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நூற்றாண்டு கலைகள்

தமிழ் பல்லவக் கலைகள்
RAJAPALAYAM KSHATRIYA RAJUS

(Demology)

The Origin and nature of the Community

I.B.R. Ragupathi Raja

Published by Rajapalayam Kshatriya Seva Samithi,
86, Big Street, Singaraja Kottai
RAJAPALAYAM - 626 117, INDIA.
The RAJAS of RAJAPALAYAM

The Kshatriyas living in Rajapalayam are popularly known as RAJAS. They use the word RAJA to mention the name of their Caste. In Telugu, the word Raja is called Raju.

Literally the word RAJA does not represent the name of the caste or the community. But habitually they are also accustomed to use the word RAJA to denote their community.

The correct name of the caste is 'KSHATRIYA'.

Specifically they belong to one of the sects of Kshatriyas - 'THE ANDHRA KSHATRIYAS'.

To be more precise, even among the Andhra Kshatriyas, they are identified as an inner sect as 'THE RAJAPALAYAM ANDHRA KSHATRIYAS'.

Kshatriyas are known differently at different regions in India. They are called by the popular names as:

<table>
<thead>
<tr>
<th>Name</th>
<th>Region</th>
</tr>
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<tbody>
<tr>
<td>Raju</td>
<td>Andhra</td>
</tr>
<tr>
<td>Raya</td>
<td>Karnataka</td>
</tr>
<tr>
<td>Varma</td>
<td>Northern States</td>
</tr>
<tr>
<td>Burman</td>
<td>Bengal</td>
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<tr>
<td>Solanky</td>
<td>Gujarat</td>
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<tr>
<td>Singh</td>
<td>Punjab</td>
</tr>
<tr>
<td>Rajput</td>
<td>Rajasthan</td>
</tr>
<tr>
<td>Raja</td>
<td>Rajapalayam</td>
</tr>
</tbody>
</table>

So on and so forth.

The author of this article: Sri I.B.R. Ragupathi Raja is the son of Sri Gandhi Arangasamy Raja. He is the President of Rajapalayam Kshatriya Seva Samithi, RAJAPALAYAM - 626 117, INDIA.
Who are Kshatriyas?

The history of Kshatriyas in general is a brilliant record of philosophers, scholars and statesmen in India. The known history of ancient and medieval periods of India is more or less the history of Kshatriyas.

The epics of Ramayana and Mahabharatha reflect the most glorious chapters of Indian history.

The rulers RAMA and KRISHNA who established Dharma on earth, were Kshatriyas. Millenniums passed after their life time, and even now they are regarded as AVATHARA PURUSHAS in the minds of the people.

Jainism, Buddhism and Hinduism are the major religions originated in India.

The ethical codes for regulating the human conduct and character which are mentioned in all the three religions were formulated by the great philosophers and statesmen namely Mahaveera, Buddha and Manu. They were unparalleled philosophers in the history of India. The ethical values of their teachings are influencing in the minds of the people for thousands of years.

Guru Nanak the founder of Sikhism was also a kshatriya.

In general, kshatriyas are considered as a ruling class. In the past, they were also warriors who defended the people in distress. They even died for the cause of the common people with very high degree of sacrificing spirit.

Example are innumerable in the Histroy.

Some of the luminous Kshatriya families in the past history of Kshatriyas are Nandhas, Mauryas, Satavahanas, Bhoja, Rajputs of Rajasthan, Kakathiyas, Hoysalas, the rulers of Kashmir and Nepal etc....

Baktha Meera, Rudhramma of Kakatiya empire, Rani Lakshmibai of Jansi were some of the Kshatriya Women who gave their contribution to the history of kshatriya.
Moreover, there are so many great personalities who can be added in the list of Kshatriyas in modern times. For example Swami Vivekanandha and Subhash Chandra Bose.

**What Contributed to their Greatness?**

Their greatness is the combination of their strength of mind, character, uprightness, steadfastness, dedication to work, willpower, establishing Justice in the society and sacrificing qualities.

Bagawat Gita lays down the following six qualities for Kshatriyas such as courage, perseverance, endurance, refusal to flee from the battle field, generosity and leadership temperament.

The quality of Kshatriyas protecting the weak from the exploiter gave them a great status in the minds of the people as the leaders. In the past, people believed that only Kshatriyas can enforce law and order in the society. Moreover the generosity and tradition while helping the fellow beings endorsed the Kshatriyas as rulers and this aspect helped them for their upliftment.

