

History of Tamil Society

INTRODUCTION

Tamil civilization, as we have seen, begins atleast three centuries before the Common Era (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 TamilBrahmi 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:

1. Classical Tamil literature
2. Epigraphy (inscriptions)
3. Archaeological excavations and material culture
4. 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 Kilkkanakku(18 minor works) and the five epics.

Tholkappiyam

Tholkappiyam, attributed to Tholkappiyar, is the earliest written work on Tamil grammar.

Apart from elaborating the rules of grammar, the third section of Tholkappiyam also describes poetic conventions that provide information on Tamil social life.

The texts of Pathinen Melkanakku include Pathupaattu(ten long songs) and Ettuthogai(the eight anthologies). These texts are the oldest among the classical Tamil texts. The texts of Pathinen Kilkankkku belong to a later date.

The Ettuthogai or the eight anthologies are

- | | |
|-----------------|--------------------|
| (1) Natteinai | (2) Kurunthogai |
| (3) Paripaadal | (4) Pathittrupathu |
| (5) Aingurunuru | (6) Kalithogai |
| (7) Akanaanuru | (8) Puranaanuru |

Pathupattu collection includes ten long songs

- (1) Thirumurugatrupadai
- (2) Porunaratrupadai
- (3) Perumpanatruppadai
- (4) Sirupanatrupadai
- (5) Mullaipaattu
- (6) Nedunalvaadai
- (7) Maduraikanchi
- (8) Kurinjipaattu
- (9) Pattinappaalai
- (10) Malaipadukadam



Pathinen Kilkankkku(18 minor works)

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

The Five Epics

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

- (1) Silappathikaaram (2) Manimekalai (3) Seevaka Chinthamani
- (4) Valaiyapathi (5) Kundalakesi

Epigraphy

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

The period before the use of written script is called prehistoric period. Tamil-Brahmi was the first script used for writing in Tamil Nadu. Inscriptions in Tamil-Brahmi are found in caves and rock shelters, and on pottery and other objects (coins, rings and seals).

Tamil-Brahmi inscriptions

Tamil-Brahmi inscriptions have been found in more than 30 sites in Tamil Nadu mostly on cave surfaces and rock shelters.

These caves were the abodes of monks, mostly Jaina monks. The natural caves were converted into residence by cutting a dripline to keep rain water away from the cave.

Inscriptions often occur below such driplines. The sites have smooth stone beds carved on rock surface for monks who led a simple life and lived in these shelters. Merchants and kings converted these natural formations as habitation for monks, who had renounced worldly life.

Mangulam, Muttupatti, Pugalur, Arachalur and Kongarpuliyankulam and Jambai are some of the major sites of such caves with Tamil-Brahmi inscriptions. Around Madurai many such caves with Tamil-Brahmi inscriptions can still be seen. Many of them are located along ancient trade routes.



Note: You will notice that among the old inscriptions, people (both local and tourists) have marked their names thereby destroying some of the ancient inscriptions. Such acts of destruction of heritage property or property belonging to others are called vandalism.

THE SANGAM AGE

The word 'Sangam' refers to the association of poets who flourished under the royal patronage of the Pandya kings at Madurai. 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.

Sources:

Inscriptions - Hathigumpha Inscription of King Karavela of Kalinga, Pugalur (near Karur) Inscription, Ashokan Edicts II and 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 Materials - Adichanallur, Arikamedu, Kodumanal, Puhar, Korkai, Alagankulam, Uraiyyur

Literary Sources - Tholkappiyam, Ettuthogai(eight anthologies), Pathupattu(ten idylls), PathinanKeezhkanakku (a collection of eighteen poetic works), Pattinapalai and Maduraikanji. Epics - Silappathikaram and Manimegalai.

Foreign Notices - The Periplus of the Erythrean Sea, Pliny's Natural History, Ptolemy's Geography, Megasthenes's Indica, Rajavali, Mahavamsa and Dipavamsa.

The Titles Assumed by the Muvendars		
CHERAN	CHOLAN	PANDIYAN
<ul style="list-style-type: none"> • Adhavan • Kuttuvan • Vanavan • Irumporai 	<ul style="list-style-type: none"> • Senni • Sembiyan • Killi • Valavan 	<ul style="list-style-type: none"> • Maran • Valuthi • Sezhiyan • Tennar

CHERAS

Muvendars (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.

The Cheras ruled over the central and north Travancore, Cochin, south Malabar and Kongu region of Tamil Nadu. The Pathirupathu (a collection of ten decades of verses) provides information about the Chera kings. It is known that the Chera king Senguttuvan went on a military expedition to North India.

He brought stones from the Himalayas for making the idol of Kannagi, an epic character from Silappathikaram. He introduced pattini cult. CheranSenguttuvan's younger brother was IlangoAdigal. He was the author of Silappathikaram. Another Chera king, CheralIrumporai, issued coins in his name. Some Chera coins bear their emblem of bow and arrow.

Prominent Chera Rulers

- UdayanCheralathan
- Imayavaramban NetunCheralathan
- CheranSenguttuvan
- CheralIrumporai

CHOLAS

The Chola kingdom of Sangam period extended upto Venkatam (Tirupathi) hills. The Kaveri delta region remained the central part of the kingdom. This area was later known as Cholamandalam. KarikalValavan or Karikalan was the most famous of the Chola kings.

He defeated the combined army of the Cheras, Pandiyas and the eleven Velir chieftains who supported them at Venni, a small village in the Thanjavur region. He converted forests into cultivable lands.

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

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

Prominent Chola Rulers

- Ilanchetsenni
- KarikalValavan
- Kocengannan
- KilliValavan
- Perunarkilli



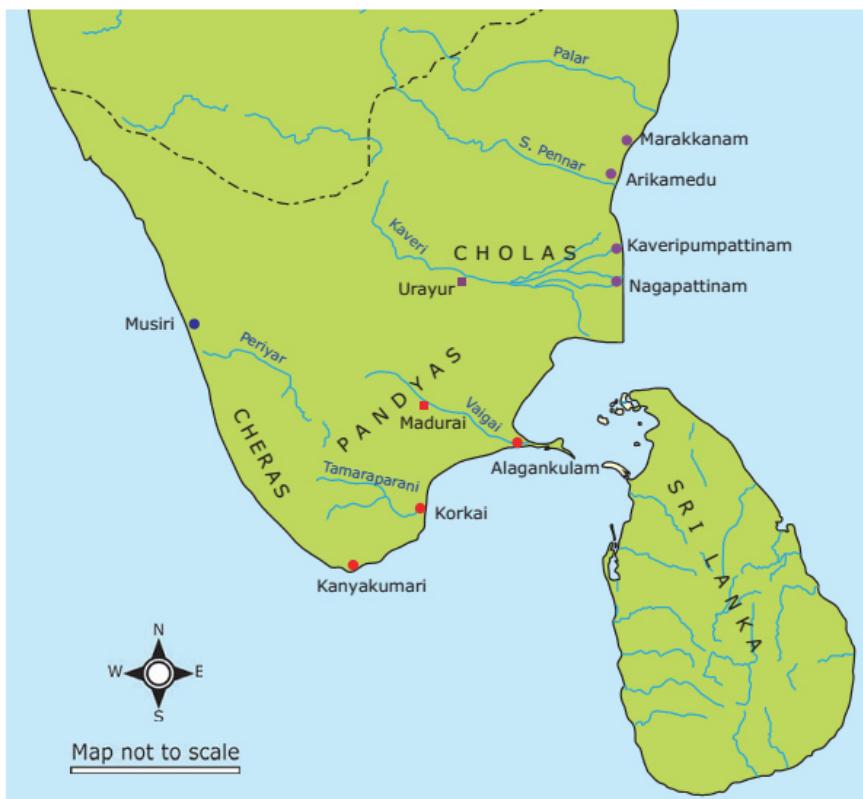
PANDYAS

The Pandiyas ruled the present-day southern Tamil Nadu. The Pandya kings patronized the Tamil poets and scholars. Several names of Pandya kings are mentioned in the Sangam literature. Nedunchezhiyan is hailed as the most popular warrior. He defeated the combined army of the Chera, Chola and five Velir Chieftains at Talayalanganam. He is praised as the lord of Korkai. Pandya country was well known for pearl hunting.

Pandya kings issued many coins. Their coins have elephant on one side and fish on another side. MudukudumiPeruvazhuthi issued coins to commemorate his performance of many Vedic rituals.

Prominent Pandya Rulers

- Nediyon
- Nanmaran
- MudukudumiPeruvazhuthi
- Nedunchezhiyan



Royal Insignia

Sceptre (kol), drum (murasu) and white umbrella (venkudai) were used as the symbols of royal authority.

Muvendar	Garland	Port	Capital	Symbols
Cheras	Palmyra flower	Muziri/ Tondi	Vanchi/ Karur	 Bow and arrow
Cholas	Fig (Athi) flower	Puhar	Uraiyyur/ Puhar	 Tiger
Pandyas	Margosa (neem) flower	Korkai	Madurai	 Two Fish

Minor Chieftains – Ay, Velir and Kizhar

Apart from three great kings, there were several brave independent minor chieftains.

The name 'Ay' is derived from the ancient Tamil word 'Ayar' (meaning shepherd).

Among Ay chiefs of Sangam Age, Anthiran, Titiran and Nannan were the important names.

The Velirs-Vellalars- constituted the ruling and land-owning class in the ancient Tamizhagam. The famous Velirs were the seven patrons (KadaiyezhuVallalgal). They were Pari, Kari, Ori, Pegan, Ay, Adiyaman and Nalli.

They were popular for their generous patronage of Tamil poets. Kizhar was the village chief.



A Chera coin with a bow and arrow, and an elephant goad on the obverse and elephant on the reverse



Chola Coins with a tiger on the obverse, elephant and the sacred symbols on the reverse



Sangam Age Pandya coin with fish symbol

SANGAM POLITY

Kingship

The kingship was hereditary. The king was called Ko. It is the shortened form of Kon. Vendan, Kon, Mannan, Kotravan and Iraivanwere the other titles by which the king was addressed. The eldest son of the reigning king generally succeeded to the throne. The coronation ceremony was known as arasukattilerudhal or mudisoottuvila.

The crown prince was known as komahan, while the young ones were known as Ilango, Ilanchezhiyanand Ilanjeral. King held a daily durbar (naalavai) at which he heard and resolved all the disputes. 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. The kings and soldiers wore the

heroic anklet (Veera kazhal). On the anklet, the name and achievement of the wearer were blazoned. Spies were used not only to find out what was happening within the country, but also in foreign countries.

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

The king's court was called Arasavai. The king occupied a ceremonious throne in the court called Ariyanai. In the court, the king was surrounded by officials, distinguished visitors and court poets. The rulers had five-fold duties.

They were encouraging learning, performing rituals, presenting gifts, protecting people and punishing the criminals. Ambassadors were employed by the kings. They played a significant role. The king was assisted by a number of officials.

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

Army

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

The prominent weapons used during this period were sword, kedayam (shield), tomaram(lance), spears, bows and arrows. 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. The forts were protected by deep moats and trenches. The war drum was worshipped as a deity.

Law and Justice

The king was the final authority for appeal. In the capital town, the court of justice was called Avai. 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. If the cobra bit him, he was sentenced; if the cobra did not bite him he was considered innocent and acquitted.

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

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

Important Towns

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

Thinai (tract)-based Sangam Society

The land form was divided into five thinais (eco-regions).

Eco-region (thinai)	Landscape	Occupation	People	Deity
Kurinji	Palmyra flower	Hunting /gathering	Kuravar/kurathiyan	Murugan
Mullai	Forest region	Herding	Aayar/aaichiyan	Maayon
Marutham	Riverine track (plains)	Agriculture	Uzhavan/uzhathiyar	Indiran
Neithal	Coastal region	Fishing/saltmaking	Parathavar/ nulathiyar	Varunan
Palai	Parched land	Heroic deeds	Maravar/Marathiyar	Kotravai

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

Status of Women

There was no restriction for women in social life. There were learned and wise women. Forty women poets had lived and left behind their valuable works. Marriage was a matter of self-choice. 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, VelliVeethiyar, Kakkaipadiniyar, Aath Manthiyar, PonMudiyar

Religious Beliefs and Social Divisions

The primary deity of the Tamils was Seyon or Murugan. Other gods worshipped during Sangam period were Sivan, Mayon (Vishnu), Indiran, Varunan and Kotravai. The Hero stone (natukkal) worship was in practice. Buddhism and Jainism also co-existed. 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

The rich people wore muslin, silk and fine cotton garments. The common people wore two pieces of clothes made of cotton. The Sangam literature refers to clothes, which were thinner than the skin of a snake (Kalingam).

Women adorned their hair plaits with flowers. Both men and women wore a variety of ornaments. They were made of gold silver, pearls, precious stones, conch shells and beads. The People were fond of using aromatic perfumes.

Arts

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

Occupation

The major occupations of the people were: agriculture, cattle rearing, fishing and hunting. Other craftsmen like carpenter, blacksmith, goldsmith, and potters were also part of the population. Weaving was the most common part-time occupation of the farmers and regular full time job for many others.

Festivals and Entertainments

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. There were many amusements and games.

This included dances, festivals, bull fights, cock fights, dice, hunting, wrestling and playing in swings. Children played with toy cart and with the sand houses made by them.

Trade

Trade existed at three levels: local, overland and overseas. The extensive and lucrative foreign trade that Tamizhagam enjoyed during this period stands testimony to the fact that Tamils had been great seafarers.

Warehouses for storing the goods were built along the coast. The chief ports had light houses, which were called KalangaraillanguSudar. Caravans of merchants carried their merchandise to different places in oxen-driven carts. Barter system was prevalent.

There were two kinds of markets or bazaars in the leading cities like Puhar and Madurai. In Madurai they were Nalangadi (the morning bazaar) and Allangadi (the evening bazaar). 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

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.

Muziris - First Emporium

The Roman writer Pliny the Elder writes of Muziris in his Natural History as the 'first emporium (shopping complex) of India'. A temple of Augustus was built at Muziris, which had a Roman colony.

A papyrus document (now in Vienna museum) of 2nd century BC (BCE) records the agreement between two merchants' shippers of Alexandria and Muziris.

Kalabhras

Towards the end of the 3rd century AD (CE), the Sangam period slowly went into a decline. Following the Sangam period, the Kalabhras had occupied the Tamil country for about two and half centuries.

We have very little information about Kalabhras. They left neither artefacts nor monuments. But there is evidence of their rule in literary texts. The literary sources for this period include Tamil NavalarCharithai, Yaperukalamand Periapuranam.

SeevakaChinthamani and Kundalakesi were also written during this period. In Tamizhagam, Jainism and Buddhism became prominent during this period. Introduction of Sanskrit and Prakrit languages had resulted in the development of a new script called

Vattezhuththu.

Many works under Pathinen Keezhkanakku were composed. Trade and commerce continued to flourish during this period. So the Kalabhras period is not a dark age, as it is portrayed.

Economy

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

Primary Production

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

Millets were cultivated in dry lands. Varieties of rice such as sennel(red rice), vennel(white rice), and aivananel (a type of rice) are mentioned in the literature. 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

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

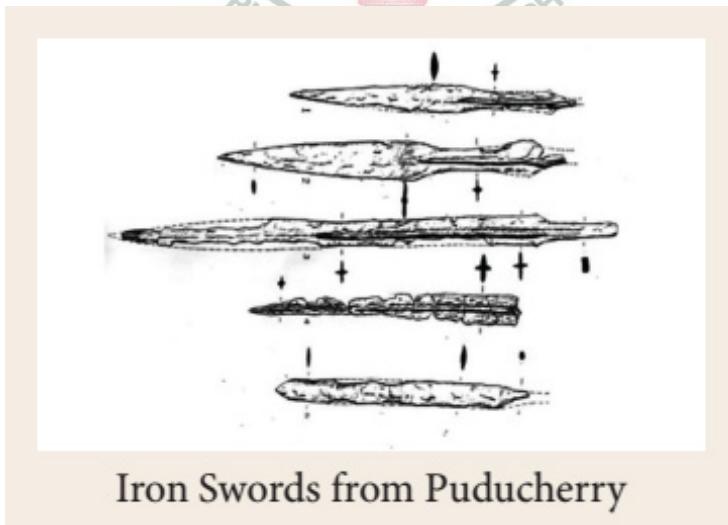
Pottery

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. Black ware, russet-coated painted ware, black and red ware potteries were the different types of pottery used.

Iron Smelting Industry

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.

For instance evidence of iron smelting has been found in Kodumanal and Guttur. Sangam literature speaks of blacksmiths, and their tools and activities. Iron implements were required for agriculture and warfare (swords, daggers, and spears).



Stone Ornaments

Sangam Age people adorned themselves with a variety of ornaments. 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.

Quartz, amethyst (sevvantikkal) and carnelian (semmanikkal) were some of the semi-precious stones used for making ornaments. Diamond drills were used to pierce holes in the hard stones and etched carnelian beads have been found in the megalithic monuments.

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

Glass Beads: The presence of glass beads at the sites reveals that people of the Sangam Age knew how to make glass beads. Glass material (silica) was melted in a furnace and drawn into long tubes which were then cut into small beads.

Glass beads came in various shapes and colour. 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

The Pamban coast is famous for pearl fishery. A pearl has been discovered in recently excavated Keezhadi site. Shell bangles were very common in the Sangam Age. The Parathavars collected conch shells from the Pamban Island, which were cut and crafted into bangles by artisans.

Whole shells as well as fragments of bangles have been found at many sites. Sangam literature describes women wearing shell bangles.



