



UNIT 8
HISTORY, CULTURE, HERITAGE
&
SOCIO - POLITICAL
MOVEMENTS IN TAMIL NADU
GROUP 4

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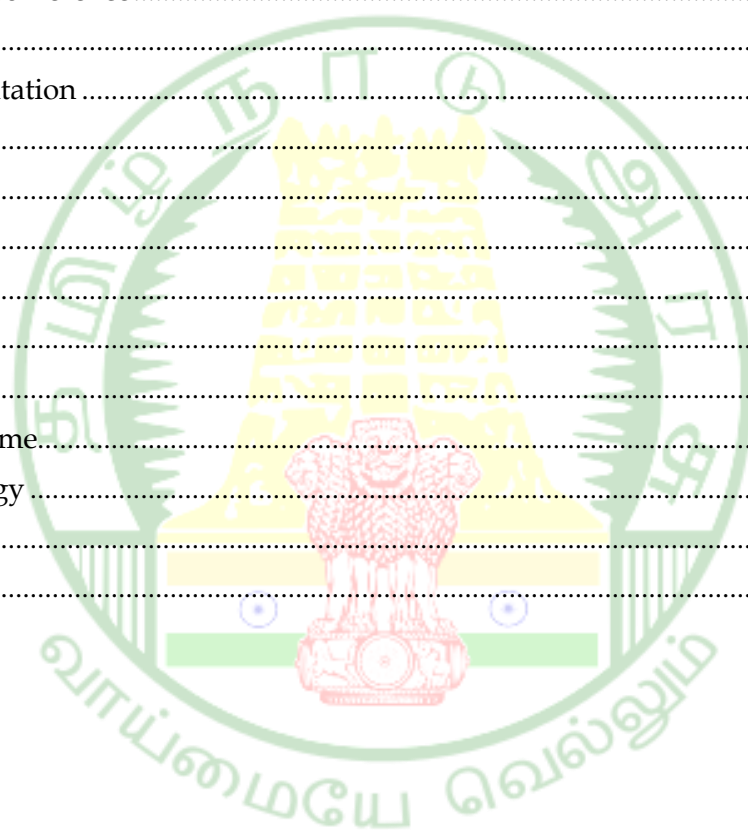
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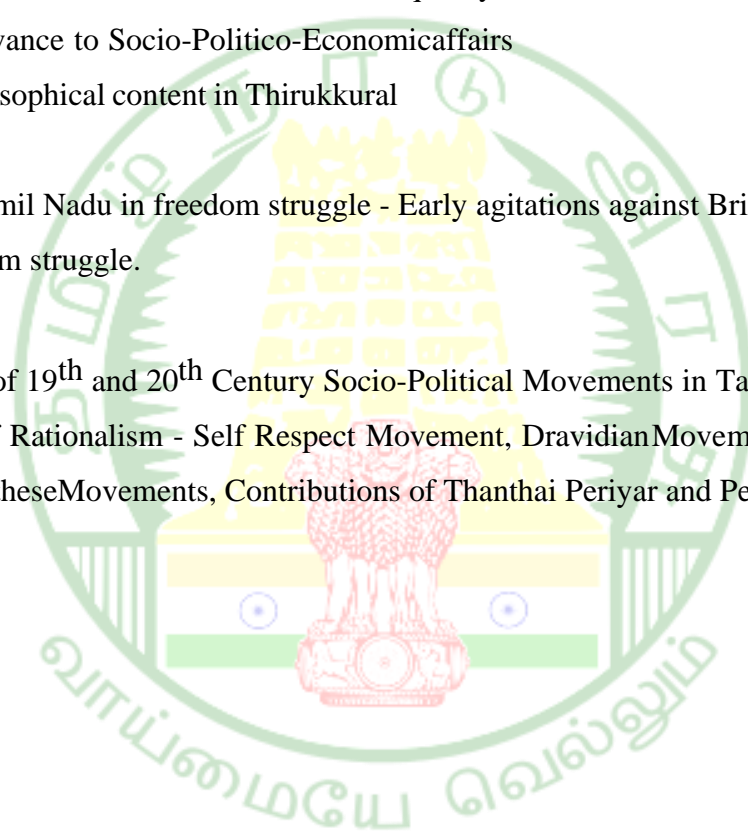
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Syllabus

UNIT-VIII: History, Culture, Heritage and Socio - Political Movements in Tamil Nadu

- (i) History of Tamil Society, related Archaeological discoveries, Tamil Literature from Sangam Age till contemporary times.
- (ii) Thirukkural :
1. (a) Significance as a Secular Literature
 - (b) Relevance to Everyday Life
 - (c) Impact of Thirukkural on Humanity
 - (d) Thirukkural and Universal Values -Equality, Humanism, etc
 - (e) Relevance to Socio-Politico-Economic affairs
 - (f) Philosophical content in Thirukkural
- (iii) Role of Tamil Nadu in freedom struggle - Early agitations against British Rule - Role of women in freedom struggle.
- (iv) Evolution of 19th and 20th Century Socio-Political Movements in Tamil Nadu - Justice Party, Growth of Rationalism - Self Respect Movement, Dravidian Movement and Principles underlying both these Movements, Contributions of Thanthai Periyar and Perarignar Anna.



Chapter 1: History of Tamil Society

Timeline

| S.No | Year | Period/Age |
|------|-----------------------------------|--|
| 1 | ca. 1300 BC (BCE) to 300 BC (BCE) | Iron Age or Megalithic Period |
| 2 | ca. 300 BC (BCE) to 300 AD (CE). | Early Historic Period / Sangam Age / Sangam Literature |
| 3 | ca. 400 BC (BCE) to 300 BC (BCE) | Introduction of Tamil-Brahmi Script |
| 4 | 1st Century AD (CE) | Periplus of Erythrean Sea |
| 5 | 1st Century AD (CE) | Pliny's Natural History |
| 6 | 2nd Century AD (CE) | Ptolemy's Geography |
| 7 | 2nd Century AD (CE) | Vienna Papyrus |
| 8 | ca. 300 AD (CE) to 500 AD (CE) | Post Sangam Age |

Introduction

Tamil civilization begins atleast three centuries before the Common Era (AD (CE)). As seafaring people, Tamil traders and sailors established commercial and cultural links across the seas and merchants from foreign territories also visited the Tamil region. The resulting cultural and mercantile activities and internal developments led to urbanization in this region. Towns and ports emerged. Coins and currency came into circulation. Written documents were produced. The Tamil-Brahmi script was adopted to write the Tamil language. Classical Tamil poems were composed.

Sources for the study of early Tamil society

The sources for reconstructing the history of the ancient Tamils are:

- i. Classical Tamil literature
- ii. Epigraphy (inscriptions)
- iii. Archaeological excavations and material culture
- iv. Non-Tamil and Foreign Literature

The Classical Sangam Tamil Literature

The Classical Sangam corpus (collection) consists of the Tholkappiyam, the Pathinen Melkanakku (18 Major works) and the Pathinen Kilkanakku (18 minor works) and the five epics.

Tholkappiyam

1. Tholkappiyam, attributed to Tholkappiyar, is the earliest written work on Tamil grammar.
2. Apart from elaborating the rules of grammar, the third section of Tholkappiyam also describes poetic conventions that provide information on Tamil social life.
3. The texts of Pathinen Melkanakku include Pathupaattu (ten Idylls) and Ettuthogai (the eight anthologies).
4. These texts are the oldest among the classical Tamil texts. The texts of Pathinen Kilkanakku belong to a later date.

The Ettuthogai or the eight anthologies

1. Natrinai
2. Kurunthogai
3. Paripaadal
4. Pathittrupathu
5. Aingurunuru
6. Kalithogai
7. Akanaanuru
8. Puranaanuru

Pathupattu or ten Idylls collection included ten long songs

1. Thirumurugatrupadai
2. Porunaratrupadai
3. Perumpanatrupadai
4. Sirupanatrupadai
5. Mullaipaattu
6. Nedunalvaadai
7. Maduraikanchi
8. Kurinjipaattu
9. Pattinappaalai
10. Malaipadukadam

Pathinen Kilkanakku (18 minor works)

1. The Pathinen Kilkanakku comprises eighteen texts elaborating on ethics and morals.
2. The pre-eminent work among these is the Thirukkural composed by Thiruvalluvar.
3. In 1330 couplets Thirukkural considers questions of morality, statecraft and love.

The Five Epics

The epics or Kappiyams are long narrative poems of very high quality. They are,

1. Silappathikaram
2. Manimekalai
3. Seevaka
4. Chinthamani
5. Valaiyapathi
6. Kundalakesi

Epigraphy

1. Epigraphy is the study of inscriptions.
2. Inscriptions are documents scripted on stone, copper plates, and other media such as coins, rings, etc.
3. The development of script marks the beginning of the historical period.

Tamil-Brahmi inscriptions

1. Tamil-Brahmi inscriptions have been found in more than 30 sites in Tamil Nadu mostly on cave surfaces and rock shelters.
2. These caves were the abodes of monks, mostly Jain monks.
3. The natural caves were converted into residence by cutting a drip-line to keep rain water away from the cave.
4. Inscriptions often occur below such drip-lines. The sites have smooth stone beds carved on rock surface for monks who led a simple life and lived in these shelters.
5. Merchants and kings converted these natural formations as habitation for monks, who had renounced worldly life.
6. Mangulam, Muttupatti, Pugalur, Arachalur and Kongarpuliyankulam and Jambai are some of the major sites of such caves with Tamil-Brahmi inscriptions.
7. Around Madurai many such caves with Tamil Brahmi inscriptions can still be seen. Many of them are located along ancient trade routes.

Hero Stones

1. Hero stones are memorials erected for those who lost their lives in the battles and in cattle raids.
2. As cattle were considered an important source of wealth, raiding cattle owned by adjoining tribes and clans was common practice in a pastoral society.
3. During the Sangam Age, the Mullai landscape followed the pastoral way of life.
4. Tribal chieftains plundered the cattle wealth of enemies whose warriors fought to protect their cattle.
5. Many warriors died in such battles and were remembered as martyrs.
6. Memorial stones were erected in their honour. Sangam literature vividly portrays these battles and clashes, and describes such hero stones as objects of worship.
7. Tholkappiyam describes the procedures for erecting hero stones.

Hero stones Discovered

1. Hero stones discovered of the Sangam Age with Tamil-Brahmi inscriptions can be found at Pulimankombai and Thathapatti in Theni district and Porpanaikottai in Pudukkottai district.
2. Those of the Sangam Age discovered till now do not have images or sculptures.
3. Hero stones of the post-Sangam Age and the Pallava period occur in large numbers in pastoral regions especially around the Chengam region near Thiruvannamalai district.
4. These hero stones have inscriptions and the images of warriors and names of heroes.
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Inscriptions on Pottery

1. Pottery vessels from the Early Historic Period have names of people engraved on them in Tamil-Brahmi script.
2. Potsherds have been discovered in Arikamedu, Azhagankulam, Kodumanal, Keezhadi, and many other sites in Tamil Nadu.
3. Pottery inscribed with names in Tamil-Brahmi script have also been found in Berenike and Quseir al Qadhim in Egypt and in Khor Rori in Oman indicating that early Tamils had trade contacts with West Asia and along the Red Sea coast.
4. People etched their names on pottery to indicate ownership. Many of the names are in Tamil while some are in **Prakrit**.

5. Prakrit was the language used by the common people in the Northern part of India during the Mauryan period

Archaeological sites

1. Archaeological excavation refers to systematically digging a site to recover material evidence for exploring and interpreting societies of the past.

2. Archaeological excavations at the early historic sites are the source of evidence of the activities of the Sangam Age people.

3. Excavations at Arikamedu, Azhagankulam, Uraiyur, Kanchipuram, Kaveripoompattinam, Korkai, Vasava samudram, Keezhadi, Kodumanal in Tamil Nadu, and Pattanam in Kerala provide the evidence we have of this period.

4. Arikamedu, near Puducherry, is a Sangam Age port, excavated by the Archaeological Survey of India (ASI).

5. British archaeologist, Robert Eric Mortimer Wheeler, French Archaeologist, J.M. Casal, and Indian archaeologists, A. Ghosh and Krishna Deva, excavated this site.

6. They found evidence of a planned town, warehouse, streets, tanks and ring wells

The Archaeological Survey of India (ASI)

1. It is a Central government agency that manages archaeological sites and monuments in India.

2. The Government of Tamil Nadu has its own department for archaeology called the Tamil Nadu State Department of Archaeology.

3. The Indian Treasure Trove Act (1878), the Antiquities and Art Treasures Act (1972), the Ancient Monuments and Archaeological Sites and Remains Act (1958) are legislation related to the preservation of archaeological remains in India.

Material Culture

1. Archaeologists have found evidence of brick structures and industrial activities, as well as artefacts such as beads, bangles, cameos, intaglios, and other materials in these sites.

2. Tamil-Brahmi inscriptions on pottery and coins have also been unearthed.

3. Evidences of the various arts, crafts and industries together help us reconstruct the way of life of the people of those times.

4. From this we learn and understand how they might have lived.

Pulimankombai Hero stone

1. Pulimankomba is a village in the Vaigai river valley in Thenidistrict.
2. In 2006, rare hero stone inscriptions in Tamil-Brahmi script were discovered in this village.
3. One of the inscriptions from Pulimankombai reads “Kudalur Akol pedu tiyan antavan kal”.
4. It means "The stone of Tiyan Antavan who was killed in a cattle raid at the village of Kudalur".

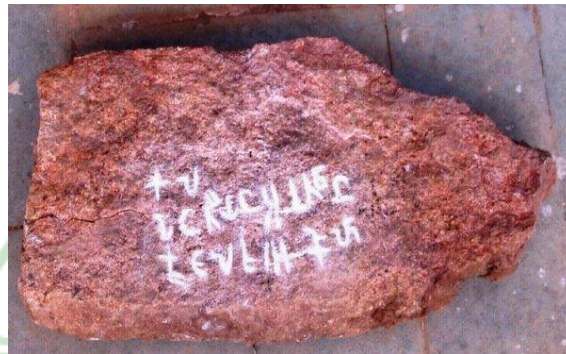


Figure – Pulimankombai Hero Stone

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5. British archaeologist, Robert Eric Mortimer Wheeler, French Archaeologist, J.M. Casal, and Indian archaeologists, A. Ghosh and Krishna Deva, excavated this site. They found evidence of a planned town, warehouse, streets, tanks and ring wells
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2. Tamil-Brahmi inscriptions on pottery and coins have also been unearthed. Evidences of the various arts, crafts and industries together help us reconstruct the way of life of the people of those times.
3. From this we learn and understand how they might have lived.
4. Cameo – an ornament made in precious stone where images are carved on the surface.
5. Intaglio – an ornament in which images are carved as recess, below the surface.

Coins

1. Coins as a medium of exchange were introduced for the first time in the Sangam Age.
2. The coins of the Cheras, the Cholas and the Pandyas, punch-marked coins, and Roman coins form another important source of evidence from the Sangam Age.
3. Punch- marked coins have been found at Kodumanal and Bodinayakkanur. Roman coins are concentrated in the Coimbatore region, and are found at Azhagankulam, Karur, and Madurai.
4. They were used as **bullion** for their metal value and as ornaments.



5. **Bullion** means precious metal available in the form of ingots. **Punch-marked coins** are the earliest coins used in India.

6. They are mostly made of silver and have numerous symbols punched on them. Hence, they are known as punch-marked coins

Arthasastra

1. Arthasastra, the classic work on economy and statecraft authored by Kautilya during the Mauryan period, refers to Pandya kavataka.

2. It may mean the pearl and shells from the Pandya country.

Mahavamsa

1. Mahavamsa, the Sri Lankan Buddhist **chronicle**, composed in the Pali language, mentions merchants and horse traders from Tamil Nadu and South India.

2. **Chronicle** is a narrative text presenting the important historical events in chronological order.

Periplus of Erythrean Sea

1. Periplus of Erythrean Sea is an ancient Greek text whose author is not known. The term Periplus means navigational guide used by sailors.

2. Erythrean Sea refers to the waters around the Red Sea.

3. It makes references to the Sangam Age ports of Muciri, Thondi, Korkai and Kumari, as well as the Cheras and the Pandyas.

Pliny's Natural History

1. Pliny the Elder, was a Roman who wrote Natural History. Written in Latin, it is a text on the natural wealth of the Roman Empire.

2. Pliny speaks about the pepper trade with India. He states that it took 40 days to reach India, from Ocelis near North East Africa, if the south west monsoon wind was favourable.

3. He also mentions that the Pandyas of Madurai controlled the port of Bacare on the Kerala coast.
4. The current name of Bacare is not known. Pliny laments the loss of Roman wealth due to Rome's pepper trade with India indication of the huge volume useful of the pepper that was traded.

Ptolemy's Geography

Ptolemy's Geography is a gazetteer and atlas of Roman times providing geographical details of the Roman Empire in the second century AD (CE). Kaveripoompattinam (Khaberi's Emporium), Korkai (Kolkoii), Kanniyakumari (Komaria), and Muciri (Muziris) are some of the places mentioned in his Geography.

Peutingian table

Peutingian table is an illustrated map of the Roman roads. It shows the areas of ancient Tamilagam and the port of Muziris.

Vienna Papyrus

1. Vienna **papyrus**, a Greek document datable to the second century AD (CE), mentions Muciri's trade of olden days.
2. It is in the Papyrus Museum attached to the Austrian National Library, Vienna (Austria).
3. It contains a written agreement between traders and mentions the name of a ship, Hermapollon, and lists articles of export such as pepper and ivory that were shipped from India to the Roman Empire.
4. Papyrus, a paper produced out of the papyrus plant used extensively for writing purposes in ancient Egypt.
5. The Sangam Age or the Early Historic period is an important phase in the history of South India.
6. This period is marked out from prehistory, because of the availability of textual sources, namely Sangam literature and Tamil- Brahmi inscriptions.
7. Sangam text is a vast corpus of literature that serves as an important source for the study of the people and society of the relevant period.

Chronology

1. There is considerable debate among scholars about the age and chronology of Sangam society.
2. The Sangam texts are generally dated to between third century BC (BC (BCE)) and the third century AD (CE).
3. The references in Greco-Roman texts, Tamil-Brahmi inscriptions and the references to the Cheras, Cholas and the Pandyas in the **Ashokan** inscription corroborate this date.
4. It is generally agreed that the Sangam poems were composed in the early part of the historical period, but were compiled into anthologies in the later period.
5. Ashokan Brahmi - the Brahmi script used in Ashokan edicts or inscriptions.

The Thinai

1. The concept of Thinai is presented in the Tamil Grammar work of Tholkappiyam and this concept is essential to understand the classical Tamil poems.
2. Thinai is a poetic theme, which means a class or category and refers to a habitation eco-zone with specific physiographical characteristics.
3. Sangam poems are set in these specific eco-zones and reveal that human life has deep relationships with nature.
4. The themes of the poems are broadly defined as akam (interior) and puram (exterior).
5. Akathinai refers to various situations of love and family life, while Purathinai is concerned with all other aspects of life and deals particularly with war and heroism.

Ainthinai

1. The Five Thinai or landscapes. Tamilagam was divided into five landscapes. Each region had distinct characteristics – a presiding deity, occupation, people and cultural life according to its specific environmental conditions.
2. This classification has been interpreted by scholars to reflect real life situations in these landscapes.

The five landscapes are Kurunji, Mullai, Marutham, Neythal and Paalai.

1. Kurunji refers to the hilly and mountainous region.
2. Mullai is forested and pastoral region.
3. Marutham is the fertile riverine valley.
4. Neythal is coastal region.
5. Paalai is sandy desert region.

The Sangam age polity: Political powers of Tamilagam

1. The Sangam Age has its roots in the Iron Age. In the Iron Age people were organised into chiefdoms.
2. From such communities of Iron Age emerged the Vendhars of the earlyhistoricperiod and the Velirs of the Sangam Age were chieftains.
3. The Mauryan emperor, Asoka, conquered Kalinga (Odisha) and parts of Andhra and Karnataka regions.
4. The Muvendhar Among the political powers of the Sangam Age, the Cheras, the Cholas and the Pandyas occupied pre-eminent positions.
5. They were known as Muvendhar (the three kings). The muvendhar controlled the major towns and ports of the Sangam period.
6. The CherasThe Cheras, referred to as Keralaputras in the Ashokan inscriptions, controlled the region of present-day Kerala and also the western parts of Tamil Nadu.
7. Vanci was the capital of the Cheras while Muciri and Thondi were their port towns.
8. Vanci is identified with Karur in Tamil Nadu while some others identify it with Thiruvanchaikalam in Kerala.
9. Pathirruppathu speaks about the Chera kings and their territory. The Cheras wore garlands made from the flowers of the palm tree.
10. The inscriptions of Pugalur near Karur mention the Chera kings of three generations. Coins of Chera kings have been found in Karur.
11. The Silappathikaram speaks about Chera Senguttuvan, who built a temple for Kannagi, the protagonist of the epic.
12. Legend has it that Ilango who composed the Silappathikaram, was the brother of Chera Senguttuvan. The bow and arrow was the symbol of the Cheras.

The Cholas

1. The Cholas ruled over the Kaveri delta and northern parts of Tamil Nadu.
2. Their capital was Uraiyur and their port town was Kaveripoompattinam or Pampuhar, where the river Kaveri drains into the Bay of Bengal.
3. Pattinappalai is a long poem about Kaveripoompattinam composed by the poet Kadiyalur Uruthirankannanar.
4. Silappathikaram describes the trading activities at Kaveripoompattinam.
5. Karikalan is notable among the Chola kings and is credited with bringing forestlands under the plough and developing irrigation facilities by effectively utilising the water from the

river Kaveri.

6. The foundation for the extensive harnessing of water for irrigation purposes, which reached its zenith in later Chola times (10th to 13th centuries) was laid in his time.

7. Karikalan fought battles with the Pandyas, the Cheras and other chieftains. The Chola emblem was tiger and they issued square copper coins with images of a tiger on the obverse, elephant and the sacred symbols on the reverse.

The Pandyas

1. The Pandyas who ruled the southern part of Tamil Nadu are referred in the Ashokan inscriptions. Madurai was the Pandya's capital.

2. Tamil literary tradition credits Pandyan rulers with patronizing Tamil Sangams (academies) and supporting the compilations of poems.

3. The Mangulam Tamil-Brahmi inscription mentions the king Nedunchezhiyan. Nediyon, Mudathirumaran, Palayagasalai Mudukudumipperuvazhuti were some of the important rulers of the dynasty.

4. The Pandyan symbol was the fish

Velirs / Chieftains

1. Apart from the *Vendhars*, there were *Velirs* and numerous chieftains who occupied territories on the margins of the *muvendhar*.

2. The *velirs* were the seven chiefs Pari, Kari, Ori, Nalli, Pegan, Ai and Athiyaman.

3. Sangam poems write extensively about the generosity of these *velirs*.

4. These chiefs had intimate relations with the poets of their time and were known for their large-heartedness.

5. These chieftains had alliance with one or other of the *muvendhar* and helped them in their battles against the other *Vendhars*.

Society in Sangam Age

1. Many of the communities of the Iron Age society were organised as tribes, and some of them were Chiefdoms.

2. The Sangam Age society was a society in transition from a tribal community ruled by a chief to a larger kingdom ruled by a king of the Society. Social stratification had begun to take root in Tamil society by the Sangam times.

3. There were several clan-based communities including groups such as Panar, Paratavar, Eyinar, Uzhavar, Kanavar, Vettuvar and Maravar.

4. The Vendhars, chiefs, and their associates formed the higher social groups. There were priests who were known as Antanars.
5. There were artisan groups specialising in pottery and blacksmithy. The caste system we find in northern India did not take root in Tamil country as social groups were divided into five situational types (tamil) and related occupational patterns.
6. The development of agriculture and pastoral ways of life might have harmed the ecosystem and the naturally available forest and wild animals.
7. It is possible that some of the hunter-gatherers might have been pushed to the forest areas and a few might have taken up the occupation of manual labourers.
8. The development of agriculture in the wet-land region depended on the use of certain groups of people as labourers.

Women

1. Women are frequently referred to in Tamil texts as mothers, heroines, and foster-mothers. Friendly women from Panar families, dancers, poets, and royal women were all portrayed in Sangam literature.
2. There are references to women from all five eco-zones. For example, Vennikkuyathiyar is identified as a poetess from the village of Venni.
3. There are references to women protecting Thinai fields from birds and Umanar kula women selling salt showing that women were involved in primary production.
4. Instances where women preferred to die along with their husbands also occur in the literature of the times.

Economy

1. The *economy* was mixed as elaborated in the Thinai concept.
2. People practiced agriculture, pastoralism, trade and money exchange, hunting-gathering, and fishing depending upon the eco-zones in which they lived.

Agricultural Production

1. Agriculture was one of the main sources of subsistence.
2. Crops like paddy, sugarcane, millets were cultivated. Both wet and dry land farming were practiced.
3. In the riverine and tank-irrigated areas, paddy was cultivated. Millets were cultivated in dry lands.

4. Varieties of rice such as *sennel* (red rice), *vennel* (white rice), and *aivananel* (atype of rice) are mentioned in the literature.
5. Rice grains were found in burial urns at excavations in Adichanallur and Porunthal. People in the forest adopted *punam* or shifting cultivation.

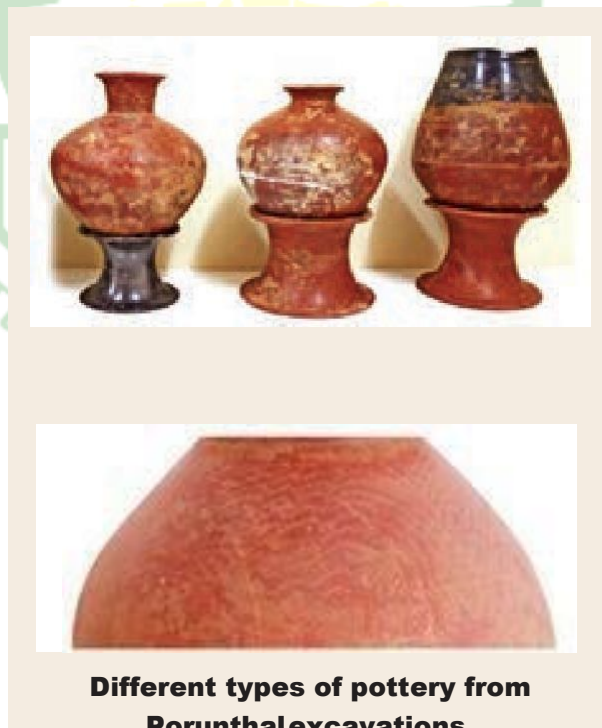
Pastoralism – nomadic people earning livelihood by rearing cattle, sheep, and goat.

Industries and Crafts of the Sangam Age

1. Craft production and craft specialization were important aspects of urbanization. In the Sangam Age there were professional groups that produced various commodities.
2. The system of production of commodities is called industry.

Pottery

1. Pottery was practised in many settlements. People used pottery produced by *Kalamceyko* (potters) in their daily activities and so they were made in large numbers.
2. Black ware, russet-coated painted ware, black and red ware potteries were the different types of pottery used.



Iron Smelting Industry

1. Iron manufacturing was an important artisanal activity. Iron smelting was undertaken in traditional furnaces and such furnaces, with terracotta pipes and raw ore have been found in many archaeological sites.
2. For instance evidence of iron smelting has been found in Kodumanal and Guttur. Sangam literatures speaks of blacksmiths, and their tools and activities.
3. Iron implements were required for agriculture and warfare (swords, daggers, and spears).

Stone ornaments

1. Sangam Age people adorned themselves with a variety of ornaments.
2. While the poor wore ornaments made of clay, terracotta, iron, and leaves and flowers, the rich wore jewellery made of precious stones, copper, and gold.

Gold jewellery

1. Gold ornaments were well known in this period. Gold coins from Roman was used to make jewellery.
2. Evidence of gold smelting has been found at Pattanam in Kerala.
3. Gold ornaments have been unearthed at the megalithic sites of Suttukeni, Adichanallur and Kodumanal, and towns of Arikamedu, Keezhadi and Pattanam.

