctorate degree in this Special Art. He has been repeatedly invited to Japan for many consultations.

2. Another expert in Varma, of global repute is Dr.S. Rajamany, who is also a Nadar. He is the Director of Varma: A.A. Government Hospital, Madras; Founder, American Varma Institute, U.S.A; Director, ECIWO, Republic of China .

3. Yet another local Assan, a living monument in this Varma Treatise is Dr.Rajendran of Moolachal. What is to be proud of is that all these great men are from Kanniyakumari District, the originators of Chera kingdoms, from the rudiments of Lemuriah Continent! He has a substantial collection of Palm-Leaf Texts.

4. Another living stalwart in this great ancient Dravidian Art of Varma Sastra, including Varma Kalari, is Sri Bhaskaran Assan of Vanniyoor, a historical place in Kanniyakumari district. Aged about eighty years, with the full attire of a Sage, he is still running a Varma-School where a number of students come from Kerala and other States to study this great ancient art of Nadars.

Appendix-VI

Some of the Democratic Nadar Leaders of Tamilnadu & Travancore:

Sangha or Kana although was the very ancient body of administration of the Nadars, the Nadar Maha Jana Sangam was the Association of the new 'Democratic Nadars' and its influence has definitely produced many personalities and National leaders like Sri. K.Kamaraj.

To name some of the other personalities:

- Marshal A. Nesamony
- W.P.A. Soundara Pandyan Nadar: (1st President of the Self-Respect Movement Conference)
- Veera Martandan Nadar
- S.P. Adithanar (Tamil Tanthai)
- The Adityas (Sivanthi, etc)
- Rao Bahadur Ratinasamy Nadar
- V.V. Ramasamy Nadar
- K.T. Kosala Ram, M. P
- A.V. Thomas
- Ayya Nadar
- Arumanayagom Sattampillai
- M.P. Sivangana Gramani
- Daniel Thomas
- Irulappan Nadan
- M.S.P. Rajah
- Raja Palavesamuthu
- Dr. M. Santhosam
- Sri Kali Kaatha Perumal Nadar
- Mookka Nadar

Some of the Democratic Nadars who fought against the Allied Forces in Travancore:

- Marshal A. Nesamony
- R. Ponnappan Nadar
- P. Thanulingam Nadar
- A. Kunjan Nadar
- R. Periya Perumal Nadar
- Poomi Alanda Perumal Nadar
- Venkalam Ratina Pandya Nadar
- V.Narayana Perumal Nadar
- Palsel Chellappa
- Azhagiya Perumal Nadar
- Rajendran Nadar
- Singha Rayan Nadar
- S. Sam Nathaniel
- M.William
- Ravi Udaya Martandan Nadar
- Vellaiyan Nadar
- A. Chithambaranathan Nadar
- Chidambara Cirava

Appendix-VII

A Few names of Dravidian Lineages from an unpublished Family Manuscript: (pl.14: a-c)

- Imaya Varampan Neduncheral Athen
- Kalangkaai Kanni Naar Mudi-Cheran
- Kanakkaalirumporai Cheral-Athen
- Thithiyen Cheralathan
- Paalai Paadiya Perumkadunko
- Anizhal Tirunal Martandavarma