Thus the word Kshatriya denotes a group of qualities and not an accident by birth. Every Kshatriya should ask himself whether he is a true kshatriya!

Krishna told to Arjuna in Gita -

He says. ‘UDDHARET ATMANAM’ meaning - 'one should lift himself by himself'.

‘If the right effort is there, there will be no failure.’

Therefore be a true Kshatriya first, by imbibing and cultivating the qualities of a Kshatriya and strive hard to be on the top, first and best, of whatever you are.
Who are Andhra Kshatriyas?

The word 'Andhra' is found first in the edicts of Ashoka along with other nationalities mentioned in the edicts. Ashoka's territories comprised of all the northern India and Kalinga country in Deccan. In the South, Ashoka had friendly relations with neighbouring Andhra Kings.

After Ashoka, his empire began to decline. Amongst other ruling dynasties who came to the fore front were Andhras of the Telugu Country.

They are known to have ruled from at least 250 B.C. but they became a great power at about 220 B.C. They remained in a dominant position till the third century A.D.

The Coins of Andhra kings were found in many places in the west up to Nasik. The inscriptive sources mention that the family of Eastern Malva Andhras succeeded the Sungas about 50 B.C. In later years they made VENGI near Godhavari river as their capital.

The Andhra Kings bear the family name Satakarni or Satavahanas. They were enthusiastic followers of Buddhism and erected a number of great stupas in the neighbourhood of river Krishna, to enshrine the relics of their teacher. The best of them was the well known stupas of Amaravathi. The artistic feature of this period shows certain traces of Greek and Persian influences.

The First Andhra Empire

During 220 B.C. the Andhra Kshatriyas became dominant in East coast and over large tracts in the interior parts.

The word 'ANDHRA' in Sanskrit means 'leaders of the War or Battle'

In A.D. 0001 the Andhras extended their power so as to govern the whole of Deccan and even the north.

The Indian calendar system of calculating years in Saka era (Salivahana era) was introduced by the satavahanas of Andhra Empire.

Later in 225 A.D. the Andhra kingdom shrank to small size consisting of the Telugu provinces alone. After the last king Pulamayi III, the rule of Satavahanas disintegrated.

Chalukyas were considered to be the descendents of Satavahana families. They rose again to power after a gap of few centuries at about 500 A.D.
The Second Andhra Empire

The second Andhra empire was founded in 900 A.D. It was called kakathiya empire (900 - 1300 A.D.) Warrangal was the capital city (the old name was Origolu). The last emperor was Prathapa Rudhra of Origolu. Later, the Vijayanagar Empire was founded in Andhra in the 14th Century.

The Vijayanagar Empire

During the close of 16th century A.D. at the height of Vijaya Nagar empire, a few families of Andhra kshatriyas migrated towards the south upto Madurai region as Commanders and also the administrators.

The Rajapalayam Kshatriyas

Between 1650 and 1750 A.D. with the collapse of the Vijayanagar empire, some of the Andhra Kshatriya families scattered towards south down to Madurainadu, gradually gathered and settled at Rajapalayam. They came to this region as commanders and administrators, the purpose of their migration was to control the deteriorated law and order problem in this region. They are well known for their valour and simplicity.

At present each Kshatriya family has its own house name. The ancestral name of the village where the family once lived and migrated out, was taken as the name of the house. There are a few exceptions, whereas the names of eminent personality is also adopted as the family or house name.

The Rajapalayam Andhra Kshatriya Raju community is a collective group made up of 27 house names. They are given in the table separately.

<table>
<thead>
<tr>
<th>ANDHRA KSHATRIYAS IN ANDHRA</th>
</tr>
</thead>
<tbody>
<tr>
<td>The total number of the familiar house names in the entire Andhra Kshatriya community as a whole living in Andhra region and Rajapalayam region is 109. The four Gothras are maintained as the same for both Kshatriyas living at Rajapalayam and Andhra. By this similarity of cultural and social practices the Andhra Kshatriya identity of Rajapalayam Rajus is recognised.</td>
</tr>
</tbody>
</table>

In those days there was no communication and transport facility to have interaction between the families and relations of the same community. When years rolled, the connection between the family and relatives was severed for a long gap, say for about 400 years.

In the beginning, Rajapalayam was an isolated place, located as an island, geographically distanced far away from Andhra, the original mainland of Rajapalayam Andhra Kshatriya Rajus.
RAJAPALAYAM ANDHRA KSHATRIYA RAJUS

As far as the matrimonial relationships are concerned, Rajapalayam Kshatriya Rajus follow a convenient social classification namely Gothras. There are four Gothras such as Dhananjaya, Goundinya, Kasyapa, and Vashiista. Similar classification of the four Gothras is maintained in Andhra.