Glass Beads

1. The presence of glass beads at the sites reveals that people of the Sangam Age knew how to make glass beads.
2. Glass material (silica) was melted in a furnace and drawn into long tubes which were then cut into small beads.
3. Glass beads came in various shapes and colour.
4. Arikamedu and Kudikkadu, near Cuddalore show evidence of glass beads industry. It is possible that people who could not afford precious stones used glass beads instead.

Pearl Fishery and Shell Bangle

1. The Pamban coast is famous for pearl fishery. A pearl has been discovered in recently excavated Keezhadi site.
2. Shell bangles were very common in the Sangam Age.

3. The Parathavars collected conch shells from the Pamban Island, which were cut and crafted into bangles by artisans.
4. Whole shells as well as fragments of bangles have been found at many sites. Sangam literature describes women wearing shell bangles.

Textiles

1. Textile production was another important occupation. Evidence of spindle whorls and pieces of cloth have been found at Kodumanal.
 2. Literature too refers to clothes called *kalingam* and other fine varieties of textiles.
 3. Periplus also mentions the fine variety of textiles produced in the Tamil region.
- Spindle whorls** were used for making thread from cotton.

Exchange, Trade, Merchants, and Trade Routes

1. We saw the primary production of grains, cattle wealth, and various commodities.
2. These goods were not produced by everybody and were not produced in all settlements. Resources and commodities were not available in all regions.
3. For example, the hill region did not have fish or salt and the coastal regions could not produce paddy.
4. Therefore, trade and exchange was important for people to have access to different commodities. This system was known as barter system.

Traders

1. The terms *vanikan* and *nigama* (guild) appear in Tamil-Brahmi inscriptions.
2. There were different types of merchants: gold merchants, cloth merchants, and salt merchants.
3. Salt merchants were called Umanars and they travelled in bullock carts along with their family.

Means of Transport

1. Bullock carts and animals were used to transport goods by land. Trade routes linked the various towns of Tamilagam.
2. Various types of water crafts and sea-going vessels such as Kalam, Pahri, Odam, Toni, Teppam, and *Navai* are also mentioned in Tamil literature.

Barter and Coins

1. Barter was the primary mode of exchange. For instance, rice was exchanged for fish.
2. Salt was precious and a handful of it would fetch an equal amount of rice.
3. The extensive availability of coin hoards of the Sangam Age of the Cheras, Cholas, Pandyas, and Malayaman indicates that they were used widely.

Tamilagam and Overseas Interactions

1. Tamil country had connections with countries overseas both in the east and west.
2. Roman ships used monsoon winds to cross the Western Sea or the Arabian Sea to connect Tamilagam with the Western world.
3. Spices including pepper, ivory, and precious stones were exported. Metal including gold, silver and copper and precious stones were imported.
4. Yavanar referred to the Westerners, including the Greeks, Romans and West Asian people. Yavana derives from the Greek region of Ionia.

Tamil Nadu to Red Sea Coast

1. An Indian jar with 7.5 kg of pepper, teak wood, a potsherd with Tamil- Brahmi inscription.
2. Indian pottery have been important for people to have access to different commodities. This system was known as barter system.

Tamil Nadu to Red Sea Coast

1. An Indian jar with 7.5 kg of pepper, teak wood, a potsherd with Tamil- Brahmi inscription and Indian pottery have been discovered at Berenike, a port on the Red Sea coast of Egypt.
2. At Quseir al Qadhim, another port located north of Berenike on the Red Sea Coast, three Tamil-Brahmi inscriptions, *Panaiori*, *Kanan*, and *Cattan*, have been found on pottery discovered here.
3. A stone with the name “Perumpatankal” has been found at Khuan Luk Pat, Thailand.
4. Southeast Asia was known as Suvarna Bhumi in Tamil literature. This stone was used by a person called Perumpattan, probably a goldsmith.
5. It was a touchstone used to test the purity of gold.

Emergence of towns and ports

1. The Sangam Age saw the first urbanization in Tamilagam.

2. Cities developed and they had brick buildings, roof tiles, ring wells and planned towns, streets, and store houses.
3. The towns worked as ports and artisanal centres.
4. Arikamedu, Kaveripoompattinam, Azhagankulam and Korkai on the east coast and Pattanam in Kerala were port centres.
5. Kanchipuram, Uraiyur, Karur, Madurai and Kodumanal were inland trade centres.
6. Many goods and commodities were produced in these centres and were exported to various regions.
7. Though few in number, large towns appeared in the Sangam Age. Small villages however were found in many areas.
8. Bronze vessels, beads, shell bangles, glass beads, pottery with names of people written in Tamil-Brahmi script were found at these sites.

Ancient Cities in Tamilagam

1. Like Harappa and Mohenjo-Daro in ancient India, there were famous towns in ancient Tamilagam too.
2. Madurai, Kanchi and Poompuhar are prominent among them.
3. Tamil literature, accounts of foreign travellers and archaeological finds provide us information about the ancient towns of Tamilagam.

Poompuhar

1. Poompuhar is one of the oldest towns in ancient Tamilagam.
2. This is the place where well known characters of Silapathikaram, Kovalan and Kannagi lived.
3. It was also a port town along the Bay of Bengal.
4. The ports were established for facilitating maritime trade.
5. Even in times past, countries began to export their surplus products and import the scarce commodities by sea.
6. Poompuhar is one such historic port that emerged in the wake of increasing maritime trade.
7. It is a coastal town near the present-day Mayiladuthurai and is located where the river Cauvery drains into the sea.

Poompuhar Port

1. Poompuhar was also known by names such as Puhar and Kaveripoompattinam.

2. It served as the port of the early Chola kingdom. One of the popular Sangam Literature.
3. *Pattinappaalai* and Tamil epics, *Silappathikaram* and *Manimegalai*, have references to the brisk sea-borne trade that took place in the port city, Puhar.
4. *Silappathikaram*, in particular, speaks about the greatness of Poompuhar. The lead female character of *Silappathikaram* is Kannagi.
5. Poompuhar was a place where big traders and sea traders had settled down.
6. Numerous merchants from foreign countries such as Greece and Rome landed at Poompuhar.
7. Due to busy and continuous trade, many of them stayed on indefinitely in Poompuhar.
8. There are evidences of foreigner settlements in the town. People speaking many languages inhabited Poompuhar in its glorious days.
9. As loading and unloading of ships took some months, the foreign traders began to interact with the local people during that period.
10. This enabled the natives to learn foreign languages for communication.
11. Similarly, the foreigners also learnt Tamil to communicate with the natives.
12. This contact facilitated not only exchange of goods but also languages and ideas resulting in cultural blending.
13. The traders of Poompuhar were known for their honesty and integrity. They sold goods at legitimate prices.

Pattinappaalai

1. *Pattinappaalai* states that “selling any commodity at a higher price was considered bad”.
2. The author of *Pattinappaalai*, Kadiyalur Uruttirangannanar, belonged to 2nd century BCE. This is indicative of Puhar’s antiquity.
3. Horses were imported by sea. Pepper was procured through the land route. Gold that came from Vadamalai was polished and exported to overseas countries.
4. Sandal from Western Ghats, pearls from southern sea, corals from eastern sea and food items from Eelam were imported.
5. Poompuhar had been built differently from other towns. Each social group had a separate settlement.
6. Streets were broad and straight, dotted with well-designed houses. There was also a dockyard.
7. We can learn about the life of the people of Puhar by reading *Pattinappaalai* and

“Puhar Kandam” of *Silappathikaram*.

8. Puhar was a busy port upto 200 CE. It might have been either washed away by sea or destroyed by big shore waves.

9. The remains of that destruction can still be seen in the present Poompuhar town.

Madurai

1. Madurai has been one of the oldest cities in India. Its antiquity can be understood from the sobriquet “Sangam Valartha Nagaram” it has earned.

2. Pandyas, the Cholas and later the Kalabras ruled Madurai in the ancient period.

3. During medieval times, later Cholas and later Pandyas followed by the Nayaks ruled this historic town.

4. This has resulted in cultural blending. Trade flourished and evidence for this has been unearthed in archaeological excavation done in Keezhadi near Madurai.

5. Madurai is proudly associated with tamil sangam (academies), which worked for the promotion of Tamil language.

6. Forty-nine poets were associated with the last Sangam.

7. Ahil, fragrant wood, was brought from Port Thondi to Madurai.

8. King Solomon of ancient Israel imported pearls from Uvari near the Pandyan port, Korkai.

9. A mint of Roman coins was present at Madurai. The coins of other countries were also minted at Madurai, which is a proof for the glory of Madurai.

10. The fame of Madurai is attested by the accounts of the Greek historian Megasthenese.

11. Chanakya, Chandragupta’s minister, makes a mention of Madurai in his book, *Arthasastra*.

12. In the moat around the town, tunnels had been constructed in such a way that even elephants could comfortably enter.

Kanchi

1. A place of learning is called school. Several schools were established in great numbers for the first time in Kancheepuram.

2. Jains studied in *Jainapalli*, and Buddhists studied in Viharas.

3. The greatness of Kanchi as an educational centre can be understood from the fact that the Chinese traveller Hieun Tsang who studied at Nalanda University visited Kanchi ‘Kadigai’ to pursue his further studies.

4. Poet Kalidasa says, "Kanchi is the best of the towns". Tamil poet saint Thirunavukarasar praises Kanchi as "Kalviyil KaraiillathaKanchi".
5. Hieun Tsang remarked that Kanchi can be counted as one among the seven sacred places like Budh Gaya and Sanchi.
6. Kanchi is the oldest town in Thondai Nadu. Scholars like Dharmabalar, Jothibalar, Sumathi and Bodhi Dharmar were born in Kanchi.
7. Kanchi is also known as the temple town.
8. The famous temple of great architectural beauty, Kailasanathar temple, was built by later Pallava king Rajasimha at Kanchi.
9. During the Pallava period, a large number of cave temples were built. The Buddhist monk Manimegalai spent the last part of her life at Kanchi speaks highly of that town.
10. Water management played an important role in the agrarian society of those times. Hundreds of lakes were created for storing water around the town of Kanchi.



11. These lakes were well connected with canals. During the later period, Kanchi came to be known as the district of lakes.

12. Water management skills of the ancient Tamils can be understood from the construction of Kallanai in the Chola country and the lakes and canals in Kanchi.

13. Apart from Poempuhar, Madurai and Kanchi, there were other towns too in ancient Tamilagam. Korkai, Vanchi, Thondi, Uraiyur, Musiri, Karuvur, Mamallapuram, Thanjai, Thagadoor and Kaayal are some of them.

14. By conducting archaeological research, more information can be gathered about these places.

Megalithic Sites in Tamilnadu

1. Adichanallur, 22 km from Tirunelveli, is located in Thoothukudi district.
2. In 1876, a German ethnologist and naturalist, Andrew Jagor conducted an excavation at Adichanallur.
3. He carried with him samples of backed earthenware, utensils of all sizes and shapes, a considerable number of iron weapons and implements, and great quantities of bones and skulls.
4. These are now housed in a Berlin Museum.
5. The then district Collector of Tirunelveli A.J. Stuart and the famous linguist Bishop Robert Caldwell visited Adichanallur subsequently, found it was a quartz site.
6. Quarrying was immediately banned and archaeological excavation commenced under the supervision of Alexander Rea.
7. Rea prepared a comprehensive account of his findings, illustrated by photographs, and was published in the annual report of the Archaeological Survey of India (ASI), 1902–03.
8. Nearly a hundred years later, the ASI carried out another excavation and brought out more information. The report is awaited.

Adichanallur - The burial mound:

1. Urns and pottery of various kinds in large numbers. Iron implements, including spades and weapons (daggers, swords, spears and arrows). Some stone beads and a few gold ornaments.
2. Bronze objects representing the domestic animals such as buffalo, goat or sheep and cock, and wild animals like tiger, antelope and elephant.
3. Traces of cloth and wood.
4. The engraving of animals on bronze and on ornaments is indicative of the primitive workmanship. (Caldwell could stumble upon a copper bangle during his inspection at the site.)
5. The people were evidently skilful in moulding pottery, in casting or brassing metals, in weaving and in working stone and wood.
6. The presence of husks of rice and millet indicates domestication of these grains. Iron weapons were used for both war, and for animal sacrifices.
7. The discovery of sacrificial implements prompted Caldwell to conclude that the people of Adichanallur were not adherents of Vedic religion.

Paiyampalli

1. Paiyampalli is a village in Tirupathuraluk, Vellore district.
2. The Archaeological Survey of India carried out an excavation in the 1960s and unearthed black and red ware pottery in this megalithic site.
3. A large number of urn burials were also found in this region.
4. The date of this culture, based on radio carbon dating, is 1000BCE.

Kodumanal

1. Kodumanal, 40 km from Erode, is located on the northern bank of Noyyal river, a tributary of the Cauvery.
2. A series of excavations were carried out during the 1980s and 1990s. The most recent was in 2012.
3. In habitation trenches and megalithic burials of Kodumanal, the goods unearthed included pots, weapons, tools, ornaments, and beads, particularly carnelian, akin to those found at Mohenjodaro.
4. Since carnelian was not known to this region in ancient times, it may have been brought to Kodumanal from outside.
5. In the Sangam work Pathitru Pathu, a place called Kodumanam belonging to the Chera king, is praised for gemstones and therefore some archaeologists argue that Kodumanam is the ancient name of Kodumanal.
6. Hoards of Roman coins have been discovered and it is believed that this is a result of the export of gemstones to the Roman world, resulting in return a huge inflow of gold from the latter into the region. Besides, a kiln floor filled with ash soot, and potsherds with Tamil-Brahmi inscriptions are other finds in the site.
7. Pit burials, urn burials and chamber tombs of different types excavated at Kodumanal and the names inscribed on potsherds may indicate habitation by multi-ethnic groups.
8. The graffiti etched on potsherds give a lot of information about the people and their activities.
9. A menhir found at a burial site is assigned to the Megalithic period. According to Y. Subbarayalu, Kodumanal is coeval the Sangam anthologies (second century BCE to second century CE).

Burial site of Kodumanal



Contemporary Culture in South India and Tamil Nadu

1. The early Vedic culture in northern India coincided with Chalcolithic cultures that prevailed in other parts of the sub- continent.
2. Since, people used copper (chalco) and stone (lithic), it was called Chalcolithic period.
3. Though Chalcolithic culture of India was contemporary to the mature phase of Harappan culture, they continued to exist even after the decline of the latter.
4. The later Vedic culture in north India and the Iron Age in south India belong to the same period.
5. Towards the end of Iron Age, people stepped into what is known as Megalithic Culture (600 BC (BCE) and AD (CE) 100).
6. Megalithic Period in ancient Tamilakam synchronised with the pre Sangam period.
7. The Black and Red Ware Pottery became the characteristic of the Megalithic period.

Megalithic/ Iron Age in Tamilnadu

The term 'Megalith' is derived from Greek. 'Megas', means great and 'lithos' means stone. Using big stone slabs built upon the places of burial is known as Megalith.

Some of the Megalithic / Iron Age Archaeological Sites in Tamil Nadu

Adichanallur - Thoothukudi District

1. Among the artefacts unearthed were Urns, pottery of various kinds (Red Ware, Black Ware), iron implements, daggers, swords, spears and arrows, some stone beads and a few gold ornaments.
2. Bronze objects representing domestic animals and wild animals like tiger, antelope and elephant have been unearthed.
3. The people were skilful in making pottery and in working stone and wood.

Keezhadi - Sivagangai District

1. The Archaeological Survey of India (ASI) excavated an ancient town dating to Sangam Age in Keezhadi village at Tirupathuraluk.
2. Excavations have produced evidence for brick buildings, and well laid – out drainage system.
3. Tamil – Brahmi inscription on pottery, beads of glass, carnelian and quartz, pearl, gold ornaments and iron objects, shell bangles, ivory dice have been unearthed.
4. In 2017, ASI sent two samples of these for Radio carbon dating to Beta Analytic, Florida, USA. They dated samples as 200 BC (BCE).
5. The Roman artefacts found at the site add to the evidence of ancient Indo -Roman trade relations Periplus mentions the steel imported to Rome from Peninsular India was subjected to duty in the port of Alexandria.

Porunthal - Dindigul District Finds

1. Grave goods, glass beads (in red, white, yellow, blue and green), iron swords, pottery with Tamil Brahmi scripts, pots filled with rice, semi-precious metals such as quartz, carnelian, bangles made of glass and shell.
2. The discovery of iron sickle, pike, and tip of ploughs provide evidence that they had the practice of rice cultivation in Tamil Nadu.
3. A pot of rice from Porunthal site proves that rice was people's staple food.

Paiyampalli - Vellore District Archaeological Finds

1. Iron artefacts, along with Megalithic Black and Red Ware Pottery have been found.
2. Evidence for iron smelting has come to light at Paiyampalli. The date of this culture, based on radiocarbon dating, is 1000 BC (BCE).

Kodumanal - Erode District

1. It is identified with the Kodumanam of Pathitrupathu.
2. More than 300 pottery inscriptions in Tamil Brahmi have been discovered there.
3. Archaeologists have also discovered spindles, whorls (used for making thread from cotton) and pieces of cloth, along with tools, weapons, ornaments, beads, particularly carnelian.
4. A Menhir found at burial site is assigned to the Megalithic period.

Megalithic Monuments in Tamil Nadu

1. The people who lived during the last stages of the New Stone Age began to follow the Megalithic system of burial.
2. According to this system, the dead body was placed in a big pot along with burial goods.
3. The Megalithic monuments bear witness to a highly advanced state of civilisation with the knowledge of iron and community living.

Dolmens

1. Megalithic tombs made of two or more upright stones with a single stone lying across the burial site.
2. Megalithic Dolmens have been found in Veeraraghavapuram village, Kanchipuram district, Kummalaruthupatti, Dindigul district, and in Narasingampatti, Madurai district.

Menhir

1. In Breton Language 'Men' means "stone" and 'hir', "long." They are monolithic pillars planted vertically into the ground in memory of the dead.
2. Menhir at Singaripalayam in Tirupur District and at Vembur in Theni District points to the existence of an ancient settlement along the banks of River Uppar.
3. Menhirs are found at Narasingampatti, Madurai district, Kumarikalpalayam and Kodumanal in Erode district.

Hero Stones

1. A Hero Stone is a memorial stone raised in remembrance of the honourable death of a hero in a battle or those who lost their lives while defending their village from animals or enemies.
2. Hero stones are found at Maanur village near Palani, Dindigul district, Vellalankottai, Tuticorin district, and Pulimankombai, Dindigul district.

Society and Culture in Ancient Tamizhagam: TheSangam Age

The Sangam Age

1. The word 'Sangam' refers to the association of poets who flourished under the royal patronage of the Pandya kings at Madurai.
2. The poems composed by these poets are collectively known as Sangam literature. The period in which these poems were composed is called the Sangam Age.
3. ArumugaNavalar (Jaffna), U.V.Swaminatha Iyer and Damodharam Pillai (Jaffna) strove hard and spent many years in retrieving and publishing the Tamil classics and the ancient Tamil texts, which were originally present as palm leaf manuscripts.

Sources

| | |
|-------------------------|--|
| Inscriptions | Pugalur (near Karur) Inscription, Ashokan Edicts Iland XIII, and inscriptions found at Mangulam, Alagarmalai and Kilavalavu (all near Madurai) |
| Copper Plates | Velvikudi and Chinnamanur copper plates |
| Coins | Issued by the Cheras, Cholas, Pandyas and the chieftains of Sangam Age as well as the Roman coins |
| Megalithic Monuments | Burials and Hero stones |
| Excavated Materialsfrom | Adichanallur, Arikamedu, Kodumanal, Puhar,Korkai, Alagankulam, Uraiur |
| Literary Sources | Tholkappiyam, Ettuthogai (eight anthologies), Pathupattu (ten idylls), Pathinan Keezhkanakku (a collection of eighteen poetic works), Pattinapalai and Maduraikanji. Epics Silapathikaram and Manimegalai. |
| Foreign Notices | The Periplus of the Erythrean Sea, Pliny's Natural History, Ptolemy's Geography, Megasthenes's Indica, Rajavali, Mahavamsa and Dipavamsa |
| Time Span | 3rd century BC (BCE) to c. 3rd century AD (CE) |
| Tamizhagam | Vengadam (Tirupathi hill) in the north to Kanyakumari (Cape Comorin) in the south, Bounded by sea on the east and the west. |
| Age | Iron Age |
| Culture | Megalithic |
| Polity | Kingship |
| Dynasties ruled | The Cheras, the Cholas and the Pandyas |

George L. Hart

1. Professor of Tamil language at the University of California, has said that Tamil is as old as Latin.
2. The language arose as an entirely independent tradition with no influence of other languages.

Cheras

1. Muvendar (Three Great Kings) controlled the territories of Tamizhagam during the Sangam Age. The Tamil word 'Vendar' was used to refer to three dynasties, namely the Cheras, Cholas and Pandyas.
2. The Cheras ruled over the central and north Travancore, Cochin, south Malabar and Kongu region of Tamil Nadu. The Pathitru Pathu (a collection of ten decades of verses) provides information about the Chera kings.
3. It is known that the Chera king Senguttuvan went on a military expedition to North India.
4. He brought stones from the Himalayas for making the idol of Kannagi, an epic character from Silappathikaram.
5. He introduced pattinicult. Chera Senguttuvan's younger brother was Ilango Adigal.
6. He was the author of Silappathikaram. Another Chera king, Cheral Irumporai, issued coins in his name. Some Chera coins bear their emblem of bow and arrow.

Prominent Chera Rulers

1. Udayan Cheralathan
2. Imayavaramban Netun Cheralathan
3. Chera Senguttuvan
4. Cheral Irumporai

Cholas

1. The Chola kingdom of Sangam period extended upto Venkatam (Tirupati) hills.
2. The Kaveri delta region remained the central part of the kingdom. This area was later known as Cholamandalam.
3. Karikal Valavan or Karikalan was the most famous of the Chola kings. He defeated the combined army of the Cheras, Pandyas and the eleven Velir chieftains who supported them at Venni, a small village in the Thanjavur region.

4. He converted forests into cultivable lands. He built Kallanai (meaning a dam made of stone) across the river Kaveri to develop agriculture.
5. Their port Puhar attracted merchants from various regions of the Indian Ocean.
6. The Pattinapaalai, a poetic work in the Pathinenkeezhkanakku, gives elaborate information of the trading activity during the rule of Karikalan.

Kallanai

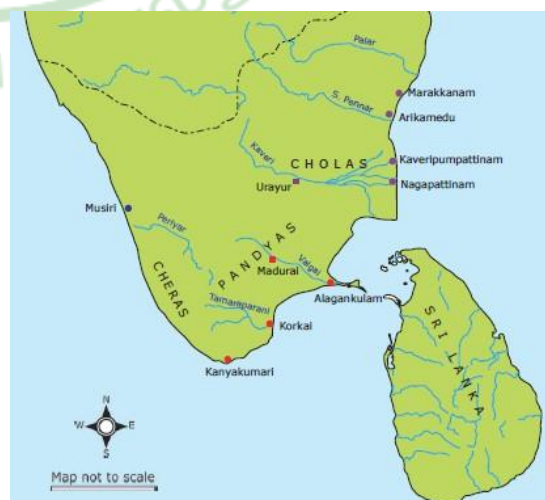
1. It was a dyke, built with stones.
2. It was constructed across the Kaveri to divert water throughout the delta region for irrigation.
3. When it was built, Kallanai irrigated an area of about 69,000 acres.

Prominent Chola Rulers

1. Ilanchetsenni
2. Karikal Valavan
3. Kocengannan
4. KilliValavan
5. Perunarkilli

Pandyas

1. The Pandyas ruled the present-day southern Tamil Nadu.
2. The Pandya kings patronized the Tamil poets and scholars.
3. Several names of Pandya kings are mentioned in the Sangam literature. Nedunchezhiyan is hailed as the most popular warrior.
4. He defeated the combined army of the Chera, Chola and five Velir Chieftains at Talayalanganam.
5. He is praised as the lord of Korkai. Pandya country was well known for pearl hunting. Pandya kings issued many coins.
6. Their coins have elephant on one side and fish on another side.
7. Mudukudimi Peruvazhuthi issued coins to commemorate his performance of many Vedic rituals.



Prominent Pandya Rulers

1. Nediyan
2. Nanmaran
3. MudukudumiPeruvazhuthi
4. Nedunchezhiyan

Sangam Polity

Sangam Meaning

1. The word 'Sangam' refers to the association of poets who flourished under the royal patronage of the Pandya kings at Madurai.
2. Muvendars – the Cheras, Cholas and the Pandyas–controlled the territories of Tamizhagam during the Sangam Age.
3. Apart from three great monarchs, Tamil country was ruled by several independent minor chieftains.
4. Archaeological excavations have confirmed the trading relations between Tamizhagam and many foreign countries.
5. Towards the end of the 3rd century AD (CE), the Sangam period slowly started to decline.
6. The Kalabhras occupied the Tamil country. Evidence of their rule is available in Jain and Buddhist literature.

Kingship

1. The kingship was hereditary. The king was called Ko.
2. It is the shortened form of Kon. Vendan, Kon, Mannan, Kotravan and Iraivan were the other titles by which the king was addressed.
3. The eldest son of the reigning king generally succeeded to the throne. The coronation ceremony was known as arasukattilerudhal or mudisoottuvila.
4. The crown prince was known as komahan, while the young ones were known as Ilango, Ilanchezhiyan and Ilanjeral.
5. King held a daily durbar (naal- avai) at which he heard and resolved all the disputes.
6. The income to the state was through taxation. Land tax was the main source of revenue and it was called 'Irai'. This apart, the state collected tolls and customs (sungam), tributes and fines.
7. The kings and soldiers wore the heroic anklet (Veera kazhal). On the anklet, the name and achievement of the wearer were blazoned.

8. Spies were used not only to find out what was happening within the country, but also in foreign countries.

9. A wound in the back was considered a disgrace and there are instances of kings fasting unto death because they had suffered such a wound in the battle.

The Court

1. The king's court was called Arasavai. The king occupied a ceremonious throne in the court called Ariyanai.

2. In the court, the king was surrounded by officials, distinguished visitors and court poets. The rulers had five-fold duties.

3. They were encouraging learning, performing rituals, presenting gifts, protecting people and punishing the criminals. Ambassadors were employed by the kings.

4. They played a significant role. The king was assisted by a number of officials.

5. They were divided into Aimperunguzhu (five-member committee) and Enberaayam (eight-member group).

Army

1. The king's army consisted of four divisions, namely, infantry, cavalry, elephants and chariot force. The army was known as 'Padai'.

2. The chief of the army was known as Thanaithalaivan. The prominent weapons used during this period were sword, kedayam arrows.

3. Tomaram is mentioned as a missile to be thrown at the enemy from a distance. The place where the weapons were kept was known as paddaikottil.

4. The forts were protected by deep moats and trenches. The war drum was worshipped as a deity.

Law and Justice

1. The king was the final authority for appeal. In the capital town, the court of justice was called Avai.

2. In the villages, Mandram served as the place for dispensing justice. In civil cases, the method of trial followed was to call upon the plaintiff to thrust his hand into a pot containing a cobra.

3. If the cobra bit him, he was sentenced; if the cobra did not bite him he was considered innocent and acquitted.

4. Punishment was always severe. Execution was ordered for theft cases.

5. The punishment awarded for other crimes included beheading, mutilation of the offending limbs of the body, torture and imprisonment and imposition of fines.

Local Administration

1. The entire kingdom was called Mandalam. Mandalam was divided into Nadus. Kurrm was subdivision of Nadu.
2. The Ur was a village, classified into perur (big village), Sirur (a small village) and Mudur (an old village) depending upon its population, size and antiquity.
3. Pattinam was the name for a coastal town and Puhar was the general term for harbour town.

Important Towns

Puhar, Uraiur, Korkai, Madurai, Muziri, Vanji or Karur and Kanchi.