Shell bangle brgments and a conch, Kodumanal

Textiles

Textile production was another important occupation. Evidence of spindle whorls and pieces of cloth have been found at Kodumanal. Literature too refers to clothes called kalingam and other fine varieties of textiles.

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

We saw the primary production of grains, cattle wealth, and various commodities. These goods were not produced by everybody and were not produced in all settlements. Resources and commodities were not available in all regions.

For example, the hill region did not have fish or salt and the coastal regions could not produce paddy. Therefore trade and exchange was important for people to have access to different commodities.

Specialised groups called vanikars(traders) travelled in groups trading goods and commodities between regions.

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

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

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

Tamilagam and Overseas Interactions

Tamil country had connections with countries overseas both in the east and west. Roman ships used monsoon winds to cross the Western Sea or the Arabian Sea to connect Tamilagam with the Western world. Spices including pepper, ivory, and

Akanaanuru poem 149 describes the trading at the port of Muciri as follows:

“the well crafted ships of the Yavana came with gold returned with pepper at the wealthy port of Muciri”



The trade route from Tamilagam to Rome.

precious stones were exported. Metal including gold, silver and copper and precious stones were imported. 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

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.

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.

A stone with the name “Perumpatankal” has been found at Khuan Luk Pat, Thailand. Southeast Asia was known as Suvarna Bhumi in Tamil literature. This stone was used by a person called Perumpattan, probably a goldsmith. It was a touchstone used to test the purity of gold.

Emergence of towns and ports

The Sangam Age saw the first urbanization in Tamilagam. Cities developed and they had brick buildings, roof tiles, ring wells and planned towns, streets, and store houses. The towns worked as ports and artisanal centres.

Arikkamedu, Kaveripoompattinam, Azhagankulam and Korkai on the east coast and Pattanam in Kerala were port centres. Kanchipuram, Uraiyyur, Karur, Madurai and Kodumanal were inland trade centres.

Many goods and commodities were produced in these centres and were exported to various regions. Though few in number, large towns appeared in the Sangam Age. Small villages however were found in many areas. Bronze vessels, beads, shell bangles, glass beads, pottery with names of people written in TamilBrahmi script were found at these sites.

Faith and Belief System

Like the diverse nature of the society and economy, the belief system of the Sangam Age was also diverse. It consisted of animism, ancestor worship, hero worship and worship of several deities.

Tholkappiyam lists the presiding deities of Kurunji, Mullai, Marutham, Neythal and Paalai landscapes, as Murugan, Thirumal, Indiran, Varunan and Kotravai, respectively.

However, people also worshipped natural forces and dead heroes, and ancestors. The force of anangu is mentioned in the literature which indicates the prevalence of animistic beliefs.

Jainism was present as evidenced by the caves with Tamil-Brahmi inscriptions. Performance of Yag nais also evidenced. Buddhism was also present in certain centres. Different groups practiced various forms of worship.

Culture of Arts

Various art forms too existed in the Sangam Age. Performances of ritual dances called Veriyatal are referred to in the literature. Composition of poems, playing of music instruments and dances were also known. The literature mentions the fine variety of cuisine of the Sangam Age. People took care of their appearance and evidence of antimony rods (kohl sticks) made of copper has been found in archaeological sites. They were used by women for decorating their eyebrows.



Tamil Society and Culture

PRE-HISTORIC TAMILAGAM

we need to know about the prehistoric cultures of Tamil Nadu. Hence, let us see how and when humans first emerged here, before knowing about the genesis of Tamil culture.

Timeline : The Course of Cultures in Ancient Tamillagam		
Culture	Time Period	Cultural Traits
Pala eolithic Period	Circa. 20,00,000 years to circa. 8,000 BCE	Hand axes, cleavers Hunting and gathering
Mesolithic Period	Circa. 8,000 years to circa. 1,300 BCE	Microlithic tools No knowledge of metal Hunting of animals and birds Gathering of plant food
Neolithic Period	Circa. 2,000 BCE to 1,000 BCE	Polished Stone Axes Microliths Domestication of animals Cultivation of crops Multiplicity of groups Co-existence of hunter-gatherers and pastoral groups

Iron Age	Circa. 1,300 BCE to 500 BCE	Megalithic burial custom Co-existence of hunter-gatherers and pastoral groups Development of chiefdom Knowledge of iron, black and red ware, black ware ceramics Craft specialisation, specialised groups: potters, blacksmiths
Early Historic and Sangam Age	300 BCE to 300 CE	Cultural traits of Iron age Monarchies of Chera, Chola and Pandya Development of hero worship Poetic traditions and literature Trade and exchange by sea

Lower Palaeolithic Culture in Tamil Nadu

One of the oldest Stone Age tools in the world made by human ancestors, called hominins, had been produced in Tamil Nadu. These stone tools are found near the Chennai region at several sites, especially at Athirampakkam. The archaeological excavations at this site and cosmic-ray exposure dating of the artefacts suggest that people lived here about 1.5 to 2 million years ago.

The Kosasthalaiyar river is one of the major cradles of human ancestors in the world. The people who lived here belonged to the species of *Homo erectus*. Archaeological excavation Refers to digging undertaken to recover archaeological evidence such as stone tools, pottery, animal bones and pollens, in order to understand the past lifestyle of humans. Cosmic-ray exposure dating - A method in which exposure to cosmogenic rays is done for dating the samples.

In 1863, Sir Robert Bruce Foote, a geologist from England, first discovered Palaeolithic tools at Pallavaram near Chennai. They are the earliest finds of such tools in India. Hence, the hand axe assemblages were considered the Madras Stone Tool Industry. The tools that he discovered are now housed in the Chennai Museum.

The Palaeolithic people hunted wild animals and gathered the naturally available fruits, roots, nuts and leaves. They did not have knowledge of iron and pottery making, which developed much later in history.

Hand axes and cleavers are the important tool types of the Lower Palaeolithic period.

These tools fitted with a wooden and bone handle were used for cutting, piercing and digging. The people of this time also used hammer stones and spheroids.

The quartzite pebbles and cobbles were chosen as raw materials. The tools are found in the soil deposits and also in the exposed river side. They occur at Pallavaram, Gudiyam cave, Athirampakkam, Vadamadurai, Erumaivettipalayam and Parikulam.

The Lower Palaeolithic tools are also found in the North Arcot and Dharmapuri districts. The people belonging to this period used basalt rocks for manufacturing artefacts.

However, the southern part of Tamil Nadu and Sri Lanka do not have evidence of Lower Palaeolithic Culture.

Basalt rocks are igneous rocks: Igneous rocks are those formed from the molten lava from the earth.

The Lower Palaeolithic Culture is datable to about 2 - 1.5 million years at Athirampakkam. This cultural phase continued in other parts of India up to 300,000 years ago.

Middle Palaeolithic Culture in Tamil Nadu

In the course of time, the Middle Palaeolithic Culture emerged during 3,85,000 - 1,72,000 years ago. The tool types of this period underwent a change and smaller artefacts were used. Cores, flakes, scrapers, knives, borers, Levalloisian flakes, hand axes and cleavers are the artefact types of this period. Compared to the previous phase, these tool types became smaller in size.

Evidence for the Middle Palaeolithic Culture can be observed in some parts of Tamil Nadu. In the southern part of Tamil Nadu, at T. Pudupatti and Sivarakkottai, artefacts of the Middle Palaeolithic tools have been collected. Also near Thanjavur and Ariyalur, similar artefacts have been found.

Mesolithic Culture in Tamil Nadu

In many parts of the world, and in some parts of India, the Upper Palaeolithic Culture succeeded the Middle Palaeolithic Culture. There is no evidence for the Upper Palaeolithic Culture in Tamil Nadu. But the people who used microliths or small-stone artefacts lived in many parts of Tamil Nadu. Since this cultural period Culture, it is known as Mesolithic Culture or Middle Stone Age.

Evidence for the existence of Mesolithic hunter-gatherers is found at Chennai, North Arcot, Dharmapuri, Salem, Coimbatore, Ariyalur, Tiruchirappalli, Pudukkottai, Madurai, Sivagangai, Tirunelveli and Kanyakumari.

The teri sites near Thoothukudi have evidence of microlithic artefacts. These sites have red sand dunes called teris. Mesolithic people might have engaged in fishing activities. The microlithic artefacts of southern Tamil Nadu are also found in the coastal regions of Sri

Lanka.

Geologists argue that the Tamil Nadu region and Sri Lanka remained connected before 5000 BCE when the sea level was low. The people of this period used small artefacts made of chert and quartz. The tool types are scrapers, lunates and triangles. These people hunted wild animals and gathered fruits, nuts and roots for their subsistence. Scrapers are tools used for scraping the surfaces. Scrapers are similar to the tools used in the kitchen for removing skin of vegetables. Triangles are tools in the shape of triangles. Lunates are tools in the shape of a crescent.

Neolithic Culture in Tamil Nadu

The culture that domesticated animals and cultivated crops is called Neolithic. It is known as the New Stone Age. The Neolithic people used polished stone axes called celts. Cattle rearing was their main occupation. They lived in small villages with houses made of thatched roof and walls plastered with clay. Evidence of Neolithic village is found at Payyampalli in Vellore district and a few sites in the Dharmapuri region.

Payyampalli is a village in Vellore district of Tamil Nadu. The earliest evidence for the domestication of animals and cultivation of plants is found at this site, which was excavated by the Archaeological Survey of India. Evidence for pottery making and cultivation of horse gram and green gram has been found in this village.

These Neolithic sites were part of the Southern Neolithic Culture of India. They are mainly concentrated in the Andhra Pradesh and Karnataka regions. The Neolithic people used stone axes fitted on a wooden handle. These polished stone axes are worshipped in many village temples of Tamil Nadu even today.

Iron Age/Megalithic period

The cultural period that succeeded the Neolithic is called the Iron Age. As the name suggests, people used iron technology. It preceded the Sangam Age. The Iron Age was a formative period and the foundation for the Sangam Age was laid in this time.

During the Iron Age, many parts of Tamil Nadu were occupied by people. An exchange relationship developed among the people. The people of this age had knowledge of metallurgy and pottery making. They used iron and bronze objects and gold ornaments. They used shell ornaments and beads made of carnelian and quartz.

The evidence for Iron Age is found at many sites including Adhichanallur in Tirunelveli district, Sanur near Madhuranthakam and Sithannavasal near Pudukkottai. Megalithic burial sites are found in the whole of Tamil Nadu.

Megalithic Burial Types

The Iron Age is also known as megalithic, since people created burials with large stones for the dead people. Within these burials, the skeletons or a few bones of the dead persons were placed along with grave goods including iron objects, carnelian beads and bronze objects.

Some of the burials do not have human bones and they have only the grave goods. They may be called memorial burials.



A Menhir



An urn covered with lids in Adhichanallur.



A stone circle with Menhir and the capstone.



Sarcophagus



Dolmen



Cist, Kodumanal.



Kodakkal, Kerala.



Toppikkal, Kerala.



Paththikal, Kerala.

ARCHAEOLOGICAL DISCOVERIES IN TAMILNADU

KORKAI

Korkai is a small village in Srivaikuntam Taluk of Tuticorin district. It is situated at a distance of 3 km to the north of the river Tamaraparani. The sea originally had receded about 6 km to the east. The river Tamaraparani skirted this town in ancient days. The site is referred to in Tamil Sangam literature, and has attracted the notices of the classical geographers as an important port of pearl fishery.

In the excavation a structure with nine courses of bricks in six rows was unearthed at the depth of 75 cm from surface level. Below the structure three large sized rings placed one over the other (probably soakage jars) were found.

Inscribed potsherds bearing Tamil Brahmi letters assignable, to 300 BCE to 200 CE were also found. Charcoal samples were collected which were assigned to 785 BCE, by the Tata Institute of Fundamental Research, Mumbai

PANCHALANKURICHI

Panchalankurichi was the capital of the Nayaka chief, Vira Pandya Kattabomman at the close of the 18th century. It is situated in Ottappidaram taluk of Tuticorin District. The Panchalankurichi fort area measuring 35 acres remained as a mound. The aim of the excavation was to find out the remnants of the palace of Kattabomman.

The excavation revealed the main palace with its east facing entrance in the southern end. Three rooms on each side flanked the entrance. There was a square pit about one and a half meters lined with lime plaster probably intended for storing grains. A passage with a slope to the north led to the audience hall, which is the most impressive part of the structure. It had a raised platform at the western end, built of brick.

VASAVASAMUDRAM

Vasavasamudram is a coastal village in Kanchipuram district and lies eleven miles south of Mamallapuram, and north of Vayalur, another historic site. The exploration revealed conical jars and neck of an amphorae and proves the fact that this site had trade contacts with Rome during 1st and 2nd century CE.

In the excavation two ring wells were exposed. Both the ring wells were found close to each other. These two ring wells were also very close to a brick lined tank, which was probably used for dyeing or washing. The important potteries found at Vasavasamudram were rouletted ware, amphorae, red ware, red slipped ware, black slipped ware and brown ware etc.

ANAIMALAI

Anaimalai is situated in Coimbatore district. The Department undertook a trial excavation of a dolmen at Manamboli, a village in the Anaimalai Hills in the year 1969-1970. The dolmen was found on a road under formation on the way to Parambikulam- Aliyar Project.

A small piece of iron point, probably of a pointed knife, was found during the excavation. A few pieces of black and red ware pottery with different burial type potteries were also found.

This excavation has thrown more light on burial type and the burial antiquities. These objects are datable to megalithic period. (1000 BCE to 300 CE).

PALLAVAMEDU

Pallavamedu is a mound situated at the outskirts of Kanchipuram; it is traditionally believed to contain relics of the Pallavas. The present excavation revealed three periods of occupation. The findings are related to the Pallava rule of this region from 6th to 9th century CE.

KARUR

Karur is situated about 70 km from Tiruchirappalli town and is a District headquarters. The excavation results have thrown valuable light on the identification of this place as an important trade centre.

The important findings are several potsherds with Tamil-Brahmi inscriptions assignable to the beginning of the Common era. The inscribed potsherds were found along with Roman Amphorae and rouletted ware of Mediterranean origin.

PANAYAKULAM

Panayakulam is a small village situated in Dharmapuri district. It lies in between Papparapatti and Palakkodu. During excavation at the mound situated about 4 km from Papparapatti on the way to Panayakulam revealed archaeologically important antiquities like potsherds, terracotta figurines, bones, and bricks. Terracotta figurines are assignable to 8th century CE. The excavation proves the continuous occupation of the site from 3rd century CE to 13th century CE.

BOLUVAMPATTI

Boluvampatti is situated in Coimbatore taluk. The excavation was conducted at Kottaikadu, 3 km from Boluvampatti. The village is situated on the west bank of river Kanchi popularly known as river Noyyal, a tributary of the river Cauvery.

Excavations yielded 50 semi-precious stone beads of various sizes and also large number of terracotta ear lobes. Other findings are iron objects, shell bangles, an important terracotta seal obtained from the bottom portion of a pit filled with terracotta lids and cups. Most probably this pit might have been used as kiln. One significant find is the terracotta seal with the royal emblem of a bow and a seated tiger, along with an inscription of 7th century CE characters.

KOBANPOLATTU

The place is situated in the small village of Madurai in Madakkuzha. This area is known as the Kobanpolattu by the name of Kovalan, the hero of Tamil Epic Silapathikaram. The

area was excavated in the region in the year 1980 to find the oldest of the region. Three of the largest adults found in a pit were found. The mouth was opened and found to be man's skull (skull) bone pieces and pot tiles. Also, a square copper coin is 45 cm. Found at a depth. It is noteworthy that the fish on the side of the coconut is engraved.

THONDI

Thondi is a small village situated about 25 km from Tiruvadanai in Ramanathapuram District. It was a port town during the Sangam period.

Trial excavation was conducted at a mound near Thondi Amman Temple. Potteries and bricks belonging to late period like coarse red ware were collected

GANGAIKONDACHOLAPURAM

Gangaikondacholapuram is situated in Jayangondam Taluk of Perambalur District. It was a secondary capital of the Cholas for about 250 years. The city seems to have had two fortifications, one inner and the other outer.

Excavation conducted at two locations at Maligaimedu revealed the remains of royal palace, built with burnt bricks. The ceilings were covered with flat tiles. The pillars were probably made of polished wood, supported on granite bases. Excavations revealed brick walls about 1.10cm in thickness. On the foundation wall, granite stone pillar bases were embedded at an equal distance of 2 meters. Bone objects with animal figures, ivory carvings, quartz beads, shell bangle pieces and stone objects were found during the excavation.

The excavation also yielded celadon ware and porcelain sherds. Both of them are of Chinese origin. This shows the contact of the Chola kingdom with China during 11th to 12th centuries CE.

KANNANUR

Kannanur was the capital of the Hoysala kings during 13th century CE. It is now called Samayapuram and it is situated in Tiruchirappalli District

The excavation was conducted to trace the old passage of the channel supplying water to Kannanur. The excavation yielded a large number of coarse red ware besides a few sherds of Chinese celadon ware, medieval roof tiles of various types, few terracotta beads, glass bangles, studs and a large number of iron nails.

Tentatively the date for the brick structures and the water channel is assignable to 13th-14th centuries CE

KURUMBANMEDU

Kurumbanmedu is situated 3 km on the western side of the big temple at Thanjavur.

The imperial Cholas had Thanjavur as their capital. The palace site of the Imperial Cholas might have been situated in this area. During excavation, medieval period antiquities like tiles, big bricks and terracotta lamps and spouts were collected.