The Children of the families belong to one gothra are the descendants of a single forefather in male line pedigree. Hence all the children of that gothra are considered to be as brothers and sisters. Any wedlock between the brotherly families and within the families of the same gothra is prohibited and in the norms of the community, it is a forbidden one. Marriage alliances are fixed strictly between the families of different Gothras. (Never within the families of the same Gothra.)

<table>
<thead>
<tr>
<th>Kulam</th>
<th>Gothram</th>
<th>House Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHANDRA KULAM</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lunar Race</td>
<td>I. Dhananjaya gothram</td>
<td>1. Bagalapadi</td>
</tr>
<tr>
<td></td>
<td>Baratha, Pareekshithu, Vishnu vardhana &amp;</td>
<td>2. Chinthla padi</td>
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<td></td>
<td>Kota Hariseemakrishna Maharaja Vamsam</td>
<td>3. Dhanthalooi</td>
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<td>4. Dhatla</td>
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<td>5. Gottumukkla</td>
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<td>6. Jujioori</td>
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<td>7. Kasi</td>
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<td></td>
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<td>8. Penumathsa</td>
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<td></td>
<td></td>
<td>9. Segoori</td>
</tr>
<tr>
<td>SATOR KULAM</td>
<td>II. Goundinya gothram</td>
<td>1. Kondoori</td>
</tr>
<tr>
<td>Solar Race</td>
<td>Ikshvaku, Sibi, Musukuntha &amp;</td>
<td>2. Muthanuri</td>
</tr>
<tr>
<td></td>
<td>Adhikya Chola Maharaja vamsam</td>
<td>3. Muthundi</td>
</tr>
<tr>
<td>SOORYA KULAM</td>
<td>III. Kasyapa gothram</td>
<td>1. Choda raju</td>
</tr>
<tr>
<td></td>
<td>Kusa, Pundareeka, Karikalachola maharaja,</td>
<td>2. Manthapadi</td>
</tr>
<tr>
<td></td>
<td>Kakathiya Prodaraja &amp; Hoysala vamsam</td>
<td>3. Namboori</td>
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<td></td>
<td></td>
<td>1. Bejawada</td>
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<tr>
<td></td>
<td></td>
<td>2. Errguntala</td>
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<tr>
<td></td>
<td></td>
<td>3. Induhoori</td>
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<td>4. Manthena</td>
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<td></td>
<td>5. Nandhiyala</td>
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<td>6. Percherla</td>
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<td>7. Poosapati</td>
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<td>8. Saki</td>
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<td>9. Valivarthi</td>
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<td>10. Vathsvavya</td>
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<tr>
<td></td>
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<td>11. Vegesana</td>
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<td></td>
<td></td>
<td>12. Velagalady</td>
</tr>
</tbody>
</table>

The ancestral lineage of vamsams given in this table is based on Buddhharaju Varahalaraju's book entitled 'Sri Andhra kshatriya Ratnakaramu'
The Reproductive Segregation

Even though Rajapalayam Rajus belong to the Andhra Kshatriya Raju community, having the Andhra origin, there is no matrimonial alliances between Andhra kshatriyas of Andhra region and Andhra kshatriyas of Rajapalayam for the past four centuries.

By mere chance, the Rajapalayam Kshatriya Rajus segregated themselves in this regard. Natural gap of geographical distance and the lack of communication in those days resulted in close inbreeding and it became a subject of Andhra Kshatriya.

In a true sense, it is now a branch from the main stem of Andhra Kshatriya community of Andhra.

Rajapalayam Kshatriyas being conservative by attitude, maintained local group identity preventing integration of other groups in the marriage alliances.

The Unique Feature - Registration of Betrothals

Almost all the marriages in this community are arranged marriages.
Brides and Bridegrooms are proposed, selected, and approved by the parents before fixing the marriage, according to the norms of the community.

The agreement of the parents alone is not sufficient and the acceptance of the community is also essential for the marriages. A special community meeting is arranged exclusively for the purpose of registration of betrothal. A resolution is passed while registering the betrothal in the respective chavadies.* They call the betrothal function as Chavadi Okkahu (Nichchayadhartham)

The betrothal is meant for the confirmation of marriage proposal. It is written in a special register maintained in the chavadies. It comprises the written agreement signed by both the parents and guardians along with the signature of the witnesses gathered in the function.