Thinai (tract)-based Sangam Society

| Eco-region (thinai) | Landscape | Occupation | People | Deity |
|---------------------|------------------------|---------------------|-----------------------|-----------|
| Kurinji | Palmyraflower | Hunting /gathering | Kuravar/kurathiyar | Murugan |
| Mullai | Forest region | Herding | Aayar/ aaichiyar | Maayon |
| Marutham | Riverinetrack (plains) | Agriculture | Uzhavan/uzhathiyar | Indiran |
| Neithal | Coastalregion | Fishing/salt making | Parathavar/nulathiyar | Varunan |
| Palai | Parchedland | Heroic deeds | Maravar/ Marathiyar | Kotrava i |

1. Land was classified according to its fertility. Marutham was called menpulam (fertile land).
2. It produced paddy and sugarcane. The rest of the landscape, excluding Neithal, was called vanpulam (hard land), and it produced pulses and dry grains.

Status of Women

1. There was no restriction for women in social life. There were learned and wise women.
2. Forty women poets had lived and left behind their valuable works. Marriage was a matter of self-choice.
3. However, chastity (karpu) was considered the highest virtue of women. Sons and daughters had equal shares in their parents' property.

Women Poets of Sangam Age

Avvaiyar, Velli Veethiyar, Kakkaipadiniyar, Aathi Manthiyar, Pon Mudiyaar.

Religious Beliefs and Social Divisions

1. The primary deity of the Tamils was Sivan or Murugan. Other gods worshipped during Sangam period were Sivan, Mayon (Vishnu), Indiran, Varunan and Kotravai.
2. The Hero stone (natukkal) worship was in practice. Buddhism and Jainism also co-existed.
3. Caste did not develop in Tamizhagam as it did in the northern India.
4. Varuna system (occupation-based caste) came to the Dravidian south comparatively late.
5. Sangam period were Sivan, Mayon (Vishnu), Indiran, Varunan and Kotravai. The Hero stone (natukkal) worship was in practice. Buddhism and Jainism also co-existed.
6. Caste did not develop in Tamizhagam as it did in the northern India. Varuna system (occupation-based caste) came to the Dravidian south comparatively late.

Dress and Ornaments

1. The rich people wore muslin, silk and fine cotton garments. The common people wore two pieces of clothes made of cotton.
2. The Sangam literature refers to clothes, which were thinner than the skin of a snake (Kalingam).
3. Women adorned their hair plaits with flowers. Both men and women wore a variety of ornaments.
4. They were made of gold, silver, pearls, precious stones, conch shells and beads. The People were fond of using aromatic perfumes.

Arts

1. There are many references to variety of musical instruments such as drum, flute and yazh.
2. Karikalan was master of seven notes of music (Ezhisai Vallavan). Singing bards were called panar and vraliyar.
3. Dancing was performed by kanigaiyar. Koothu (folk drama) was the most important cultural practice of the people of Sangam Age.
4. They developed the concept of Muthamizh (Iyal, Isai, Naatakam).

Occupation

1. The major occupations of the people were: agriculture, cattle rearing, fishing and hunting.
2. Other craftsmen like carpenter, blacksmith, goldsmith, and potters were also part of

the population.

3. Weaving was the most common part-time occupation of the farmers and a regular full time job for many others.

Festivals and Entertainments

1. People celebrated several festivals. The harvest festival, (Pongal) and the festival of spring, kaarthigai, were some of them. Indira vizha was celebrated in the capital.

2. There were many amusements and games. This included dances, festivals, bull fights, cock fights, dice, hunting, wrestling and playing in swings.

3. Children played with toy cart and with the sand houses made by them.

Trade

1. Trade existed at three levels: local, overland and overseas.

2. The extensive and lucrative foreign trade that Tamizhagam enjoyed during this period stands testimony to the fact that Tamils had been great seafarers.

3. Warehouses for storing the goods were built along the coast.

4. The chief ports had light houses, which were called KalangaraillanguSudar. Caravans of merchants carried their merchandise to different places in oxen-driven carts.

5. Barter system was prevalent.

Markets or Bazaars

1. There were two kinds of markets or bazaars in the leading cities like Puhar and Madurai.

2. In Madurai they were Nalangadi (the morning bazaar) and Allangadi (the evening bazaar).

3. In these markets large varieties as well as large quantities of goods were sold and purchased.

Major Ports:

Musiri, Tondi, Korkai

Main Exports

salt, pepper, pearls, ivory, silk, spices, diamonds, saffron, precious stones, muslin, sandal wood

Main Imports

Topaz, tin, wine, glass, horses

Trade Contact with Overseas Countries

1. Archaeological excavations have confirmed the trading relations between the Tamizhagam and the countries such as Greece, Rome, Egypt, China, South East Asia and Sri Lanka.

Kalabhras

1. Towards the end of the 3rd century AD (CE), the Sangam period slowly went into a decline.
2. Following the Sangam period, the Kalabhras had occupied the Tamil country for about two and half centuries.
3. We have very little information about Kalabhras. They left neither artefacts nor monuments.
4. But there is evidence of their rule in literary texts.
5. The literary sources for this period include Tamil Navalar Charithai, Yaperkalam and Periapuranam.
6. Seevaka Chinthamani and Kundalakesi were also written during this period. In Tamizhagam, Jainism and Buddhism became prominent during this period.
7. Introduction of Sanskrit and Prakrit languages had resulted in the development of a new script called Vattezhuthu.
8. Many works under Pathinen Keezhkanakku were composed. Trade and commerce continued to flourish during this period.
9. So the Kalabhra period is not a dark age, as it is portrayed.

Chapter 2 Thirukkural

(Significance as a Secular Literature, Relevance to Everyday Life , Impact of Thirukkural on Humanity, Thirukkural and Universal Values - Equality, Humanism, etc Relevance to Socio-Politico-Economic affairs, Philosophical content in Thirukkural)

Introduction

Tirukkural reflects the genius of the Tamils in a remarkable way. It is at once ideal and practical, of the earthy as well as highly imaginative, simple as well as subtle, prosaic, matter of fact, earnest and forthright as well as highly poetic and emotional as is apparent in the third book dealing with love. Tiruvalluvar's moral philosophy is anthropo-centric exclusively since its focus is on life on this earth rather than aspiring for heavenly abode. Tiruvalluvar is more concerned with the problems of life and ideal solutions of for socio-political and moral issues. He was totally opposed to absolutizing and idealizing the problems and making it a other worldly affairs. All these classical works not only reveal the cultural and

literary traditions of the ancient Tamils. They also serve as historical testimony to the nature of Tamil society, socio-cultural and religious beliefs, livelihood, vocations, professions, role and status of women, marriage, gender, class structure, origins of caste system, kinship, polity, governance, ideas of justice, wars, peace, diplomacy, naval warfare, maritime traditions, trade, commerce, shipbuilding and seafaring skills, economy, land, water systems, agriculture, art, dance, poetry, music, architecture and relationship with the neighbouring countries and faraway places. Politics intends to create change oriented awareness in the society. It is not necessary to adopt and follow the existing social system which the present politics do. This awareness can be initiated by ideas and ideologies of society-laden thinkers. With the advancement of civilization to the next stage through socio-economic and technocratic developments, emerging new ideas got stumbled by the existing belief system and functions followed until now. Albeit of these stumbling blocks, the constructive impact made by the thinkers and thinking is ever-lasting on the basis of mind-capturing of the people. Ideas are dangerous than the technocratic revolution, positively. Quite apart, pen is more powerful than sword.

Key Words

Aram: Righteousness **Porul:** Wealth **Inbam:** Happiness

Thirukkural – Significance as a Secular Literature

The very first observation about the Kural is the fact that it is a secular book. During the days of Valluvar many religion existed in India. There were Buddhists, Jains, Sikhs, Hindus as well as agnostics and atheists. But secularism as a concept was unknown. Valluvar himself was a believer and he has devoted one chapter to praise of God. He must have observed a particular religion. But in his book he advocates no religion, he does not even refer to any religion. The ancient Indian law-giver Manu and the ancient Greek philosophers Plato and Aristotle maintained with absolute certainty that human beings were not born equal. This popular view is accepted in all civilizations over centuries. Valluvar, the philosopher poet, held a radically different view. He says:

“ All human beings are equal by birth; but differ as regards characteristics because of the different qualities of their actions.” (Kural 972)

Relevance to Everyday Life

Seven Parts in Porutpal

Porutpal consists of 7 parts, further it has 70 verses / couplets. They are Politics-25, Ministry-10, Defence-2, Wealth-1, Army-2, Friendship-17, and citizens-13 respectively.

“ An army, people, wealth, a minister, friends, fort; six things Who owns them all, a lion lives amid the kings” (Kural: 381)

Thus, in porutpal, at the first verse itself valluvar differentiated the six categories essential for a state. Thus, different parts people, friendship and citizens, which determines the rule of a king. Moreover, these components are categorized for king in a separate way, thus contributing a lot of ideas regarding administration of a state and assets for a king.

Nature of a king – 25 Chapters

In porutpal, Valluvar mentioned about nature of a king in detailed manner in 25 chapters starting from Qualities of ruler (Iraimatchi – chapter 39) to idukkan azhaiyaamai (Unfazed in the face of trouble – chapter 63) in 25 chapters, in the name of “Arasar”, “Vender”, “Nilan Aandavar” “Mannavar” he has indicated 46 times about the king. The King must possess the leadership qualities such as, Education (40), Listening Ability (42), Wisdom (43), Fending off Faults (44), Seeking the company of great men (45), Avoiding mean-minded (46) Rationality (47), Priority for time for action (51), Assessing and Assigning tasks (52), Embracing the Kin (53), Doing duty without forgetting (54), Justice (55), Knowing the right place (50), Refraining from Terrifying Deeds (57), Compassion (58), Espionage (59), Spirit (60), To avoid laziness (61), Perseverance (62) and Determination (63) which should be the requisites of a king. These above-mentioned qualities may also be possessed by good people.

Ideas on Democracy

Valluvar lived in the period of monarchy. However, his ideas and ideals are also applicable for the present leaders of democracy. He also indicated the nature of state and government in the king’s rule. The words of Valluvar regarding government and state is applicable and suitable to all over the period as well as every organization in the world.

Welfare state and King

To put it in simple words, Valluvar’s political system is based on welfare state. For instance, in Iraimatchi (Qualities of a ruler), he says

Who guards the realm and justice strict maintains, That king as god over subject people reigns.(Kural: 388)

If a king delivered justice by doing the duties honestly, he may be regarded as a God. Ideal path and welfare – arrived kings can be respected and kept on par with divine.

This kind of view is not only applicable to monarchical period but it also applicable to present democratic period.

Features of State

The characteristics of a state is to maintain ethics, the eradication of wrong doing activity, mandating impartiality of justice and protection of honour.

Kingship, in virtue failing not, all vice restrains,

In courage failing not, it honour's grace maintains. (Kural: 384)

King's path is the peoples' path, king should act as a guide for his subjects, if he does harm or evil activities, it may influence all. It is because of his position as a leader, his discipline and private life will spread Fourth one, is most important (i.e) allotting the resources to various sectors for the welfare of the people, this he called it as "Vagutthal". Thus iyatral, eetall, kaathal and vaguthal are the four ways of utilizing the income to be expertise by the king of nation. It is a primary duty of the king. These innovative and practical ideas were accepted by political and as well as economic exponents as the basic idea of socialistic society.

Relevance of Thiruvalluvar

The Educational qualities that are indicated by Valluvar for a king may also apply to the citizens. Thus, he used the words "Idukkan Ariyamai", "Kalvi" for "Vazhum Uyirku", "Maandharkku" which is for all the people. The political ideas advocated by Valluvar in porutpal highly circumvent around morals and noble principles "People's-welfare" is the basic foundation of his contribution. To put it in a different way, Valluvar's contribution to politics is applicable to the present democratic governance for the welfare of all the people. The qualities that were indicated by Valluvar for a king may also apply to the citizens. Thus, he used the words "Idukkan Ariyamai", "Kalvi" for "Vazhum Uyirku", "Maandharkku" which is for all the people. The political ideas advocated by Valluvar in porutpal highly circumvent around morals and noble principles. "People's-welfare" is the basic foundation of his contribution. To put it in a different way Valluvar's contribution to politics is majorly applicable to the present democratic governance for the great welfare of all the people.

Definition of Life Skills

World Health Organization (WHO) defines life skills as, 'the abilities for adaptive and positive behavior that enable individuals to deal effectively with the demands and challenges of everyday life'.

Ten Core Life Skills

1. Problem solving
2. Critical thinking

3. Effective Communication skills
4. Decision making
5. Creative thinking
6. Interpersonal relationship skills
7. Self- awareness
8. Empathy
9. Coping with Stress
10. Coping with emotions

Need for Life Skills Education

WHO's (1999) Partner in Life skills Education document noted that Life skills education contributes to the following,

1. Basic education
2. Gender equality
3. Democracy
4. Good citizenship
5. Child care and protection
6. Quality and efficiency of the education system
7. The promotion of lifelong learning
8. Quality of life
9. The promotion of peace

Life Skill Concepts in Thirukural

Valluvar on Communication

Communication is a vital cog in the field of social work. Collins (2009) says we communicate in order to share information, ideas and feelings. Besides that she emphasizes four components in an effective communication cycle viz, inform, invite, listen and acknowledge. The above said facts could be traced in the chapter 65, Eloquence. Valluvar warns against the wayward/ abusive usage of language.

1. Since gain or ruin speeches bring; guard against the slips of tongue (Couplet:642)
2. Deliver your speech, after assuring yourself that no counter speech can defeat your own. (Couplet: 645)
3. No foe defies the speaker clear flawless, puissant, and free from fear (Couplet:647)

Listening

DeJong & Berg (1998) said listening relies on the worker's ability 'to quiet your own frame of reference and listen more carefully to who and what are important to your clients'. Couplet 416 enlightens the concept of listening as 'Even if it is just a little, listen and assimilate good instruction, it will be productive of great benefit'. It is evident that even little information that is listened to will pay rich dividends in social work profession. Valluvar also says that, the ear which has not been bored by instruction, although it hears, is deaf (Couplet 418)

Interpersonal Relationship

The Chapter 79 'Friendship', chapter 80 'Testing of Fitness of Friendship', chapter 81 'Intimacy', chapter 82 'The Friendship that Injures' and chapter 83 'False Friendship' talks extensively about how a relationship should be and shouldn't be. Anger at times ruins a healthy relationship. Couplet 303 says 'whoever thy offender may be, forget thy anger: for from anger spring a multitude of ills. Couplet 314 is also in similar line says 'Doing good-turns, put them to shame; thus chide the evil who do harm'.

Problem Solving

World Health Organization (1993) defined problem solving as an ability to perceive problems and causes, seek choices, analyze advantage and disadvantage of each choice, assess choices, make sound decision of choice and solution, and implement suitable and correct solution. Johnson & Rising (1969) said the problem solving is a kind of brain process that is complex, composing of visualizing, imagining, manipulating, analyzing, abstracting, and associating ideas (cited in Life Skills Education & CCE, 2013). To some extent problem solving skills, critical thinking and decision making skills go hand in hand. To solve a problem and to take a decision upon a person should have critical bent of mind to analyze the situation thread bare. Planning is essential to solve a problem and to solve a problem Valluvar asks to 'Test the Confidence of Men' (Chapter 51).

Critical thinking

Critical thinking avoids blind acceptance of conclusions or arguments and instead closely examines all assumptions, evidence, and conclusions (Baron, 2001). National Council for Excellence in Critical Thinking Instruction defined critical thinking as 'the intellectually disciplined process of actively and skillfully conceptualizing, applying, analyzing, synthesizing, and/or evaluating information gathered from, or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action' (Cited in

Egege & Kutieleh, 2004). In the Chapter 48 'Judging of Strength' Valluvar says 'putting too many of peacock's feathers in wagon, it would break the wagon's axle' (*Couplet 475*). Chapter 71 'Judging by Looks' helps a person to be critical in the actions.

Decision making

Decision making is the process of choosing among various courses of action or alternatives (Baron, 2001). Chapter 47 'Deliberation before Action', chapter 49 'Judging the Right Moment' and chapter 50 'Judging of Place' explain how the person should make the right decisions at right time, right place and to the right degree. Couplet 461 exemplifies 'take into consideration the output, the wastage and the profit an undertaking will yield; then put your hand to it'. Couplet 467 asserts 'decide not upon any action except after careful deliberation; he is a fool who undertakes first and say it in his heart, I shall think afterwards'. Couplet 484 says 'one can conquer the whole world if right time and proper objectives are chosen'

Creative Thinking

It is imperative that creativity is inevitable in social work profession and flexibility is another dimension in creativity. Baron (2001) defines 'creativity as the ability to produce work that is both novel and appropriate'. Parnes, Noller & Biondi (1977) describe creative thinking as 'the association of thoughts, facts, ideas, etc, into a new and relevant configuration, one that has meaning beyond the sum of the parts'.

Valluvar asserts 'though you are acquainted with the theoretical methods of performing an act, understand the ways of the world and act accordingly' (couplet 627). As moves the world so moves the wise, in tune with changing times and ways (Couplet 426).

Self- awareness

Chapter 30 'Truthfulness' and Chapter 36 'Realization of the Truth' touches the very corner stone of self-awareness. Hold not forth as truth what knows to be false; for thy own conscience will burn them when thou has lied (Couplet 293). A person who is true to his conscience will be aware of himself/herself. Probity of mind is also essential for self-awareness. Water cleanses but the outward form; but the purity of the heart is proved by truthfulness (Couplet 298). Chapter 36 quotes 'behold the man who has freed himself from delusion and whose vision is unclouded and clear, darkness ceases for him and joy cometh unto him'.

Empathy

World Health Organization (1993) defined empathy as an ability to understand others' feeling. Kohut (1984) asserted in the view that 'Empathic listening and understanding forms the basis of any effective intervention and Empathic understanding is critical to person-centered approach'. Chapter 25 'compassion' and in chapter 58 'considerateness' implies the value of empathy. Kindness is a virtue that should be possessed by everyone, as, a person who is without wealth may acquire it at later time, but a person who is without kindness cannot acquire it anytime (Couplet 248). This world is not for wealth less ones; that world is not for graceless swine (couplet 247).

Coping with Stress & Emotions

Coping with stress is about recognizing the sources of stress in our lives, recognizing how this affects us and acting in ways that help to control our levels of stress. This may mean that we take action to reduce the sources of stress (WHO, 1997). WHO (1993) defined coping with emotions 'an ability to assess emotion and being aware of its influence upon individual's behaviour, select suitable means to manage emotion, and an ability to recognize causes of tension and how to cope with it, how to release, avoid, and shift tension to other desirable behavior'. Thirukural at the outset talks on how a human being should live in personal, professional and social spheres. If one follows the tenets of Thirukural s/he may automatically be relieved of stress, even if it crops up s/he would cope with the stress and emotions with ease.

Humanism in Thirukkural

"The most valuable of all talents," says Thomas Jefferson, "is that of never using two words when one will do." In just 1330 couplets, each only 7 metrical feet long, Thiruvalluvar embodies that talent exceptionally. He is able to explain the nuances of every single human action and behavior and then explain the solution to every problem conceivable. In fact, one might say that the beauty of the Thirukkural lies in its ability to explain any concept in just a few words, all the while adhering to the strict rules of the metre in which it is composed, namely, the kural-venpa. Upon understanding the kural-venpa, one can see that it's a form of poetry involving strict constraints. The poem has to consist of two lines, the first of which must contain 4 feet, and the second, three. Even beyond these rules, Thiruvalluvar has meticulously curated what John Lazarus refers to as "rhyme and alliteration as well as a careful selection of soft and hard consonants". Contained within these remarkably well-written concise couplets are prominent humanistic themes. Humanism is a philosophical viewpoint that emphasizes and prioritizes the value, reasoning, and agency of human beings.

While there are many forms of this philosophy, the one most commonly referred to simply as humanism is the secular form, one that focuses on humanity's capability to form a moral code and attain self fulfillment without believing in a spiritual being. Three main points best summarize secular humanism. Humanists believe that morality is not the product of external constraints such as a divine being; they instead claim that an action's moral worth is determined by how much it promotes human welfare and fulfillment. The second point is that the scientific method is the only reliable method of gathering knowledge. The third and final point is that humans must create meaning and purpose in life for themselves. Humanist themes, as they appear in Thirukkural, are secular. Perhaps the most important aspect of humanism is to reject any influence a supernatural being might have on human morality, as this is the starting point to the other points that follow. Many didactic literatures will point to a supernatural being to preach objective morality. What is unique about Thirukkural is that the text never explicitly references any type of deity in an attempt to create an impartial moral code. While Valluvar might reference some Hindu deities in couplets such as the 167th one on the evils of envy: "Lakshmi envying the prosperity of the envious man will depart and introduce her sister to him", it is rather obvious that they are referred here more for their metaphorical force than for any real religious significance. So, in the aforementioned Kural, the Hindu Goddess Lakshmi is being used as a medium to represent prosperity and wealth and her sister, Moodevi, represents hardship and failure. In effect, Valluvar is merely pointing out that envy will lead to destruction. Although he often refers to gods in this way, he never based his concept of morality on such casually referred deities. Where does, then, goodness or relative morality come from?. Thiruvalluvar's stance is that morality comes from within, that is, from one's own action and thought alone, and discusses the topic as it relates to the human experience. For example, in the 97th Kural, Valluvar declares that "That speech which, while imparting benefits ceases not to please will yield righteousness (for this world) and merit (for the next world).", and in the 319th, he says "If a man inflicts sorrow upon others in the morning, sorrow will come upon him in the evening, unsought." In these couplets, he mentions not divine punishment, but logical and natural repercussions to actions as they benefit other human beings. What is moral, Valluvar emphasizes, is what benefits humanity. Thirukkural, in line with its humanist philosophies, also argues that all human beings are born with the same value, which goes against the Vedic social hierarchy founded on birth. The Vedic idea is that all humans are born into one of the four main classes and that some classes have inherently more value and, in turn, deserve more respect than others. Where the Manusmriti details the differences in how the lower and higher classes should be treated differently for the very same offence ("A Brahmana shall be fined fifty panas for defaming a Kshatriya; in the case of a Vaishya the fine shall be twenty-five panas; in the case

of a Sudra twelve”), Thirukkural asserts that all human beings are created equal (“All human beings agree as regards their birth but differ as regards their characteristics, because of the different qualities of their actions” (972). Further evidence of this comes in the form of Kural 973 wherein Thiruvalluvar claims, “ Though raised above, the base cannot become great; though brought low, the great cannot become base ” (973). This is the most logical derivation of the previous two points: if there are no divine beings controlling our fate or our values, all we are is what we do . The time and place of one’s birth, death, and anything in between is not a divinely orchestrated play, it’s a game of chance and mostly, the result of action and reaction. Thirukkural embraces this concept of life being a result of action and reaction and takes it further by declaring that humans create their own reality and meaning, and ultimately, their own self-fulfillment. This kind of existentialism is a core aspect of humanism and is also a running theme throughout the Thirukkural itself. Thiruvalluvar declares: “ Perseverance comes from a prosperous fate, and idleness from an adverse fate” (371) and “However great be the enmity men have incurred, they may live. The enmity of sin will incessantly pursue and kill” (207). From this, the reader can assume Valluvar’s meaning was that it’s only one’s own actions and thoughts that determine their fate. In other words, man exists first, then defines himself. This sentiment is echoed in many Western Humanist literatures as well: Sartre contends that “existence precedes essence”; that is, human beings’ existence is more immutable than their nature. Therefore human beings must create their values and fate due to the lack of any inherent meaning. Valluvar’s Kurals are similar to Jonathon Webber’s interpretation of the term “essence”: humans are free to choose their own purpose and shape their essence because they are not “made” for any particular purpose. Thirukkural also seeks to emphasize the importance of gathering knowledge through careful investigation. One of the core tenets of humanism is the notion that any understanding of the world must be derived from what can be perceived by the senses and with the mind. On the importance of truth and wisdom, Valluvar says, “To discern the truth in everything, by whomsoever spoken, this is wisdom” (423) and “No terrifying calamity will happen to the wise, who foresee and guard against coming evils” (429). These couplets parallel the famous Humanist thinker and author David Hume’s declaration that a wise man “apportions his beliefs to the evidence”. Because of the objective and logical nature of his couplets, it is easy to see that Valluvar’s rules for life are based only on observable phenomena. Thirukkural isn’t Valluvar playing God and establishing arbitrary laws, it’s Valluvar discovering truths and relaying them directly to the reader, as a true Humanist would. The reason Thirukkural applies so well to daily life thousands of years after its conception is because the text is entirely humanistic. As time goes on, cultures and religions will rise and fall, but the only consistent intelligent force on the planet will be humanity. Thiruvalluvar,

being aware of this, embraces humanism, takes timeless and universal concepts such as virtue, material wealth, and love, and he paints. He paints a vivid portrait of not just human nature, but of humanity itself, because he knew that when the last person on Earth asks, “Is there anyone still with me?”, his humanity will answer, “I am still alive.”

Philosophical content in Thirukkural

Philosophical Insights of Tirukkural

Tiruvalluvar’s philosophy is that of common man and hence he developed his ideals in such a manner that man ought to live as a true human being and cherish all the human values, promote earthly virtues, establish social harmony, engage in domestic life, follow political ideologies, develop mutual assistance, adhere to the life of renunciation, enjoy all kinds of pleasures, contemplate deeply on a few metaphysical issues etc.

Nowhere does the author mention the Lord with his specific name, probably to teach mankind about the relationship between God, human beings and the world. Had he mentioned the name of God, then people would think that the moral philosophy of Tiruvalluvar is based on the preachings of that particular religion whose God’s name has been mentioned. Since Tiruvalluvar wanted to establish a society where people belonging to all religious sects should lead a peaceful and harmonious life, he had explicated the need of monotheistic divinity. Still scholars taking into consideration few religious expressions found in the couplets proclaim that such expressions unequivocally indicate their God and therefore Tiruvalluvar belongs to their religious cult and his moral thought are pertaining to their religion. If Tiruvalluvar is confined to a particular religion, then the universalistic outlook of his moral ideologies would be misnomer.

Another interesting feature of this famous text is that its author has not used anywhere the terms such as Tamil language, Tamilian, Tamil country, though all the 1330 couplets are in chaste Tamil language. There are totally 9310 Tamil words used in this work. In the first couplet itself Tiruvalluvar resorts to his intention of spreading his message for mankind: “The world of sound commences with the letter ‘A’. Similarly all that exists in the world commence from the Prime Mover.”

1. Moral Philosophy of Tiruvalluvar
2. Social Philosophy of Tiruvalluvar
3. Political Philosophy of Tiruvalluvar

Moral Philosophy of Tiruvalluvar

Very cleverly Tiruvalluvar refers to virtue in two different but similar terms, viz., *aram* and *aran*. The title of the chapter is emphasis on *aran* which means the glorification of righteousness. The subtle difference between these two terms is that *aram* means the definition of virtue. For instance, avoidance of jealousy, greediness, wrath and abusive language is the best way to acquire *aram* (35). As contrast he reiterates that domestic life is exclusively that is practiced as *aran*: life not blamed by others but earning good name (49). When abundant love and *aran* prevail at home, they are the quality and benefit of family life (45). Promoting purity of heart without any blemish whatsoever is the best way of living; the other so called *aran* are nothing but empty display (34). However both these terms viz., *aram* and *aran* indicate virtue, the former is used to refer to the definition of righteousness, while the latter its fulfillment or utility. However, one can notice the difficulty of the author is not giving a positive meaning or definition of righteousness. The absence of certain ignorable traits such as anger, jealousy etc., is to be understood as *aram*. In the life of a man his individual life, socio-political life, romantic life are playing a vital life.