PALAYARAI

Palayarai was the secondary capital city of the medieval Cholas. It is situated about 7 kms away from Kumbakonam. Megalithic urn burials were already reported from Nandanmedu near Palayarai. The excavation at a mound covering an area of 20 acres of land yielded early potsherds like black and red ware belonging to the megalithic period. Medieval potsherds such as coarse red ware, black ware, porcelain potsherds, glass and shell bangle pieces, terracotta spouts, knobs, terracotta and stone beads and terracotta ear lobes were also found. Heaps of terracotta lamps belonging to the medieval period were also unearthed.

ALAGANKULAM

Alagankulam is a village situated on the east coast in Ramanathapuram Taluk and district. The village is situated on the banks of the river Vaigai and is about three kilometers away from the seashore.

The most significant findings of the excavation are hundreds of potsherds of the Mediterranean region. They include Rouletted ware and Amphorae jar pieces. Pieces of Red ware with Tamil Brahmi letters have been found. They are assignable to the first century BCE. Other antiquities include beads, perforated tiles, and bricks in various levels.

Three Roman coins were unearthed. They contain the figure of the head of the Roman Emperor on one side and the figure of goddess of victory, holding a globe on the other side. The legend on them shows that the Roman Emperor Valentine II who ruled around 375 CE issued the coins. Undersea exploration work was also conducted at Poompuhar in the year 1996-1997 in collaboration with National Institute of Oceanography, Goa. Lead ingots were obtained in the search

TIRUKKOVILUR

Tirukkovilur is situated on the southern bank of the river Pennar in Tirukkovilur taluk of Villupuram district. It was the capital of Malayaman chieftains of the Sangam age. The excavation conducted here yielded amphorae pieces, red slipped ware, red ware, pottery pieces with graffiti marks and potteries of later period datable from 100 BCE to 1300 CE.

An interesting finding is the occurrence of a pipeline measuring 9.5 metres laid with fifty terracotta pipes. This pipeline must have been used for bringing drinking water from the

river or channel nearby. Another important finding from this trench was a red ware potsherd having been embedded with a female figure datable to 4th century CE.

KODUMANAL

The Tamil Nadu State Department of Archaeology in collaboration with the Tamil University, Thanjavur conducted excavations at Kodumanal situated in Perundurai taluk in Erode District

The excavation had brought to light two cultural periods viz:

Megalithic period

The early historic period

Black and red ware, black slipped ware, russet coated ware and red slipped ware were found in the excavation. Apart from these, beads made of quartz and clay, inscribed potsherds and graffiti potsherds were unearthed.

A megalithic cairn circle at this site was also excavated. The grave goods such as lids, bowls, dishes, four legged jars and ring stands were found placed outside the primary cist. At the southeastern side of this primary cist an urn was found which surprisingly yielded 782 beads made of carnelian. An iron sword measuring 169 cm length was also found at the eastern side of the main cist. Besides, four iron swords, a copper toddy filter with lotus and peacock designs, double edged axe, small daggers, stirrup like object, potsherds bearing graffiti were also gathered.

SENDAMANGALAM

Sendamangalam is situated in the Ulundurpet taluk of Villupuram District. In the 12th- 13th centuries CE this village was in a flourishing stage and it served as the headquarters of the Kadava chiefs. A brass seal, containing the royal emblem of the Pandiyas i.e. two fishes and the royal whip, belonging to the 13th century CE was collected from this place during surface exploration conducted by the staff of the Department. So a systematic excavation was conducted at Maligaivelai and Kottaimedu near Kuyavanodai here.

Rouletted ware, black and red ware pieces and a ring well belonging to 1st-2nd century CE were discovered. A number of terracotta figurines were obtained.

PADAVEDU

Padavedu is situated in Polur taluk of Tiruvannamalai District; it was once known as Marudarasar Padaiveedu. It was the capital of the Sambuvaraya kings. The Department of Archaeology conducted excavations in the year 1992-93 at two sites namely Vetagiripalayam and Kottaikaraimeedu.

The overall cultural sequences of this site could be characterized as period 1 and period 2. Period 1 datable to 13th and 14th century CE is governed by the occurrence of brick structure with the channels used for bringing drinking water and draining out sewage water and ring wells. While Period 2 assignable to 14th and 16th centuries CE is marked by the presence of smoking pipes, Sultan coins and a number of decorated red ware sherds and bangle pieces

POOMPUHAR

Poompuhar, situated at the confluence of river Cauvery with the sea, was a flourishing port city and the second capital of the Cholas in the Sangam period. It is situated in the Sirkazhi taluk of Nagappatinam District. The Department of Archaeology conducted excavation at Kizharveli and Dharmakulam areas.

The Kizharveli excavation revealed two brick walls, running Northeast-Southwest at a depth of 20 cm. Soft clay had been used as a binding material. These two brick walls were placed wide apart and provided with platforms, the intention being that there should be free movement of water. Four wooden poles were found, two made of the Palmyra tree trunk and the other two made of Iluppai tree trunk (*Bassia Longifolia*). This structure seems to have served as a wharf in the 4th century CE.

MALIGAIMEDU

The excavations were conducted during the year 1999-2000 at Maligaimedu in Panruti Taluk of Cuddalore district. Three cultural sequences have been revealed from the excavations.

The excavation yielded Black & Red ware, red ware, black ware, rouletted, coarse red ware, inscribed potteries and a copper coin with the Ujjain symbol. The habitation of this site may be fixed between 300 BCE and 1300 CE.

TERIRUVELI

The village Teriruveli is situated at 20 km east of Mudukulathur and 33 km west of Ramanathapuram town in Mudukulathur taluk of Ramanathapuram district.

In the excavation, coarse-red ware potteries, black ware, black and red ware, grey ware, Roman rouletted ware, russet coated ware and sherds with graffiti marks were unearthed in considerable quantity.

Fifty graffiti sherds were unearthed, among them two sherds were found with fish symbols. The noteworthy finding is a Northern Black Polished ware. Besides this, six inscribed sherds with Brahmi script were also unearthed from the trenches.

The inscribed sherds with Tamil Brahmi script bearing personal names such as Kotrran, Sattan are noteworthy. Antiquities like Hip-hops, terracotta spout, terracotta ring stand,

iron pieces, terracotta lamps, shell bangles, sawed conches, frying pan and carnelian beads belonging to the Sangam period were also unearthed.

MANGUDI

Mangudi is situated in Sankarankoil Taluk of Tirunelveli District. The author of Maduraikanchi i.e. Mangudi Marudanar was supposed to have hailed from this place. Roman pottery pieces were already collected in surface explorations conducted in this village. So with a view to bringing out the history of this place, excavation was conducted in the year 2001-2002 by the Department of Archaeology. 10 trenches were laid bare at the site called Naicker-Punchai.

This excavation has brought to light two cultural periods

1. Microlithic Period
2. Early historic Period

The significant find from this site is a black and red ware piece containing Tamil Brahmi inscription. The inscription has been deciphered as "Kurummangala Athan yi Yanai Po". This belongs to the Sangam period (2nd century BCE).

PERUR

Perur, once known as Kanchivaiperur is situated in a strategical location near Coimbatore. From July-October 2002, the Department of Archaeology conducted excavations in this site at two locations namely Kallimedu inside the Santhalinga Ramasamy Adigalar College Campus and Thiruneetrumedu.

An important find from this site is a circular terracotta seal having the figures of bow surrounded by two lamps and a crescent above engraved on it. This is supposed to be the Chera emblem. So far such terracotta objects were considered as hip hop or weighing stones. It is believed to be now that such objects served as seals also. Another significant find is a broken portion of the terracotta figurine assignable to 5th and 6th centuries CE. It resembles the figures found in excavations conducted at Mathura in Uttarpradesh. Various objects like shell bangle pieces and beads made of semi-preciousstones were also found in this excavation.

ANDIPATTI

Andipatti is located at 15 Km from Chengam town in Chengam taluk of Tiruvannamalai District. Systematic excavation was carried out by the Tamil Nadu State Department of Archaeology in the year 2004-2005.

Excavation at two sites namely Nattamedu and Sambalkadu, yielded pottery of Megalithic and Historic period. Pottery collection include Black and Red ware sherds and coarse red

ware sherds. On the basis of unearthed antiquities such as terracotta objects and figurines of 6th to 12th Century CE and megalithic appendages, it is understood that this site had been continuously inhabited since 1st Century BCE till 12th Century CE.

The remarkable findings include inscribed postsherds, graffiti postsherds and terracotta figurines of mother goddess. Two cultural periods were demarcated from the unearthed antiquities.

MODUR

Modur is situated at 15 Km from Dharmapuri town, Palacode taluk, Dharmapuri District. Subsequent to exploration at three habitational mounds, which yielded Neolithic and Megalithic antiquities, excavation was carried out in the year 2004-2005.

The excavation at Modur yielded good number of Neolithic Celts, Rubbing stones, Hammer stones, Grinding stones and Megalithic appendages. Besides this, terracotta objects such as figurines of Ram (Goat) and Mother Goddess were also collected. Three cultural habitations are identified and are characterized with the occurrences of relevant antiquities.

MARAKKANAM

Exploration near Boomeshvar temple yielded terracotta pipes and coarse red ware potsherds. On account of this, trenches were laid in and around Boomeshvar temple and antiquities pertaining to medieval period were collected. The unearthed antiquities include copper coins, gold coin, terracotta spouts, smoking pipes, terracotta utensils, iron objects, porcelain sherds and copper rings.

Present excavation at Marakkanam has revealed two cultural periods namely Medieval and Modern periods, which has been arrived from the findings.

PARIKULAM

Parikulam is located at 4 Km from Poondi reservoir, Tiruvallur Taluk in Tiruvallur District. The exploration in and around this village yielded good number of Palaeolithic tools and wood fossil from Mettupalayam, a nearby village. Based on this, a systematic excavation was conducted here in the year 2005-2006.

Excavation at Parikulam has revealed four stratigraphical layers and yielded various types of tools, which exposed all three Palaeolithic periods such as Lower, Middle and Upper Palaeolithic cultures. The unearthed tools include Hand Axes, Hammers, Cleavers, Scrappers, Discoids, Lunates, Blades and Borers. On account of rich yield of variety of tools from a single site, it can be ascertained that Parikulam might have been a factor.

NEDUNKUR

Nedunkur is situated at 25 Km from Karur town, Aravakurichi Taluk, Karur District. It is considered to be an important historical town, as it is located on the ancient Rajakesari Highways, which connects both west and east coast of South India. Excavation at Nedunkur was carried out in the year 2006-2007.

Excavation conducted in the habitational sites as well as in burial site yielded Black and Red ware sherds, coarse red ware sherds, Black ware sherds and iron objects viz knife, arrow-heads, and spear. More than fifty potshers with varied form of graffiti marks were collected during excavation. Nedunkur excavation has revealed the presence of Iron Age Culture (300 BCE to 300 CE) in this region.

MANGULAM

Mangulam, located at 25 Km from Madurai town, is a well known site for the presence of early Jain Caves and Rock beds in the hillock called Ovamalai. Systematic excavation was conducted at the potential sites of this village during the year 2006-2007.

Potteries of Black and Red ware sherds, coarse red ware sherds, pieces of quartz stones, small sling stones and a copper coin (datable to 13-14th Century CE) were collected from the trench laid near Meenakshipuram. Excavation on the terrace of Jain caves exposed the flooring of a rectangular chamber and brick wall, made of 11 courses of bricks. The size of the bricks is 35 x 18 x 6 cm and clay mortor has been used as binding material.

Excavation has also exposed a small structure in pedestal form which may be assigned to Sangam period. Present excavation has exposed the presence of two cultural periods viz Early and Medieval historic period.

SEMBIANKANDIYUR

Sembiankandiyur, situated on the river bank of Vikrama nadi (Tributary of River Cauvery) is at 15 Km from Mayavaram in Myladuthurai Taluk, Nagappatinam District. Excavation at this hamlet was conducted in the year 2007-2008.

Excavation yielded Megalithic (Iron Age) appendages like Black and Red ware sherds, Black ware sherds and Red slipped ware sherds. Thirteen graffiti marks were observed in the pottery collection from excavation trenches laid at Sembiankandiyur. Pots (small to big) lids and plates were the common shapes encountered in this excavation. Terracotta hip-hops and stone hip-hops were also recovered from the trenches. Besides this, the occurrences of eight Urns laid in a row were also exposed during excavation.

On the basis of rich yield of Megalithic antiquities, it is ascertained that Sembiankandiyur was inhabited during 1st Century BCE (Megalithic-Iron Age).

TARANGAMPADI

Tarangampadi, the historical port, lies on the East Coast in Poraiyar Taluk of Nagapattinam district. The river Poraiyur locally called Uppanaru, has a confluence with the Bay of Bengal on the Southern side of the fort.

Tarangampadi fort was first constructed in 1620 CE by the Danish. The King of Denmark sent two ships to India under the leadership of Ove Gedde with the help of Roeland Crape of Holland; a treaty was signed between Thanjavur Nayak ruler, Ragunatha Nayak and Ove Gedde on 19 November 1620. This agreement was written in golden leaf. According to the agreement the port Tarangampadi was given to the Danish traders and provision was made for collecting the tax and Danish traders and provision was made for collecting the tax and construction of the fort.

A joint excavation will be conducted by the Danish Government in collaboration with ASI and TNSDA. The excavation was carried out in the northern side of the fort for 20 days in March 2008. Five trenches were laid before the fort and all the trenches were excavated up to the moat level. In this excavation a drop bridge constructed by the Danish period was identified in the entrance of the main gate. This drop bridge may be made up of with the wooden pillars and floor of the entrance was high and brick paved platform. The bridge contains three platforms and all the three are constructed with the help of bricks and mortar. Total breadth of the moat was 24 mts. In this excavation Chinese potteries and smoking pipes made in Denmark in Danish clay were recovered.

RAJAKKAL MANGALAM

This village is situated about 12 km from Valliyur in Tirunelveli District. In the year 2009-10 the department had conducted excavation at Rajakkal Mangalam. The excavated area is located on the northern bank of the river "Nambiyaru" which runs 3 km away from the village.

The excavation revealed the structured temple of the Early Pandyas. The Architectural elements like Adhistana in stone medium and brick structures with lime mortar were unearthed from the excavation. Stone sculpture and stucco images also found along with architectural remains. The sculptures are exhibited in Tirumalai Nayak Mahal, Madurai.

TALAICHANKADU

Talaichankadu village is situated in Nagapattinum District. It was one of the part of Poompuhar region in ancient days. The Department of Archaeology conducted excavation in 2010 at this place to know the ancient culture of that area.

The excavated trenches were carried out in the premises of Government Middle School of the village.

It revealed three cultural phases right from iron age to medieval period. Hopscotches, terracotta lamps, bricks, spouted vessel, roofing tiles, decorated potshards and ring well are the important findings of the excavation.

Apart from the above findings, a vestiges of ruined temple of Parantaka (907-955) is considered as notable finding of this excavation. A number of stucco figurines and stone inscriptions were unearthed in the temple area.

ALAMBARAI

Alambarai, the sea shore village of Kanchipuram District is situated about 120 k.m south of Chennai on the East Coast Road. In ancient days, the village was in the limits of Idaikazhinadu. Ancient port Sopatnam (Marakanam) is very close to Alambarai.

The excavation at the Fort complex was conducted with the aim of studying the socio-cultural conditions during 17th-18th century CE and to expose the flourished trade activity of this area.

During excavation three trenches were laid out. The antiquities obtained include terracotta objects and objects of copper, iron, glass and lead etc. Among the findings, Granite cannon balls, porcelain wares, spindle whorl, terracotta lamps, smoking pipes and terracotta coin mould were important.

These unearthed objects revealed the socio-cultural condition and trade activity existed at Alambarai during the period of 17th-18th CE.

SRIRANGAM

Srirangam, on bank of river Cauvery located at 12 km from Trichy. The excavations in the year 2013-14 and 2014-15 were conducted in the premises of Srirangam Temple.

This temple is considered the most important among the 108 Vaishnavite pilgrim centres. The temple is found to be built in stages at various periods by the ancient rulers of Chola, Pandiya, Vijayanagara and Nayakar. The aim of the excavation is to expose the adhistana portion and the unique sculpture of the Thousand pillared Mandapam.

The excavation yielded sculptural panel of the adhistana where human statue with ankusa like weapon is in standing position at the back of an elephant. This panel depicts the act of controlling the elephant. The Kanta part is depicted with dancing sculptures and royal patrons.

In the second season 2014-15 the work was carried out in the Namperumal Tirumamani Mandapa which is in the shape of chariot with the pulling horses. The chariot design and the horses are attached with the adhistana portion. The lower part of the well moulded

adhistana was covered with the modern cement flooring. Due to the upraised platform the original workmanship of adhistana was covered upto the Mahapadma. After removing the modern cement flooring, a beautiful wheel of chariot with horse sculptures was exposed.

PATTARAIPERUMBUDUR

It is situated on the eastern bank of the river Kosathalaiyar and lies on the western side of Tiruvallur, the district head quarter which is about 60 km from Chennai. This place is surrounded by a number of prehistoric sites like Gudiyam, Attirampakkam, Vadamadurai, Neyveli, Parikulam etc.

The archaeological mound found at three places in the village namely anaimedu, nathamedu and irulanthropu. In order to examine the potentiality of the archaeological vestiges the excavation was conducted at the place in April 2016. During the course of excavation it has been found that area was accumulating the rich archaeological vestiges right from prehistoric period to early historical period.