Once the betrothal is registered in the chavadi, the agreement for the wedlock is supposed to be authenticated by the entire community. Both the parties should not deviate from the written agreement.

At times of marriage season we can see betrothal procescions stroming the chavadies. The procession moves from one chavadi to other chavadi consisting of the male members of the families of bride and bride grooms. Womenfolk do not take part in the betrothal in the chavadi. Initially they take part in the house hold betrothal (Inti okkahu). In the past the processions were by walk and now we can observe vehicles and motorcars roaming between the chavadies.

* 'Chavadi' is a common place for social gatherings, where all forms of panchayats are being held.
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* 'Chavadi' is a common place for social gatherings, where all forms of panchayats are being held.
Suppose a marriage proposal is agreed upon by the family of a boy living in U.S.A and the family of a girl in Delhi, the parents of the Bride and Bridegroom, come all the way from U.S.A. and Delhi to Rajapalayam to register the Betrothal. They celebrate the Betrothal function solemnly, sincerely and implicitly in the chavadies. A feeling of social security and confidence is generated in the minds of the parents linked with this function.

There is a proverb in English that 'marriages are fixed in Heaven'. For Rajapalayam Rajus, the marriages are fixed not only in Heaven but also it is fixed and strictly registered in the respective chavadies in Rajapalayam.

This practice of registration of Betrothals in Chavadies is not found even in the same community in Andhra. This social practice is also not found anywhere in the world.

Global spreading

The ruling administrative and warring Kshatriya group was also a predominant agricultural community. There is a sudden growth of population during 20th century. Then they diverted to other occupations such as industries and business. The Rajapalayam town and its surrounding places were not adequate to meet the needs of the growing population.

They began to search for new pastures. Families one after other slowly migrated to other places for want of livelihood. The Migration was started since pre-independance. It gained momentum after Indian independance. We noticed in the latter half of the 20th century that people moving out and settling in different places through out India and abroad.

The following are the important places where they settled in considerable numbers. In all the settlements they formed the associations of Kshatriya Raju communities. In all the places the formation of the associations became a necessity for their cultural and social interaction.


Moreover about 1000 people moved out of Rajapalayam for seeking jobs. They are moving from place to place without having permanent settlement. The outgoers are inclusive of industrial employees and job holders in India, Gulf countries, USA and other places.

Whoever he or she may be, whatever they may be doing and wherever they may be living, the native place attracts them to come back to Rajapalayam for binding them in wedlocks.
Women

Women of our community do not easily come out of old customs and traditions. Now it is the period of rapid social changes and we feel vibration among Kshatriya womenfolk.

Anyhow due to progress in civilisation, the age old Purdha system among women slowly faded away. They come out of the houses and mingle in the public to study in schools and colleges, and to have jobs etc.

In the present context, the economic condition force the women to take up some work to supplement the income of the family. So it will be worth-while to think the importance of education for technical and career courses exclusively for girls of our community in helping them to stand upon their own legs.

The free thinking tendency due to modern education and the financial necessities drive them to stand independently. These changes bring shock waves for the old people. We can observe rumbling and reverberation in the family relations and in the social and cultural arena of the society.

Fertility Decline and Population Control

The crucial aspect of women's empowerment in the family circle and its impact on planning the family is the main reason for the decline in the fertility growth. Empowerment means the ability to exercise full control over one's action. In this context, the fertility empowerment means ability to decide whether to produce a child? when to do? and at what intervals? A corollary to this is the freedom to use the appropriate means of birth control if a decision is taken, not to bear a child.

We could not rule out the consent of the husband, or a joint decision with the husband and with other family members.

There is also general acceptance in the family that the wife has the prerogative right to decide how many children to have and when to stop child bearing.

The fertility decline has made a remarkable stride in population control of Kshatriyas of Rajapalayam. The adoption of family planning is 100% The increase in population became stand still.
It is a very interesting story that there was no connection between the Andhra Kshatriyas and the Rajapalayam Kshatriyas for about 300 years due to the lack of proper communication between them.

Centuries passed. The Andhra Kshatriyas forgot the migrants and practically they had no knowledge about the existence of Andhra Kshatriyas living at Rajapalayam for about three centuries. They were living happily without knowing each other who they are and what they are.

The Clouds were cleared accidentally in the year 1923

During the year 1923, when the All India Congress committee meeting was held at 'Kakinada' in Andhra. Many Andhra Kshatriyas participated in the conference. A small group of Kshatriya Rajus led by Sri Indukoori Arangasamy Raja representing Rajapalayam, participated in the deliberations of the national level conference.