The first section is pertaining to individual ethics, with the sub-divisions such as domestic virtue, ascetic virtue and fate. The second section is concerned with political ethics which has the true meaning, *poral* of life. It has the headings of royalty, ministers of state and appendix. The third section pertains to conjugal love with the pre-marital love and wedded love as the divisions. The first section ends with the chapter on fate. Man has to live in accordance to his destiny. 'Although a man may study the most polished treatises, the knowledge which fate has decreed to him will still prevail.' (373). There are through fate two different nature in the world, hence the difference observable in men in their acquisition of wealth in their attainment of knowledge. There seems to be a contradiction in the conception of fate by Tiruvalluvar. In this chapter he holds that 'what is stronger than fate? If we think of an expedient to avert it, it will itself be with us before the thought. (380). However in the chapter on manly effort he maintains that 'they will labour on, without fear and without fainting will see even fate out behind their back.' (620). In the first one the author gives a generic truth that fate is more powerful and difficult to overcome. In the other couplet he gives a specific truth that if one strive with undismayed and unfaltering mind that person will curtail the impact of fate. Hence one should not keep inactive leaving everything to destiny. The second section ends with the chapter on baseness, *kayamai*. The contents of this chapter reveal the truth that even during the time of Tiruvalluvar society has been degraded. In any social setting if there the vile people with malevolent attitude and highly despicable character predominate, then naturally that society would lose respect. Tiruvalluvar uses highly contemptuous language to describe the attitude of the degenerates. It would be very

difficult to distinguish between the men of base and honest people since the base resemble the celestials; for they act as they like. The principle of behavior in the mean is chiefly fear; if not, hope of gain, to some extent. The great bestow their alms as soon as they are informed; but the mean, like the sugarcane, only when they are tortured to death. The base will hasten to sell themselves as soon as a calamity has befallen them. For what else are they gifted? Thus it is clear that the individuals have to promote all noble traits so that the socio-political organizations would be free from the highly despicable men. Though Tiruvalluvar's primary concern is to make mankind perfect and virtuous through various means, he seems to be a lover of nature. In the chapter of the excellence of Rain, he glorifies the importance of rain, water, sky, celestials, food, ploughing, clouds, annual festivals, daily worship, penance, almsgiving, duties of life which are basically related with water. The method of water management formulated by Tiruvalluvar shows his human concern. 'By the continuance of rain, the world is preserved in existence; it is therefore worthy to be called ambrosia.(11). Further, if it be said that the duties of life cannot be discharged by anyone without water, so also without rain no flowing water is possible. (20). One such famous chapter in the *Tirukkural* is 'the greatness of the Ascetics' wherein the author asserts the ultimate goal of life through ethical discipline mingled with renunciation. All treatises in the world uniformly emphasise the greatness of those who abide by the code of conduct unique to their state of existence who have relinquished all desires. It is not possible to describe the measure of those who have renounced. If done so, it would be like counting the dead. Those who have realized the importance of the two-fold nature of existence will excel others. He who controls his five senses by the look of wisdom will be a seed in the world of heaven. Indiran, the Lord of the celestial is the best example for strengthening his will by way of controlling the five senses. Only the men of wisdom can achieve greatness, while the men of mean mindedness can seldom achieve. He who knows the qualities of taste, sight, touch, audition and smell alone can abide by the intricacies of the world. The greatness of the men of efficient knowledge through hidden language can be revealed by their inspiring utterances. It would be impossible to resist the wrath even for a moment of those who have scaled the mountain of goodness. The *Andhanars* are none other than the men of virtues since they show kindness to all living species. The moral philosophy of Tiruvalluvar is found in all the sections such as domestic virtues, ascetic virtues, fate, royal virtues, appendix etc. The individual virtues which are essentially ethical are associated with social and political morality since both these institutions are meant for promoting the welfare of the individuals. Life starts with love. As a essential feature of all aspects of life is love. Since love is related to virtue, Tiruvalluvar maintains that virtue will burn up the human person which is devoid of love even as the Sun burns up the creature which is without bones, (worms). (77) Most of the

problems emerge due to the usage of abusive language. Tiruvalluvar insists that one should always utter pleasant words and should refrain from using filthy language. Here also Tiruvalluvar combines the notion of virtue. The sins of a man will vanish and the virtues increase provided he cultivates the habit of speaking sweet words (88). We should also not forget the favour received from someone since gratitude is related to the knowledge of benefits conferred. He who has annihilated every virtue may yet survive; there is no redemption for him who has killed a benefit. (110). Impartiality is a moral virtue which expects all human beings to treat others like themselves, which is especially applicable to the merchants. The ornament of the wise is not to deviate from impartiality and maintain balance like the ever-fixed scale. (119). One must possess self-restriction to lead a peaceful life. Like the tortoise one must control the five senses; the role of a man with self-restriction is greater than mountain. All problems emerge due to the non-control of tongue and hence one must guard his tongue. Discipline and decorum are very essential for a human being since they are treated greater than life. Propriety of conduct is the seed of virtue; impropriety will ever cause sorrow (138). Not coveting another's wife, the possession of patience or forbearance, not envying, not coveting, not back-biting, the not speaking of profitless words, the dread of evil deeds, the knowing of what is suitable for a man's status, offering, fame are some of the virtues associated with family life. In the ascetic virtues we have the following chapters; The possession of benevolence, the relinquishing of meat, penance, inconsistent conduct, the absence of fraud, veracity, the not being angry, non-indulgence of evil, non-killing, instability, renunciation, knowledge of the true, the extirpation of desire and fate. Among the above topics, the term 'vaymai' is significant in the sense that it is equated with truth commonly. But Tiruvalluvar gives a unique definition of 'vaymai' thus; 'veracity' is nothing but non-utterance of words causing evil to other. (291). Purity of the external body is caused by water and inner purity is caused by veracity. Now it is clear that unless a person develops inner purity he cannot but resist the usage of abusive words. Only a falsehood has the nature of veracity, if it brings forth faultless benefit. He who promotes deceitless conduct in his mind certainly dwell in the minds of all. In this context Tiruvalluvar points out the avoidance of falsehood. The faultless lamp of wisdom caused by veracity is the true lamp of the world. To those who eat meat Tiruvalluvar first asks people not to eat meat so that the butchers will not kill animals for the sake of eating meat.

Social Philosophy Of Tiruvalluvar

As it is generally known social ideologies cannot exist and survive without being followed and patronized by individuals. Tiruvalluvar's message for the social well-being of people is found in several couplets. In the chapter on cherishing guests. It is not proper to

keep the guests outside his residence even though he were eating the food of immortality. (82). He who having entertained the guests who have visited him, looks out for other guests to visit, will certainly be a welcome guest to the celestial beings. (86). In the section on wealth in association with political thought Tiruvalluvar speaks of social virtues. The process of getting education, non-learning, listening to others, the possession of knowledge, the correction of faults, seeking the guidance of great people, avoidance of mean minded people, acting after realization, knowing the power, knowing the place, knowing the time, clarification with enlightenment, engagement after realization, cherishing one's kindred, unforgetfulness, unsluggishness, personality endeavours, withstanding in trouble, method of acquiring wealth, friendship, investigation in making friendship, familiarity, evil friendship, unwanted friendship, folly, ignorance, hostility, the might of hatred, knowing the efficiency of enmity, internal enmity, non offending the great, being led by women, wanton women, non drinking of toddy, gambling, medicine, nobility, honour, greatness, perfectness, noble qualities, wealth without benefaction, shameful, the way of maintaining the family, agriculture, poverty, mendicancy, the dread of mendicancy and baseness. The literal meaning of the word '*porul*' is wealth. But it also indicates the meaning of life. Tiruvalluvar expects that human beings must live with fellowmen amicably and peacefully. The first and foremost requirement for executing this ideal is education which is the manifestation of perfection already in men. Every one should learn the subject matter without any blemish, and learn selectively, but ultimately his conduct should be worthy of his learning (291). Water will emerge from the sand-well in proportion to the depth to which is dug; likewise knowledge will flow from a man in proportion to his learning. According to Tiruvalluvar illiteracy leads to ignorance and it is a sin. As beasts by the side of men, so are other men by the side of those who are learned in celebrated works. (410). As a method of learning and acquiring knowledge Tiruvalluvar emphasizes the process of listening. In his opinion the wealth of wealth is that which is heard by the ear; that wealth is the major wealth. (411). He condemns the people who taste the food seriously than tasting the message heard through the ear. (420). The culmination of education, listening etc, is nothing but the possession of knowledge, leading to wisdom. The frequently quoted verse (423) declares thus; To discover the truth, uttered by any person, listened to by any person, is real wisdom. Most of fear what ought to be feared is folly; it is the work of the wise to fear what should be feared. (428). The noble gesture of the men of wisdom is to correct the faults of fellowmen, as well as in themselves. Those who fear guilt, if they commit a faulty small as a millet seed, will consider it to be as large as a palmyra essentially required for guidance and decision making. This quality is to be preferred by the rulers. So to act as to make those men, his own, who are greater than himself is of all powers the highest (444). To achieve this welcome

virtue one must avoid the company of the mean minded fellows. This is no greater help than the company of the good. There is no greater source of sorrow than the company of the wicked. (460) No action should be performed in haste but after due consideration of the pros and cons of that action. Tiruvalluvar insists that before engaging in an action one should contemplate seriously and then proceed. After having undertaken it, to say, “we will consider’ is a stupid way of talking, (467), one must realize his power and ability before executing an action. Even if the peacock feathers are loaded excessively, the axle of that vehicle will break (475). Equally one must realize the appropriate time while performing an act. If a person acts in the right time and at the right place, he can conquer the world and accomplish it (484). Similarly is the case in knowing the right place for action. Tiruvalluvar substantiates this vies: Wide chariots with mighty wheels will not turn on the ocean; neither will the ships that traverse ocean, move on the earth (496). One must know and realize the conditions of life which are based on righteousness, wealth, pleasure and fear of life (death). For trusting a fellow without examination and doubting a fellow after choosing for the assignment, both will create irremediable sorrow. (510). Similarly one should realize and employ right person for right action.

After having considered, ‘this man can accomplish this, by these means,’ let the master leave with him the discharge of that duty. There is a famous proverb in Tamil – ‘living with kith and kin will fetch crores of benefits.’ Tiruvalluvar in a decade extols the greatness of cherishing one’s kindred. Even when a man’s property is lost, his relatives will move with him with their accustomed kindness. Though people consider forgetting as a boon, Tiruvalluvar on the contrary wants the people not to develop the habit of forgetting. For forgetfulness will destroy one’s name and fame, even as constant poverty destroys knowledge, (532). Benignity is a grand virtue. For kind looks are the ornaments of the eyes. Those who devise to cultivate that degree of civilization which all shall prefer, even after swallowing the poison served to them by their friends; such persons will be friendly even with them. (580). Tiruvalluvar also insists upon developing strength and energy to fulfill one’s mission on earth. With an analogy he elucidates this concept. Even as the flower stretches as per the depth of water, the greatness of human beings will be determined by their mental strength. (588). This virtue is followed by unsluggishness. People are expected to give up idleness and be brisk always. Those who through idleness and do not engage themselves in dignified extension, will subject themselves to troubles and reproaches. (608). Promoting power and untiring activities will culminate in personality development. To encourage people Tiruvalluvar brings in divinity. Even if something could not be achieved by divine sources, one can triumph and obtain the reward through constant labour and continued bodily exertions. (618). Even if fate confronts a man with suffering one should not give up

hope. In troubles too one should develop steadfastness and try to wipe out troubles. Such people will give sorrow to sorrow itself who in sorrow do not suffer in sorrows.

Political Philosophy of Tiruvalluvar

Man is a political animal; for peaceful living in a social good governance is a pre-requisite. To protect people from external dangers and internal threats, people need a good state with all equipments. Tiruvalluvar devotes several decades of verses to highlight the salient features of political ideologies. The section on wealth commences with the significant features of royal personality especially the greatness of a king or ruler. A king has to possess an army, citizens, wealth, ministers, friends and a fortress. Such a king will be treated as a lion among kings. This is the grammar of politics. (381). A ruler must promote the quality of manly modesty and should not swerve from virtue but refrain from Vice (384). The ruler who spends his time and energy with duty consciousness in protecting his subjects will be adored as a God among men. (388). The other virtues elucidated for social well being of people are equally applicable for the king and ministers too. While seeking the guidance of great men, a king must be always in the company of noble men selected by him for the prosperity of his domain. Otherwise, he will perish even though there be no one to defeat or destroy him. (448). A ruler must be vigilant and always be aware of the power of his army, his enemy etc, before venturing into any act. There is nothing which may not be accomplished by those who, before they attack an enemy, make themselves acquainted with their own ability, and with whatever else is needful to be known, and apply themselves wholly to their goal. (472). Equally is important the intent of knowing the appropriate time. Valluvar explains this virtue with an analogy. A crow will conquer an owl in the day time; thus a king has to analyse the suitable time before conquering his enemies. (481). While selecting the ministers the ruler must be very conscious of their skill and ability. According to Tiruvalluvar, let a minister be chosen, after he has been tried by means of the following four qualities, virtue, attachment towards money, indulgence in sexual pleasure and fear of losing life. (501). In the chapter on the Right scepter Tiruvalluvar gives a vivid picture about the method of ruling the country. Even as the living beings live happily when there is good down-pouring, the citizens will live happily when the king rules his domain justly. (542). Again for a king to punish the criminals with severe punishments, is like the pulling up of the weeds in the green field. (550). Similarly a king is to avoid the quality of the cruel scepter. The country of the king who does not daily examine into the wrongs done and distribute justice, will daily fall to ruin. (553). Again when the people shed tears unable to bear the torture from a cruel king, on that day itself the wealth of the king will vanish. (555). Another important duty of the ruler is to protect his domain from terrorism. If he could not

control and contain the onslaught of the terrorists, Tiruvalluvar warns that peace will be out of focus from his territory. The king should engage detectives to check the activities of the unruly masses and bring forth peace in his country. He is a spy who watches all men, to wit those who are in the king's employment, his relatives and his enemies. (584). In the subsection on Ministers of state, Tiruvalluvar emphatically asserts the office of the minister of state to assist the smooth administration of the kingdom in association with the king. He is one who is able to comprehend the whole nature of an undertaking, execute it in the best manner possible and offer assuring advice in time of necessity. (634). A minister must have the ability to communicate powerfully so that he can win over the confidence of his matter and fellowmen. It is impossible for any one to conquer him by intriguing who does possess power of oratory and is neither faulty nor timid. (647). Tiruvalluvar elucidates the purity of action, the power of action and the method of acting. The ruler is expected to maintain good relationship with the neighbouring countries and mutual friendship and territorial integrity are to be preserved. For this purpose the role of the envoy becomes inevitable. Since Tiruvalluvar has realized this necessity in ten couplets he describes the feature of sending emissaries to the neighbouring countries for peaceful co-existence. The qualifications of an ambassador are love of fellowmen, a fitting birth and the possession of abilities being acceptable to royalty. (681). A person who does possess the following virtues alone is eligible to be sent on a mission to foreign countries: an embodiment of wisdom, natural temperament for investigation and excellent learning. (684) The minister is always expected to be in the company of the king and advise him during the time of crisis. An excellent comparison is made by Tiruvalluvar regarding the relationship between the king and the minister. Ministers who serve under the fickle-minded monarchs should be neither too far nor too near like those who warn themselves at the fire. (691). While in the presence of the sovereign, ministers should neither whisper to nor smile at others. (694). Another essential requirement of a minister is to know through indication. According to Tiruvalluvar, the minister who by looking at the king understands his mind without being told of it will be a perpetual ornament to the world which is surrounded by never drying ocean. (701). The minister also should have a thorough knowledge about the movements of his subordinates. This kind of understanding will enable him to be cautious about the spies and internal dangers. For a to blunder in the presence of those who have acquired a vast store of learning and know the value thereof is like a good man stumbling and falling away from the path of virtue. (781). Also the minister is not expected to exhibit any kind of dread before the council. In order to reply fearlessly before a foreign court, ministers should learn the logical method according to the rules of grammar. (725). In the sub-division of the essentials of a state Tiruvalluvar first defines what is a state. A state is constituted of perfect cultivation, virtuous persons and merchants with

inexhaustible wealth. All these must be good together always.

(731). Again, freedom from epidemics, wealth, produce, happiness and protection to subjects are the fine jewels for a country. (738). Tiruvalluvar also portrays the nature of a fort. A fort is that which has an extensive space within, but only small places to be guarded and such as can destroy the courage of the besieging foes. (744). The minister should also know the technique of accumulating wealth. The chief wealth of the king is an well equipped army which completes its mission in the battle field without fear of wounds. (761). The kingdom should be proud about its military spirit. It is more pleasant to hold the dart that has missed an elephant than that which has hit a hare in the forest. (772). Tiruvalluvar brings to light the deep intricacies of masking friendship after proper investigation whom we have to consider as our friends. He wants people to give up evil friendship which may drive people to untold sufferings. He also distinguishes between genuine friendship and unreal friendship. In several couplets he describes various facts about familiarity. Intimate friendship is that which cannot in the least be injured by things done through the right of long standing intimacy. (801). He also elucidates the significant features of folly, ignorance, hostility, the led by women, wanton women, not drinking toddy, not indulging in gambling and medicine. In the last chapter the author suggests various means to avoid diseases, the method of treatment, diet etc. Let the physician enquire first into the nature of the disease, its cause and its method of cure and treat a patient faithfully according to medical rules. (848) In the section on appendix Tiruvalluvar discusses about the general issues which are to be realized by the citizens for a comfortable and peaceful living such as nobility. The high born will never deviate from these three virtues; good manners, truthfulness and modesty (952), honour, greatness, perfectness, courtesy, wealth without benediction, shamefulness, the way of maintain the family, agriculture, poverty, mendicancy, the dread of mendicancy, and baseness. The whole ambit of this work is to make people perfect in their endeavours and free from base mentality. He contemptuously scolds the mean-minded fellows. In contrast to the perfect ones, he holds (1078). The great people will bestow their alms as soon as they are informed; but the mean, like the sugar cane, only when they are tortured to death.

Chapter 3

Role of women in freedom struggle

Introduction

The women of Tamilnadu not only shine in politics but also in the other fields like education, music, dance, sports, literature, military, police, cinema, freedom struggle, fight against illegal practices and superstitious beliefs etc. Asalambikai Ammaiyar was a great reformer. She followed the way of Gandhiji's Ahimsa and singing 'Gandhi puranam' songs and composed it. Moovaloor Ramamirtham was an important person who fought for the defeat of Devadasi system. She started 'Uvathi Saranalayam' a welfare organization for devadasis and gave a new life to devadasis, subalakshmi was the first women to finish the B.A. degree in the caste of Anthanar. She struggled for the life of widows, so the central government awarded her 'padma shree' award.

Thillaiyadi valliammai had struggled for women's freedom and human rights. Ambujammal was a great freedom fighter. She opposed the British people for India's Independence and she blocked the shops which were selling the foreign goods. She started a women's education centre "Sreenivasa Gandhi" in the name of her father and Gandhiji. V.M.Kothainayaki Ammal was an eminent patriot. She wrote many stories and dramas. In 1925, she purchased the magazine 'Jeganmohini' to publish her stories. She gave out world news and news about freedom struggle to the house wires through her magazine. K.B.Sundarambal was a popular actor in Tamil cinema. When Gandhiji conducted salt sathyagraha, she also joined with him and sang many freedom motivating songs.

T.P.Rajalashmi was a popular Dramatist. And, she was very popular in film industry but she was interested in congress party and Gandhian principles. She struggled for the development of Tamil society. Nagammiar wife of E.V.R.Periyar struggled for the Indian Independence and women's freedom. M.S.Subbulakshmi was a great singer of Tamilnadu.

The women of Tamil Nadu shine not only in politics but also in the other fields like education, music, dance, sports, literature, military, police, cinema, freedom struggle, fight against illegal practices and superstitious beliefs etc. Some of the important Tamil women in the above said fields are given below.

Asalambikai Ammaiyar [1875 - 1955]

1. She was born in south Arcod District, Thindivanam Taluk, Rendanai Village in the year 1875.
2. In her youth stage itself she was interested in Indian National Movement and started

to speak in political meetings.

3. She had more respect and love for Gandhiji. In 1921, September 17, Gandhiji came to Kadaloor.
4. She praised Gandhiji on behalf of south Arcod District Women's Fellowship.
5. She followed the way of Gandhiji's 'Ahimsa' and singing 'Gandhi Puranam' songs and composed it.
6. Her 'Gandhi Puranam' has 2034 songs. She was spending 30 years for completing Gandhi Puranam at the age of 73.
7. She died on 1955. She also wrote "Ramalinka Swamigal Varalatra paadalagal, Kulanthai Swamigal pathigam, Atthisoodi Venba, Tilahar puranam".
8. So she was called as 'Present Day Ovvaiyar'. V.Kalayana sundaranar mentioned about the work of Asalambikai Ammaiyar in his autobiography.

Moovaloor Ramamirtham [1883 - 1962]

1. Ramamirtham was born at Thiruvarur in 1883. She was the important person who fought for the defeat of the Devadasi system.
2. She started 'Uvathi Saranalayam' a welfare organization for devadasis and gave a new life to Devadasis.
3. She had written two novels 'Thasigalin Mosavalai' and 'Mathi Petta Minor'. In the novels she insists the need for the abolition of the Devadasi system.
4. In 1938 she participated in anti-Hindi agitation.
5. In this agitation she walked continuously for 42 days and 577 miles.
6. She was the only woman who walked the anti-Hindi agitation. She died on 1962.

Subalakshmi [1886 - 1969]

1. Subalakshmi was born as a daughter of subramaniya Iyyer and Visalatchi Ammaiyar in Mylapore, Chennai on 30 July 1886.
2. She was very much interested in education and finished her primary education at the age of nine.
3. She got married at the age of eleven and her husband died within three months after her marriage.
4. So her relatives were against her education. But again she started her education in 1899. In 1905 she came in third place in the state matriculation examination.
5. In 1908, she started to learn B.A. degree and finished it at the age of 23.
6. She was the first woman to finish the B.A. degree in the caste of 'Anthanar'. She got the job as a teacher in 1911 and later she was promoted as a head mistress.

7. In 1912, there were more than 22000 widows in Chennai in between the age of 5 to 15.
8. In her own home at Elumppoor, Chennai, she started a service Centre for the widows. She named it as “Shree Saratha Iyikkia Sangam”.
9. Also she started a school and because of insufficient area she shifted it to Thiruvallikaeni, Chennai. The Government of Tamil Nadu had given Rs.170000 for constructing new buildings to this school.
10. From 19 December 1922 in the new building her school was started as the name of “Lady Willington” school.
11. This school got the great place in the growth of women education in Tamil Nadu.
12. She struggled for the life of widows so the central government awarded her ‘Padma Shree’ award.
13. She was affectionately called as ‘Sister Subalakshmi’. She died in the year 1969 at the age of 82.

Thillaiyadi Valliammai [1898 - 1914]

1. Thillaiyadi Valliammai was born at Johansburg in South Africa in 22 February 1898.
2. Her father was Munusamy and mother was Mangalathammal.
3. They were the citizens of the village Thillaiyadi near Tanjavur Sembanar Temple. But they lived in South Africa.
4. After completing Law, Gandhi worked in South Africa as a lawyer. He saw the sadness and cruel condition of South African people and started to protest for them.
5. At that time, Valliammai, who was great in courage and strength joined with him and started to protest for the people.
6. In 1913, March 14 a new Law was passed that any marriage that was not according to the church or according to the Marriage Law of south Africa would be held null and void, which disproportionately affected the Indian Community in that country.
7. So Gandhiji showed his protest in the way of ‘Ahimsa’. Valliammai, who was 16 years old, joined in this struggle with Gandhiji.
8. Because of her struggle she was arrested and sent to Marit’s burg jail for three month. There she was affected by fatal fever.
9. When she was released, she was nothing more skin and bones held together by her sheer determination and grit.
10. Then she died in the same sixteenth age on February 22, 1914. Thus she had struggled for women’s freedom and human rights and died in her teen age. Gandhiji had opened a memorial statue of Valliammai in South Africa on July 15, 1914.
11. When Gandhiji came in to Tamil Nadu in 1934, he gave a speech about the courage of

Valliammai. Also he liked to see the birth place of Valliammai.

12. Even though there was no road facility in that village, He went there and worshipped it. When the Government celebrated Gandhiji silver jubilee in 1969, Tamil Nadu Government inaugurated a memorial statue of Valliyammai in Thillaiyadi.

13. Thillaiyadi Valliammai Memorial Hall, including a public library was instituted in 1971 on 2452 square meters of land by the Indian Government in the village of Thillaiyadi, now in Tharangambadi Taluk, Nagapattinam.

14. A Commemorative stamp on her was released on 31 December 2008.

Ambujammal [1899 - 1983]

1. Ambujammal was born in 1899, on January 8, at Chennai. She was born in a rich and influenced family.

2. Her father was Srinivasa Iyengar and mother was Renganayagai Ammal. Because of her father's status, she learned Tamil, English, Hindi and Sanskrit in her home.

3. From the childhood itself, she was very much interested in the Gandhian principles.

4. When Gandhiji and Kasthuri Bai came to Chennai in 1915 to collect money for South African Satyagraha, she went to see Gandhiji with her father.

5. She was surprised to see Kasthuri Bai, because she was in 'Kather' Saree. On seeing the simpleness of Kasthuri Bai she had given her large priced silk sarees and jewels for the fund of backward class people.

6. She opposed the British people for India's Independence and she blocked the shops which were selling the foreign goods.

7. Then she was arrested and locked in Vellore jail. There she was teaching Hindi, Tailoring and flower making for the women prisoners.

8. In 1943 she became the member of Chennai Corporation. She started a women's education Centre "Sreenivasa Gandhi" in the name of her father and Gandhiji.

9. By this, women got training in education, medical treatment and business training. In 1945, when the Congress conference held in Avadi, Chennai, she was selected as the leader of reception committee.

10. In 1946 she started co-operative societies separately for women in Madras. In 1957 she was a member of social Welfare Board of Chennai and continued it for seven years.

11. She became popular among the people by writing a book "Naan Kanda Bharatham". She got the 'Padma Shree' Award in 1964 for her social work.

12. She fought for women's education, women's business development and abolition of Devadasi system. She was called as the "Adopted Daughter of Gandhiji".

13. She died in 6 October 1983.

V.M.Kothainayaki Ammal [1901 - 1960]

1. She was born as the second daughter of Venkatacharyar and Pattammal in December 1, 1901 at Thiruvallikeni, Chennai.
2. At the age of 5 she got married. So she did not get a chance for education. But in the childhood itself she had a good knowledge in storytelling.
3. Up to the age of 20, she did not know to read or write. But she published the drama 'Indira Mohana' with the help of her friends.
4. Then she started learning Tamil and wrote many stories and dramas. In 1925, she purchased the magazine 'Jegamohini' to publish her stories. Because of her writings it came in the first place.
5. More than 10,000 prints had been published by this magazine and it created a great record. She had continuously published this magazine up to 5 October 1959.
6. She gave out world news and news about freedom struggle to the house wives through her magazine.
7. She created more than 150 women writers by her magazine. She was very fond of the principles of Gandhiji and she wrote more about that of Gandhian principles in her magazine and wore 'Kadhar' dress.
8. Her Novel 'Vaitheki' was about the life of prostitutes. She fought against the sale of foreign dresses and liquor.
9. Then she was arrested and put in to the Vellore jail. In Vellore jail she looked the pathetic life of women prisoners and she wrote a novel 'SothanaiyinKodumai'.
10. The government was against to publish her other novels like 'Thiyaha Kodi' and 'Nalina Sekaran'.
11. But she was not afraid of anything and published the novels. After Independence she started 'Mahatma Gandhi Seva Sangam' and she fought for the development of women, prohibition of liquor and eradication ofuntouchability.
12. She was in the literary field for 35 years so she was called 'Naval Rani' and 'Katha Mohini'. She died on February 20, 1960.

K.B.Sundarambal [1908 - 1980]

1. She was born in Kodumudi village near karur in 1908, October 11.
2. The first letter of her village's name and her mother Balambigai's name became the initial for her name.
3. From the childhood itself she started to act in stage dramas. Then she was introduced as a child artist in the Velu Nayakar Drama Company.
4. Her songs also got popular. In 1917 she went to Sri Lanka and participated in a

drama troupe.