The deposit contain stone tools, different type of potteries, bricks, iron objects, roofing tiles, carnelian beads, shell bangles, terracotta objects, glass beads, copper objects, inscribed sherds (Tamil Bhrami), sherds with graffiti marks, painting potsherds, ivory object, terracotta ring well and other house holding objects in different levels of the excavated trenches. A pragmatic study of the cultural vestiges and the in-situ study of findings gleaned from that the cultural deposit at pattaraipeumbudur can be divided into Stone age period, Iron age period and Early historical period.

KEELADI

The site Keeladi with the cultural deposit mound extending over a vast area of more than 110 acres, amidst the coconut grooves is located at Thirupuvanam Taluk in Sivagangai District. Previously excavation was conducted by Excavation Branch at Bangalore, Archaeological Survey of India at the site during 2014-2015, 2015-2016, and 2016-2017. In continuation of exposing the hidden treasures and antique of this site, the State Department of Archaeology has been conducting excavation at this site after getting approval from the CABA. The excavation for the season 2017-18 was carried out during April - September, 2018 at a cost of Rs. 55 lakh

Key Findings – Keeladi Excavation

Excavation work, during this season had yielded 5820 antiquities with enough cultural traits in the form of structural activity (brick structures, terracotta ring wells, fallen roofing tiles with double holes and deeply finger pressed grooves to draw rain water).

Antiquities like few pieces of golden ornaments, broken portions, copper objects, iron implements, terracotta gamesmen (chessman), hop scotches, ear ornaments, spindle whorls,

figurines and portions besides beads of terracotta, glass, semi-precious stones (agate, carnelian, crystal, etc.).

Popular ceramic types like finer variety of Black and Red ware, Black ware, Black Polished ware, Red ware, Rouletted ware, few pieces of Arretines were also found. There are also enough numbers of graffiti sherds of both pre and post firing nature. A good number of Tamil Brahmi sherds also have been unearthed.

All these finds clearly indicate the cultural richness of the ancient civilization of the Tamils of this region having its close proximity to the temple city Madurai. Hence it becomes essential to continue to probe such cultural hidden treasures of Keeladi site in future and reveal the cultural wealth of the ancient Tamil society.



Tamil Literature Sangam Age to Contemporary Times

In the history of Tamil Literature Sangam Age is as per the researches of the scholars, B.C.30-A.D 300. The texts written in this period are called Sangam Literatures. Here we see about those literatures.

Merkanakku Noolgal

- The verses of Pathuppattu and Ettuthogai are called "Padhinemerkanakku Noolgal". Pathuppattu, is a whole text of Ten hydils, having lengthy verses in the metre of Agaval. "Ettuthogai" is a major work of eight individual texts containing hundreds of songs, majority in the metre of Agaval. Most of the songs of "Merkanakku" texts are written in the style of Agavarpa, one of the four kinds of Tamil Prosody. All these songs are classified by Agam and Puram as per their contents in the texts.

Pathuppattu

- Half of this texts are belonging to "Atruppadai" which deals with the external part of life. These texts guide a person to the kings or philanthropists for having wealth. "Madhuraikanchi" an another text deals with external matter other songs Mullaippattu, Kurinjippattu, Pattinappalai and Nedunalvadai are the texts of internal Agam.

Ettuthogai

- In this Anthology, Natirai, Kurunthogai, Agananuru, Inkurunuru, Kalithogai are belonged to Agam, internal, Pathitruppathu and Purananuru are dealing with Puram, external. Paripadal is a text of Agam and Puram. Total songs of Ettuthogai are 2381; poets 473.

The following schedule explains the complete Data of Pattuppattu and Ettuthogai.

Pattuppattu			
Text	Poet	King/God	Lines
Thirumurugatruppadai	Nakkeerar	Murugan	317
Porunar Atruppadai	Mudathama Kanniar	Karikalan	248
Sirupan Atruppadai	Nallur Nathathanar	Nalliakkodan	269
Perumpan Atruppadai	Kadiyalur Uruthirankannanar	Thondaimaan	500
Koothar Atruppadai Or Malaipadukadam	Perunkowsikanar	Nannan	583
Nedunalvadai	Nakkeerar	Nedunchezhian (Ariyappadai)	188
Kurinjippattu	Kabilar	-	261
Pattinappalai	Kadiyalur Uruthiran Kannanar	Karikalan	301
Maduraikanchi	Mangudi Maruthananar	Nedunchezhian	782
Mullaippattu	Nappodhanar	Thalaialankanam	103

Ettuthogai			
Text	Songs	Poets	Complier
Natrinai	400 + Thirumal	192	Maranvazhudi
Kurunthogai	400 + Murugan	205	Poorikko
Inkurunuru	498 + Shiva	005	Koodalur Kizhar
Kalithogai	140 + Shiva	005	Nallanthuvanar
Agananuru	400 + Shiva	142	Uruthirasanmar
Purananuru	399 + Shiva	157	-
Pathitruppathu	80 + Shiva	008	-
Paripadal	22 + 10	013	

The prayer songs to all texts of Ettuthogai are song by Perundhevanar.

Special News

- Agananuru or Nedunthogai or poetical lines : 13 – 31
- “Agananuru” is titled with three heads.
- The songs 1 - 120 Kalitriyanaivirai
121 – 300 Manimidaipavalam
301 – 400 Nithilakkovai
- Songs with odd numbers Palai Thinai
- Songs with 4, 14 Mullai Thinai
- Songs with 2, 8 Kurinji Thinai
- Songs with 6, 16 Marudham Thinai
- Songs with 10, 20 Neithal Thinai

Pathitruppathu

- This text contains 10 x 10 songs. It deals with the history of Ten Chera emperors who ruled over “Chera” region once in Tamil Nadu. First and Last chapters are not available. From second to Ninth Chera dynasty are widely explaining in this text. Each and every song ends with Thurai, Vannam, Thookku (Pann) and name of the song. At the last portion of every tens, poet, King, presentation, regnal year of the King are mentioned. This one is the prior to the “Meikkeerthi” of Imperial Cholas.

Poet	Emperor
2 nd Ten - Kumatturkannanar	Imayavaramban Nedun Cheralathan
3 rd Ten - Palaigowthamanar	Palyanaichelkezhukuttuvan
4 th Ten - Kappiyatruckappiyalar	Narmudicheral
5 th Ten - Paranar	Kadal Pirakkottiya Senguttuvan
6 th Ten - Kakkaipadiniyar	Adukopppattu Cheralathen
7 th Ten - Kabilar	Selvakkadungovazhiathan
8 th Ten - Arisilkizhar	Peruncheral Irumporai
9 th Ten - Perunkundrurkizhar	Elancheral Irumporai

Kurinjippattu

Ninety Nine flowers names are mentioned in this Agam text by Kabilar.

Pattinappalai

- This literature takes about the trade and commerce of Sangam Age particularly in the period of Karikalan. It portrays the harbour “Puhar”, port of early Chola, Karikalan in the

eastern shore of Bay of Bengal.

- Sangam songs of Agam and Puram are called songs of “Heroic Age”. They are equal to the early epics of Greek Iliot and Odyssey. As Homer says, “Two things greater than all things are; one is Love and another is war”. Like that saying, Sangam Literature entirely reflects the inner and outer emotions and feelings of Love and war.

After the Sangam Age

- The period of AD3-5 is called by Tamil scholars “Sangam Maruviyakalam”. In this period Eighteen texts were compiled as “Padhinan Keezhkanakku”. They are classified as Ethics: Agam Puram respectively in numbers 12 : 5 : 1.
- Of all twelve ethical texts Thirukkural is on the top position. Others are Naladiyar, Nanmanikkadigai, Enna Narpadhu, Eniyawai Narpadhu, Elathi, Thirikadugam, sirupanchamulam, pazhamozhi, Asavakkovai, Mudhumozhikanchi and Innilai. These are the texts of virtues which are followed by the people in a proper way.
- Kar Narpadhu, Thinaimozhi Imbathu, Thinaimalai Nootrimbathu, Inthinai Ezhupadhu, and Kaivilai are the texts of Agam.
- And another is “Kalavazhi Narpadhu” deals with Puram. It talks about the war between Chera and Chola King. The poet is Poygaiyar. It added that the situation of battlefield and the victory of Kochenganan. This text was made for the release of Irumporai, the Chera king from the imprisonment.
- Generally, most of the keesh Kunakku Texts are made by the Jain saints and saiva poets.

Iraiyanar Kalaviyal

- This text deals with the matter of Agam written by Iraiyanar. Nakkeerar made the commentary to it as “Iraiyanar Kalaviyal Urai”. This commentary itself firstly stated about the three Sangam doctrine. And also it mentioned so many texts on early music and Drama in Tamil.

Thagadu Yathirai

- This is considered to be a text of past Sangam Age written by unknown. As a text of prose-poetry containing only 44 poems deals with the invasion of Chera King on Adhiyaman of Thagalur presently called Dharmapuri. Its poetical style is as Sangam songs having the valor of our Tamil Kings.

Muthollayiram

- Very fantastic songs of Agam and Puram, having highly creative and imaginative literature is Muthollayiram. The poet is unknown. Only 109 songs of Venba are available now. This text praises three kings Chera, Chola and Pandiya.

TWINS (Silambu and Mekalai)

- Silappadhikaram and Manimekalai are the twins of Tamil Literature. They are our earlier epics, Hero and Heroin of these two are not from the heavenly people of palace. They are ordinary common people of early Chozha kingdom.
- The first one silappathikaram was written by Elango Adigal, younger of Cheran Senguttuvan. In this epic he talks about three things politics, chastity and destiny. Kovalan and Kannagi are the Main Characters in moving the entire story.
- Manimekalai, daughter of Kovalan and Madhavi. Unfortunately Manimekalai changed her life into divinity of Buddhism. She became a non of Buddhism. Her teaching and preacher to the entire world is a lesson to the humanity. She urges the essentials of food, dress and shelter. She argued that one who gives food to the have nots is a lifer giver.
- These two epics are the master piece of Tamil literature. Both are in a same style of Agavarpa; blood relation with the characters; continuing stories of both the epics, connections of Elangovadigal with seethalai sathanar who is the poet of Manimekalai are the reasons to be considered as "Twins".
- But Silappathikaram talks on Secularism, Manimekalai is an epic of Buddism. "Silambu" Elaberately talks about the folk songs and dance done by the hunters and people of pastoral land. He gives more importance to the inland people and their arts. Mekalai completely talks on Dharma of Buddhism which guides divinity of ethical doings.
- Silambu, the epic shows Lord Shiva, Thirumal and Kotravai. But Mekalai only praises the prides off Buddha. The first one is secular and another is religious.

BHAKTHI CULT – RELIGIOUS TEXTS

AD 600 - 900

- Against the imperialism of Jainism and Buddhism Tamilnadu had a path of Saivism and Vainavam in the Four Hundred years. At the initial stage of Bhakthi cult, in the sixth century, Karaikkal Ammaiyan and Thirumular of 63 Nayanmars, Peyazhwar, Boothazhwar and Poigaiyazhwar as 'Mudhar Azhwar' of Twelve Azhawars were the Poet-saints of Saivism and Vainavam.

Thirumandhiram:

- This was made by Thirumular, also considered as the 'first Sidha' of Eighteen. His work 'Thirumandhiram' deals with yoga and medicine. He falls 'Love is God', 'Love is Sivam'. This text widely speaks about Bhakthi ,Yogam, Penance, Gnanam and Medicine.
- Karaikkal Ammaiyan, Senior of all 63 Nayanmars, Praise Lord Shiva in her creations Ayputhathiruvandhathi, Erattai Manimalai and Mootha Thiruppadihangal. These are the songs of ancient divinity of our culture.

The First Three Azhwars:

- These three personalities, doing divinity in their songs talk about the love and affection of Men on Thirumal. They are ancient poet-saints of Twelve Azhwars.

Thevaram:

- In seventh century AD, Two divine poet saints Thirugnana Sambandhar and Thirunavukkarasar sang the songs, which praising Lord Shiva. Another poet saint is Sundarar. These three divine poets' (called Nayanmars) works are scheduled as 'Thevaram! They are classified as 1-7 Thirumurais in Tamil Bhakthi Texts.
- The first three thirumurais are sung by Gnanasambandar; 4th to 6th Thirumurais are sung by Appar called Thirunavukkarasar and 7th Thirumurai is sung by Sundarar, who called as Thambiran Thozhar Eighth Thirumurai refers Thiruvatasagam and Thirukkovaiyar made by Manickavasakar. The ninth one is 'Thiruvisaippa' of nine poet saints. The Tenth of Thirumurai is Thirumandhiram. Eleventh one is sung by many saints including karaikkal Ammaiyan and Pattinathu Adigal. Twelfth Thirumurai is Periyapuram alias thiruthondar Puranam by Semkkaishar, 'Thirumurai' is compiled by Nambi Andar Nambi.

'Nalayira Divya Prabandan':

- This is compiled by Nadhamunigal, comporary of Nambi Andar Nambi. Azhwars except Mudhal Azhwars were the period of 7th, 8th and 9th centuries of twelve, Periyazhwar praises the God Thirumal as Kannan. His songs are Kannan are the cradle songs. As the daughter of Periyazhwar, Andal, a holy maiden had an attempt to marry the God 'Arangan' of Srirangam in her imaginative songs of Nachiyar Thirumozhi, having 140 songs another one is 'Thiruppavai' by Andal is the text Margazhi. Thiruvaimozhi, Kulasekar Azhwar, are the two praising Thirumal as their love of their affection.
- Nammazhar is called 'Vedham Tamil Seitha Maran' by the followers of Vainavam. He made the works Thiruvirutham, Thiru Asiriyam, Thiruvaimozhi and Periya thiruvanthathi. His disciple Madhura Kavi Azhwar had the duty of praising Nammazhwar as his God.

Results of Bhakthi Texts:

1. All are equal before the God. God is the leader of all people.
2. Tamil is the language of Praising the God; not for kings.
3. Once standing at the entrance of palaces, people started to go to the Temples.
4. 'Kovil', the name of palaces is completely changed in to the Temple.
5. The Temple tower should be higher than any other buildings including the palaces.
6. Junctions done in the kings' residences entirely diverted to the temple festivals.
7. The inequalities among the people faded before the God.

Various Texts AD.700-1300

Nandhikalampagam:

- The poet is unknown. Nandhivarman III is the hero of this literature, having hundred verses in Andhathi style with creative and imaginative text. He is called as 'Thellaru Erintha Nandhivarman'. The very first Kalampagam Text is this. In 19th century, Poondi Aranganathar made another Kalampagam called 'Kachikalampagam' which praises Kanchipuram.

Pandikkovai:

- The poet is unknown. This one is made at the age of 6th or 7th. A.D. praising the king Pandian Nedumaran. In the 'Kovai' series, this is the oddest one.

Parani:

- In the 11th century, this text of war was made by Jayankondar praising the courage of Cholan Kulothungan and his army head Karuna Kara thondaiman. 'Parani' is text of victory of war. The Rhymes and Rhythms of Parani is very tasteful and imaginative.

Ula:

- In this 'Sitrilakkiyam' sort, Thirukkailaya Gnana Ula is the first one done by Cheraman Perumal Nayanar, who is the associate of Sundasrar. It is called as Ádhí Ula'. Ottakkoothar, the contemporary of Kambar made 'Moovar Ula' praising the tri Chola Kings Kulothungan, Vikiraman and Rajarajan II. Similes and Metaphors of this kind are very tasty to the readers. But many of the words of Sanskrit are frequently mingled with our Tamil Dictions.

Thoodhu:

- Umapathi Sivam, a famous saivaite made the text 'Nenjui Vidu Thoodhu'. In 15th Century Chokkanathar wrote 'Azhagar Killai Vidu Thoodhu', of all 'Thoodhu' texts 'Thamil Vidu Thoodhu' is a master piece made by unknown author.

Epics (AD 500 – 1200)

- Two Idhikasas of our country, Ramayanam and Maha Bharatham were written in the early period of 4th and 5th AD in Tamilnadu. Perundhevanar wrote an epic on Maha Bharatham. Perunkathai, Sripuranam, Chiraka Chinthamani, Soodamani, Valaiyapathi, Kundalakesy and Neelakesi were epics written by Jain and Bhuddhist saints.
- Konguvelir wrote Perunkathai Chiraka Chinthamani was written by Thiruthakkathevar. This is also called as 'Mana Nool'. Kundalakesi, a buddhist epic was made by Nathakuthanar.

Kambar's Epic:

- 'Kambar', the veteran personality equal to Northern Kalidasan made the gigantic epic called 'Rama Avatharam! If contains nearly 10,600 songs Viruthams which deeply concerns the sacred life Rama and Sita with a typical style. He stressed the worldly brotherhood in the society through the divinity Ramayana. 'Kamban' - He is the legend of words and vocabulary. His dictions in the epic are unique and unparalleled to any poet in the world.

Avvaiyar:

- This is very popular name known to literates and Rurals. There are three Avvaiyars being in Tamil culture. First one was belonging to Sangam Age, Poetess of nearly 60 songs of Agam and Puram. A story on Avvaiyar at the time of Nayanmars also another one. The third Avvaiyar was the contemporary of Kambar and Ottakkoothar. She is the author of popular literatures like Aathisoodi, Koinraivendhan, Moodhurai and Nalvazhi. News in brief is the famous method of telling by her.

Grammar Texts:

- Soodamani, Thivagaram Pinkalandhai and Kayadharam are the 'Nigandus' like dictionaries in Tamil at the period of Medieval times.
- In the 12th century, Nannool is the famous grammar of Tamil, which is next to Thokappiam.
- Thandialangaram deals with the Similie and metaphors used in Tamil which is copy of Sanskrit 'Kavyadharsham!'
- Yapparunkalam, and Yapparum Kalakkari are the texts of Grammar of verses.
- Veera Sozhiam, Neminatham, Vachanandhi Malai are the texts of Tamil Grammar followed by Nannool.