The Congress meeting was an opportunity of common understanding for the people of our Andhra Kshatriya community hailed from Andhra, Rajapalayam, Karnataka, and exchanged their identities. In the mean time Sri Chinthalapati Bapi Raju and Rajapalayam Indukoori Arangasamy Raju took a keen interest. To attend all Andhra Kshatriyas in a separate conclave and exchanged the views. In consequence the Kshatriya Rajus of Andhra came to know the considerable number of families of their own community living enblock at Rajapalayam some 600 miles of south Andhra. Subsequently, the interaction between the Kshatriyas of Rajapalayam and Andhra was restored frequently during freedom struggle. Prior to the Congress meeting Rajapalayam Rajus did not know that they were part and parcel of Andhra Kshatriyas having the same Gothra and House names in common approximately after three centuries of geographical separations from Andhra. They were just saying that they were the relatives of Vijayanagar royal families and did not know their ancestry.

The Indian freedom struggle and the Kakinada Congress of 1923 provided an opportunity to know about each other and paved the way for constant interaction there after.

The dignitaries of Andhra visited frequently to Rajapalayam and made an attempt to exchange the willingness for matrimonial relations between the Kshatriyas of both the areas to strengthen the community bondage.
No result has been experienced so far. Thus Rajapalayam Kshatriyas became a separate entity. The Rajapalayam Kshatriyas segregated from the main stream of Andhra Kshatriyas and become a subsect branched away from Andhra Kshatriyas.

In the beginning Rajapalayam and Pudupalayam were separate villages. At the time of the settlement in Rajapalayam, the Kshatriyas were of three Gothras only. (Vashista, Dhananjaya and Kashyapa).

With the settlement of Kshatriyas in Pudupalayam village, the four Gothras settled in Rajapalayam namely, Vashista, Dhanjaya, Kashyapa and Goundinya. The Goundinya Gothra is a new inclusion in the Pudupalayam village.

The people of Palayapalayam Raja Kottai had marital relationship within the three Gothras in the Palayapalayam village itself. They did not move out of their village in searching for brides and bridegrooms.

The Kshatriyas of Pudupalayam had marital relations within four Gothras. In the Pudupalayam village they too were not moved out of their village in search of brides and bridegrooms.

This factor gave suspicion among the Rajus community of Palayapalayam and Pududpalayam and marriage alliances between the villages had not taken place for long period of time.

It took 200 years for them to understand that the both belonged to the same community and there is no bar to exchange bride and bridegroom with in the two villages.

The first marriage between the bride of Palayapalayam and bride-groom of Pudupalayam took place just 150 years back. After wards, the practice of *Chavadi Okkahu* began. Before that period, marriages took place in both villages without *Chavadi Okkahu*. Of course there is *Inti Okkahu* at all times.

**Religious Aspects of Kshatriyas**

In the early days of known history most of the Kshatriyas followed Jainism. All the 24 Thirthangaras of Jainism were Kshatriyas.

After Buddha many Kshatriyas adopted Buddhism.

Hinduism is also prevalent all along the ages.

We notice that during the Vijayanagar Empire, we adopted Vishnavism. We are all Vishnavites. In all the social and cultural ceremonies, we follow Vishnavite rituals.

All religious beliefs are acceptable to us. By nature we are most tolerant and we don't interfere in other religious beliefs.
Community Gatherings

In the beginning the community gatherings were held for the Dhayathi brotheren. Each house constructed a chavadi for their own use. We can see the number of Chavadies for each Dhayathi.

When the population increased, there arose the necessity of common Chavadi for all the people living in the particular kottai regions.

The Palayapalayam Kshatriya community was originated by Poosapati Chinnaraju approximately during 1600 - 1650. A.D.

The Singarajakottai was founded by Mahamandaleswara Gottumukkala Dhora Thimmaraju approximately during 1750 - 1775 A.D.

The Sakkarajakottai (Jaggarajukotta) was founded by Poosapati Jaggaraju who was the grand son of Mahamandaleswara Dhora Thimmarajau approximately during 1775 - 1800. A.D.

The Thiruvandhapuram Rajakottai (Pachaimadam) was formed by a group of people for easy administrative purpose in the year 1951. At the time of formation all the members of this Chavadi were formerly the members of Singarajakottai.

The above Chavadi organisations were functioning independently without interfering with other Chavadies.

The growth of population necessiated for a common organisation to cover all the Kshatriyas of Rajapalayam.