5. At that time she got 40 rupees as monthly salary. She became popular when she acted in the film 'Ovvaiyyar'. She got Rs.1 lakh salary for the film 'Nandanar' (Nandanar, in which she played the hero).
6. In India she was the first actress who got 1 lakh rupees salary for a film.
7. When Gandhiji conducted salt Satyagraha, she also joined him with and sang many freedom motivating songs.
8. Her songs increased the thought of freedom to the Tamil people. In 1958 when Kamaraj was the Chief Minister of Tamil Nadu she became the member of Rajya Sabha.
9. She was the first screen star to become a member of the state Legislature.
10. She got the 'Padma Bhushan' from the central Government, 'Yaelisai Vallabi Award' from Tharuma puram Diocese and the 'Isai Paerarinjar Award, from Tamil Isai Sangam.
11. She died on 19 September, 1980. In that time, the then Chief Minister of Tamil Nadu M.G.Ramachandran ordered to bury her mortal remains with Government honor.

T.P.Rajalakshmi [1911 - 1950]

1. T.P.Rajalakshmi was born in Thiruvaiyaru at Thanjavur District in the year 1911. She was the daughter of Punjabakesa Iyyer and Meenakshi.
2. She was married at the age of 11, but was abandoned by her husband when she could not pay her dowry.
3. So Rajalakshmi's father committed suicide. Then Rajalakshmi left her village along with her mother.
4. In order to support her family, Rajalakshmi joined a drama troupe and acted in stage plays.
5. She learnt dance and music from Sankaradas Swamikal, a popular dramatist. Rajalakshmi got a grip in life in 1931, when she acted as the heroine in the first Tamil talkie, 'Kalidas'.
6. So she got the proud of being a first Tamil actress and also got the special name 'Cinema Rani'. By acting, she became rich and started her own film company named 'Rajam Theatres'.
7. She produced a film 'Miss Kamala'. The story was written by her and she had directed it. So she became the first woman director of South India.
8. She was very popular in film industry but she was interested in Congress Party and Gandhian Principles.
9. So she had taken a film 'Indiya Thai' regarding our independence. Because of censor board it got failed. She struggled for the development of Tamil society and died in 1950.

Captain Laxmi Seghal [1914 - 2012]

1. She was born as the daughter of Ammu and Swaminathan at Chennai on October 24, 1914.
2. Since childhood, Laxmi's aim was to become a doctor and serve the poor countrymen. At the age of 16 in 1930, she learned secondary education in Rani Mary College.
3. In her college itself she became the member of the youth branch of the Indian National Congress. Laxmi also looked upon Mahatma Gandhi as an angel and donated her jewels to the Indian National Congress.
4. Then she studied medicine and got special training in it. She received a degree from Madras Medical College in 1938.
5. After becoming a doctor, Laxmi served in the Victoria Cross Hospital at Madras as a gynaecologist. A friend of her from Singapore invited her to practice in Singapore since there was no lady doctor there.
6. In 1940 she went to Singapore and rendered medical service to the poor Indians living there. In Singapore she established a clinic for the poor, mostly migrant laborers from India.
7. She became one of the most popular gynecologists in the city of Singapore. General Mohan Singh had started Indian National Army in Singapore. The Military people only joined in that army.
8. For the other people Indian Independence League was started. Rash Bihari Bose was the leader of Indian Independence League. Laxmi had joined the Indian Independence League and started working in its women section.
9. In July 2, 1943 she was inspired by the speech of Nethaji Subash Chandra Bose in Singapore and had a conversation with him.
10. In this speech Nethaji announced his plan of forming a women's wing of Azad Hind Government named after the great Rani of Jhansi Laxmibai. This announcement of Nethaji marked the turning point in Laxmi's life.
11. Then with the advice of Subash Chandra Bose 'Jhansi Rani Regiment' was started especially for women. Laxmi was appointed as the captain of the regiment. Laxmi collected twenty women and trained them with the help of a Havildar from Azad Fauj.
12. Laxmi herself started undergoing military training along with the others. Their trainee's number was growing day by day. The camp was built within three weeks and accommodated five hundred cadets.
13. Laxmi was engaged throughout the whole day undergoing military training in the morning and evening and attending to office work during the day.
14. In this Jhansi Regiment 75% of the cadets were Tamil women. In 1943, October 27, Nethaji had formed a government called "Azad Hind".

15. Here Nethaji was the president. Captain Laxmi was the women's welfare minister.
16. This was the additional responsibility. The other two positions were the chairmanship of the women's wing of the Indian Independence League and the commander of the Regiment. Laxmi was the first woman to win this honor.
17. This assembly had ordered a war against the British. Japan had first sanctioned this assembly. Then Germany and Italy also sanctioned this assembly. This force went to Burma from Singapore in 1944.
18. Because of heavy wind and rain they could not go forward. So they went into a terrible forest and they established a hospital there and Captain Laxmi gave treatment to the wounded soldiers.
19. But British force attacked the hospital and many of the patients are died. The British force exiled Captain Laxmi to India in 4 March 1946. In 1971 she joined the communist party of India (Marxist) and represented the CPIM in the Rajya Sabha.
20. During the Bangladesh crisis she organized relief camps and medical help in Calcutta for Bangladesh refugees who streamed into India at the time.
21. In 1998 she got 'Padma Vibhushan' Award for her valuable social work. In 2003 Dr. Abdul Kalam contested the election for the place of president in India. Captain Laxmi also contested against him on behalf of in Communist Party.
22. But Laxmi failed in this election. Laxmi is the pride of the community of women, since qualities such as beauty, intellect, courage, bravery, tenderness, helpfulness and toughness are rarely found in a single person.
23. She is the first woman in the world to reach to the rank of Lieutenant Colonel in the army.

Swornathammal [1916 - 2007]

1. Swornathammal was born at Madurai in 1916. She fought for the freedom of women, backward people's social freedom and also for India's freedom.
2. In 1939 she protested for 'Thalith' (scheduled caste) people to enter in Madurai Meenakshi Amman Temple and got success in it.
3. She went to all the areas of Madurai and spoke about the importance of Independence. So every day she was arrested and sent to Maeloor jail in Madurai.
4. In 1942 she joined with the Quit India Movement for the struggle for freedom. She was arrested and sent nakedly to Alagar Koil Forest.
5. She sacrificed her life for women's freedom and died in the year 2007.

Nagammaiya [1885 - 1933]

1. Nagammaiyar was born in the year 1885 in Thathampatti, Salem District. His parents were Arangasami and ponnuthayi.
2. In 1898 at the age of 13, she married E.V.R.Periyar. E.V.R.Periyar struggled for the Indian Independence and women's freedom.
3. He was highly encouraged by Nagammaiyar. In 1921 she participated toddy shop protest in Erode and when she came back from jail, she cut all the palm trees which had been planted in her garden.
4. In Vikkam, Kerala, the high caste people did not allow the low caste people to enter the Temple and street. Untouchability flourished in Vikkam. For this Kerala Congress Leaders asked help of E.V.R.Periyar.
5. In this struggle Nagammaiyar joined with E.V.R.Periyar and went to Vikkam and struggled for the low class people and got freedom for them.
6. On 19 November 1925 they conducted a celebration for the victory of Vikkam protest. In this function, V.Kalyana Sundranar awarded E.V.R.Periyar as "Vikkam Veerar".
7. He also spoke about the brave character of Nagammaiyar. Nagammaiyar encouraged widow remarriage and self-respect marriage.
8. She conducted the remarriages in her home and gave full security for people who were afraid of society.
9. She worked as an administrative officer of newspaper 'Kudiyarasu'. She was involved in the entire struggle with Periyar and died on 11 May 1933.
10. Tamil Nadu Government had given the name of Nagammaiyar for a place in Chennai for her well known service.
11. Also in 1989 Tamil Nadu Government had started E.V.R. Nagammaiyar Memorial Women free Bachelor Education.

M.S. Subbulakshmi [1916 - 2004]

1. She was born on 16 September 1916 at Madurai. She was the daughter of Subramania Iyer and Shanmugavadivu.
2. Her full name was Madurai Shanmugavadivu Subbulakshmi. Her initial 'M' denotes Madurai and 'S' her mother's name.
3. Her mother was a great Iyrist. She learned music from her mother in the childhood itself. Then she learned Carnatic music from Srinivasa Ayyangar at Madurai.
4. In the age of 10, her recorded songs were released by Gramophone Company. In her age of 14, she started her first music program in Madurai.
5. Then she performed many music programs in Trichi, Thanjavur, Nellore and

Ramanatha Puram. She also performed her program in London, New York, Canada, Moscow etc.

6. So she was applauded by not just Indians, but foreigners as well. M.S.Subbulakshmi got the blessing of Gandhiji, when she went to Nagapuri near Calcutta.

7. On that day she sang some songs in the prayer service. Gandhiji got excited and appreciated her.

8. After the death of Kasthuri Bai she conducted some music programs and collected money for the memorable fund of Kasturi Bai.

9. Gandhiji had sent a thanks giving letter to Subbulakashmi which was written by him in Tamil. She kept that letter as a 'Treasure'.

10. Some of her most famous works include Suprabhatam (early morning hymns), Bhajagovindam (composed by Adi Sankaracharya praising lord Krishna), Kurai onrum illai (composed by Rajagopalachari), Vishnu Sahasranamam (1000 names of Lord Vishnu), Hanuman Chalisa (prayers to Lord Hanuman) etc.

11. Once the first Prime Minister Jawaharlal Nehru spoke in Subbulakshmi's music program he told, "I am an ordinary prime minister but Subbulakshmi is the princess of music".

12. In 1966 she conducted the music concert in United Nation Organization. By singing in UNO she gets popular in all through the world.

13. Many of the Indian Universities awarded Doctorate for her music. She got 'Padma Bhushan' in 1954, 'Sangeetha Kalanithi' Award in 1968, 'Ramon Magsaysay' Award (often considered Asia's Nobel Prize) in 1974, 'Padma Vibhushan' Award in 1975, 'Kalidas Samman' Award in 1988.

14. 'Indira Gandhi' Award for national integration in 1990. In 1955 she got the doctorate degree for seventh time.

15. She got 'Bharat Ratna' Award in 1998. She died on December 11, 2004.

Maniyammaiyar [1917 - 1973]

1. Maniyammaiyar was born on 10 March 1917 in Vellore as the daughter of Kanagasabai and Padmavathi.

2. After the death of Nagammaiyar, E.V.R.Periyar married Maniyammai on 9 April 1949. After the marriage she changed her name as E.V.R.Maniyammai.

3. She helped Periyar in all his struggles successfully. E.V.R.Periyar died on 24 December 1973. After his death Maniyammai did all works which he had left.

4. In 6 January 1974 Dravida Kazhagam conducted a function in periyar Thidal, Chennai. In the function the membres of Dravida Kazhagam selected Maniyammai as the

leader of the party.

5. Maniyammaiyar was an able administrator. She administrated the institutions and orphanages which were started by Periyar in Trichy.
6. She also started Periyar Maniyammai Higher Secondary School in Trichy.
7. She went to jail many times for the struggle of self-respect marriage, women's freedom and India's freedom struggle. She died on 1978.

D.K.Pattammal [1919 - 2009]

1. Pattammal was born in an orthodox Brahmin family in Kancheepuram of Tamil Nadu in 28 March 1919.
2. Her father was Damal Krishnaswamy Dikshithar, mother Kanthimathi (Rajammal). Despite her orthodox background, Pattammal sang and showed considerable music talent at an early age.
3. In 1929, at age 10, Pattammal gave her first radio performance for Madras Corporation Radio, and three years later, she gave her first public concert at Madras Rasika Sabha in 1932.
4. She was the first Brahmin woman to have performed Carnatic Music. Pattammal was the earliest Carnatic Musician to sing in films. She received many offers to sing for films, she only accepted those that involved devotional or patriotic songs.
5. The first film Pattammal sang it was Thyaga Bhoomi in 1939.
6. She was honored with Sangeet Natak Akademi Award in 1961, Sangeet Kalanidhi (Highest Accolade in Carnatic Music) award in 1970.
7. Padma Bhushan award in 1971, Padma Vibhushan award in 1988 and Sangeeta Saraswathi award in 2006.
8. She died on 16 July 2009 at the age of 90.

Sarojini Varadappan [1921 - 2013]

1. She is an Indian Social worker from the state of Tamil Nadu. She was born in Madras on 21 September 1921 to the former Chief Minister of Madras, M.Baktavatsalam and Gnanasundarambal.
2. At an early age, she was married to her cousin Varadappan. Sarojini was 21 years old when her father was arrested for participating in the Quit India movement.
3. After two years of imprisonment, he was released in 1944. Sarojini resumed her studies after marriage and completed her master degree in political science from Mysore University through correspondence course.
4. She also did her M.A.in Vaishnavism from Madras University. She joined the

women's Indian Association at an early age and later became its president.

5. Under her leadership, the number of branches of the organization increased from 4 to 76. She was also the member of Indian Red Cross society for over 35 years.
6. Sarojini was awarded India's fourth highest civilian award, the 'Padma Shree' in 1973. In 2001 she got her Ph.D. at the age of 80 for her thesis on "Social Service and the Swami Narayan Movement".
7. She was awarded the 'Jankidevi Bajaj' award for 2004 at a function in Chennai held on 23 February 2005.
8. Sarojini was awarded India's third highest civilian award, the 'Padma Bhushan' for social service in March 5, 2009.

Anjalaiammal [1890 - 1961]

1. Anjalaiammal was born at Kadaloor in 1890. From 1921 onwards she started struggle for the independence of India.
2. She was the first woman who started the struggle for India's independence in South Tamil Nadu.
3. In 1932 she participated in non-cooperation movement, liquor shop struggle and also in 1941 individual Satyagraha.
4. In these struggles she was arrested several times and several years she was in Kadaloor, Vellore, Trichy and Bellari jails.
5. She was a good speaker. When the protest was going on in Kadaloor salt struggle, she participated with her child in one hand and the Congress flag in another hand.
6. When British soldiers beat her, she lost her child down but she did not lose the Congress flag down.
7. She sold all her properties and gave the money to the struggle for India's Independence. She was a member in Madras Legislative Assembly from 1946 to 1952.
8. She also sent her child Amma Kannu to fight for freedom. She was a school student at her ninth age when she was sent to jail for four years.
9. Like this she struggled for the freedom in many ways and died on February 20, 1961.

Velunachiyar [1730-1796]

1. Born in 1730 to the Raja Sellamuthu Sethupathy of Ramanathapuram, Velunachiyar was the only daughter of this royal family.
2. The king had no male heir. The royal family brought up the princess Velunachiyar, training her in martial arts like *valari*, stick fighting and to wield weapons.
3. She was also adept in horse riding and archery, apart from her proficiency in English,

French and Urdu.

4. At the age of 16, Velunachiyar was married to Muthu Vadugar, the Raja of Sivagangai, and had a daughter by name Vellachinachiar.
5. In 1772, the Nawab of Arcot and the Company troops under the command of Lt. Col. Bon Jour stormed the Kalaiyar Kovil Palace.
6. In the ensuing battle Muthu Vadugar was killed. Velunachiyar escaped with her daughter and lived under the protection of Gopala Nayakar at Virupachi near Dindigul for eight years.
7. During her period in hiding, Velunachiyar organised an army and succeeded in securing an alliance with not only Gopala Nayakar but Hyder Ali as well.
8. Dalavay (military chief) Thandavarayanar wrote a letter to Sultan Hyder Ali on behalf of Velunachiyar asking for 5000 infantry and 5000 cavalry to defeat the English.
9. Velunachiyar explained in detail in Urdu all that she conveyed her strong determination to fight the English. Impressed by her courage, Hyder Ali ordered his Commandant Syed in Dindigul fort to provide the required military assistance.
10. Velunachiyar employed agents for gathering intelligence to find where the British had stored their ammunition.
11. With military assistance from Gopala Nayakar and Hyder Ali she recaptured Sivagangai. She was crowned as Queen with the help of Marudhu brothers.
12. She was the first female ruler or queen to resist the British colonial power in India.

Kuyili

1. Kuyili, a faithful friend of Velunachiyar, is said to have led the unit of women soldiers named after Udaiyaal.
2. Udaiyaal was a shepherd girl who was killed for not divulging information on Kuyili.
3. Kuyili is said to have walked into the British arsenal (1780) after setting herself on fire, thus destroying all the ammunition.

Chapter 4

Role of Tamil Nadu in freedom struggle - Early agitations against British Rule

Introduction

After defeating the French and their Indian allies in the three Carnatic Wars, the East India Company began to consolidate and extend its power and influence. However, local kings and feudal chieftains resisted this. The first resistance to East India Company's territorial aggrandisement was from Puli Thevar of Nerkattumseval in the Tirunelveli region. This was followed by other chieftains in the Tamil country such as Velunachiyar, Veerapandiya Kattabomman, the Marudhu brothers, and Dheeran Chinnamalai. Known as the Palayakkarars Wars, the culmination of which was Vellore Revolt of 1806, this early resistance to British rule in Tamilnadu.

Resistance of Regional Powers against the British Palayams and Palayakkarars

1. The word “palayam” means a domain, a military camp, or a little kingdom. Palayakkarars (Poligar is how the British referred to them) in Tamil refers to the holder of a little kingdom as a feudatory to a greater sovereign.
2. Under this system, palayam was given for valuable military services rendered by any individual. This type of Palayakkarars system was in practice during the rule of Prataba Rudhra of Warangal in the Kakatiya kingdom.
3. The system was put in place in Tamilnadu by Viswanatha Nayaka, when he became the Nayak ruler of Madurai in 1529, with the support of his minister Ariyanathar.
4. Traditionally there were supposed to be 72 Palayakkarars. The Palayakkarars were free to collect revenue, administer the territory, settle disputes and maintain law and order.
5. Their police duties were known as Padikaval or Arasu Kaval. On many occasions the Palayakarars helped the Nayak rulers to restore the kingdom to them.
6. The personal relationship and an understanding between the King and the Palayakkarars made the system to last for about two hundred years from the Nayaks of Madurai, until the takeover of these territories by the British.

Eastern and Western Palayams

1. Among the 72 Palayakkarars, created by the Nayak rulers, there were two blocs, namely the prominent eastern and the western Palayams.
2. The eastern Palayams were Sattur, Nagalapuram, Ettayapuram, and Panchalamkurichi and the prominent western palayams were Uthumalai, Thalavankottai, Naduvakurichi, Singampatti, Seithur.

3. During the seventeenth and eighteenth centuries the Palayakkars dominated the politics of Tamil country.
4. They functioned as independent, sovereign authorities within their respective Palayams.

Revenue Collection Authority to the Company Rule

1. The Nawab of Arcot had borrowed money from the East India Company to meet the expenses he had incurred during the Carnatic Wars.
2. When his debts exceeded his capacity to pay, the power of collecting the land revenue dues from southern Palayakkarars was given to the East India Company.
3. Claiming that their lands had been handed down to them over sixty generations, many Palayakkarars refused to pay taxes to the Company officials.
4. The Company branded the defiant Palayakkarars as rebels and accused them of trying to disturb the peace and tranquillity of the country.
5. This led to conflict between the East India Company and the Palayakkarars which are described below.

Palayakkarars' Revolt [1755-1801]

Revolt of Puli Thevar [1755-1767]

1. In March 1755 Mahfuzkhan (brother of the Nawab of Arcot) was sent with a contingent of the Company army under Colonel Heron to Tirunelveli.
2. Madurai easily fell into their hands. Thereafter Colonel Heron was urged to deal with Puli Thevar as he continued to defy the authority of the Company.
3. Puli Thevar wielded much influence over the western Palayakkarars.
4. For want of cannon and of supplies and pay to soldiers, Colonel Heron abandoned the plan and retired to Madurai. Heron was recalled and dismissed from service.

Confederacy and Alliance with Enemies of the British

1. Three Pathan officers, Nawab Chanda Sahib's agents, named Mianah, Mudimiah and Nabikhan Kattak commanded the Madurai and Tirunelveli regions.
2. They supported the Tamil Palayakkarars against Arcot Nawab Mohamed Ali. Puli Thevar had established close relationships with them.
3. Puli Thevar also formed a confederacy of the Palayakkarars to fight the British.
4. With the exception of the Palayakkarars of Sivagiri, all other Maravar Palayams supported him. Ettayapuram and Panchalamkurichi also did not join this confederacy.
5. Further, the English succeeded in getting the support of the rajas of Ramanathapuram

and Pudukottai.

6. Puli Thevar tried to get the support of Hyder Ali of Mysore and the French. Hyder Ali could not help Puli Thevar as he was already locked in a serious conflict with the Marathas.

Kalakadu Battle

1. The Nawab sent an additional contingent of sepoy to Mahfuzkhan and the reinforced army proceeded to Tirunelveli.

2. Besides the 1000 sepoy of the Company, Mahfuzkhan received 600 more sent by the Nawab.

3. He also had the support of cavalry and foot soldiers from the Carnatic.

4. Before Mahfuzkhan could station his troops near Kalakadu, 2000 soldiers from Travancore joined the forces of Puli Thevar.

5. In the battle at Kalakadu, Mahfuzkhan's troops were routed.

Yusuf Khan and Puli Thevar

1. The organized resistance of the palayakkarars under Puli Thevar gave an opportunity to the English to interfere directly in the affairs of Tirunelveli.

2. Aided by the Raja of Travancore, from 1756 to 1763, the palayakkarars of Tirunelveli led by Puli Thevar were in a constant state of rebellion against the Nawab's authority.

3. Yusuf Khan (also known as Khan Sahib or, before his conversion to Islam, Marudhanayagam) who had been sent by the Company was not prepared to attack Puli Thevar unless the big guns and ammunition from Tiruchirappalli arrived.

4. As the English were at war with the French, as well as with Hyder Ali and Marathas, the artillery arrived only in September 1760.

5. Yusuf Khan began to batter the Nerkattumseval fort and this attack continued for about two months.

6. On 16 May 1761 Puli Thevar's three major forts (Nerkattumseval, Vasudevanallur and Panayur) came under the control of Yusuf Khan.

7. In the meantime, after taking Pondicherry the English had eliminated the French from the picture.

8. As a result of this the unity of palayakkarars began to break up as French support was not forthcoming.

9. Travancore, Seithur, Uthumalai and Surandai switched their loyalty to the opposite camp. Yusuf Khan who was negotiating with the palayakkarars, without informing the Company administration, was charged with treachery and hanged in 1764.

Fall of Puli Thevar

1. After the death of Khan Sahib, Puli Thevar returned from exile and recaptured Nerkattumseval in 1764.
2. However, he was defeated by Captain Campbell in 1767. Puli Thevar escaped and died in exile.

Ondiveeran

1. Ondiveeran led one of the army units of Puli Thevar. Fighting by the side of Puli Thevar, he caused much damage to the Company's army.
2. According to oral tradition, in one battle, Ondiveeran's hand was chopped off and Puli Thevar was saddened.
3. But Ondiveeran said it was a reward for his penetration into enemy's fort causing many heads to roll.

Velunachiyar (1730–1796)

1. Born in 1730 to the Raja Sellamuthu Sethupathy of Ramanathapuram, Velunachiyar was the only daughter of this royal family.
2. The king had no male heir. The royal family brought up the princess Velunachiyar, training her in martial arts like valari, stick fighting and to wield weapons.
3. She was also adept in horse riding and archery, apart from her proficiency in English, French and Urdu. At the age of 16, Velunachiyar was married to Muthu Vadugar, the Raja of Sivagangai, and had a daughter by name Vellachinachiar.
4. In 1772, the Nawab of Arcot and the Company troops under the command of Lt. Col. Bon Jour stormed the Kalaiyar Kovil Palace.
5. In the ensuing battle Muthu Vadugar was killed. Velunachiyar escaped with her daughter and lived under the protection of Gopala Nayakar at Virupachi near Dindigul for eight years.
6. During her period in hiding, Velunachiyar organised an army and succeeded in securing an alliance with not only Gopala Nayakar but Hyder Ali as well.
7. Dalavay (military chief) Thandavarayanar wrote a letter to Sultan Hyder Ali on behalf of Velunachiyar asking for 5000 infantry and 5000 cavalry to defeat the English.
8. Velunachiyar explained in detail in Urdu all that she conveyed her strong determination to fight the English.
9. Impressed by her courage, Hyder Ali ordered his Commandant Syed in Dindigul fort to provide the required military assistance.
10. Velunachiyar employed agents for gathering intelligence to find where the British had

stored their ammunition.

11. With military assistance from Gopala Nayakar and Hyder Ali she recaptured Sivagangai. She was crowned as Queen with the help of Marudhu brothers.
12. She was the first female ruler or queen to resist the British colonial power in India.

Kuyili

1. Kuyili, a faithful friend of Velunachiyar, is said to have led the unit of women soldiers named after Udaiyaal.
2. Udaiyaal was a shepherd girl who was killed for not divulging information on Kuyili.
3. Kuyili is said to have walked into the British arsenal (1780) after setting herself on fire, thus destroying all the ammunition.

Gopala Nayak, the Palayakkarar of Virupachi

1. Gopala Nayak spearheaded the famous Dindigul League, which was formed with Lakshmi Nayak of Manaparai and Poojai Nayak of Devadanapatti.
2. He drew inspiration from Tipu Sultan who sent a deputation to show his camaraderie. He led the resistance against the British from Coimbatore and later joined Oomaidurai, Kattabomman's brother.
3. He put up a fierce fight at Aanamalai hills where the local peasants gave him full support. But Gopala Nayak was overpowered by the British forces in 1801.

Rebellion of Veerapandya Kattabomman [1790-1799]

1. Veerapandya Kattabomman became the Palayakkarar of Panchalamkurichi at the age of thirty on the death of his father, Jagavira Pandya Kattabomman.
2. The Company's administrators, James London and Colin Jackson, had considered him a man of peaceful disposition.
3. However, soon several events led to conflicts between Veerapandya Kattabomman and the East India Company.
4. The Nawab, under the provisions of a treaty signed in 1781, had assigned the revenue of the Carnatic to the Company to be entirely under their management and control during the war with Mysore Sultan.
5. One-sixth of the revenue was to be allowed to meet the expenses of Nawab and his family.
6. The Company had thus gained the right to collect taxes from Panchalamkurichi. The Company appointed its Collectors to collect taxes from all the palayams.
7. The Collectors humiliated the palayakkarars and adopted force to collect the taxes.

This was the bone of contention between the English and Kattabomman.

Confrontation with Jackson

1. The land revenue arrear from Kattabomman was 3310 pagodas in 1798.
2. Collector Jackson, an arrogant English officer, wanted to send an army to collect the revenue dues but the Madras Government did not give him permission.
3. On 18 August 1798, he ordered Kattabomman to meet him in Ramanathapuram. But Kattabomman's attempts to meet him in between proved futile, as Jackson refused to give him audience both in Courtallam and Srivilliputhur.
4. At last, an interview was granted and Kattabomman met Jackson in Ramanathapuram on 19 September 1798.
5. It is said that Kattabomman had to stand for three hours before the haughty Collector Jackson.
6. Sensing danger, Kattabomman tried to escape, along with his minister Sivasubramanianar.
7. Oomaithurai suddenly entered the fort with his men and helped the escape of Kattabomman.
8. At the gate of the Ramanathapuram fort there was a clash, in which some people including Lieutenant Clarke were killed. Sivasubramanianar was taken prisoner.

Appearance before Madras Council

1. On his return to Panchalamkurichi, Kattabomman represented to the Madras Council about how he was ill-treated by the collector Jackson.
2. The Council asked Kattabomman to appear before a committee with William Brown, William Oram and John Casamajor as members.
3. Meanwhile, Governor Edward Clive, ordered the release of Sivasubramanianar and the suspension of the Collector Jackson.
4. Kattabomman appeared before the Committee that sat on 15 December 1798 and reported on what transpired in Ramanathapuram.
5. The Committee found Kattabomman was not guilty. Jackson was dismissed from service and a new Collector S.R. Lushington appointed.
6. Kattabomman cleared almost all the revenue arrears leaving only a balance of 1080 pagodas.

Kattabomman and the Confederacy of Palayakkarars

1. In the meantime, Marudhu Pandiyar of Sivagangai formed the South Indian

Confederacy of rebels against the British, with the neighbouring palayakkars like Gopala Nayak of Dindigul and Yadul Nayak of Aanamalai.