Religious Texts (AD 1100 – 1700)

- In the period of Nayakkar of Madurai and Thanjavur, Maratha of Thanjai, Nawab of Northern Tamilnadu so many texts were formed by veteran poets.
- Arunagirinathar's Thiruppugal is very famous for its Rhymes and Rhythms. Kavi Kalamegum made many songs on various topics. Kumaraguruparar wrote Meenakshi Ammai Pillaithamizh, Sagalakalavallimalai, Neethi Neri Vilakkam which are divine and Philosophical contents.

'Siddhas':

- In Tamil Literary history, Siddhas have a prominent role for their famous songs of Gnanam, Yogam, Medicine and Philosophy. Agasthiyar, Thirumular, Kudhambai, Pampatti, Bogar, Kaduveli are very popular among the eighteen Siddhas.

Saiva Siddhantha:

- Thevaram also called as 'Moovar' Thevaram is the songs of containing praising the Lord Shiva. In the 12th, 13th and 14th centuries, 14 texts on Saivism are called as 'Sathiram'.

They are:	Thiru Uthiyar	-	DevaNayanar
	Sivagnana Bodham	-	Meikandar
	Sivagnana Siddhiyar	-	Arulnandhisriram
	Sivaprakasam	-	Umapathy Sivam
	Unmai Vilakkam	-	Manavasakam Kadanthal

- **Thanjaivanan Kovai:** This is a text of ecstasy which develops the love of imaginary lovers made by poyyamozhiyar.
- **Commentators:** Eraiyanar Kalaviyal Urai made by Nakkeerar deeply concerns over the intersections of love.
- Elampooranar attempted a full explanations to Tholkappiam. Perasiriyar wrote commentary on one part of Tholkappiam and Thirukkovaiyar. Senavaraiyar explained Solladhikaram of Tholkappiam.
- Adiyarkku Nallar's commentary on Silappathikaram is a master piece of ever. Ten commentaries made on Thirukkural Manakkudavar is the first of them.
- Parimal Azhagar's works on paripadal and Thirukkural are very popular among all the works of commentary.

Mylainathar is a famous commentator of Nannool. Others are kalledar and Daivachilaiyar. Nachinarkkiyar wrote explanation on Chiraka Chintamani.

Periya Vachan Pillai is the mentor of Nalayira Divya Prabandam.

Thala Puranams:

These are the texts of Divine Cities of Lord Shiva.

Kovil Puranam	-	Umapathy Sivam
Thiruvilayadarpuranam	-	Paranjothi
Kasikandam	-	Adhiveerarama Pandiyar
Chidhampara Puranam	-	Thirumalainathar

Nalavenba: In the 16th century, this text was written by Pugazhendhi. It deals with the love of Nalan - Dhamayandhi. Esana Desikar Alis Saminatha Desikar wrote 'Elakkanakkoothu'.

OTHERS

'Seerappuranam' is the Islamic Holy text on Nabigal Nayagam was written by Umaruppulavar. It has 5027 songs.

Thirukkutralakkuravanji	- Thirikooda Rasappakkavirayar
Mukkoodarpallu	- Veeramamunivar
Ramanatakam	- Arunachalakavirayar
Thamizhisai Moovar	- Arunchalakavirayar, Muthu Thandavar, Marimutha Pillai
The first Tamil Edition	- Bible (Viviliam)
Swedhasamithiran	- Tamil Daily - 1880
Samarasa Sudha Sanmarga Sangam	- 1865
Jyothi worship	- 1872 in Vadalur
Sathiya Dharuma Salai	- 1867 in Vadalur
Birth of Vallalar	- 1823, October 5
Six Thirumurais of Vallalar	- Thiruvarutpa
Rachiniya Yathirigam	- H.A. Krittina Pillai
Prataba Mudaliar Charithiram	- Mayuram Veda
[The Tamil First Novel]	- Nayagam Pillai

20th Century

- Gandhi Puranam, Thilagar Manmiyam, Vallalar Chaithiram – Asalambikai Ammaiyan.
- Malaikallan, Avanum Avalum (Novels) – Namakkal Kavingnar.
- Tamil Eymological words research – Gna. Devaneyappavanar.
- King of Short stories – Pudhumaipithan. His famous short stories are Agaligai, Sabavimochanam, Oru Nal Kazhindhadhu, Kadavulum Kandasami Pillaiyum.
- Kalki – historical novelist. His popular novels are Parthiban Kanavu, Ponniyin Selvan, Sivakamiyin Sabatham, Thiyyaga Boomi.
- Dr. Mu.Va: 18 novels, Kallo Kaviyamo, Nenjil Oru Mul, Dr. Alli (Drama).

Anantha Vikatan: A weekly magazine giving historical novels as serials.

- Dr.U.Ve.Sa's 'En Saritham' – An Autobiography published in this magazine.
- Kothamangalam Subbu's 'Thillana Mohanambal', a novel published in this magazine as a serial.
- Thamizhisai Iyakkam was formed by Raja Sir – Anna Malaiyar in 1943.
- Karunamirtha Sagaram – a music text was written by Thanjai Abraham Pandithar.
- Head Master of Tamil Drama – Sankaradasa Swamigal.

- Father of Tamil Drama – Bammal Sambandanar.
- ‘Nan Kanda Bharatham’ – a text was written by Ambujathammal.
- In 1978, Government of Tamilnadu headed by M.G.R. Recognised the Tamil Alphabetical Reforms.
- Mahakavi Bharathiyan – Kannan Pattu, Koyilpattu, Panchali Sabatham. (Triple Major epics)
- Bharathidasan – Kudumba Vilakku, Irunda Veedu, Pandiyan Parisu, Pisiranthaiyar (Sahithya Academy Awarded)
- Kannadasan – Esu Kaviyam, Cherman Kadhal, Altan Athi Adhimandhi.
- Vanidhasan – Title : Kavingnar Eru
- Perunchithiranar – Title : Pavalar Eru
- Mudiyarasan – Vanampadi of Dravidanadu.
- Pioneer of Modern Poetry – Na. Pichamurthy
- Ezhuthu – Magazin – Si.Su.Chellappa.
- Doctrine of Saivaite – Anbe Sivam
- Doctrine of Vaishnavite – Saranagathi
- Tamil Texts were brought up to the printing press Seegan Balg.
- A comparative Grammar of Dravidian Languages – Dr. Robert Caldwell.
- Julian Wilson – appreciation to the service to Tamil of Dr.U.Ve.Sa.
- The first Tamil Novel – Prataba Mudhaliar Sarithiram – Mayram Vedhanayagam Pillai.
- Thirugnana Sambandar was called as ‘Dravida Sisu’ by Adghishankarar.
- Amuktha Malyatha – Text of Krishnadevarayar Praising Andal.
- Vanidhasan – Wordsworth of Tamilnadu.
- First poet Laurette of Tamilnadu Government – Namakkal Ramalingnar.
- Thirukkural was firstly came into printing in 1812.
- “There is no any literature equal to Thirukkural in the world’ – Albert Switzer.
- Prose works of Bharathiar – Tharasu, Gnanaratham, Chandhirikaiyin Kadhai.
- Journals of Periyar – Kudiarasu, Viduthalai, Revolt (English)
- In 1975, ‘Chithirappavai’ a novel by Akilan was awarded ‘Jnanpeeth’, Award for his fireless literary participation of lifetime.
- ‘No other language has the literatures like Tamil having deepness in content’ – Kamil Swalible.

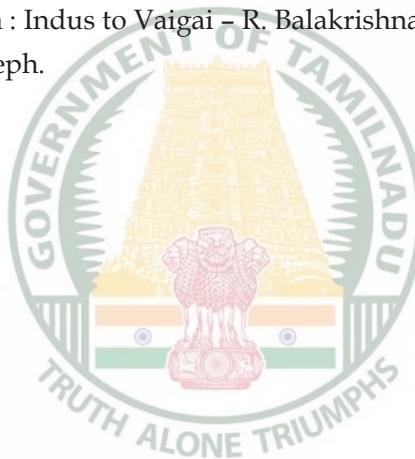
Works	Sahithya Academy Award
Seraman Kadhal (Novel)	Kannadhasan
Sila Nerangalil Sila Manithargal (Novel)	Jayakandhan
Vallalar Kanda Orumaippadu (Text)	Ma. Po. Sivagnanam

Ahayathuku Adutha Veedu	Mu.Metha
Pisiranthaiyar	Bharadhidhasan
Saharavai Thandatha Ottachangal	Na. Kamarasan
Veril Pazhutha Pala (Novel)	Su. Samthiram
Verukku Neer (Novel)	Rajam Krishnan
Saivu Narkali (Novel)	Thoppil Md. Meeran
Pudhiya Urainadai	Dr.Ezhil Mudhalvan
Thol	Selvaraj
Anjadi	Poomani
Nilam Poothu Malarantha Nal	P.V.Jayasree

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Thirukkural

The Praise of God

A, as its first of letters, every speech maintains;

The “Primal Deity” is first through all the world’s domains

Explanation: As the letter A is the first of all letters, so the eternal God is first in the world.

No fruit have men of all their studied lore,

Save they the ‘Purely Wise One’s’ feet adore

Explanation: What Profit have those derived from learning, who worship not the good feet of him who is possessed of pure knowledge?

His feet, ‘Who o'er the full-blown flower hath past,’ who gain

In bliss long time shall dwell above this earthly plain

Explanation: They who are united to the glorious feet of Him who passes swiftly over the flower of the mind, shall flourish long above all worlds.

His foot, ‘Whom want affects not, irks not grief,’ who gain

Shall not, through every time, of any woes complain

Explanation: To those who meditate the feet of Him who is void of desire or aversion, evil shall never come.

The Blessing of Rain

If clouds, that promised rain, deceive and in the sky remain, Famine, sore torment, stalks o'er earth's vast ocean-girdled plain

Explanation: If the cloud, withholding rain, deceive (our hopes) hunger will long distress the sea-girt spacious world.

If clouds their wealth of waters fail on earth to pour, The ploughers plough with oxen's sturdy team no more

Explanation: If the abundance of wealth imparting rain diminish, the labour of the plough must cease.

Tis rain works all: it ruin spreads, then timely aid supplies;

As, in the happy days before, it bids the ruined rise

Explanation: Rain by its absence ruins men; and by its existence restores them to fortune.

The Greatness of Ascetics

As counting those that from the earth have passed away,

'Tis vain attempt the might of holy men to say.

Explanation: To describe the measure of the greatness of those who have forsaken the two-fold desires, is like counting the dead.

Things hard in the doing will great men do;

Things hard in the doing the mean eschew.

Explanation: The great will do those things which is difficult to be done; but the mean cannot do them.

Taste, light, touch, sound and smell: who knows the way

Of all the five-the world submissive owns his sway.

Explanation: The world is within the knowledge of him who knows the properties of taste, sight, touch, hearing and smell.

Assertion of the Strength of Virtue

It yields distinction, yields prosperity; what gain Greater than virtue can a living man obtain?

Explanation: Virtue will confer heaven and wealth; what greater source of happiness can man possess?

To finish virtue's work with ceaseless effort strive,

What way thou may'st, where'er thou see'st the work may thrive.

Explanation: As much as possible, in every way, incessantly practice virtue.

'Tis virtue when, his footsteps sliding not through envy, wrath,
Lust, evil speech-these four, man onwards moves in ordered path.

Explanation: That conduct is virtue which is free from these four things, viz, malice, desire, anger and bitter speech.

The Wealth of Children

Their children's wisdom greater than their own confessed,
Through the wide world is sweet to every human breast.

Explanation: That their children should possess knowledge is more pleasing to all men of this great earth than to themselves.

'The pipe is sweet, the lute is sweet,' by them not will be averred,
Who music of their infants' lisping lips have never heard.

Explanation: "The pipe is sweet, the lute is sweet," say those who have not heard the prattle of their own children.

Who children gain, that none reproach, of virtuous worth,
No evils touch them, through the seven-fold maze of birth.

Explanation: The evils of the seven births shall not touch those who obtain children of a good disposition, free from vice.

The Possession of Love

And is there bar that can even love restrain?
The tiny tear shall make the lover's secret plain.

Explanation: Is there any fastening that can shut in love? Tears of the affectionate will publish the love that is within.

The loveless to themselves belong alone;
The loving men are others to the very bone.

Explanation: Those who are destitute of love appropriate all they have to themselves; but those who possess love consider even their bones to belong to others

Bodies of loveless men are bony framework clad with skin;

Then is the body seat of life, when love resides within

Explanation: That body alone which is inspired with love contains a living soul: if void of it, (the body) is bone overlaid with skin.

As sun's fierce ray dries up the boneless things,

So loveless beings virtue's power to nothing brings.

Explanation: Virtue will burn up the soul which is without love, even as the sun burns up the creature which is without bone, i.e., worms.

Hospitality

Though food of immortality should crown the board,

Feasting alone, the guests without unfed, is thing abhorred.

Explanation: It is not fit that one should wish his guests to be outside (his house) even though he were eating the food of immortality.

To reckon up the fruit of kindly deeds were all in vain;

Their worth is as the worth of guests you entertain.

Explanation: The advantages of benevolence cannot be measured; the measure (of the virtue) of the guests (entertained) is the only measure.

With pain they guard their stores, yet 'All forlorn are we,' they'll cry,

Who cherish not their guests, nor kindly help supply?

Explanation: Those who have taken no part in the benevolence of hospitality shall (at length lament) saying, "we have laboured and laid up wealth and are now without support."

The Utterance of Pleasant Words

The men of pleasant speech that gladness breathe around,

Through indigence shall never sorrow's prey be found.

Explanation: Sorrow-increasing poverty shall not come upon those who use towards all, pleasure-increasing sweetness of speech.

Humility with pleasant speech to man on earth,
Is choice adornment; all besides is nothing worth.

Explanation: Humility and sweetness of speech are the ornaments of man; all others are not (ornaments)

Who sees the pleasure kindly speech affords,
Why makes he use of harsh, repellent words.

Explanation: Why does he use harsh words, who sees the pleasure which sweet speech yields?

Gratitude

Assistance given by those who never received our aid,
Is debt by gift of heaven and earth but poorly paid.

Explanation: (The gift of) heaven and earth is not an equivalent for a benefit which is conferred where none had been received.

Kindness shown by those who weigh not what the return may be:
When you ponder right its merit, Tus vaster than the sea.

Explanation: If we weigh the excellence of a benefit which is conferred without weighing the return, it is larger than the sea.

Each benefit to those of actions' fruit who rightly deem,
Though small as millet-seed, as palm-tree vast will seem.

Explanation: Though the benefit conferred be as small as a millet seed, those who know its advantage will consider it as large as a palmyra fruit.

Impartiality

Though only good it seems to give, yet gain
By wrong acquired, not even one day retain.

Explanation: Forsake in the very moment (of acquisition) that gain which, though it should bring advantage, is without equity.

The man who justly lives, tenacious of the right,
In low estate is never low to wise man's sight.

Explanation: The great will not regard as poverty the low estate of that man who dwells in the virtue of equity.

To stand, like balance-rod that level hangs and rightly weighs,
With calm unbiassed equity of soul, is sages' praise.

Explanation: To incline to neither side, but to rest impartial as the even-fixed scale is the ornament of the wise.

The Possession of Self-Restraint

If versed in wisdom's lore by virtue's law you self-restrain
Your self-repression known will yield you glory's gain.

Explanation: Knowing that self-control is knowledge, if a man should control himself, in the prescribed course, such self-control will bring him distinction among the wise.

In his station, all unswerving, if man self-subdue,
Greater he then mountain proudly rising to the view

Explanation: Loftier than a mountain will be the greatness of that man who without swerving from his domestic state, controls himself.

Like tortoise, who the five restrains
In one, through seven world bliss obtains.

Explanation: Should one throughout a single birth, like a tortoise keep in his five senses, the fruit of it will prove a safe-guard to him throughout the seven-fold births.

The Possession of Decorum

Searching, duly watching, learning, 'decorum' still we find;
Man's only aid; toiling, guard thou this with watchful mind.

Explanation: Let propriety of conduct be laboriously preserved and guarded; though one knows and practices and excels in many virtues, that will be an eminent aid.

The envious soul in life no rich increase of blessing gains,
So man of 'due decorum' void no dignity obtains.

Explanation: Just as the envious man will be without wealth, so will the man of destitute of propriety of conduct be without greatness.

Who know not with the world in harmony to dwell,
May many things have learned, but nothing well

Explanation: Those who know not how to act agreeably to the world, though they have learnt many things, are still ignorant.

Assertion of the Strength of Virtue

What from virtue floweth, yieldeth dear delight;
All else extern, is void of glory's light.

Explanation: Only that pleasure which flows from domestic virtue is pleasure; all else is not pleasure, and it is without praise.

It yields distinction, yields prosperity; what gain
Greater than virtue can a living man obtain?

Explanation:

Virtue will confer heaven and wealth; what greater source of happiness can man possess?

Not Coveting Another's Wife

Who laws of virtue and possession's rights have known,
Indulge no foolish love of her by right another's own.

Explanation: The folly of desiring her who is the property of another will not be found in those who know (the attributes of) virtue and (the rights of) property.

How great so ever they be, what gain have they of life,
Who, not a whit reflecting, seek a neighbour's wife?