The Rajapalayam Kshatriya Mahasabha was organised by all the four Kottai chavadi members in the year 1970. This was successfully organised by sri Chinthalapati S.R. Narayana Raja. The Rajapalayam Kshatriya Mahasabha (Nalugu Kotta gumppu) is functioning till date effectively by solving many social problems.

Kshatriya Seva Samithi was formed in 1980. It is a Voluntary organisation started by I.B.R. Ragupathi Raja. The Journal 'kothalu' was published for the exchange of views of the community. It also started martial arts classes to develop courage, discipline and enthusiasm among the Kshatriya youths. Presently this association undertakes the collection of the Bio-data of all the families of the entire community, so as to ensure all information easily available to all concerned.
Dominant Houses
Poosapati House

The prestigious house Poosapati is the most dominant house among Rajapalayam Rajus.

The family of Possapati Chinna Raja settled first in Rajapalayam (Now confined to Palayapalayam area) at about the period between 1600 - 1650 A.D.

Poosapati P.S. Kumarasamy Raja (1898 - 1957) was the Prime Minister of the composite Madras Presidency during the period 1949 - 1952. He also served as the Governer of Orissa from 1954 to 1956. He was the founder of ‘Gandhi Kalai Mandram’ in Rajapalayam.

Poosapati P.A.C. Ramasamy Raja (1894-1962) was the first chairman of the newly formed Rajapalayam Municipality during 1941-1947. He started his business venture and industrial sector in 1937. He was the founder of the Ramco Group which is being continuously developed by his son P.R. Ramasubrahmaneya Rajha to great height and it is being enlarged by his grand son P.R. Venketrama Raja. The present total market value of the assets of Ramco group of Companies is more than 2500 crores. Ramco group of companies is considered to be one among the top ranking fifty industrial houses in India. The group is presently spreading its business globally. More than 7,000 employees are working in this concern.

P.L. Duraisamy Raja was the chairman of Rajapalayam Municipality during the 1948-52.

Srimathi Thaialmmal wife of Poosapati Kandasamy Raja has been elected as the Chairman of Kadayanallur Municipality in 2001.

Gottumukkala House

Mahamandaleswara Gottumukkala Dhorai Thimma Raju founded Pudupalayam village during A.D. 1725 - 1750.


His brother Major General K.A. Singapa Raja was in the Indian defence service for about 30 years. He also served in U.N.O. peace keeping force to maintain peace in Africa and Middle East. He was incharge of the Indian Southern command during the Bangladesh war 1971 - 1973. A.D.
Sri Jayaram Motor service was started in 1932 by K.S. Rengasamy Raja (1900 - 1972) and his family members now diversified their business to industries. K.M. Sankara Raja was a freedom fighter and he was also the Chairman of Rajapalayam Municipality during 1959-1964.

All the four above mentioned personalities are the sixth generation great grandsons of Mahamandaleswara Dhorai Thimma Raju of Vijayanagar Empire.

Erraguntala House

Erraguntala A.K.D. Dharma Raja (1878-1953) was a powerful personality. He started educational charity institutions in 1927.

D.K. Raju was the M.L.A. of Rajapalayam constituency during 1952 - 1957.

A.A. Subba Raja was the M.L.A. of Rajapalayam during 1967 - 1972. He was the elected chairman of Rajapalayam Municipality in 1964 and he has been elected as chairman of Rajapalayam Municipality for five times consecutively.

Namboori House

N.A. Kondu Raja was the first president of Theni Town Panchayat (1931-1932)

N.A.P. Alagiri Raja was the Chairman of Rajapalayam Municipality during 1947-1948.

N.A. Ramachandra Raja (1925-1992) was an industrialist and he founded educational charity institutions in Rajapalayam.

N.R. Alaga Raja was the first Chairman of Theni Allinagaram Municipality during 1986 - 1991. He was the M.L.A. of Theni Constituency during 1966 - 2001.

There are many more great Kshatriya personalities who contributed much for the society. I have to request every one to excuse me for not including their names here for want of space.

One more Interesting factor

I have to conclude here by mentioning one interesting factor that any Rajapalayam Kshatriya who goes out of Rajapalayam and settle some where in other places for living, and where ever he settles in, he could be identified as a predominant person there, by his uprightness trustworthy, conduct, truthfullness and sincere service to the society.

Comments, criticism and suggestions for the improvements in this article are invited

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Designed and Printed at the Naveen Mini Offset Printers, Rajapalayam, India Ph: 0091 - 4563 - 531592
Tamil Heritage Foundation
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