2. Marudhu Pandiyar acted as its leader. The Tiruchirappalli Proclamation had been made. Kattabomman was interested in this confederacy.
3. Collector Lushington prevented Kattabomman from meeting the Marudhu Brothers.
4. But Marudhu Brothers and Kattabomman jointly decided on a confrontation with the English.
5. Kattabomman tried to influence Sivagiri Palayakkarars, who refused to join. Kattabomman advanced towards Sivagiri.
6. But the Palayakkarars of Sivagiri was a tributary to the Company. So the Company considered the expedition of Kattabomman as a challenge to their authority.
7. The Company ordered the army to march on to Tirunelveli.

The Siege of Panchalamkurichi

1. In May 1799, Lord Wellesley issued orders from Madras for the advance of forces from Tiruchirappalli, Thanjavur and Madurai to Tirunelveli.
2. Major Bannerman commanded the troops. The Travancore troops too joined the British. On 1 September 1799, an ultimatum was served on Kattabomman to surrender.
3. Kattabomman's "evasive reply" prompted Bannerman to attack his fort. Bannerman moved his entire army to Panchalamkurichi on 5 September.
4. They cut off all the communications to the fort. Bannerman deputed Ramalinganar to convey a message asking Kattabomman to surrender.
5. Kattabomman refused. Ramalinganar gathered all the secrets of the Fort, and on the basis of his report, Bannerman decided the strategy of the operation.
6. In a clash at Kallaratti, Sivasubramanianar was taken a prisoner.

Execution of Kattabomman

1. Kattabomman escaped to Pudukottai. The British put a prize on his head. Betrayed by the rajas of Ettayapuram and Pudukottai Kattabomman was finally captured.
2. Sivasubramanianar was executed at Nagalapuram on the 13 September. Bannerman made a mockery of a trial for Kattabomman in front of the palayakarars on 16 October.
3. During the trial Kattabomman bravely admitted all the charges levelled against him.
4. Kattabomman was hanged from a tamarind tree in the old fort of Kayathar, close to Tirunelveli, in front of the fellow Palayakkarars.
5. Thus ended the life of the celebrated Palayakkarars of Panchalamkurichi. Many folk ballads on Kattabomman helped keep his memory alive among the people.

The Marudhu Brothers

1. Periya Marudhu or Vella Marudhu (1748–1801) and his younger brother Chinna Marudhu (1753-1801) were able generals of Muthu Vadugar of Sivagangai.
2. After Muthu Vadugar's death in the Kalaiyar Kovil battle Marudhu brothers assisted in restoring the throne to Velunachiyar.
3. In the last years of the eighteenth century Marudhu Brothers organised resistance against the British.
4. After the death of Kattabomman, they worked along with his brother Oomathurai. They plundered the granaries of the Nawab and caused damage and destruction to Company troops.

Rebellion of Marudhu Brothers (1800–1801)

1. Despite the suppression of Kattabomman's revolt in 1799, rebellion broke out again in 1800.
2. In the British records it is referred to as the Second Palayakkar War. It was directed by a confederacy consisting of Marudhu Pandyan of Sivagangai, Gopala Nayak of Dindugal, Kerala Varma of Malabar and Krishnaappa Nayak and Dhoondaji of Mysore.
3. In April 1800 they meet at Virupachi and decided to organise an uprising against the Company.
4. The uprising, which broke out in Coimbatore in June 1800, soon spread to Ramanathapuram and Madurai.
5. The Company got wind of it and declared war on Krishnappa Nayak of Mysore, Kerala Varma of Malabar and others.
6. The Palayakars of Coimbatore, Sathyamangalam and Tarapuram were caught and hanged.
7. In February 1801 the two brothers of Kattabomman, Oomathurai and Sevathaiah, escaped from the Palayamkottai prison to Kamudhi, from where Chinna Marudhu took them to Siruvayal his capital.
8. The fort at Panchalamkurichi was reconstructed in record time. The British troops under Colin Macaulay retook the fort in April and the Marudhu brothers sought shelter in Sivagangai.
9. The English demanded that the Marudhu Pandyars hand over the fugitives (Oomathurai and Sevathaiah).
10. But they refused. Colonel Agnew and Colonel Innes marched on Sivagangai. In June 1801 Marudhu Pandyars issued a proclamation of Independence which is called Tiruchirappalli Proclamation.

Proclamation of 1801

1. The Proclamation of 1801 was an early call to the Indians to unite against the British, cutting across region, caste, creed and religion.
2. The proclamation was pasted on the walls of the Nawab's palace in Tiruchirappalli fort and on the walls of the Srirangam temple.
3. Many palayakkars of Tamil country rallied together to fight against the English. Chinna Marudhu collected nearly 20,000 men to challenge the English army.
4. British reinforcements were rushed from Bengal, Ceylon and Malaya. Therajas of Pudukkottai, Ettayapuram and Thanjavur stood by the British.
5. Divide and rule policy followed by the English spilt the forces of the palayakkarars soon.

Fall of Sivagangai

1. In May 1801, the English attacked the rebels in Thanjavur and Tiruchirappalli. The rebels went to Piranmalai and Kalayarkoil.
2. They were again defeated by the forces of the English. In the end the superior military strength and the able commanders of the English Company prevailed.
3. The rebellion failed and Sivagangai was annexed in 1801. The Marudhubrothers were executed in the Fort of Tirupathur near Ramanathapuram on 24 October 1801.
4. Oomathurai and Sevathaiah were captured and beheaded at Panchalamkurichi on 16 November 1801. Seventy-three rebels were exiled to Penang in Malaya.
5. Though the palayakkarars fell to the English, their exploits and sacrifices inspired later generations.
6. Thus the rebellion of Marudhu brothers, which is called South Indian Rebellion, is a landmark event in the history of Tamil Nadu.

Carnatic Treaty, 1801

1. The suppression of the Palayakkarars rebellions of 1799 and 1800–1801 resulted in the liquidation of all the local chieftains of Tamilnadu.
2. Under the terms of the Carnatic Treaty of 31 July 1801, the British assumed direct control over Tamilagam and the Palayakkarar system came to an end with the demolition of all forts and disbandment of their army.

Dheeran Chinnamalai (1756–1805)

1. Born as Theerthagiri in 1756 in the Mandradiar royal family of Palayakottai , Dheeran was well trained in silambu, archery, horse riding and modern warfare.

2. He was involved in resolving family and land disputes in the Kongu region. As this region was under the control of the Mysore Sultan, tax was collected by Tipu's Diwan Mohammed Ali.
3. Once, when the Diwan was returning to Mysore with the tax money, Theerthagiri blocked his way and confiscated all the tax money.
4. He let Mohammed Ali go by instructing him to tell his Sultan that "Chinnamalai", who is between Sivamalai and Chennimalai, was the one who took away taxes.
5. Thus he gained the name "Dheeran Chinnamalai". The offended Diwan sent a contingent to attack Chinnamalai and both the forces met and fought at the Noyyal river bed.
6. Chinnamalai emerged victorious. Trained by the French, Dheeran mobilised the Kongu youth in thousands and fought the British together with Tipu.
7. After Tipu's death Dheeran Chinnamalai built a fort and fought the British without leaving the place.
8. Hence the place is called *Odanilai*. He launched guerrilla attacks and evaded capture. Finally the English captured him and his brothers and kept them in prison in Sankagiri.
9. When they were asked to accept the rule of the British, they refused. So they were hanged at the top of the Sankagiri Fort on 31 July 1805.

Vellore Revolt [1806] Background

Vellore was the capital of erstwhile North Arcot district in Tamil Nadu. At present, this district is named after its capital Vellore.

1. It is a well-fortified and beautiful city. With the expansion of the East India Company's rule in India, the native rulers and their dependents suffered.
2. The native rulers either submitted or rebelled. These rebellions had no clear vision or ideal but purely motivated by the territorial interest of the native rulers and their ambition to preserve the old feudal order.
3. The heroism and sacrifice of individuals like Puli Thevar, Kattabomman and Marudu Brothers had no parallel.
4. But all these leaders never organised the common people for a unified and meaningful cause. The ideas of nationalism, political consciousness and organized struggle came much later. In Vellore the native sepoys rose in revolt in 1806.
5. This incident differs from other previous rebellions in. The earlier rebellions were those of the native rulers.
6. The Vellore Mutiny was organized by the sepoys. The earlier rebellions had only a regional interest.
7. Every prince wanted to safeguard his own kingdom at any cost. But Vellore Mutiny

was the result of spontaneous outflow of the feelings of the sepoys who served under the Company.

8. It was a protest by the sepoys against the Company. This protest showed the future possibilities.

Causes

1. Several causes are attributed to the Vellore Mutiny. Indian sepoys had to experience numerous difficulties when they went to serve in the Company's army.

2. The sepoys were forced to serve under the Company since their earlier patrons (the native chieftains) were all disappearing from the scene.

3. The strict discipline, practice, new weapons, new methods and uniforms were all new to the sepoys. Anything new appears to be difficult and wrong for a man who is well-settled in the old way of life for a long-time.

4. Sir John Cradock, the commander-in-chief, with the approval of Lord- William Bentinck, the Governor of Madras, introduced a new form of turban, resembling a European hat. Wearing ear rings and caste marks were also prohibited.

5. The sepoys were asked to shave the chin and to trim the moustache. The sepoys felt that these were designed to insult them and their religious and social traditions.

6. There was also a popular belief that this was the beginning of a process by which all of them would be converted to Christianity. The English treated the Indian sepoys as their inferior.

7. There was the racial prejudice. This was the psychological base for the sepoy mutinies in India during the Company's rule. The sepoys once served the local chieftains (either Hindu or Muslim).

8. The chieftains were their own kinsmen but now they served under the foreigners. They can never forget their original loyalties.

Vellore uprising

1. The Vellore uprising was preceded by a series of protests by the Indian troops. In May 1806, the 4th Regiment rose in revolt against the new turban.

2. The Commander-in-Chief took severe action the sepoys who were found guilty were punished with 500 to 900 lashes.

3. Before the mutiny secret associations were formed and meetings held in which Tipu's family took part.

4. On June 17th 1806 a sepoy of the 1st Regiment named Mustapha Beg, secretly informed his commanding officer, Colonel Forbes, that a plot had been planned for the extermination of the European officers and troops.

5. But this was not taken seriously. On the eve of the Mutiny at Vellore Fettah Hyder, the first son of Tipu, tried to form an alliance against the English and sought the help of the Marathas and the French.
6. Fettah Hyder received secret information through one Mohommed Malick. Besides, princes Fettah Hyder and Moiz-ud-Deen in particular were active in planning the execution of the Mutiny. Thus, there was the desire to revive the old Muslim rule in this region.
7. The sepoys were aware of the tragic end of Puli Thevar, Khan Sahib, Kattabomman, Marudu Brothers, Tipu Sultan and others. Hence there were ill-feelings about the British in the minds of the sepoys. All these led to the rebellion.
8. Course of the Mutiny On July 10th in the early morning the native sepoys of the 1st and 23rd Regiments started the revolt . Colonel Fancourt, who commanded the garrison, was their first victim.
9. Colonel Me Kerras of the 23rd Regiment, was shot down on the parade- ground. Major Armstrong was the next officer to be killed during the mutiny. About a dozen other officers were also killed. Major Cootes who was outside the fort dashed to Ranipet, 14 miles away, and informed Colonel Gillespie at 7am .

Col. Gillespie

1. reached the Vellore fort at 9 A.M. Meantime, the rebels proclaimed Futteh Hyder, Tipu's first son, as their new ruler and hoisted tiger-striped flag of Tipu Sultan.
2. But the uprising was swiftly crushed by Col. Gillespie. 800 Indian soldiers were found dead in the fort alone.
3. Six hundred soldiers were imprisoned in Tiruchi and Vellore. Some rebels were hung, some shot dead.
4. The uprising was thus brought to a bloody end. Tipu's son was sent to Calcutta. The commander-in-chief and the governor were recalled.
5. Vellore Mutiny failed. There was no proper leadership. The rebellion was also not well organized. But it is the starting point of a new era of the resistance of the sepoys to the British rule.
6. The 18th century was marked by the resistance of the local chieftains. The first six decades of 19th century was marked by the resistance of sepoys.
7. K.K. Pillai rejects the thesis that Vellore Mutiny led to the 1857 revolt. V.D. Savarkar calls the Vellore Mutiny of 1806 as the prelude to the first War of Indian Independence in 1857.
8. N. Sanjivi proclaims that the Tamils had taken the real lead in the Indian freedom struggle.
9. K. Rajayyan argues that this mutiny was a continuation of the Marudu Brothers' resistance movement against the colonial rule.

Chapter 5

Evolution of 19th and 20th Century Socio-Political Movements in Tamil Nadu

Introduction

Tamil Nadu played an important role in the Indian National Movement. Even prior to the Great Revolt of 1857, the rebellion in Panchalam Kuruchi, the 1801 “South Indian Rebellion” of the Marudu brothers and the Vellore Mutiny of 1806 were the early anti-colonial struggles in Tamil Nadu. During the nationalist era Tamil Nadu provided the leaders like G. Subramania Iyer, V.O.C. Chidambaram Pillai, Subramania Bharathi, C. Rajagopalachari and K. Kamaraj to the National Movement. Besides, the nationalist movement in Tamil Nadu was as active as elsewhere.

Beginning of The National Movement in Tamil Nadu

1. The earliest political organisation, the **Madras Native Association** was started in July 1852.
2. Lakshminarasu Chetty and Srinivasa Pillai were the founders of this organization.
3. The Madras Native Association was sharply critical of the policies of the East India Company’s rule.
4. Subsequently in 1884, the Madras Mahajana Sabha was established by P. Anandacharlu and P. Rangaiya Naidu.
5. The Madras Native Association was ultimately merged with this organization.
6. The Madras Mahajana Sabha strongly supported the activities of the Indian National Congress.
7. It had also initiated social reform. G. Subramania Iyer performed the remarriage of his widowed daughter in December 1889.
8. He moved the first resolution in the first session of the Indian National Congress in 1885. He started the nationalist papers like **The Hindu** in English and **Swadeshmitran** in Tamil.
9. In 1892, the Madras Provincial Conference was started to mobilize people in the rural areas of Tamil Nadu.
10. The third session of the Indian National Congress was held in Madras in 1887 under the presidentship of Fakruddin Thyabji.
11. Later a number of such annual sessions were also held in the city of Madras.

Madras Native Association [1852]

1. The Madras Native Association (MNA) was the earliest organisation to be founded in south India to articulate larger public rather than sectarian interests.
2. It was started by Gazulu Lakshminarasu, Srinivasanar and their associates in 1852. It consisted primarily of merchants.
3. The objective was to promote the interests of its members and their focus was on reduction in taxation.
4. It also protested against the support of the government to Christian missionary activities. It drew the attention of the government to the condition and needs of the people.
5. One of the important contributions of the MNA was its agitation against torture of the peasants by revenue officials.
6. These efforts led to the establishment of the Torture Commission and the eventual abolition of the Torture Act, which justified the collection of land revenue through torture.
7. However, by 1862, the Madras Native Association had ceased to exist.

Beginnings of The Nationalist Press: The Hindu And Swadesamitran

1. The appointment of T. Muthuswami as the first Indian Judge of the Madras High Court in 1877 created a furore in Madras Presidency.
2. The entire press in Madras criticized the appointment of an Indian as a Judge.
3. The press opposed his appointment and the educated youth realized that the press was entirely owned by Europeans.
4. The need for a newspaper to express the Indian perspective was keenly felt. G. Subramaniam, M. Veeraraghavachari and four other friends together started a newspaper *The Hindu* in 1878.
5. It soon became the vehicle of nationalist propaganda. G. Subramaniam also started a Tamil nationalist periodical *Swadesamitran* in 1891 which became a daily in 1899.
6. The founding of *The Hindu* and *Swadesamitran* provided encouragement to the starting of other native newspapers such as *Indian Patriot*, *South Indian Mail*, *Madras Standard*, *Desabhimani*, *Vijaya*, *Suryodayam* and *India*

Madras Mahajana Sabha [16 May 1884]

1. Madras Mahajana Sabha (MMS) was the earliest organisation in south India with clear nationalist objectives.
2. It was the training ground for the first generation of nationalist leaders. On 16 May 1884 MMS was started by M. Veeraraghavachari, P. Anandacharlu, P. Rangaiah and few others.

3. P. Rangaiah became its first president. P. Anandacharlu played an active role as its secretary.
4. The members met periodically, debated public issues in closed meetings, conducted hall meetings and communicated their views to the government.
5. The objective of MMS was to create a consensus among people of different parts of the Presidency on various issues of public interest and to present it to the government.
6. Its demands included conduct of simultaneous civil services examinations in England and India, abolition of the Council of India in London, reduction of taxes and reduction of civil and military expenditure.
7. Many of its demands were adopted later by the Indian National Congress founded in 1885.

Moderate Phase

1. Provincial associations such as the Madras Mahajana Sabha led to the formation of an all-India organisation, the Indian National Congress. Leaders from different parts of India attended several meetings before the formation of the Congress.
2. One such meeting was held in December 1884 in Theosophical Society.
3. It was attended by Dadabhai Naoroji, K.T. Telang, Surendranath Banerjee and other prominent leaders apart from G. Subramaniam, Rangaiah and Anandacharlu from Madras.
4. The first session of the Indian National Congress was held in 1885 at Bombay. Out of a total of 72 delegates 22 members were from Madras.
5. G. Subramaniam through his writings advanced the cause of nationalism. He ranks with Naoroji and Gokhale for his contribution to the understanding of the economic exploitation of India by the British.
6. The second session of the Indian National Congress was held in Calcutta in 1886, with Dadabhai Naoroji in the Chair.
7. The third session was held at Makkis Garden, now known as the Thousand lights, in Madras in 1887 with Badruddin Tyabji as president.
8. Out of the 607 all India delegates of 362 were from Madras Presidency.
9. Tamil Nadu was then part of the Madras Presidency which included large parts of the present-day states of Andhra Pradesh (Coastal districts and Rayalaseema), Karnataka (Bengaluru, Bellary, South Canara), Kerala (Malabar) and even Odisha (Ganjam).

Swadeshi Movement

1. The partition of Bengal (1905) led to the Swadeshi Movement and changed the course of the struggle for freedom.

2. In various parts of India, especially Bengal, Punjab and Maharashtra popular leaders emerged.
3. They implemented the programme of the Calcutta Congress which called upon the nation to promote Swadeshi enterprise, boycott foreign goods and promotenational education.
4. The Swadeshi movement made a deep impact in Tamil Nadu. The Congress carried on a vigorous campaign for boycott of foreign goods.

Response in Tamil nadu

1. V.O. Chidambaranar, V. Chakkaraiyar, Subramania Bharati and Surendranath Arya were some of the prominent leaders in Tamilnadu.
2. Public meetings attended by thousands of people were organised in various parts of Tamilnadu.
3. Tamil was used on the public platform for the first time to mobilise the people. Subaramania Bharati's patriotic songs were especially important in stirring patriotic emotions.
4. Many journals were started to propagate Swadeshi ideals. *Swadesamitran* and *India* were prominent journals.
5. The extremist leader Bipin Chandra Pal toured Madras and delivered lectures which inspired the youth.
6. Students and youth participated widely in the Swadeshi Movement.

Swadeshi Steam Navigation Company

1. One of the most enterprising acts in pursuance of *swadeshi* was the launching of the Swadeshi Steam Navigation Company at Thoothukudi by V.O. Chidambaranar.
2. He purchased two ships *Gallia* and *Lavo* and plied them between Thoothukudi and Colombo.
3. However, due to cutthroat competition from the European company and the blatantly partisan role played by the government, V.O.C's efforts ended in failure.

Tirunelveli Uprising

1. V.O.C joined with Subramania Siva in organising the mill workers in Thoothukudi and Tirunelveli.
2. In 1908, he led a strike in the European-owned Coral Mills. It coincided with the release of Bipin Chandra Pal.
3. V.O.C and Subramania Siva, who organised a public meeting to celebrate the release of Bipin, were arrested.

4. The two leaders were charged with sedition and sentenced to rigorous imprisonment. Initially V.O.C. was given a draconian sentence of two life imprisonments.
5. The news of the arrest sparked riots in Tirunelveli leading to the burning down of the police station, court building and municipal office.
6. It led to the death V.O.C joined with Subramania Siva in organising the mill workers in Thoothukudi and Tirunelveli. In 1908, he led a strike in the European-owned Coral Mills.
7. It coincided with the release of Bipin Chandra Pal. V.O.C and Subramania Siva, who organised a public meeting to celebrate the release of Bipin, were arrested.
8. The two leaders were charged with sedition and sentenced to rigorous imprisonment. Initially V.O.C. was given a draconian sentence of two life imprisonments.
9. The news of the arrest sparked riots in Tirunelveli leading to the burning down of the police station, court building and municipal office.
10. It led to the death of four people in police firing. V.O.C. was treated harshly in prison and was made to pull the heavy oil press.
11. Others to be arrested included G. Subramaniam and Ethiraj Surendranath Arya. To avoid imprisonment Subramania Bharati moved to Pondicherry which was under French rule.
12. Bharati's example was followed by many other nationalists such as Aurobindo Ghosh and V. V. Subramanianar.
13. The brutal crackdown on Swadeshi leaders virtually brought the Swadeshi Movement to a close in Tamil Nadu.

Revolutionary Activities in Tamil Nadu

1. As elsewhere the Swadeshi movement inspired the youth. Left leaderless, they turned to the revolutionary path.
2. Pondicherry provided a safe haven for the revolutionaries. Many of these revolutionaries in Tamil Nadu were introduced and trained in revolutionary activities at India House in London and in Paris.
3. M.P.T. Acharya, V.V. Subramanianar and T.S.S. Rajan were prominent among them. Revolutionary literature was distributed by them in Madras through Pondicherry.
4. Radical papers such as *India*, *Vijaya* and *Suryodayam* came out of Pondicherry.
5. Such revolutionary papers and Bharati's poems were banned as seditious literature.
6. These activities in Pondicherry intensified with the arrival of Aurobindo Ghosh and V.V. Subramanianar in 1910.
7. These activities continued till the outbreak of the First World War.

Ashe Murder

1. In 1904 Nilakanta Brahmachari and others started Bharata Matha Society, a secret society.
2. The objective was to kill British officials and thereby kindle patriotic fervour among the people.
3. Vanchinathan of Senkottai, was influenced by this organisation. On 17 June 1911 he shot dead Robert W.D'E. Ashe, Collector of Tirunelveli in Maniyachi Junction.
4. After this he shot himself. Divorced from the people these young revolutionaries, despite their patriotism, failed to inspire and mobilize the people.

Annie Besant and the Home Rule Movement

1. While the extremists and revolutionaries were suppressed with an iron hand, the moderates hoped for some constitutional reforms.
2. However, they were disappointed with the Minto-Morley reforms as it did not provide for responsible government.
3. Despite this the Congress extended support to the British war effort in the hope of getting more reforms.
4. Thus when the national movement was in its ebb, Annie Besant, an Irish lady and leader of the Theosophical Society, proposed the Home Rule Movement on the model of Irish Home Rule League.
5. She started Home Rule League in 1916 and carried forward the demand for home rule all over India.
6. G.S. Arundale, B.P. Wadia and C.P. Ramaswamy assisted her in this campaign. They demanded home rule with only a nominal allegiance to British Crown.
7. She started the newspapers *New India* and *Commonweal* to carry forward her agenda. She remarked, "Better bullock carts and freedom than a *train deluxe* with subjection".
8. Under the Press Act of 1910 Annie Besant was asked to pay hefty amount as security. She wrote two books, *How India wrought for Freedom* and *India: A Nation and a pamphlet on self-government*.
9. Students joined the movement in large numbers who were trained in Home Rule classes. They were formed into boy scouts and volunteer troops.
10. Annie Besant and her co-workers were interned and prohibited from making public speeches or involve in any political activity. Annie Besant was elected the President of the Congress session of 1917.
11. Members of the Home Rule Movement such as B.P. Wadia played a key role in organising the working classes by forming trade unions.

12. Not only did they succeed in improving their working conditions, they made them part of the struggle for freedom.

13. However, with the rise of Gandhi as a national leader Annie Besant and the Home Rule Leagues were eclipsed.

Non-Brahmin Movement and the Challenge to Congress

1. In the meanwhile, there was rapid growth in education in the Madras Presidency. There was an increase in the number of educated non- Brahmins.

2. Intense political and social activity discussed above politicised the educated non-Brahmins.

3. They raised the issue of caste discrimination and unequal opportunities in government employment and representation in elected bodies, which were dominated by Brahmins.

4. Further, the Congress was also overwhelmingly composed of Brahmins.

The South Indian Liberal Federation

1. The non-Brahmins organised themselves into political organisations to protect their interests. In 1912 the Madras Dravidian Association was founded.

2. C. Natesanar played an active role as its secretary. In June 1916 he established the Dravidian Association Hostel for non-Brahmin students.

3. He also played a key role in bridging the differences between two leading non-Brahmin leaders of the time, Dr. T.M. Nair and P. Thyagarayar.

4. Both of them were earlier part of the Congress and were disillusioned by how non-Brahmins were sidelined in the organisation.

5. On 20 November 1916 a meeting of about thirty non-Brahmins was held under the leadership of P. Thyagarayar, Dr. T.M. Nair and C. Natesanar at Victoria Public Hall in Chennai.

6. The South Indian Liberal Federation (SILF) was founded to promote the interests of the non-Brahmins.

7. They also launched three newspapers: *Justice* in English, *Dravidian* in Tamil and *Andhra Prakasika* in Telugu.

8. Soon the SILF began to be popularly known as Justice also held several conferences throughout the Presidency to set up branches.

Demand for Reservation

1. The Non-Brahmin Manifesto was released outlining its objectives viz., reservation of jobs for non-Brahmins in government service, and seats in representative bodies.

2. It opposed the Home Rule Movement as a movement of Brahmins and feared that Home Rule might give them more power.
3. It also criticised the Congress as a party of the Brahmins. Montagu's announcement of political reforms in the Parliament in 1917 intensified political discussions in Tamil Nadu.
4. The Justice Party demanded communal representation (i.e. representation for various communities in society).
5. The Madras Government was also supportive of the Justice Party as the latter believed that English rule was conducive for the development of the non- Brahmins.
6. The Act of 1919 provided reservation of seats to non-Brahmins, a move criticised by the Congress but welcomed by the Justice Party.

Justice Ministry

1. The Congress boycotted the elections of 1920. The Justice Party won 63 of 98 elected seats in the Legislative Council.
2. A. Subburayalu of the Justice Party became the first chief minister. After the 1923 elections, Raja of Panagal of the Justice Party formed the ministry.
3. The Justice Party introduced various measures for the benefit of non-Brahmins.
4. They were
 - I. reservation of appointments in local bodies
 - II. education institutions,
 - III. establishment of Staff Selection Board which later became the Public Service Commission
 - IV. enactment of Hindu Religious Endowment Act and Madras State Aid to Industries Act
 - V. abolition of *devadasi* system
 - VI. allotment of *poramboke* lands (waste government lands) to the poor for housing
 - VII. extension of primary education to the depressed classes through fee concessions, scholarships and mid-day meals.

Government's Repressive Measures: Rowlatt Act

1. Given the important contribution of India (especially the soldiers who fought in far-off lands in the cause of Empire) in World War I Indians expected more reforms from Britain.
2. However, a draconian Anarchical and Revolutionary Crimes Act, popularly known as the Rowlatt Act, after the name of Sir Sidney Rowlatt, who headed the committee that

recommended it was passed in 1919.

3. Under the Act anyone could be imprisoned on charges of terrorism without due judicial process.
4. Indians were aghast at this. Gandhi gave voice to the anger of the people and adopted the Satyagraha method that he had used in South Africa.

Rowlatt Satyagraha

1. On 18 March 1919 Gandhi addressed a meeting on Marina Beach. On 6 April 1919 *hartal* was organised to protest against the “Black Act”.
2. Protest demonstrations were held at several parts of Tamil Nadu.
3. Processions from many areas of the city converged in the Marina beach where there was a large gathering.
4. They devoted the whole day to fasting and prayer in the Marina beach. Madras Satyagraha Sabha was formed.
5. Rajaji, Kasturirangar, S. Satyamurty and George Joseph addressed the meeting.
6. A separate meeting of workers was addressed by V. Kalyanasundaram (Thiru. V. Ka) B.P. Wadia and V.O.C.
7. An important aspect of the movement was that the working classes, students and women took part in large numbers.