Explanation: However great one may be, what does it avail if, without at all considering his guilt, he goes unto the wife of another?

Who sees the wife, another's own, with no desiring eye?

In sure domestic bliss he dwelleth ever virtuously.

Explanation: He who desires not the womanhood of her who should walk according to the will of another will be praised as a virtuous house-holder.

The Possession of Patience, Forbearance

Forgiving trespasses is good always;

Forgetting them hath even higher praise;

Explanation: Bear with reproach even when you can retaliate; but to forget it will be still better than that.

Who wreak their wrath as worthless are despised;

Who patiently forbear as gold are prized?

Explanation: (The wise) will not at all esteem the resentful. They will esteem the patient just as the gold which they lay up with care.

With overweening pride when men with injuries assail,

By thine own righteous dealing shalt thou mightily prevail.

Explanation: Let a man by patience overcome those who through pride commit excesses.

Not Envying

As 'strict decorum's' laws, that all men bind,

Let each regard unenvying grace of mind.

Explanation: Let a man esteem that disposition which is free from envy in the same manner as propriety of conduct.

The wise through envy break not virtue's laws,

Knowing ill-deeds of foul disgrace, the cause.

Explanation: (The wise) knowing the misery that comes from transgression will not through envy commit unrighteous deeds.

No envious men to large and full felicity attain;
No men from envy free have failed a sure increase to gain.

Explanation: Never have the envious become great; never have those who are free from envy been without greatness.

Not Coveting

No deeds of ill, misled by base desire,
Do they, whose souls to other joys aspire.

Explanation: Those who desire the higher pleasures (of heaven) will not act unjustly through desire of the trifling joy (in this life).

Though, grace desiring, he in virtue's way stand strong,
He's lost who wealth desires, and ponders deeds of wrong.

Explanation: If he, who through desire of the virtue of kindness abides in the domestic state i.e., the path in which it may be obtained, covet (the property of others) and think of evil methods (to obtain it), he will perish.

Good fortune draws a nigh in helpful time of need,
To him who, schooled in virtue, guards his soul from greed.

Explanation: Lakshmi, knowing the manner (in which she may approach) will immediately come to those wise men who, knowing that it is virtue, covet not the property of others.

Not Backbiting

Though virtuous words his lips speak not, and all his deeds are ill.
If neighbour he defames not, there's good within him still.

Explanation: Though one does not even speak of virtue and live in sin, it will be well if it be said of him "he does not backbite"

Tus greater gain of virtuous good for man to die,
Then live to slander absent friend, and falsely praise when nigh.

Explanation: Death rather than life will confer upon the deceitful backbiter the profit which (the treatises on) virtue point out.

Tus charity, I ween, that makes the earth sustain their load.

Who, neighbours' absence watching, tales or slander tell abroad?

Explanation: The world through charity supports the weight of those who reproach others observing their absence.

Against Vain Speaking

Diffusive speech of useless words proclaims

A man who never righteous wisdom gains.

Explanation: That conversation in which a man utters forth useless things will say of him "he is without virtue".

Gone are both fame and boasted excellence,

When men of worth speak of words devoid of sense.

Explanation: If the good speak vain words their eminence and excellence will leave them.

Let those who list speak things that no delight affords,

Tus good for men of worth to speak no idle word.

Explanation:

Let the wise if they will, speak things without excellence; it will be well for them not to speak useless things.

Duty to Society

The worthy say, when wealth rewards their toil-spent hours,

For uses of beneficence alone tis ours.

Explanation: All the wealth acquired with perseverance by the worthy is for the exercise of benevolence.

The wealth of men who love the 'fitting way,' the truly wise,

Is as when water fills the lake that village needs supplies.

Explanation: The wealth of that man of eminent knowledge who desires to exercise the benevolence approved of by the world, is like the full waters of a city-tank.

Though by ‘beneficence,’ the loss of all should come,
‘Twere meet man sold himself, and bought it with the sum.

Explanation: If it be said that loss will result from benevolence, such loss is worth being procured even by the sale of one’s self.

Dread of Evil Deeds

With sinful act men cease to feel the dread of ill within,
The excellent will dread the wanton pride of cherished sin.

Explanation: Those who have experience of evil deeds will not fear, but the excellent will fear the pride of sin.

Even to those that hate make no return of ill;

So shalt thou wisdom’s highest law, ‘tis said, fulfil.

Explanation: To do no evil to enemies will be called the chief of all virtues.

Make not thy poverty a plea for ill;
Thy evil deeds will make thee poorer still.

Explanation: Commit not evil, saying, “I am poor”: if you do, you will become poorer still.

Giving

‘I’ve nought’ is ne’er the high-born man’s reply;

He gives to those who raise themselves that cry.

Explanation: (Even in a low state) not to adopt the mean expedient of saying “I have nothing,” but to give, is the characteristic of the mad of noble birth.

‘Tis bitter pain to die, ‘Tis worse to live.

For him who nothing finds to give!

Explanation: Nothing is more unpleasant than death: yet even that is pleasant where charity cannot be exercised.

Renown

The speech of all that speak agrees to crown
The men that give to those that ask, with fair renown.

Explanation: Whatsoever is spoken in the world will abide as praise upon that man who gives alms to the poor.

If men do virtuous deeds by world-wide ample glory crowned,
The heavens will cease to laud the sage for other gifts renowned.

Explanation: If one has acquired extensive fame within the limits of this earth, the world of the Gods will no longer praise those sages who have attained that world.

If man you walk the stage, appear adorned with glory's grace;
Save glorious you can shine, 'there better hide your face.

Explanation: If you are born (in this world), be born with qualities conductive to fame. From those who are destitute of them it will be better not to be born.

Compassion

They in whose breast a 'gracious kindliness' resides,
See not the gruesome world, where darkness drear abides.

Explanation: They will never enter the world of darkness and wretchedness whose minds are the abode of kindness.

Gain of true wealth oblivious they eschew,
Who 'grace' forsakes, and graceless actions do.

Explanation: (The wise) say that those who neglect kindness and practise cruelties, neglected virtue (in their former birth), and forgot (the sorrows which they must suffer).

When weaker men you front with threat'ning brow,
Think how you felt in presence of some stronger foe.

Explanation: When a man is about to rush upon those who are weaker than himself, let him remember how he has stood (trembling) before those who are stronger than himself.

Abstinence from Flesh

How can the wont of 'kindly grace' to him be known?
Who other creatures' flesh consumes to feed his own?

Explanation: How can he be possessed of kindness, who to increase his own flesh, eats the flesh of other creatures.

Like heart of them that murderous weapons bear, his mind,
Who eats of savoury meat, no joy in good can find?

Explanation: Like the (murderous) mind of him who carries a weapon (in his hand), the mind of him who feasts with pleasure on the body of another (creature), has no regard for goodness.

Penance

To 'penitents' sincere avails their 'penitence';
Where that is not, 'tis but a vain pretence.

Explanation: Austerities can only be borne, and their benefits enjoyed, by those who have practised them (in a former birth); it will be useless for those who have not done so, to attempt to practise them (now).

That what they wish may, as they wish, be won,
By men on earth are works of painful 'penance' done.

Explanation: Religious discipline is practised in this world, because it secures the attainment of whatever one may wish to enjoy (in the world to come).

Imposture

As if a steer should graze wrapped round with tiger's skin,
Is show of virtuous might when weakness lurks within.

Explanation: The assumed appearance of power, by a man who has no power (to restrain his senses and perform austerity), is like a cow feeding on grass covered with a tiger's skin.

Cruel is the arrow straight, the crooked lute is sweet,
Judge by their deeds the many forms of men you meet.

Explanation: As, in its use, the arrow is crooked, and the curved lute is straight, so by their deeds, (and not by their appearance) let (the uprightness or crookedness of) men be estimated.

The Absence of Fraud

Who seeks heaven's joys, from impious levity secure,
Let him from every fraud preserve his spirit pure.

Explanation: Let him, who desires not to be despised, keep his mind from (the desire of) defrauding another of the smallest thing.

Tis sin if in the mind man but thought conceive;
'By fraud I will my neighbour of his wealth bereave'.

Explanation: Even the thought (of sin) is sin; think not then of craftily stealing the property of another.

Veracity

You ask, in lips of men what 'truth' may be;
'Tis speech from every taint of evil free.

Explanation: Truth is the speaking of such words as are free from the least degree of evil (to others).

Falsehood may take the place of truthful word,
If blessing, free from fault, it can afford.

Explanation: Even falsehood has the nature of truth, if it confers a benefit that is free from fault.

Speak not a word which false thy own heart knows
Self-kindled fire within the false one's spirit glows.

Explanation: Let not a man knowingly tell a lie; for after he has told the lie, his mind will burn him (with the memory of his guilt).

Greater is he who speaks the truth with full consenting mind.
Then men whose lives have penitence and charity combined.

Explanation: He, who speaks truth with all his heart, is superior to those who make gifts and practise austerities.

Not Doing Evil

Though ill to neighbour wrought should gloriously pride of wealth secure,
No ill to do is fixed decree of men in spirit pure.

Explanation: It is the determination of the spotless not to cause sorrow to others, although they could (by so causing) obtain the wealth which confers greatness.

From wisdom's vaunted lore what doth the learner gain,

If as his own he guard not others' souls from pain?

Explanation: What benefit has he derived from his knowledge, who does not endeavour to keep off pain from another as much as from himself?

Not Killing

What is the work of virtue? 'Not to kill';

For 'killing' leads to every work of ill.

Explanation: Never to destroy life is the sum of all virtuous conduct. The destruction of life leads to every evil.

Though thine own life for that spared life the price must pay,

Take not from aught that lives gift of sweet life away.

Explanation: Let no one do that which would destroy the life of another, although he should by so doing, lose his own life.

Renunciation

From whatever, aye, whatever, man gets free,

From what, aye, from that, no more of pain hath he!

Explanation: Whatever thing, a man has renounced, by that thing; he cannot suffer pain.

Cling thou to that which He, to Whom nought clings, hath bid thee cling,

Cling to that bond, to get thee free from every clinging thing.

Explanation: Desire the desire of Him who is without desire; in order to renounce desire, desire that desire.

Curbing of Desire

If desire you feel, freedom from changing birth require!
'I will come, if you desire to 'scape, set free from all desire.

Explanation: If anything, be desired, freedom from births should be desired; that (freedom from births) will be attained by desiring to be without desire.

Desire each soul beguiles;
True virtue dreads its wiles.

Explanation: It is the chief duty of (an ascetic) to watch against desire with (jealous) fear; for it has power to deceive (and destroy) him.

The Greatness of a King

Courage, a liberal hand, wisdom and energy: these four
Are qualities a king adorns for evermore.

Explanation: Never to fail in these four things, fearlessness, liberality, wisdom and energy, is the kingly character.

With pleasant speech, who gives and guards with powerful liberal hand,
He sees the world obedient all to his command.

Explanation: The world will praise and submit itself to the mind of the king who is able to give with affability, and to protect all who come to him.

Learning

So, learn that you may full and faultless learning gain,
Then in obedience meet to lessons learnt remain.

Explanation: Let a man learn thoroughly whatever he may learn, and let his conduct be worthy of his learning.

The man who store of learning gains,
In one, through seven worlds, bliss attains.

Explanation: The learning, which a man has acquired in one birth, will yield him pleasure during seven births.

Like those who doat on hoyden's undeveloped charms are they,
Of learning void, who eagerly their power of words display.

Explanation: The desire of the unlearned to speak (in an assembly), is like a woman without breasts desiring (the enjoyment of) woman-hood.

Hearing

Wealth of wealth is wealth acquired by ear attent;

Wealth mid all wealth supremely excellent.

Explanation: Wealth (gained) by the ear is wealth of wealth; that wealth is the chief of all wealth.

Who feed their ear with learned teachings rare?

Are like the happy gods' oblations rich who share.

Explanation: Those who in this world enjoy instruction which is the food of the ear, are equal to the Gods, who enjoy the food of the sacrifices.

The Possession of Knowledge

Though things diverse from divers' sages' lips we learn,

'Tis wisdom's part in each the true thing to discern.

Explanation: To discern the truth in every thing, by whomsoever spoken, is wisdom.

The wise is rich, with every blessing blest;

The fool is poor, of everything possessed.

Explanation: Those who possess wisdom, possess every thing; those who have not wisdom, whatever they may possess, have nothing.

Seeking the Aid of Great Men

As friends the men who virtue knows, and riper wisdom share,

Their worth weighed well; the king should choose with care.

Explanation: Let a king ponder well its value, and secure the friendship of men of virtue and of mature knowledge.

The king with none to censure him, bereft of safeguards all,
Though none his ruin work, shall surely ruined fall.

Explanation:

The king, who is without the guard of men who can rebuke him, will perish, even though there be no one to destroy him.

Acting after due Consideration

'Tis ruin if man do an unbefitting thing;
Fit things to leave undone will equal ruin bring.

Explanation: He will perish who does not what is not fit to do; and he also will perish who does not do what it is fit to do.

Plan and perform no work that others may despise;
What misbeseems a king the world will not approve as wise.

Explanation: Let a man reflect, and do things which bring no reproach; the world will not approve, with him, of things which do not become of his position to adopt.

Selection and Confidence

How treats he virtue, wealth and pleasure? How, when life's at stake,
Comports himself? This four-fold test of man will full assurance make.

Explanation: Let a minister be chosen, after he has been tried by means of these four things, viz, his virtue, love of money, love of sexual pleasure, and fear of losing life.

Who trusts an untried stranger, brings disgrace,
Remediless, on all his race.

Explanation: Sorrow that will not leave even his posterity will come upon him chooses a stranger whose character he has not known.

Cherishing Kinsmen

When wealth is fled, old kindness still to show,
Is kindly grace that only kinsmen know.

Explanation: Even when a man's property is all gone, relatives will act towards him with their accustomed kindness.

Who knows the use of pleasant words, and liberal gifts can give,
Connections, heaps of them, surrounding him shall live.

Explanation: He will be surrounded by numerous relatives who manifests generosity and affability.

Energy

The wealth of mind man owns a real worth imparts,
Material wealth man owns endures not, utterly departs.

Explanation: The possession of energy of mind is true property; the possession of wealth passes away and abides not.

Firmness of soul in man is real excellance;

Others are trees, their human form a mere pretence.

Explanation: Energy is mental wealth; those men who are destitute of it are only trees in the form of men.

Power of Speech

A tongue that rightly speaks the right is greatest gain,
It stands alone midst goodly things that men obtain.

Explanation: The possession of that goodness which is called the goodness of speech is even to others better than any other goodness.

Tis speech that spell-bound holds the listening ear,

While those who have not heard desire to hear.

Explanation: The minister's speech is that which seeks to express elements as bind his friends to himself and is so delivered as to make even his enemies desire his friendship.

Purity in Action

Who tell themselves that nobler things shall yet be won?
All deeds that dim the light of glory must they shun.

Explanation: Those who say, "we will become better" should avoid the performance of acts that would destroy their fame.

Though troubles press, no shameful deed they do,
Whose eyes the ever-during vision view.

Explanation:

Those who have infallible judgement though threatened with peril will not do acts which have brought disgrace on former ministers.

Power in Action

What men call 'power in action' know for 'power of mind'
Externe to man all other aids you find.

Explanation: Firmness in action is simply one's firmness of mind; all other abilities are not of this nature.

Easy to every man the speech that shows the way;
Hard thing to shape one's life by words they say!

Explanation: To say how an act is to be performed is indeed easy for any one; but far difficult it is to do according to what has been said.

Modes of Action

With work or foe, when you neglect some little thing,
If you reflect, like smouldering fire, 'twill ruin bring.

Explanation: When duly considered, the incomplete execution of an undertaking and hostility will grow and destroy one like the unextinguished remnant of a fire.

Who would succeed must thus begin: first let him ask?
The thoughts of them who thoroughly know the task.

Explanation: The method of performance for one who has begun an act is to ascertain the mind of him who knows the secret thereof.

The Land

Where spreads fertility unfailing, where resides a band,
Of virtuous men, and those of ample wealth, call that a 'land'.

Explanation: A kingdom is that in which those who carry on a complete cultivation, virtuous persons, and merchants with inexhaustible wealth, dwell together.

That is a 'land' whose peaceful annals know,
Nor famine fierce, nor wasting plague, nor ravage of the foe.

Explanation: kingdom is that which continues to be free from excessive starvation, irremediable epidemics, and destructive foes.

The Fortification

Fort is wealth to those who act against their foes;
Is wealth to them who, fearing, guard themselves from woes.

Explanation: A fort is an object of importance to those who march against their foes as well as to those who through fear of pursuers would seek it for shelter.

A fort, with all munitions amply stored,
In time of need should good reserves afford.

Explanation: A fort is that which has all needful things, and excellent heroes that can help it against destruction by foes.

Friendship

What so hard for men to gain as friendship true?
What so sure defence 'gainst all that foe can do?

Explanation: What things are there so difficult to acquire as friendship? What guards are there so difficult to break through by the efforts of one's foes?

Learned scroll the more you ponder, Sweeter grows the mental food;
So, the heart by use grows fonder, Bound in friendship with the good.

Explanation: Like learning, the friendship of the noble, the more it is cultivated, the more delightful does it become.

Investigation in Forming Friendships

Alliance with the man you have not proved and proved again,
In length of days will give you mortal pain.

Explanation: The friendship contracted by him who has not made repeated inquiry will in the end grieve him to death.

Who, born of noble race, from guilt would shrink with shame,
Pay any price so you as friend that man may claim.

Explanation: The friendship of one who belongs to a good family and is afraid of being charged with guilt, is worth even purchasing.

Evil Friendship

These are alike: the friends who ponder friendship's gain
Those who accept whatever you give, and all the plundering train.

Explanation: Friendship who calculate the profits of their friendship, prostitutes who are bent on obtaining their gains, and thieves are all of the same character.

Those men who make a grievous toil of what they do
On your behalf, their friendship silently eschews.

Explanation: Gradually abandon without revealing before hand the friendship of those who pretend inability to carry out what they really could do.

Unreal Friendship

To heartfelt goodness men ignoble hardly may attain,
Although abundant stores of goodly lore they gain.

Explanation: Though one's enemies may have mastered many good books, it will be impossible for them to become truly loving at heart.

When minds are not in unison, 'its never; just,
In any word's men speak to put your trust.

Explanation: In nothing whatever is it proper to rely on the words of those who do not love with their heart.

Folly

What one thing merits folly's special name.
Letting gain go, loss for one's own to claim!

Explanation: Folly is one of the chief defects; it is that which makes one incur loss and forego gain.

Ashamed of nothing, searching nothing out, of loveless heart,
Nought cherishing, 'tis thus the fool will play his part.

Explanation:

Shamelessness, indifference to what must be sought after, harshness, and aversion for everything that ought to be desired are the qualities of the fool.

Enmity within

Dread not the foes that as drawn swords appear;
Friendship of foes, who seem like kinsmen, fear!

Explanation: Fear not foes who say they would cut like a sword; but fear the friendship of foes who seemingly act like relations.

The Might of Hatred

With stronger than thyself, turn from the strife away;
With weaker shun not, rather court the fray.

Explanation:

Avoid offering resistance to the strong; but never fail to cherish enmity towards the weak.

No kinsman's love, no strength of friends has he;
How can he bear his foeman's enmity?

Explanation: How can he who is unloving, destitute of powerful aids, and himself without strength overcome the might of his foe?

Not Offending the Great

The chiefest care of those who guard themselves from ill,
Is not to slight the powers of those who work their mighty will.

Explanation: Not to disregard the power of those who can carry out their wishes is more important than all the watchfulness of those who guard themselves against evil.

If men will lead their lives reckless of great men's will,
Such life, through great men's powers, will bring perpetual ill.

Explanation: To behave without respect for the great rulers will make them do us irremediable evils.

Not Drinking Palm-Wine

Drink not inebriating draught. Let him count well the cost.

Who drinks, by drinking, all good men's esteem is lost.

Explanation: Let no liquor be drunk; if it is desired, let it be drunk by those who care not for esteem of the great.

Sleepers are as the dead, no otherwise they seem;

Who drink intoxicating draughts, they poison quaff, we deem?

Explanation:

They that sleep resemble the dead; likewise, they that drink is no other than poison-eaters.

Gambling

Seek not the gamester's play; though you should win,

Your gain is as the baited hook the fish takes in.

Explanation: Though able to win, let not one desire gambling; for even what is won is like a fish swallowing the iron in fish-hook.

Gaming brings many woes, and ruins fair renown;

Nothing to want brings men so surely down.

Explanation: There is nothing else that brings us poverty like gambling which causes many a misery and destroys one's reputation.

Nobility

In these three things the men of noble birth fail not:

In virtuous deed and truthful word, and chastened thought.

Explanation: The high-born will never deviate from these three; good manners, truthfulness and modesty.

The faults of men of noble race are seen by every eye,

As spots on her bright orb that walks sublime the evening sky.

Explanation: The defects of the noble will be observed as clearly as the dark spots in the moon.

Honour

Bow down thy soul, with increase blest, in happy hour;

Lift up thy heart, when stript of all by fortune's power.

Explanation: In great prosperity humility is becoming; dignity, in great adversity.

It yields no praise, nor to the land of Gods throws wide the gate:

Why follow men who scorn, and at their bidding wait?

Explanation: Of what good is it for the high-born to go and stand in vain before those who revile him? it only brings him loss of honour and exclusion from heaven.

Perfectness

The good of inward excellence they claim,

The perfect men; all other good is only good in name.

Explanation: The only delight of the perfect is that of their goodness; all other sensual delights are not to be included among any true delights.

Submission is the might of men of mighty acts; the sage

With that same weapon stills his foeman's rage.

Explanation: Stooping to inferiors is the strength of those who can accomplish an undertaking; and that is the weapon with which the great avert their foes.

Courtesy

Who easy access gives to every man, they say,

Of kindly courtesy will learn with ease the way.

Explanation: If one is easy of access to all, it will be easy for one to obtain the virtue called goodness.

Contempt is evil though in sport. They who man's nature know,

Even in their wrath, a courteous mind will show.

Explanation: Reproach is painful to one even in sport; those therefore who know the nature of others exhibit pleasing qualities even when they are hated.

Shame

And is not shame an ornament to men of dignity?
Without it step of stately pride is piteous thing to see.

Explanation: Is not the modesty ornament of the noble? Without it, their haughtiness would be a pain to others.

As home of virtuous shame by all the world the men are known,
Who feel ashamed for others, guilt as for their own?

Explanation: The world regards as the abode of modesty him who fear his own and other's guilt.

Farming

However they roam, the world must follow still the plougher's team;
Though toilsome, culture of the ground as noblest toil esteem.

Explanation: Agriculture, though laborious, is the most excellent form of labour; for people, though they go about in search of various employments, have at last to resort to the farmer.

Who ploughing eat their food, they truly live:
The rest to others bends subservient, eating what they give.

Explanation: They alone live who live by agriculture; all others lead a cringing, dependent life.

Role of Tamil Nadu in freedom struggle

Early Agitations Against British Rule

The Poligars Revolt (A.D. 1799)

After the decline of the Vijayanagar Empire, the Mughals established their supremacy in the south. The Nawab of Arcot acted as their representative in the Carnatic. He acquired the right to collect taxes from the poligars. He could not collect taxes properly. Moreover he borrowed money from the East India company. In 1792 the company made a treaty with Nawab and acquired the right to collect taxes from the poligars and appointed English collectors of tax collection. They followed rough and ruthless methods to collect taxes. The poligars opposed the British. Kattabomman was the first man who raised his voice against the British.

The South Indian Rebellion (1800-1801)

The South Indian Rebellion was the outburst of the accumulated hatred and anger against the company's rule.

Causes

The interference of the company in the matters of local principalities reduced the power and prestige of the local rulers. The

princes and the poligars lost their dignity and respectable status in the society. The oppressive policy in administration, the rude means of collection of taxes and the superiority complex of the British severely affected the people. By following the mercantile policy of gain, they increased taxes and collected it in a high-handed manner. Katabomman was humiliated and hanged. Their relatives were subjected to severe punishments. These factors made the revolt inevitable.

Marudhu Pandiar and the Southern League

Marudhu Pandiar was one of the heroes of south Indian rebellion. He served loyally under Muthu Vadukanath Deva of Sivaganga. When Katabomman was hanged to death, he gave protection to Umthurai and others. This was not liked by the merchants of Sivaganga. Anticipating a struggle with British, Marudhu Pandiar prepared himself to face any attack from the British. This greatly alarmed the British. The British sent their force under Col. Agnew against Marudhu Pandiar. Realising the seriousness, Marudhu Pandiar issued a



proclamation to call the Indians to unite against the British. A copy of it was pasted on the walls of the gate-way of the Nawab's Palace in the fort at Trichy. Another copy was pasted on the walls of the great Vaishnava Temple at Srirangam. He invited people of all castes and religions to join in the struggle against the British.

The conflict started on 29th May 1801. The rebels were defeated at various places. Dindigul, Ramanad and Madurai came under the control of the British. Marudhu Pandiar hid himself in the Singampunari forest. But Thondaiman of Padukottai captured Marudhu Pandiar and handed over to the British. Marudhu Pandiar and others were hanged to death on Oct 24, 1801 A.D and Umaithurai was impaled at Panchalamkuruchi on 16th November 1801 A.D. Thus the south Indian rebellion came to an end.

In Tamil Nadu, as in other parts of India, the earliest expressions of opposition to British rule took the form of localized rebellions and uprisings. Chief among these was the revolt of the Palayakkars (Poligars) against the East India Company.

The Palayakkar system had evolved with the extension of Vijayanagar rule into Tamil Nadu. Each Palayakkar was the holder of a territory or Palayam (usually consisting of a few villages), granted to him in return for military service and tribute. In most cases, the Palayakkars gave little attention to perform their duties and were interested in increasing their own powers. With their numerical strength, extensive resources, local influence and independent attitude, the Palayakkars came to constitute a powerful

force in the political system of south India. They regarded themselves as independent, sovereign authorities within their respective Palayams, arguing that their lands had been handed down to them across a span of sixty generations. Such claims were brushed aside by the East India Company.

Marudu Brothers



Despite the exemplary repression of Palayakkars in 1799, rebellion broke out again in 1800, this time in a more cohesive and united manner. Although the 1800-1801 rebellion was to be categorized in the British records as the Second Palayakkar War, it assumed a much broader character than its predecessor. It was directed by a confederacy consisting of Marudu Pandian of Sivaganga, Gopala Nayak of Dindugal, Kerala Verma of Malabar and Krishnappa Nayak and Dhoondaji of Mysore.

The insurrection, which broke out in Coimbatore in June 1800, soon spread to Ramanathapuram and Madurai. By May 1801, it had reached the northern provinces, where Marudu Pandian and Melappan provided the leadership. Oomathurai, the brother of Kattabomman emerged as a key leader. In February 1801, Oomathurai and two hundred men by a cleverly move took control of Panchalamkuruchi Fort.

The fort now re-occupied and reconstructed by rebel forces, Panchalamkuruchi became the centre of the uprising. Three thousand armed men of Madurai and Ramanathapuram, despatched by Marudu Pandian, joined up with the Panchalamkuruchi forces. However, British

forces quickly asserted itself. The Palayakkarars forces based at Panchalamkuruchi were crushed. By the orders of the government, the site of the captured fort was ploughed up and sowed with castor oil and salt so that it should never again be inhabited.

The British forces quickly overpowered the remaining insurgents. The Marudu brothers and their sons were put to death. Oomathurai and Sevatiah were beheaded at Panchalamkuruchi on 16 November, 1801. Seventy-three of the principal rebels were sentenced to transportation. So savage and extensive was the death and destruction wrought by the English that the entire region was left in a state of terror.

The suppression of the Palayakkarar rebellions of 1799 and 1800-1801 resulted in the liquidation of the influence of the chieftains. Under the terms of the Karnataka Treaty (31 July, 1801), the British assumed direct control over Tamil Nadu. The Palayakkarars system came to a violent end and the Company introduced the Zamindari settlement in its place.

Puli Thevar

Among the Palayakkarars, there were two blocs, namely the Western and the Eastern blocs. The Western bloc had Marava Palayakkarars and the Eastern bloc had Telugu Palayakkarars. Puli Thevar of Nerkkattumseval headed the former and Kattabomman of Panchalamkuruchi led the latter. These two Palayakkarars refused to pay the kist (tribute) to the Nawab and rebelled.

Many of the neighbouring Palayakkarars put up certain pretexts and did not pay the

tribute. Mahfuz Khan, with the assistance of the British army under Col. Heron undertook an expedition to suppress the revolt in March 1755. Puli Thevar and the Marava Palayakkarars of the Western bloc stood firm against the British. Col. Heron decided to deal with the Maravas firmly.

Col. Heron tried to change the mind of Puli Thevar by diplomatic moves and by show of force. But he failed in his attempts. Puli Thevar proceeded to consolidate his position by organising the Marava Palayakkarars of the West into a strong confederacy. He also attempted to get the support of Haider Ali of Mysore and the French against the British. The British approached Ramnad, Pudukottai and the Dutch for help. Haider Ali couldn't help Puli Thevar due to a Mysore - Maratha struggle. Yusuf Khan (Khan Sahib) was entrusted by the British with the duty of tackling Puli Thevar and his allies.

Puli Thevar attacked Madurai and captured it from Mahfuz Khan. Puli Thevar's military success had no parallel. The native ruler triumphed against the British. It is a clear demonstration of the Marava might and the heroism of the patriots. But Yusuf Khan recaptured Madurai. With the help of the Palayakkarars of the Eastern bloc and the king of Travancore, Yusuf Khan had many victories. After fierce battles, Nerkkattumseval was attacked in 1759. In 1767, this city was captured by Col. Campbell. Puli Thevar escaped and died in exile without finally fulfilling his purpose of checking the growth of the British influence. Although his attempt ended in failure, he leaves a valiant trail of a struggle for independence in the history of South India.



Vira Pandya Kattabomman

Vira Pandya Kattabomman became the Palayakkarar of Panchalamkuruchi at the age of thirty on the death of his father, Jagavira Pandya Kattabomman. Yet, several events led to the conflict between Kattabomman and East India Company. During this period the collection of tribute served as a cause of friction. The Nawab of Arcot who had this right surrendered it to the English under the provisions of the Karnatc Treaty of 1792. Therefore, the chief of Panchalamkuruchi, Kattabomman had to pay tribute to the English. In September 1798, the tribute from Kattabomman fell into arrears.

Collector Jackson in his characteristic arrogance and rashness wrote letters to Kattabomman in a threatening language. There is a tradition to indicate that Kattabomman declared : " It rains, the land yields, why should we pay tax to the English?" By the 31 May 1789, the total arrears of tribute from Kattabomman amounted to 3310 pagodas. Though Jackson wanted to send an army against Kattabomman, the Madras Government did not give permission. Hence, on the 18 August 1798 Jackson sent an order to Kattabomman to meet him at Ramanathapuram within two weeks. In the meantime, Kattabomman went with arrears of tribute to meet Jackson. Kattabomman was humiliated twice by Jackson when the former wanted to meet him at Tirukutralam and Srivilliputthur.

Kattabomman

But he was told that he could meet the collector only at Ramanathapuram. Despite this humiliation, Kattabomman followed Jackson for twenty three days in a journey of 400 miles through the latter's route and reached Ramanathapuram on the 19 September.

An interview was granted by Jackson and Kattabomman cleared most of the arrears leaving only 1090 pagodas as balance. During this interview Kattabomman and his Minister, Sivasubramania Pillai, had to stand before the arrogant collector for three hours together. Still he did not permit them to leave the place, but directed them to stay inside the fort. Kattabomman suspected the intentions of Jackson. Hence, he tried to escape with his minister and brother Oomathurai. At the gate of the fort there followed a clash, in which some people including Lieutenant Clarke were killed. Sivasubramania Pillai was taken prisoner. But Kattabomman escaped. After his return to Panchalamkuruchi, Kattabomman appealed to the Madras Council submitting the facts. The Madras Government directed Kattabomman to appear before a Committee. Meanwhile, the government released Sivasubramania Pillai and suspended the Collector, Jackson. He appeared before the Committee, with William Brown, William Oram and John Casmayor as members. The Committee found Kattabomman not guilty. S. R. Lushington was now appointed Collector in the place of Jackson, latter was eventually dismissed from service.

League of the Palayakkars

Thus the English removed the source of grievance to Kattabomman. Yet, the humiliation suffered by Kattabomman affected his self-respect. During this time, Marudu Pandyan of Sivaganga organized the South Indian Confederacy of rebels against the British. The Tiruchirappalli Proclamation was made. He sent missions Panchalamkuruchi. Thus a close association between Kattabomman and Marudu Pandyan established. The events now

moved to a crisis. In August 1798 the son of the Palayakkarar of Sivagiri and his adviser visited Panchalamkuruchi and held consultations. Kattabomman decided to establish his influence in Sivagiri with the aid of the son of the Palayakkarar. As the Palayakkarar of Sivagiri was a tributary to the Company, the Madras Council considered this move as a challenge to its own authority and ordered war against Kattabomman.

Expedition to Panchalamkuruchi

In May 1799, Lord Wellesley issued orders from Madras for the advance of forces from Tiruchirappalli, Thanjavur and Madurai to Tirunelveli. Major Bannerman, armed with extensive powers, assumed the command of the expedition. On the 1 September, 1799 the Major served an ultimatum directing Kattabomman to surrender and attend on him at Palayamkottai on the 4th. Kattabomman replied that he would submit on a lucky day.

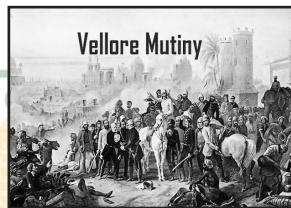
Bannerman considered this reply as evasive and decided on military action. On 5 September Kattabomman's fort was attacked. On the 16th reinforcements reached from Palayamkottai. In a clash at Kolarpatti the Palayakkarar troops suffered heavy casualty and Sivasubramania Pillai was taken prisoner. Kattabomman escaped to Pudukkottai. The ruler of Pudukkottai captured Kattabomman from the jungles of Kalapore and handed him over to the British.

Fall of Kattabomman

Bannerman brought the prisoners to an assembly of the Pal 31 May 1789 Ayakkarars and after a mockery of trial sentenced them to

death. Sivasubramania Pillai was executed at Nagalapuram on the 13th of September. On the 16th of October Vira Pandyan was tried before an assembly of Palayakkarars, summoned at Kayattar. Thereupon, Bannerman announced death penalty. On the 16th of October Kattabomman was hanged to death at a conspicuous spot near the old fort of Kayattar. Vira Pandyan faced the last moments of his life with the pride of a hero.