George Joseph

1. George Joseph, a barrister and eloquent speaker, played a leading role in organising and publicising the cause of Home Rule League in Madurai.
2. Though born in Chengannur (Alappuzha district, Kerala State), he chose to settle down in Madurai and practice as a people’s lawyer.
3. In the course of his long public life, he led the Vaikom Satyagraha in Kerala, as he viewed it as an issue of civil rights for all citizens of India.
4. He championed the cause of the “Criminal Tribes” of Tamilnadu.
5. He was fondly called “Rosaappu Durai” by the people of Madurai for the services he rendered to the affected communities.
6. He helped the Harvey Mill workers of Madurai to set up Madurai Labour Union (1918).
7. The Union's initial struggles resulted in higher wages and reduced work hours for the mill workers.

Khilafat Movement

1. Following the Jallianwala Bagh Massacre General Dyer who was responsible for it was not only acquitted of all charges but rewarded.
2. After the First World War the Caliph of Turkey was humiliated and deprived of all powers.
3. To restore the Caliph the Khilafat Movement was started. Muslims who had largely kept from the nationalist movement now joined it in huge numbers.
4. In Tamil Nadu Khilafat Day was observed on 17 April 1920, with a meeting presided over by Maulana Shaukat Ali.
5. Another such conference was held at Erode. Vaniyambadi was as the epicenter of Khilafat agitation.

Non-Cooperation Movement

1. Tamil Nadu was active during the Non-cooperation Movement. C. Rajaji and E.V. Ramaswamy (EVR, later known as Periyar) provided the leadership.
2. Rajaji worked closely with Yakub Hasan, founder of the Madras branch of the Muslim League.
3. As a result, the Hindus and the Muslims cooperated closely during the course of the movement in Tamil Nadu.
4. A Congress volunteer corps was set up to distribute pamphlets, carry flags during processions and to maintain order in the meetings.
5. They also played an important part in picketing of liquor shops.

No Tax Campaigns and Temperance Movement

1. As part of the non-cooperation movement, in many places, cultivators refused to pay taxes.
2. A no-tax campaign took place in Thanjavur. Councils, schools and courts were boycotted.
3. Foreign goods were boycotted. There were a number of workers' strikes all over region, many of them led by nationalist leaders.
4. One of the important aspects of the movement in Tamil Nadu was the temperance movement or movement against liquor.
5. Toddy shops were picketed. Demonstrations and hartals were organised in all parts of the Presidency.
6. There were also agitations by communities against the Criminal Tribes Act. In November 1921 it was decided to organise civil disobedience.

7. Rajaji, Subramania Sastri and EVR were arrested. The visit of Prince of Wales on 13 January 1922 was boycotted.
8. In the police repression two were killed and many injured.
9. The Non-Cooperation Movement was withdrawn in 1922 after the ChauriChaura incident in which 22 policemen were killed.

E.V.R. and the Constructive Programme

1. E.V.R. played an important role in Tamil Nadu during this period.
2. He campaigned vigorously for the promotion and sale of khadi.
3. In his opposition to consumption of liquor he cut down an entire coconut grove owned by him.
4. He also played a key role in the *satyagraha* for temple entry in Vaikom, then under Travancore.
5. It was a time when the depressed classes were not even permitted to walk on the streets around the temple or come within a certain distance of the upper castes.
6. After the major leaders of Kerala were arrested, EVR went to Vaikom and galvanised the movement.
7. He was arrested and sentenced to one-month imprisonment. He refused to leave Vaikom even after his release.
8. He was arrested again for making inspiring speeches and was sentenced to six months rigorous imprisonment.
9. When he returned to Erode after his release he was arrested for his speeches to promote *khadi*.
10. In June 1925, the ban on the roads around the temple in Vaikom was lifted.
11. For his contribution against caste discrimination and temple entry agitation in Vaikom, Periyar was hailed as 'Vaikom Hero'.

Cheranmadevi gurukulam controversy

1. However, by this time E.V.R. had become increasingly dissatisfied with the Congress. He felt it was promoting the interests of the Brahmins alone.
2. The Cheranmadevi Gurukulam controversy and opposition to communal representation within the Congress led E.V.R. to leave the Congress.
3. To further the cause of national education, a gurukulam was established in Cheranmadevi by V.V. Subramanianar.
4. It received funds from the Congress. However, students were discriminated on the basis of caste.

5. Brahmin and Non-Brahmin students were made to dine separately and the food served too was different.
6. The issue was brought to the notice of E.V.R. who questioned the practice and severely criticised it along with another leader, Dr P. Varadarajulu.
7. In the Kanchipuram Conference of the Tamil Nadu Congress Committee held on 21 November 1925, he raised the issue of representation for non-Brahmins in the legislature.
8. His efforts to achieve this since 1920 had met with failure.
9. When the resolution was defeated, he left the Conference along with other non-Brahmin leaders who met separately.
10. Soon E.V.R. left the Congress and started the Self Respect Movement.

Swarajists-justicites rivalry

1. Following the withdrawal of the Non- Cooperation Movement, the Congress was divided between 'no-changers' who wanted to continue the boycott of the councils and 'pro-changers' who wanted to contest the elections for the councils.
2. Rajaji along with other staunch Gandhian followers opposed the council entry.
3. Along with Kasturirangar and M.A. Ansari, Rajaji advocated the boycott of the councils.
4. Opposition to this led to the formation of the Swaraj Party within the Congress by Chittaranjan Das and Motilal Nehru.
5. In Tamil Nadu the Swarajists were led by S. Srinivasanar and S. Satyamurti.

Subbarayan Ministry

1. In the elections held in 1926, the Swarajists won the majority of the elected seats.
2. However, it did not accept office in accordance with the Congress policy. Instead they supported an independent, P. Subbarayan to form the ministry.
3. The Swarajists did not contest the 1930 elections leading to an easy victory for the Justice Party.
4. The Justice Party remained in office till 1937.

Simon Commission Boycott

1. In 1927 a statutory commission was constituted under Sir John Simon to review the Act of 1919 and to suggest reforms.
2. However, to the great disappointment of Indians, it was an all-white commission with not a single Indian member.
3. So the Congress boycotted the Simon Commission. In Madras, the Simon Boycott

Propaganda Committee was set up with S. Satyamurti as the president.

4. There was widespread campaign among the students, shopkeepers, lawyers and commuters in train to boycott.
5. The arrival of Simon Commission in Madras on 18 February 1929 was greeted with demonstrations and hartals.
6. Black flags were waved against the Commission. The police used force to suppress the protest.

Civil Disobedience Movement

Towards Poorna Swaraj

1. In the 1920s, Congress with Gandhi in leadership, was transforming into a broad-based movement in Tamil Nadu.
2. The Madras session of the Indian National Congress in 1927 declared complete independence as its goal.
3. It appointed a committee under Motilal Nehru to frame the constitutional reforms in opposition to the Simon Commission.
4. In the 1929 Lahore session of the Congress, Poorna Swaraj (complete independence) was adopted as the goal and on 26 January 1930 the national flag was hoisted by Jawaharlal Nehru on the banks of river Ravi as the declaration of independence.

Salt March to Vedaranyam

1. When the Viceroy did not accept the demands put forward by Gandhi, he launched the Civil Disobedience Movement by setting out on a Salt Satyagraha with a march to Dandi on 12 March 1930.
2. The Civil Disobedience Movement was a mass movement with the participation of students, shopkeepers, workers, women, etc.
3. Demonstrations, hartals, staging of swadeshi dramas and songs were the order the day in both rural and urban areas.
4. Tamil Nadu was in the forefront of the Civil Disobedience Movement. In the city of Madras, shops were picketed and foreign goods boycotted.
5. Rajaji organised and led a salt satyagraha march to Vedaranyam. The march started from Tiruchirappalli on 13 April 1930 and reached Vedaranyam in Thanjavur district on 28 April.
6. A special song was composed for the march by Namakkal V. Ramalinganar with the lines, "A War is ahead *sans* sword, *sans* bloodshed...Join this march."

7. Despite a brutal crackdown by the police, the marching *satyagrahis* were provided a warm reception along the route.
8. On reaching Vedaranyam 12 volunteers under the leadership of Rajaji broke the salt law by picking up salt.
9. Rajaji was arrested. T.S.S. Rajan, Rukmani Lakshmi pathi, Sardar Vedarathnam, C. Swaminathar and K. Santhanam were among the prominent leaders who participated in the Vedaranyam Salt Satyagraha.

Widespread Agitations in Tamil Districts

1. The *satyagrahis* under the leadership of T. Prakasam and K. Nageswara Rao set up a camp at Udayavanam near Madras.
2. However, the police arrested them. It led to a hartal in the police in Tiruvallikeni which lasted for three hours on 27 April 1930 left three dead.
3. Volunteers who attempted to offer *salt Satyagraha* in Rameswaram were arrested. Similar attempts at Uvari, Anjengo, Veppalodai, Thoothukudi and Tharuvaikulam were stopped.
4. Mill workers struck work across the province. Woman participated enthusiastically. Rukmani Lakshmi pathi was the first woman to pay penalty for violation of salt laws.
5. Police used brutal force to suppress the movement. Bhashyam, popularly known as Arya, hoisted the national flag atop Fort St. George on 26 January 1932.
6. Satyamurti actively picketed shops selling foreign clothes, organised processions and distributed pamphlets. N.M.R. Subbaraman and K. Kamaraj also played an important role.

Martyrdom of Tirupur Kumaran

1. On 11 January 1932 a procession carrying national flags and singing patriotic songs was brutally beaten by the police in Tirupur.
2. O.K.S.R. Kumaraswamy, popularly Tirupur Kumaran, fell dead holding the national flag aloft. He is hailed as *Kodikatha Kumaran*.
3. Thus, civil disobedience movement was one of the largest mass movements in Tamil Nadu with participation of people from all sections of the society.

First Congress Ministry

1. The Government of India Act of 1935 introduced Provincial Autonomy.
2. The Council of Ministers, responsible to the legislature, administered the provincial subjects.
3. However, the Governor was empowered to disregard the advice of the elected

government.

4. In the 1937 election the Congress emerged victorious. The Justice Party was trounced. Congress victory in the elections clearly indicated its popularity with the people. Rajaji formed the first Congress Ministry.
5. He introduced prohibition on an experimental basis in Salem. To compensate for the loss of revenue he introduced a sales tax.
6. On the social question, he opened temples to the 'untouchables'.
7. Efforts of T. Prakasam led to the appointment of a committee to enquire into the condition of the tenants in the Zamindari areas.
8. However, excepting debt conciliation boards to reduce rural indebtedness, no other measure was adopted.
9. When the British involved India in the Second World War without consulting the elected Congress ministries, the latter resigned.
10. A temple entry programme with "harijans" in Madurai Meenakshiamman temple was organised (9 July 1939) by Vaidyanathar, L.N. Gopalsamy, President and Secretary of Madurai Harijana Sevak Sangh respectively.
11. The Temple Entry Authorisation and Indemnity Act, 1939 for the removal of the civil and social disabilities against the "depressed classes" was passed.

Anti-Hindi Agitation

1. One of the controversial measures of Rajaji was the introduction of Hindi as a compulsory subject in schools.
2. This was considered to be a form of Aryan and North Indian imposition detrimental to Tamil language and culture, and therefore caused much public resentment.
3. E.V.R. led a massive campaign against it. He organised an anti-Hindi Conference at Salem. It formulated a definite programme of action.
4. The Scheduled Castes Federation and the Muslim League extended its support to the anti-Hindi agitation.
5. Natarajan and Thalamuthu, two of the enthusiastic agitators died in prison. A rally was organised from Tiruchirappalli to Madras.
6. More than 1200 protestors including E.V.R. were arrested. After the resignation of the Congress Ministry, the Governor of Madras who took over the reigns of administration removed Hindi as compulsory subject.

Quit India Struggle

1. Failure of the Cripps Mission, war time shortages and price rise created much

discontent among the people.

2. On 8 August 1942 the Quit India resolution was passed and Gandhi gave the slogan 'Do or Die'.
3. The entire Congress leadership was arrested overnight. K. Kamaraj while returning from Bombay noticed that at every railway station the police waited with a list of local leaders and arrested them as they got down.
4. Kamaraj gave the police the slip and got down at Arakkonam itself. He then worked underground and organised people during the Quit India Movement.
5. Rajaji and Satyamurti were arrested together when they went about distributing pamphlets.
6. The movement was widespread in Tamilnadu and there were many instances of violence such as setting fire to post offices, cutting of telegraph lines and disrupting railway traffic.

Undying Mass Movement

1. All sections of the society participated in the movement. There were a large number of workers strike such as strikes in Buckingham and Carnatic Mills, Madras Port Trust, Madras Corporation and the Electric Tramway.
2. Telegraph and telephone lines were cut and public building burnt at Vellore and Panapakkam. Students of various colleges took active part in the protests.
3. The airport in Suler was attacked and trains derailed in Coimbatore. Congress volunteers clashed with the military in Madurai.
4. There were police firings at Rajapalayam, Karaikudi and Devakottai. Many young men and women also joined the INA.
5. The Quit India Movement was suppressed with brutal force.
6. The Royal Indian Navy Mutiny, the negotiations initiated by the newly formed Labour Party Government in England resulting in India's independence but sadly with partition of the country into India and Pakistan has formed.

Chapter 6

Justice Party and Self Respect Movement Anna and Periyar

Introduction

The major political organization of that time, Indian National Congress was dominated by Brahmins had refused to consider the demands of non-brahmin members. Thus the non-brahmin leaders of Madras Presidency began to think of floating a non-brahmin political organization. The prospects of political reforms after the First World War, and the possibilities of representing institutions stimulated their move. In 1916 Dr.T.M. Nair, Pitti Theagarayar and Dr.C. Natesan founded the South Indian Liberal Federation to promote and safeguard the socioeconomic political interests of the nonbrahmin. This South Indian Liberal Federation (SILF) came to be popularly known as the "Justice Party" named after the English journal Justice. Through their relentless efforts they secured reservation of seats for the non-brahmin in the elections to the legislative council.

The main objectives of the Justice Party (JP)

1. To create and promote the Educational, Social, Economic, Political and material progress of all communities other than Brahmins of South India.
2. To work for Non-Brahmins upliftment through Constitutional government.
3. To make the government truly a representative government.
4. To create public opinion infavour of Non-Brahmins demand.

Montagu Chelmsford reforms 1919

Montagu Chelmsford reforms 1919 introduced dyarchy in the presidencies by which a few departments were earmarked for Indian ministers chosen from the elected members. In the first elections under dyarchy in 1920, the Indian National Congress as a part of the Non-Co-operation Movement boycotted the elections, but many congressmen contested the elections under different banners. The Justice Party won majority of the seats and A.Subbarayalu became the Chief Minister and after his death, Raja of Panagal became the Chief Minister of Madras in 1921.

Contributions of Justice Party

In spite of the fluctuating fortunes in the subsequent elections, the Justice party continued to hold power from 1921 to 1937. They introduced a number of reforms. Through communal Government Order they ensured adequate number of opportunities to every category of nonbrahmin communities. They removed discrimination against Sudras and

Panchamas in public roads, transports, restaurants and public wells. They regulated the temple affairs through the newly constituted Hindu Religious Endowment Board, earmarked plots of land for the Panchamas (Panchami's Land) introduced new township and industrial estates. Special efforts were taken to provide education for the children of depressed classes. For the first time they experimented with "Noon Meal Scheme" in a few schools. Knowledge of Sanskrit as the basic eligibility for medical education was removed which facilitated non-brahmin students gaining entry into medical education. On an initiative from Dr. Muthulakshmi and others, Devadasi system was abolished in Tami nadu and women were enfranchised. Co-operative societies were promoted. Mirasdari system was abolished, and a number of irrigation schemes were introduced in 1923. Annamalai University and Andhra University were founded during their regime. It was the Justic Party which provided the most successful government though they were assigned only a few departments.

Periyar E.V. Ramasamy

Peiyar E.V. Ramasamy considered the decision of Rajaji's government to impose Hindi as a compulsory subject as a move to establish 'North Indian imperialism' and destroying the Tamil language and culture. Periyar, further, maintained that the imposition of Hindi was a calculated effort to sub judicate the Dravidians in order to ascertain the supremacy of the Aryans. Madras Presidency has witnessed massive anti-Hindi agitations and Periyar was imprisoned by the provincial government. It is significant to note that in fifteen years he went to jail twenty- three times and got the nickname as 'jailbird' (Siraiparavai). In 1938, Periyar was imprisoned for his Anti- Hindi agitation and then he was elected as the president of Justice Party. In the same year, the Justice Party passed a resolution that Tamil Nadu should be made as a separate state loyal to British government and it should be under the direct control of the Secretary of State for India. Periyar E.V.Ramaswamy who played a pioneering role in the Madras Presidency Congress, had tried his best to make the Tamilnadu Congress Committee adopt resolutions in favour of proportional representation for the non-brahmins in political arena. He gave an effective leadership to the Vaikom Sathyagraha and campaigned against caste-discrimination in the Cheranmadevi Gurukula, founded by congress. When all his efforts failed to make congress adopt his programme, he left congress and launched the self-respect movement in 1925. He shunned electoral politics and instead campaigned for social reforms, especially for eradication of caste system, removal of indignities and gender based restrictions on women, and rejection of hereditary priesthood. The self-respect movement carried on a vigorous campaign against age old superstitious beliefs and practices in every sphere and questioned the role of religion in justifying and sustaining such irrational traditions and inequalities. The Self Respect

Movement campaigned for rationalism, and against denial of dignity and equal status of individuals (including women) under the garb of tradition and religion. The Self Respect Movement ordained its members to give up caste surname and caste-religious identities; it introduced the self-respect marriages. It fought against not only untouchability but even against the caste-system and the caste based disabilities and indignities imposed on individuals. The Self Respect Movement propagated not merely letter treatment of women, but for equal rights, equal status and equal opportunities for women. Self Respect Movement's role in "Women Liberation" was unparalleled and for that E.V. Ramaswamy was given the title "Periyar" in a women's conference. Periyar's journal 'Kudiarasu' 'Revolt' and later 'Viduthalai' carried on the effective propaganda of self-respect ideals.

Self-Respect Movement

In 1929 the first Self-Respect Conference was held in Chengalpattu. In the crucial elections of 1937 the Congress party, led by C. Rajagopalachari, won majority every seats except one. The Congress party victory was largely because of the decline of Justice Party. The Congress formed the government and Rajaji became the Chief Minister of the Madras province. Soon after assuming power the Congress government introduced Hindi as a compulsory subject in the schools. Periyar launched anti-Hindi agitations. A large number of students have participated in the agitations organized by Periyar. During this period, the Communist Party (formally launched in 1925) became active in campaigning for socialist programme and organized labour movements. M. Singaravelu, and their associates were impressed by the social reform programmes of the Self Respect Movement, which in turn extended support to the economic programme of the communities, and these two movements agreed to work on a common programme (Erode Plan).

Objectives of Self-Respect League

1. Reforming Dravidian society to make it truly rational.
2. To teach the truth of ancient Tamil civilization to Dravidians.
3. Save the Dravidian society from the domination of Aryan culture.
4. Reforming the Hinduism by eliminating Brahmin influence and superstitious practices

He wanted to restore the past glory of Dravidian culture by creating social awareness among the non-Brahmins in general and particularly the youth. He advocated Self – Respect marriages, a marriage which was conducted in the absence of Brahmin priesthood, discouraged the people from performing religious ceremonies and not to employ the services of the Brahmins in any of the social events.

Decline of Justice Party

By 1929, the Self-Respect Movement had become a formidable movement in the Madras Presidency. In 1930's the Justice Party began to face decline in the province. There were three major factors responsible for this decline. Firstly, the party lost its support among the Depressed sections of the society and minorities. Secondly the Self-Respect Movement, under Periyar had become more radical. Finally the elitist and pro-British outlook of Justice Party had also contributed significantly for its decline.

Anti Hindi Agitation

The decline of the Justice Party and Periyar's refusal to enter into electoral politics together with the growing popularity of Gandhi, enabled Indian National Congress to win elections in the Madras Presidency in 1937 and Rajagopalachari became the premier. He introduced total prohibition (ban on liquor) and abolished the Zamindari system, and introduced legislations removing restrictions on temple entry for the depressed classes. Yet his measures leading to closure of many schools and introduction of Hindi as compulsory language in schools provoked the admirers of self respect and Tamil Nationalists like Mariamalai Adigal to organize the 'Anti Hindi Movement' in 1937. Thousands of agitators including E.V.Ramaswamy courted arrests, and a number of agitators died in prison.

Salem Conference, 1944

In 1944, at Salem conference under the leadership of Periyar, a historic resolution was moved to change the name of Justice Party to Dravidar Kazhagam (DK). Periyar organised 'Dravida Nadu' conference and demanded an independent homeland for 'Dravidians'. Further, he pronounced his very famous slogan 'Dravida Nadu for Dravidians' at the conference. Apart from separate 'Dravida Nadu' demand, the Dravidar Kazhagam wanted to establish casteless society, condemned religious rituals, traditions and superstitious in Dravidian society. The Dravidar Kazhagam became very popular in many rural and urban masses, especially among the students. Many non-Brahmin leaders and students have changed their name reflecting Tamil Identity.

EVR - Erode Venkattappa Ramaswamy

Early and personnel life

1. EVR – Erode Venkattappa Ramaswamy
2. Father – Venkattappa;
3. Mother – Chinnathayammal
4. Birth – Sep 17th 1879

5. Death – Dec 24th 1973

Born in rich merchant family. He had little formal education but gained knowledge through discus with elders Kannada is his mother tongue Marriage at 19 with 13 years old Nagammai who died in 1933 Left home and wandered across many cities in India including Varanasi and Kasi where he seen frauds and ill-treatment of Brahmins to other castes. 1901- He shared profit from his mandi with workers 1905-08 – cared people affected by plague 1914-18 – About 28 positions held by him including Erode Municipality chairman 1949 – married Maniammai at 70 age Died - 24/2/1973 due to appendix in Vellore CMC at age of 95 – his death was announced in official gazette by then CM Karunanithi to honour him

EVR and Congress

1. Attracted by Gandian ideology
2. 1915 – Non-Brahmin congress conference in Erode.
3. INC leaders encouraged non-Brahmins to start new organization called Madras Presidency Association (1917) to counter growing influence of Justice party and so Periyar joined in it

Chairman of Erode Municipality

1917, 1918, 1919 as its chairman he constructed piped drinking water to house, first of its kind in India. He joined INC in 1919 due to Rajaji who also behind Varadarajulu joining in INC During NCM (1920-22) he gave up all his government position and propagated Gandhi ideas and sold Kadhi cloth on his shoulder . 1921 – he became secretary of Madras State Congress committee. 1921 – as a part of NCM he undertook alcohol shop blockade - for this he was send to Coimbatore jail; After his arrest it was taken forward by his wife Nagammai and his sister Kannamma 1921 in support of anti-liquor campaign he cut down 500 or 1000 trees in his own farm. In 1923, President of MSCC – 1st Nonbrahmin president of TN congress. Varahaneri Venkatesa Subramaniam Aiyar (VVS Iyer) moved resolution against this but the motion did not pass. 1924 – Vaikom Satyagraha. Initially led by George Joseph who's native is Madurai. It aimed to secure untouchables right to use road near a Mahadevar temple in Vaikom. Travancore king performed Satrusamharayagam to bring bad effects to EVR but the king himself died in the midst of pooja. Later Travancore government relaxed law to allow them

Communal representation

From 1920 to 1925 every year he moved resolutions in TN congress meet demanding communal representation in government services, representative institutions like legislative

council, allowing Adidravidar to enter into temple and equal treatment for Tamil in par with Sanskrit. But all the 6 times it was rejected by the TN congress meeting.

1. 1920 – Tirunelveli – Srinivasa Iyengar
2. 1921 – Tanjore – Rajaji
3. 1922 – Tiruppur – EVR
4. 1923 – Salem – Rajaji
5. 1924 – Tiruvannamalai – EVR himself as head moved the resolution
6. 1925 – Kanchipuram – Thiru. Vi. Ka

Seranmadevi Gurukulam event

This Gurukulam is run by VVS Iyer with funding from TN congress. Periyar opposed discrimination to non-brahmins in this school. To protest against this untouchability, he came out of congress (VVS Iyer and his daughter died in accident in Papanasam waterfalls)

Self-respect movement

Self-respect is life vein (uir nadi) of EVR Respect and self-respect are his eyes. He said rationality and self-respect are birthright of all human. And held these are more important than self-rule SR means Equality, Equal rights, Equal opportunity, Love, Compassion – irrakkam- discipline.

Religion

Exposed Brahminical tyranny and domination and uplift non-brahmins and dravidians

1. To eradicate superstitions through rationality
2. He wants religion to be replaced by rationality
3. He opposed festival related practices – no rituals

Caste - Oppose varna system, casteism, untouchability thereby bringing casteless society

Women - Women empowerment and Women emancipation Self Respect marriage without brahmins

1st SR marriage – 1928 Sukila Natham (Aruppukottai)

Anna introduced legal provision for SRM in 1967, but implemented in 1968

Race: Race was central to S.R which says Aryan systematically subjugated Dravidian over a long time

SRM and Muslims

It not only dealt with non-brahmin Hindus but also Muslims. For instance, he opposed purdah wearing culture of Muslim women. He encourages depressed section of

Hindus to convert into Islam to enjoy equality and brotherhood. He wanted Muslims to follow Mustapha Kamal Pasha of Turkey and Amanullah of Afghan who initiated reforms.

Self Respect conferences

1st conferences

In 1929 – 2 days (Feb 17 and 18th) at Chengalpattu. It was convened with call from Pattukkottai Alagiriswamy. Panthal is named after Panangal Arasar whose original name is Panangandi Ramaraya Ningar. Conference stage (medai) is named after TM Nair. Flag of 1st SRC hoisted by PT Rajan. This conference is inaugurated by then CM Dr Subarayan. An railway station is established for this conference named after PTTiyagarajan. Separate postal office for this conference named after Panagal Arasar. Swamy Sagajananthar represented depressed class. 7-year-old Lalitha from Tiruvannamalai spoke about superstition. EVR gave up the practice of using his caste title Naiker as surname. Participant cum speaker – nagammai, RK Sanmugam, S Ramanathan, Pattukkottai, Alagiriswamy, Purachi Kavingar Bharadidasan 34 resolutions passed in 1st SRC. They Opposition to protest against Simon Commission, Abolition of caste, Give up of caste title, Eradication of Superstition, Marriage age for women at 16, Women divorce rights Widow remarriage, Reducing excess spending in Marriage, School education in mother tongue, Opposition of Sanskrit in Temple, Property rights to women, More women as teacher, Self-respect followers only can be elected as MLA. This conference elected following personalities WPA Sounderapandian as head of SEM (not EVR) – He is also head of conference. Vice chairs of SRM – EVR and AT Panner Selvam and Seyalalar – S Ramanathan. All they hold posts until next conference

Impact

1. Use of priest in functions reduced
2. inter-caste marriages increased

2nd self Respect conference

In 1930 – 2 days (May 10 and 11) held at Erode - MR Jayakar (from Pune). Conferences on subjects like youth, women, Music and Alcohol prohibition, held along with it. Welcome address group head RK sanmugam.

Resolutions

1. Marriage age Male (19), female (16) –
2. Extra link – Sardha act, 1929 – boy (18), girls (14 years)
3. Give legal backup to self-respect marriage and Inter-caste marriage

4. Extra link – 1913 South Africa court
5. nullified non-Christian marriages.

3rd self Respect conference

In 1931, held at Viruthunagar, headed by RK Sanmugam, Inaugurated by Indirani Balasubramanian who was later elected as committee member of 3rd conference.

Resolution : Women apart from nurse, teacher, should be allowed to work in police, army

4th conference 1943 – Salem

Other conferences

1932 – Tanjore district SR conference – inaugurated by TS Kungitham

1. 1933 – Erode – Sama Darma Katchi conference - Its women members S Neelavathi and K Kungitham selected as propaganda committee members. Annaporni and Ramamirtham selected as propagandist of samadarma ideas.
2. 1933 – Tanjore District 3rd SR conference inaugurated by S. Neelavathi
3. 1933 - North Arcot District – Self Respect movement objective (kolgai) explanation (vilakka) conference
4. 1934 – Trichangodu Taluk – Adi Dravidar conference inaugurated by R. Annapoorni
5. 1937 – Tirunelveli District 3rd Adi Dravidar conference – head – Meenambalsivaraj
6. 1938 – Madurai SR conference – Rajambal

Caste

1. EVR said caste system came into existence with arrival of Aryans
2. Ancient Tamil Society, he said had different classification based on Tinai (region) which is determined by natural surrounding and occupations
3. If may fail in Dravida nadu agenda and demolition of dominant interest but we must attain casteless society
4. Casteless society become EVR's primary aim, other objectives like controlling dominant communities and capitalists became secondary one.
5. He attacked Law of Manu which he called as basis of entire Hindu social fabric. 1902 – common dining arranged irrespective of caste and religion.
6. Inter-caste food cooked by 1930's. 1932 – Self-respect Dharma scheme and Self-respect job scheme started by him on the advice of Singaravelan.
7. He supported BR Ambedker's demand for separate electorate.
8. He published BR's Annihilation of caste in Tamil in 1936

9. He praised Minister Muthaiya muthaliyar for upholding Vagupurimai.
10. He protested against supreme court order for quashing caste-based reservation and He conducted vaguppu urimai conference in Trichy – 1950.
11. 1951 – 1st amendment – reservation for socially and educationally backward due to Periyar, Kamaraj, Ambedkar and Nehru.
12. 1957 – Caste abolition conference – silver coins given to weight of EVR. 1957. He burnt laws which protected caste.
13. In this 1000 of people arrested. He was jailed for 6 months for instigating violence against Brahmins.
14. 1957 – contempt of court was filed against him for criticizing Brahmin judges who awarded punishment to Trichy collector Malayan.
15. 1964 – Supreme court condemnation day observed to protest against court order that nullified land ceiling act.
16. 1968 – participated - Lucknow – SC, BC and Minorities conference

Religion

1. EVR - religion means accepting superstitious belief. He wants to abolish religion to promote justice and progress.
2. He wants people to be provident in their expenditure by avoiding unnecessary expenditure in festivals, customs.
3. He advocated atheism to deconstruct faith, culture and custom
4. He criticized idol worship and he opposed hereditary priesthood in temples.
5. He wants eligible individual with proper religious knowledge to become priests
6. He encouraged people to boycott brahmin priests and their vedic rituals
7. He advocated inter-caste and SR marriage devoid of rituals
8. He gave secular name to new born
9. He supported Devadasi abolition act and Hindu endowment protect act
10. To promote rationality, he encouraged people to ask why and how? – en, etharkku, eppadi

Thinkers or rationalist forum

He started Thinkers or rationalist forum. He said not to blindly follow the practices of forefather as it is. Society has changed after that so modify the practices according to the modern development and scientific knowledge.

1. In 1945 – he started Blackshirt thondarpadai
2. 1953 - Ganapathi idol broken

3. 1954 - Myanmar for 2500th birthday of Buddha
4. 1954 – Buddha kolkai conference
5. 1956 – arrested for burning God Ram photos
6. 1961 – During census enumeration he asked his followers to register themselves as ‘athiest’
7. 1966 – Shown black flag to Shankarachari
8. 1967 – Tanjore District Vedayapuram place – he gave the famous line. There is no god
9. Those who propagates god is fool...
10. Superstition Eradication Conference’ organised by the DK in Salem
11. 1971 — Ramar photo slapped by footwear
12. 1973 - black shirt army conference in Madurai
13. 1973 – last speech in T.Nagar’s Sinthanaiyalar (thinkers) mandram

Women and their Education

1. Women are eyes of society – EVR. He is critical of patriarchy and said women is inferior to men in no way.
2. He said without bringing fundamental change to the lifestyle of women no social revolution can be brought; if it happened without former, there will be no us.
3. He wrote a book “Why women became slave” – his most important work on this subject. EVR’s women empowerment ideas are two-fold

Three basic needs Education

1. Without women education social change will not happen give education in par with men; she should know the world politics and economics;
2. It is not dress and jewel but knowledge and self-respect that are important for women.
3. SR movement declared illiteracy as source for women subordination and promoted compulsory education for all.

Women Rights

1. Equal rights for women in family; her voice must be given due weightage;
2. There is separate job for women, men must share all jobs. Women must come out of kitchen;
3. If women worked in all field including police, army, boxing then there will be revolution in our society. He asked 50% reservation in job.

Property rights

1. It gives them protection and social status (Hindu Succession TN Amendment Act,
2. 1989. Equal rights to ancestral property for women in inheritance)

4 things that need to be abolished

1. Child marriage,
2. Dowry - Dowry prohibition Act, 1961
3. widowership - 1909 (when he is 30) – arranged widow remarriage for his sister's daughter
4. Devadasi – abolition act 1929

He emphasized on Thiruvalluvar's idea that discipline is more important than life – ozhukkam uierenum ombappadam - Virginty is common for both men and women. Abolition of child marriage. Inter-caste and SR marriage - in 1953 he protests against court ruling that declared self-respect marriage as invalid. Anna passed Hindu Marriage Act (Madras Amendment) Act, 1967 to legally recognize SR marriage. He wants to carry out without much fanfare to avoid debt

He replaced words like “giving in marriage” with “valkaithunai” (companion) a word taken from Tirukkural. He is the first to create awareness about population control and contraception in India – His book Kudumba kattuppadu – 1st of its kind in India; another book Karbba Atchi. He considered motherhood as a burden to women.

Dravida Nadu

He said Nationalism means exploitation – surandal. He said in name of nation, if a group of people exploit other groups that is not the real freedom. Nationalism is an unreal feeling and false assumption. It is propagated by rich to curtail rights of poor. It treats people as scapegoat. Nationalist deceive people to believe in nationalism for their own welfare and betterment – EVR.

If self-respect is submerged in the name of nation and nationalism that will be crime against India – EVR. He said Russia has many race and culture but there is no discrimination. He said Russia is a equal society while India is a nation of differences. The nation free of nationalism and religion may not be affected with luxury life style, poverty and exploitation. Equality and egalitarian will be the only priority of that society. There will be no discrimination between rich and poor, owner-worker, power and powerless. He wants Madras, Andra as separate nations instead of India as a single country because of difference in language, culture and race. Dravida nationalism of Periyar was against religious domination. He said dominant communities misused Tamil, Tamil Nationalism, Tamil race

for sustaining power in TN. So he gave up separate TN and called for casteless society. He considered casteless society as his topmost priority. Going further he even said casteless society may be the only goal of DK because caste feeling divided the Dravidian race and so he became slaves for Aryan, Anti- Hindi Agitation, Period – 1937 to 39; 1948, 1952, 1965. 1938 – Anti Hindi agitation ended in Tiruvallikeni beach and he declared Tamil Nadu for Tamilian. Dravida Nadu demand is raised by him in 1939. He said Dravida Nadu is for Dravidian in 1939. It is aimed to protect interest of nonbrahmins in government job and politics. 1948 – 2nd Anti-hindi agitation started Periyar shown black flag to Rajaji (Governor) – so arrested. 1950 – Trichy railway station name board in Hindi was erased using Tar. Non-brahmin conference: one in Erode; another one in Madurai by Justice party. 1945 – DK Manadu – convened by him.

July 1 1947 - Dravidian nadu – pirivinai day in Cuddalore he convened pirivinai conference. 1947

Aug 15 – he observed as sad day. He opposed the way of constitution of constituent assembly. 1948 – Periyar convened special dravida conference in Erode. In this Dravida nadu map was opened by Tiru Vi Ka. 1948 – the famous Dravidar kazagam conference was held in Thoothukkudi. 1949 – He condemned Indian constitution. In 1950, He formed Dravidian Farmer Sangam and Southern Railway workers Union. In 1950: jailed for his work-Ponmozhi noolgal. 1953 – He inaugurated Erodu pathai paper editor is Sanmugavelayutham. 1955 – Against Hindi imposition he threatened to burn Indian flag. 1956 - On the request of EVR, Kamaraj gave up the intention form Dachinapradesam. After separation of Andhra in 1953, to curtail the sedition trend in southern India, Kamaraj proposed this Dachin scheme in which three states such as Karnataka, Kerala and TN will be clubbed together. 1958 – He and S P Adithanar participated in the Independent Tamil Nadu conference held across the TN districts. 1960 – he and 1000 others went to jail for burning map of India which excludes TN.

Language

1. Necessity of a language depend up on its utility
2. He said Tamil was used to exploit poor.
3. Books in Tamil should be written on today scientific development
4. He said language, books literature must bring dignity rationality development and good habits to human.
5. Secular and scientific literature alone can enhance the utility of a language and life of its speakers.
6. That's why Tirukural was considered important by Periyar.
7. He said this literature contains socio, economic and political message.

8. Those who study these will get selfrespect sense – he said. He said language istool for global competitiveness. So it must be reforms in line with latestdevelopment.
9. Tamil word reform: The fame and richness of a language is depending on the fact that how far it is easy to learn.
10. So he reformed 14 letters of Tamil into simple one to make it easy to learn andtype. Some of these are implemented by TN govt in 1978.
11. 1949 – Thirukkural Manadu to take this work to common man

Education

Knowledge means accepting growing new things. He condemned denial of education to depressed caste. Education to all particularly to women. He said education to women will develop the society faster. He believed that education can be social development. It can bring rationality, self respect and good habits. It also helps to live dignified life through better job opportunity. School should not inculcate superstitious beliefs but self-thinking and self-confidence. He opposed an education that gives primacy to marks and rote learning. 1965 – Trichy arts college was inaugurated by then the CM Bakthavachalam. Donation to this college was given by EVR

Newspapers and Writings

Started journals to take message to mass. Kudiarasu (Democracy) – 1925 (May 2) – official paper of SRM – It was published by Unmai (truth) villakka printers – 1st copy was released by Thirupathiripuliyur Nanniyar swamigal. In 1933 Kudiarasu was banned – so Puratchi (Revolution) was started in the same year; S.R Kannamma (EVR sister) is publisher for both Revolt (1928) English paper and Viduthalai (liberation), in 1935 – weekly converted into daily and backtracked again. He wrote articles in the pseudonym of Chitterakarapuli. 1971: Modern Rationalist English paper started. He translated works like Marx-engels and Lenin and religion in Tamil

Recognition

1. TN's Rousseau by A Ramaswamy
2. Vaikom Verar – by Tiru Vi Ka in Navasakthi
3. Dharmambal gave title Periyar to EVR at Tamil Women Conference (1938 Nov 13) held at Madras which as headed by Neelambigai Ammaiyar (who is daughter of Maraimalai)
4. 1970 – UNESCO called him “Socrates of South Asia”;
5. Visionary of new world; father of social reform; enemy of superstition and ignorance.
6. 1972 - Tamilar pathira Award by Indira government – Karunanithi received it on his

behalf

7. 1978 - Central govt released stamp
8. Jail Bird – 23 times to jail in 15 years
9. Foremost reformer of TN and Best political thinker of TN
10. Prophet of New age
11. Paguttharivu pagalavan
12. Puthulaga Tholainokkalar
13. Vendhadi Vendar
14. Lion of Erode
15. Women pormurasu
16. Self-respect suder (flame)

Others

He said poverty was cause of social evils. He gave 14 points social manifesto which Justice party latter implemented. In 1928 – EVR stopped to call Gandhi as Mahatma which was given by Tagore. He went to Singapore and Malaysia in 1929-30; Russia and Europe in 1930-32 and Burma in 1954. 1958 - Veramani – Mohana marriage in 1958 by him; Barathidasan gave vazthu speech. Sama Dharma Kathi – Universal adult suffrage, election to local bodies. 1969 – He, Indra Gandhi, Rajaji participated in Anna death meeting. 1959 – He supported K.A.P Viswanathan's peyar ozhipu manadu. 1963 – regarding resignation of CM post by Kamaraj, EVR said it is suicidal to Tamils, TN and Kamaraj. In his life time (8600 days), he walked 13,12000 Km, participated in 10,700 meeting and orated for 21,400 hours.

Personal life

C. N. Annadurai [1909 - 1969]

CN Annadurai (Conjevaram Natarajan), born in 15th September, 1909 at Kancheepuram. His mother was Bangaru Ammal. He was raised by his mother's younger sister Rajamani Ammal. He attended Pachaiyappa's High School, Kanchi. B.A. degree from Pachaiyappa's College in Chennai. He had his M.A. in Economics and Politics from the same college. 1927 - Worked as a clerk in the Kancheepuram municipality for a few months after drop out from school due to financial constraints of family. He became interested in Tamil because of motivation of his teachers like Kandaswamy and Mani thirunavukkarasu. Anna's favourite is Kalinkathuparani. He also worked as English teacher in Pachayappa school. 1930 - Wife – Rani, Student Union leader in 1931. Worked as Tamil

Teacher in Govindappa Nayakar school for 6 months, 1935. He passed away on 3rd February 1969. His funeral had the highest number of attendees until then 1.5 crore. He was a good orator and writer in Tamil.

Justice party

He gets into public life because of two Varadaraj and Venkataswamy. Anna stayed in Varadaraj's house in Mannadi near Chennai. This house is viewed by Anna's as Gurukulam. These two showed 3 ideas in the mind of Anna. They are social justice, non-brahmin development and social change through politics. 1934 (conform): Meet Periyar, at Tirupur senkunthar manadu (source Hindu), Anna's first sorpozivu (speech). He became ardent follower of Periyar. Anna's inception into politics was through the Justice Party in 1934. By the time Annadurai joined the Justice party, Periyar E. V. Ramasami was the party president. He gets into Justice party because of two P. Balasubramani who is editor of Sunday Observer. Nadhan who is editor of Justice. The above two are called of twins of politics. As Anna is well versed in English he translated the speech of then the Mayor Pasudeve. 1936: Contested in the Chennai Corporation election as a candidate of Justice Party due to recommendation of Raja Muthaiya in Pedhunaickenpettai, but he lost in that election.

1937 – Justice party seyar kuzhu member

1937 - Anna's headed the **Thuraiyur** selfrespect conference

1938 - Imprisoned for four months during the first anti-Hindi agitation, held under EVR's leadership.

1939: Elected general secretary (seyalalar) of the Justice Party

1940: Functioned as a translator during the meeting of B R Ambedkar and EVR. 1941 – Haridwar and Lucknow visit by EVR - Anna also went to translate his speech 1942 – He headed JP conference in Chennai.

1943 – 14th conference of Justice party in Trichy – headed by Anna. In 1944 (Aug 17) Salem Conference – 16th meet of Justice Party. Anna moved resolutions for give up British titles like Sir, Rao Bahadur. Ullachi mandra thalaivar and Magistrates must give up their post. Give up the caste title after name change of name of Justice party as Dravidar Kazhagam. No electoral politics. 1945 – Trichy conference – EVR asked. people to wear black shirt; while Anna disliked as it is similar to Italy's Mussolini Black shirt. Differences raised on the issue of separate independent state of Dravida Nadu and observing August 15 as mourning day, while Anna want to celebrate this day as Inbha dinam (Joyful day). The Marriage of Periyar with much younger Maniammai in 1947 gave severe blow to the party men. EVR opposed use of cinema stars and play for political purpose. While Anna want to use them extensively for political propaganda. In fact, Anna was the first politician from the Dravidian parties to use Tamil cinema extensively.

DMK

1949: Left the DK to establish Dravida Munnetra Kazhagam at a meeting on Robinson Park, Royapuram, on September 17, a couple of months after the wedding of EVR and Maniyammai. A New Party called Dravida Munnetra Kazhagam was formed on 17th September 1949. He became the General Secretary of the Party. The party president post kept vacant for Periyar victory. At the time of forming the DMK, the leading team was called the Aim Perum Thalaivargal – the Five Great Leaders –

1. NV Natarajan,
2. Nedunchezhiyan,
3. EVK Sampath,
4. KA Mathiazhagan and
5. Annadurai

1952: DMK did not choose to participate in the first general elections.

Mummunai Prachanai (1953)

Opposition to Kula Kalvi Thittam of Rajaji

1. Protest against renaming Kallakkudi, as Dalmiyapuram which symbolised north Indian domination
2. Black flag protest to PM Nehru for criticism on anti-Hindi agitators

In 1956 Tiruchirappalli meet of DMK, Annadurai stepped down from the General Secretaryship of the party. Nedunchezhiyan was elected to that position. In that conference decided to contest election. The DMK secured 15 Assembly seats and two parliamentary seats in free India's second general elections which held in 1957. Anna was elected from his home constituency, Kanchipuram for the first time to the Madras Legislative Assembly and became the leader of the opposition in the state. 1958: Arrested in January as he planned to organise a black flag demonstration during visit of PM Jawaharlal Nehru to Chennai. In 1962 election DMK emerged as the major political party in the state outside the Congress, *winning 50 seats* in the Assembly. Annadurai himself lost the elections to S.V. Natesa Mudaliar. He was nominated as a member of parliament to the upper house (Rajya Sabha) in 1962. Last time to prison for anti-Hindi agitation was in 1965.

1967 election – Joint election for both MLA and MP. Anna did not stand for MLA. He stands for MP in South Madras constituency (won). DMK won 138 seats. Anna elected to MLC Oath of office - 6 March 1967.

Achievement as CM Legalisation of Self-Respect marriages

The law was passed by 4th TN legislative assembly in Nov 28, 1967 and officially notified in the Gazette in Jan 20th 1968. The first file that Anna signed was to legalise selfrespect marriages. TN government brought amendment to Central Act through Hindu Marriage Act (Madras Amendment) Act, 1967. By this it introduced Section 7A permitting Suyamariyathai (self-respect) and Seerthiruttha (reformist) marriages as legal. The amendment said the marriage is legal when he happened in the presence of friends, relatives or any other person by exchanging garlands or rings or tying of a Mangalsutra or by a declaration in language understood by both parties that they accept each other to be their spouse. It leads to shunning of mandatory brahmin priests, holy fire, saptapadi (seven steps) and mangalsutra. The law was passed by the TN legislative assembly on November 28 1967, and was approved by the President on January 17, 1968. This was officially notified in the Gazette on January 20, 1968.

Name changes

On 14th April or July 1967 he lit up neon light signboard which contained State Emblem (Temple Gopuram) with words above them 'TN Government Secretariat' ('Tamizhaga Arasu Talamai Cheyalagam'). Govt of Madras in Arasu mutirai on Gopuram symbol as Tamizha arasu 'Satyameva Jayate' (in Sanskrit) in Arasu mutirai into 'truth alone triumph' in Tamil. Sanskrit forms of address Sri/Srimathi/Kumari would be replaced by Tamil forms of Thiru/Thirumathi/Selvi. Assembly into sattamandram Kanam into Manbumigu. Collector into Mavatta achiyar.

Tamil New year

Anna fixed Chitirai 1 (14- Apr) as Tamil New year in 1967. In 2008 – Karunanithi changed it to January 14, coinciding with the harvest festival of Pongal. He cited Adigalar research. In 1921, Tamil scholar Maraimalai Adigal along with 500 experts had decided on the first day of Thai month (January) becoming the first day of the year. In 2012, reversed the Tamil New year to Chitirai month

State name change

On **July 18th – 1967** - (dates conformed) Anna moved resolution to rename the state. He described the occasion as 'holy day'. Chief Minister, after the resolution was adopted, uttered "Tamil Nadu" and the members responded in their fullthroated voice with "Vazhga!" (Long live). In **January 14, 1969**, the State was officially renamed 'Tamil Nadu.' It was Annadurai who insisted that the State should be spelled as TamilNadu, the simple form, not

1 Rs Rice scheme

He introduced the scheme of 1kg rice for Re.1. in suburbs of Chennai in August, 1967. Due to financial strain he was not able to promulgate this system all over Tamil Nadu.

World Tamil Conference

under the aegis of UNESCO in 1968 **Jan3rd** – statue for 10 tamil aringars in Marina beach Tiruvalluvar, Avaiyar, Kambar, Veramamunivar. **Two-language policy** instead of three language - 1968 - Jan 23. Sanctioned Rs. 9 lakh for Tirukkural research in universities of the State – 1968. 1969: Unveiled the statue of Tamil film artist ‘Kalaivanar’ N.S. Krishnan in T. Nagar in Chennai on Pongal day (January 14), which was his last public function.

Others

1. Nationalisation of Transport in TN
2. He started TAMILNADU SLUM CLEARANCE BOARD
3. He also introduced Tamil Language Development Scheme.
4. Inaugurated the Coom Improvement Scheme in September - 1967
5. Veeranam ondru Water scheme first launched by him but dropped. Later Jayalalitha revived the scheme
6. Annadurai also issued an order for the removal of the pictures of gods and religious symbols from public offices and buildings
7. Zamin sattam – patta to those who lost the land
8. Land ceiling act
9. Demanding centre to taken sick mills
10. Kilvenmani massacre , 1968 – black mark
11. Announcing May 1 as leave day

Anti-Hindi agitation

In 1938 he protested against making Hindi compulsory in TN schools by Rajaji. In 1938, Rajai as head of Madras presidency made Hindi as compulsory in TN schools. Anna and Bharathidasan protest against these. In the same year Anti-Hindi imposition conference held in Kancheepuram. Two members of the protest, Thalamuthu and Natarajan, died as a consequence of police beating in the same year. Anna jailed for 4 months, while EVR for 1 year. Consequently, government withdrew the order in 1940. 1946-47 – Anti-hindi agitation was headed by Anna against then the CM Prakasam’s attempt to make Hindi compulsory

1948 – Omendurar made Hindi again compulsory – Anna protested 1948 – Hindi Language opposition conference (or Erode DK Thani manadu) – convened by EVR, headed by Anna – Petti savi Anna vidam opadaikka padum. DMK held an open-air conference against Hindi imposition at Kodambakkam, Chennai in 1960 - Anna led Article 343 says English will be used for official work of Union for 15 years from commencement of the constitution. It means after 1965, Hindi will be the only language used by Union as the same article declares Hindi as official language. Fearing that it would lead to imposition of Hindi, TN students protest 1965: Went to jail in January as he described Republic Day as a black day to protest against the recommendation of a parliamentary panel that Hindi be made the country's official language.

Dravida Nadu

During his days in Dravida Kazhagam, Annadurai had supported Periyar's call for an independent Dravida Nadu. 1940 Tiruvarur – Justice party conference gave the slogan Dravida nadu for Dravidian. It was first mumozhithal by Sunday observer and Vazhimothal by two Pasudev and Anna. 1947, When E.V.R. called Independence Day (August 15) a day of mourning, CNA, in his article in “Dravida Nadu,” wanted the day to be celebrated for the removal of colonial rule. E. V. K. Sampath in later times seen DN as unrealistic goal. (He also objected for using cinema stars in politics. Later left the party to start Tamil Nationalist Party in 1961. After the Sino-Indian war in 1962 and 16th Amendment (most popularly known as the Anti-Secessionist Amendment), 1963, Annadurai dropped the claim for an independent Dravida Nadu. 1963, in January, CNA announced suspension of DMK's demand for “Dravida Nadu.”

Newspaper

1. Management of Pasuveve's Bala Barathi magazine was given to Anna in 1936
2. 1937 – He became sub-editor of Kachimanimozhiyar's Navayugam
3. 1938 - Became associate editor in “Viduthalai,” and “Kudiarasu,” both Tamil journals, and “Justice,” an English journal.
4. 1942 – Anna started his own magazine ‘Dravida Nadu’ with the help of Ponnaihi, Angamuthu, Ganesan and others. In mugappu he put the word Bharathidasan's ‘Tamil ikku amuthendru peyar’
5. Home Land is his first English weekly – 1957
6. Home Rule - 1962

Literature

1. 1931: His first article, “Mahilar Kottam” published in “Tamilarasu” run by Masilamani Mudaliar, a doctor
2. 1937 - His first kavithai – ‘congress corruption’ – printed in Viduthalaimagazine
3. Anna’s first madal – Baradhanin Bagiranga kaditham – 1938.
4. 1939 - His first short novel – Komalathin Kobam – appeared in Kudi arasu
5. 1940 - His first novel – Vinigiya uthadugal
6. His first short story – Kokkarakko – released in Andanda Vikadan - (tnpscasked)

Play

1. Suroudhayam
2. Velaikaari (1949)
3. Or Iravu
4. Needhidevan mayakkam
5. Kumasthavin penn
6. *Sivaji kanda Hindu samrajyam*
7. Sorgavasal
8. Kadhal jothi
9. Pavayin payanam
10. Kolaigariyin kurippugal

Stories

1. Nallathambi - his first movie-Kalaivanar
2. Rangoon Radha
3. Thaa Magalukku Kattiya Thaali
4. Edhayum Thangum Idhayam
5. Nallavan Vazhvaan

Books

1. Arya Mayai - Imprisoned for six months in 1950 for authoring this book
2. Kapothipura kathal (Love in the city of Blind),
3. Ilatchiya varalaru (History of Ideals,1948)
4. Valkkaip puyal (Storm of life, 1948)
5. Rankon rata (Radha from Rangon)
6. Kambarasam criticises Ramayana of Kamban
7. Parvathy B.A.,

8. Kalinga rani (Queen of Kalinga) and
9. Pavayin payanam (Travels of a young lady)
10. 1943 - Suroudhayam is his first play in which he acted as durairaja –Trivandipuram laxmi vilas arangam

His novels such as Velaikaari (Annadurai's first movie script,1949) and Or Iravu, which were later made into movies, carried the hallmarks of propoganda for Dravidian politics. After seeing the film Or Iravu, Kalki Krishnamurthy praised Annadurai as "Tamil Nadu's Bernard Shaw". Another play written by Anna, Sivaji Kanda Indhu Samrajyam had interesting consequences. V.C.Ganesan, an upcoming stage actor, played the protagonist. Watching his impressive performance, E.V. Ramasami gave him the title 'Sivaji', which would soon become the inimitable Sivaji Ganesan. Annadurai served as the sub-editor of the Justice magazine. He later became the editor for Viduthalai (Freedom in English) and was also associated with the Tamil weekly paper, Kudi Arasu.

Anna's Pen name

1. Barathan
2. Sowmiyan
3. Otram
4. Nakiran
5. Veran
6. Venus
7. Ani
8. Sammati
9. Samadharman

Anna's Ideology

1. Mattran thottathu Mallikaikum manam undu
2. Entham Thankum Ethayam vendum
3. Sattam oru iruttarai, laywer's Vatham is lamp
4. Books which boosts self-confidence requires not others
5. Nalla varalaru padithal udambil puthu murukkerum
6. Violence is double edged sword
7. Whatever happened is happened; What will happen be good.
8. Youngsters need rational thought and self-respect
9. Youngsters are urimai porpadaiyin ittigal
10. Don't mix religion with politics

11. Tax the rich not the poor
12. After basic needs in life, importance must be given to library
13. Ondra kulam oruvane thevan
14. God is one and Humanity is one
15. Kadamai, Kanniyam and kattupadu

Religion

Though Annadurai initially belonged to openly atheist DK he later announced his stance towards theism as "Only one race, Only one God". Annadurai would attack superstitions and religious exploitation but would never fight against the spiritual values of society. That's why EVR is kattu thi while anna is agal vilakku. He once explained his stance towards God and religion as "I do not break coconuts for Pillaiyar, (a form of worship) neither do I break his idols". Religion should not mix with politics

Recognition

1. The title Arigar was given by Bharathidasan
2. He was awarded Chubb Fellowship at Yale University -first non-American to receive
3. this honour - 1968
4. 1968 - honorary doctorate from Annamalai University
5. 1978 – Anna University
6. 1987 – Anna Arivalayam
7. Anna Award by Tn Government – 1985
8. A life-size statue of Annadurai was unveiled in 2002 in the Parliament House
9. by then President of India, Abdul Kalam
10. 5 Rs stamp by Centre-2009 –100th birthday
11. Anna Library–2010, Chennai–biggest in Asia
12. On 31 July 2020, **Alandur** metro station in
13. Chennai has been renamed as Arignar Anna Alandur Metro by Government of Tamil Nadu