Vellore Mutiny



Vellore was the capital of erstwhile North Arcot district in Tamil Nadu. At present, this district is named after its capital Vellore. 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. 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. The heroism and sacrifice of individuals like Puli Thevar, Kattabomman and Marudu Brothers had no parallel. 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. This incident differs from other previous rebellions in. The earlier rebellions were those of the native rulers. The Vellore



Mutiny was organized by the sepoys. The earlier rebellions had only a regional interest. 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. It was a protest by the sepoys against the Company. This protest showed the future possibilities.

Causes

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

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.

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

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. The Commander-in-Chief took severe action the sepoys who were found guilty were punished with 500 to 900 lashes. Before the mutiny secret associations were formed and meetings held in which Tipu's family took part.

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. 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.

Fettah Hyder received secret information through one **Mohammed 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. 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.

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. 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 7 am . Col. Gillespie 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. But the uprising was swiftly crushed by Col. Gillespie. 800 Indian soldiers were found dead in the fort alone. Six hundred soldiers were imprisoned in Tiruchi and Vellore. Some rebels were hung, some shot dead. 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. 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. 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.

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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. N. Sanjivi proclaims that the Tamils had taken the real lead in the Indian freedom struggle. K. Rajayyan argues that this mutiny was a continuation of the Marudu Brothers' resistance movement against the colonial rule.

The south Indian rebellion was over by A.D.1801. But the rude shock was not erased from the minds of the people. The English East India Company emerged as the Unopposed ruler of Madras Presidency and John Cradock was commander-in-chief. His army reforms invited a mutiny at Vellore. The Vellore Mutiny of 1806 was the first Instance of a mutiny by Indian sepoys against the East India Company. it is one of the significant event not only in the history of Tamil Country but also India. It took place

in the south Indian town Vellore. As it was led by the sepoys of Vellore. As it was led by the sepoys of Vellore fort, it was called as the Vellore Mutiny. It was presumed as a prelude to the Great Revolt of 1857.

Causes for the Failure of the Mutiny

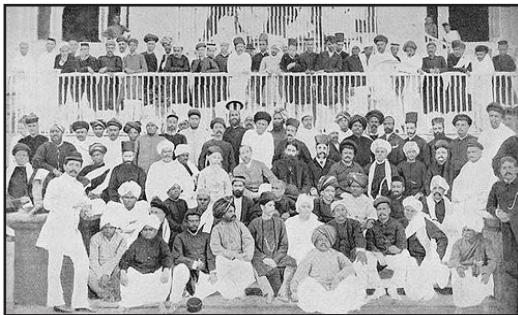
There was no proper leadership. The revolt was not well organised. Tipu's sons did not have proper training in warfare as they spent most of their life time in prison. The sepoys could not get the support and supplies on time from the native rulers.

Results

Many Indian soldiers were arrested and imprisoned. Tipu's family was taken to Calcutta and kept in prison for more than six years. The Mutiny revealed the patriotic and the revengeful attitude of the Indians toward the British. Through the mutiny failed, it became a prelude to the First War of Indian Independence of 1857.

Role of Tamil Nadu in the Freedom Movement

Madras Mahajana Sabha Association:



It was established by Harley, Lakshmi narasu Chetty and Srinivasa Pillai in 1852. The Association criticized the policies of the East India company. In 1884, the Madras Native Association was merged with the Madras Mahajana Sabha established by S.Ramaswami Mudhaliar, P.Anandacharlu and P.Rangaiah Naidu. The Sabha functioned at the office of 'The Hindu', Ellis Road Junction, Mount Road.

P.Rangaiah Naidu was elected first President of the Sabha. The Sabha adopted a moderate policy in its early days. However, its aims and the objectives were considered seditious. In Dec 1895, on his visit to Madras, the Viceroy of India, Lord Elgin refused to receive the welcome address from the Madras Mahajana Sabha.

Madras Mahajana Sabha was considered to be a unique one that paved the way for our national freedom. The Sabha voiced out the fundamental rights of our countrymen. It had developed very close relationship with the Indian National Congress since 1920 onwards. Consequently in 1930, the Sabha organized the Salt Satyagraha movement on April 22nd in Madras George town, Esplanade, the High court and beach areas. The members were attacked savagely by the British police. As the Sabha insisted on a legal enquiry about the injustice done towards the participants of the enquired thirty people and submitted its report to the government.

When the British Government banned the Congress party, Madras Mahajana Sabha conducted numerous exhibitions to instigate the patriotic feelings in the hearts of our

countrymen such as All India Khadi Exhibition and Swadeshi Exhibition.

The father of our nation-Mahatma Gandhiji had delivered a speech at the meeting of Mahajana Sabha on Oct 24th 1896. Pandit Jawaharlal Nehru also had participated in the golden Jubilee celebrations of the Sabha.

Tamil Nadu in the Indian National Movement

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

The earliest political organisation, the Madras Native Association was started in July 1852. Lakshminarasu Chetty and Srinivasa Pillai were the founders of this organization. The **Madras Native Association** was sharply critical of the policies of the East India Company's rule. Subsequently in 1884, the Madras Mahajana Sabha was established by P. Anandacharlu and P. Rangaiya Naidu. The Madras Native Association was ultimately merged with this organization.

The Madras Mahajana Sabha strongly supported the activities of the Indian National Congress. It had also initiated social reform. G.

Subramania Iyer performed the remarriage of his widowed daughter in December 1889. 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 **Swadeshamitran** in Tamil. In 1892, the Madras Provincial Conference was started to mobilize people in the rural areas of Tamil Nadu. The third session of the Indian National Congress was held in Madras in 1887 under the presidentship of Fakruddin Thyabji. Later a number of such annual sessions were also held in the city of Madras.

Swadeshi Movement in Tamil Nadu

The Partition of Bengal in 1905 led to the beginning of Swadeshi Movement in Tamil Nadu. During this period the important leaders of the National Movement were - V.O.Chidambaram Pillai, Subramania Siva and Subramania Bharathi. In May 1907 Bharathi brought Bipin Chandra Pal one of the leaders of extremists in the Congress to Madras city. After the Surat split in 1907, V.O.C and fellow nationalists started the Chennai Jana Sangam. Subramania Bharathi was a non-conformist, unorthodox and a revolutionary in social and political ideas. He edited the Tamil Weekly India. He wrote nationalist songs called the Swadesa Geethangal. V.O.Chidambaram Pillai was a lawyer by profession and he joined the nationalist movement in 1905. He was a follower of Bal Ganghadar Tilak. He led the Coral Mill Strike in February 1908 in Tuticorin. In 1906 he launched the Swadeshi Steam Navigation Company in Tuticorin. Hence he was called Kappalottiya Tamilan. There was competition between Swadeshi Steam Navigation Company and British India Steam

Navigation Company. V.O.C advocated the boycott of the British India Steam Navigation Company and this had resulted in the Tirunelveli uprising in March 1908. He was ably assisted by Subramania Siva. Both were arrested and imprisoned. They served six years rigorous imprisonment. They were given harsh punishment inside the prison. V.O.C was asked to draw an oil press and hence he is known as Chekkilutta Chemmal.

The arrest of the nationalist leaders, harsh punishment for the nationalist leaders inside the prison and the collapse of the Swadeshi Steam Navigation Company led to the formation of a revolutionary organization in Tamil Nadu called the Bharathamatha Association. Nilakanta Bramachari played a vital role in it. One of the followers of this association Vanchi Nathan shot dead the notorious British official Robert William Ashe at Maniyatchi junction in June 1911.

Home Rule Movement in Tamil Nadu

The Home rule Movement in Madras was organized by Mrs. Annie Besant between 1916 and 1918. The first indication of Annie Besant's decision to launch a Home Rule Movement appeared in New India in September 1915. Besant sought the support of the Indian National Congress at its annual meeting at Bombay in December, 1915. She was supported in her movement by Tilak. Home Rule Movement was vigorous during the First World War.

Non-co-operation Movement

In Tamil Nadu the Non-co-operation Movement was strong during the years 1921–23. Beginning in March 1921 there were campaigns of Non-Cooperation against the foreign regulations. In 1921 and 1922 there were

campaigns against the consumption of liquor in many parts of the province. Temperance campaign was particularly prominent in Madurai. Non-Cooperation had been a success in Tamil Nadu. C. Rajagopalachari, S. Satyamurthi and E. V. Ramaswami Naicker were the important leaders of the Non-Cooperation Movement in Tamil Nadu. At that time E.V. Ramaswami Naicker was the President of the Tamil Nadu Congress Committee. C. Rajagopalachari stressed that the council boycott was a central part of the Gandhian Programme. However, this view was not shared by Kasturi Ranga Iyengar, Srinivasa Iyengar, Varadarajulu Naidu and Vijayaraghavachari. In the meantime, Periyar E.V.R launched the Vaikom Satyagraha in Kerala against the practice of social segregation. Later he resigned from the Congress and came out on the social segregation issue at Seramandevi Guru Kulam of V.V.S. Iyer. S. Satyamurthi of Pudukkottai was one of the important freedom fighters. He led the anti-Simon Campaign in 1929 when the Simon Commission visited Tamil Nadu. The other important nationalist leader was K. Kamaraj from Virudhunagar. He participated in the Vaikom Satyagraha in 1924 and thus entered nationalist movement. He was the vice-president and treasurer of the Ramnad District Congress Committee in 1929. From the beginning, Kamaraj was the man of the masses. He spoke in simple and direct language. He had a sound common sense and practical wisdom. He was fully aware of the rural Tamil Nadu. He visited each and every village and understood the different problems of the masses. He always identified himself with the common man of Tamil Nadu. Thus,

he really brought the Congress movement to the villages in Tamil Nadu.

Salt Satyagraha

As part of the Civil Disobedience Movement, Gandhi launched the Salt Satyagraha. He undertook the Dandi March in 1930. C.Rajagopalachari became the TNCC president in April 1930. Authorized by TNCC and AICC to direct the Salt Satyagraha in Tamil Nadu Rajaji undertook the famous Vedaranyam Salt Satyagraha March. He selected the route from Tiruchirappalli to Vedaranyam in Thanjavur district. The March began on Tamil New Year's Day (13th April). The March reached Vedaranyam on 28 April 1930. Two days later Rajagopalachari was arrested for breaking the salt laws. Some of the other important leaders who participated in the Vedaranyam Salt Satyagraha were T.S.S.Rajan, Mrs. Lakshmipathi Sardar Vedarathnam Pillai, C. Swaminatha Chetty and K.Santhanam. Tiruppur Kumaran who led the flag march was fatally beaten. Since he guarded the national flag in his hands he was called Kodi Kaththa Kumaran. Commemorating his sacrifice the Government of India issued a postal stamp in his honour.

Similarly, the National Movement was encouraged by songs composed by Namakkal Kavinjar Ramalingam Pillai. In his songs he praised the Gandhian methods in the struggle for freedom. He sang that "a war is coming

without knife and blood". This highlighted the Gandhian principle of non-violent struggle against the British.

Quit India Movement

Later, in 1937 when elections were held in accordance with the 1935 Act, Congress won the elections and formed the ministry in Madras headed by C. Rajagopalachari. There were nine other ministers in his cabinet. The ministry was in power from July 1937 to October 1939. The ministry had resigned along with other Congress ministries in the different provinces over the issue of the Indian involvement in the Second World War. During Second War, after the failure of the Cripps's Proposals Gandhi had launched the Quit India Movement. In Tamil Nadu Quit India Movement drew the factory workers, students and common people. It was a wide spread movement.

The Buckingham & Carnatic Mills, Port Trust and the Tramway workers joined the movement in large numbers. Quit India Movement was launched in places like North Arcot, Madurai and Coimbatore. There was police firing at Rajapalayam, Karaikudi and Devakottai. Besides, Subhash Bose's INA had many men and women soldiers from Tamil Nadu. Finally, when India attained independence on 15th August, 1947 the Madras Government under O.P. Ramaswami Reddiar passed a resolution appreciating the Indian Independence Act.

Socio-Political movements in Tamil Nadu

The Justice Party rule in the Madras Presidency constitutes an important chapter in the history of South India. The ideology and objectives of the Justice Party had been unique and somewhat different from those of the Congress Party. The Justice Party represented the Non-Brahmin Movement and engineered a social revolution against the domination of Brahmins in the sphere of public services and education.

Birth of the Justice Party

Various factors had contributed to the formation of the Justice Party, which represented the Non-Brahmin Movement. The social dominance of the Brahmins was the main cause for the emergence of the Non-Brahmin Movement. Their high proportion in the Civil Service, educational institutions and also their predominance in the Madras Legislative Council caused a great worry among the non-Brahmins. The Brahmins had also monopolized the Press. The rediscovery of the greatness of the Tamil language and literature also provided a stimulus to the non-Brahmins. Particularly, the publication of the book entitled A Comparative Grammar of the Dravidian or South Indian Family of Languages by Rev. Robert Caldwell in 1856 gave birth to

the Dravidian concept. Later the ancient Tamil literature had been rediscovered and printed by various Tamil scholars including Arumuga Navalar, C.V.Damodaram Pillai and U.V. Swaminatha Iyer. V. Kanakasabhai Pillai in his famous historical work, The Tamils 1800 Years Ago pointed out that Tamils had attained a high degree of civilization before the Advent of the Aryans. This led to the growth of Dravidian feelings among the non-Brahmins. These factors collectively contributed to the birth of the Non-Brahmin Movement and the Justice Party.

The precursor of the Justice Party was the **Madras United League** which was renamed as the **Madras Dravidian Association** in November 1912. Dr.C.Natesa Mudaliar played a significant role in nurturing this organization. In 1916 the **South Indian Liberal Federation** was formed for the purpose of 'promoting the political interests of non-Brahmin caste Hindus'. The leaders who stood behind the formation of this organization were Pitti Theagaraya Chetti, Dr.T.M. Nair, P.Ramarayanger (Raja of Panagal) and Dr. C. Natesa Mudaliar. The South Indian Liberal Federation published an English newspaper called Justice and hence this organization came to be called the Justice

Party. The other news paper which supported the Justice Party was Dravidan (in Tamil). Besides, the Justice Party organized a series of public meetings, conferences, lectures to popularise Non-Brahmin movement. Similarly, the Justice Party formed District Associations, the Non-Brahmin Youth League.

The Justice Movement



The Justice Party's rule in the Madras Presidency constitutes an important chapter in the history of South India. The Justice Party represented the Non-Brahmin movement and engineered a social revolution against the domination of Brahmins in the sphere of public services and education.

The Justice Party, officially known as South Indian Liberal Federation was a political party in the Madras Presidency of British India. This party was established in 1916 by T.M. Nair and Thiagaraya Chetty. During its early years, the party involved in petitioning to the imperial administrative bodies demanding more representation for non-Brahmins in administration. This party published 'Dravidian' in Tamil, 'Andhra Prakasika' in Telugu and 'Justice' in English. Hence it came to be called as the 'Justice Party'.

Justice Party Rule

The Justice Party came to power following the election of 1920 held according to the Montague-Chelmsford Reforms. The Justice Party captured sixty three out of ninety eight elected seats in the Madras Legislative Council. As Pitti Theagaraya Chetti declined

to lead the ministry, A.Subbarayalu Reddiar formed the ministry. In the election of 1923 it fought against the Swarajya Party. The Justice Party again won the majority and the ministry was formed by Raja of Panagal. In the election of 1926 a divided Justice Party faced the opposition of a united Congress. Therefore, an independent, A.Subbarayan with the help of the Swarajya Party formed the ministry. In 1930 when the next election was held the Justice Party won the majority and formed a ministry with B. Muniswami Naidu as the leader. In 1932 Raja of Bobbili replaced him as Prime Minister of the Presidency. In 1934 Raja of Bobbili formed his second ministry, which continued in power until the election of 1937. Then Justice party came under the leadership of Periyar E.V.Ramasamy and his self-respect movement. In 1944 at Salem conference. Periyar transformed the Justice Party into a social organization called Dravidar Kazhagam and withdrew it from the electoral politics.

There were many causes for its failure.

- The Justice Party came to power when the world was in economic depression.
- The Nationalist Movement was popular and heading for freedom.
- Caste and Wealth played vital role. Hence the party lost its hold.
- The rise of Congress under the

Thus the Justice Party lost its vitality after a few years of its existence.

Achievements of the Justice Party

The Justice Party remained in power for a period of thirteen years. Its administration was noted for social justice and social reform.

Justice rule gave adequate representation to non-Brahman communities in the public services. It improved the status of depressed classes through education reforms. Justice Party introduced following reforms in the field of Education :

1. Free and compulsory education was introduced for the first time in Madras.
2. Nearly 3000 fisher boys and fisher girls were offered free special instruction by the Department of Fisheries.
3. Midday Meals was given at selected corporation schools in Madras.
4. The Madras Elementary Education Act was amended in 1934 and in 1935 to improve elementary education.
5. The Education of girls received encouragement during the Justice rule in Madras.
6. Education of the Depressed Classes was entrusted with Labour Department.
7. Encouragement was given to Ayurveda, Siddha and Unani medical education.

The government took over the power of appointing district munsiffs out of the control of the High Court. The Communal G.O.s (Government Orders) of 1921 and 1922 provided for the reservation of appointments in local bodies and educational institutions for non-Brahmin communities in increased proportion. The Staff Selection Board, created by the Panagal Ministry in 1924, was made the Public Service Commission in 1929. It was the first of its kind in India. The women were granted the right to vote on the same basis as was given to men. The Hindu Religious Endowment Act of 1921, enacted by the Panagal Ministry, tried to eliminate corruption in the management of

temples. Justice Party Government introduced economic reforms. To assist the growth of industries State Aid to Industries Act, 1922 was passed. This led to the establishment of new industries such as : sugar factories, engineering works, tanneries, aluminium factories, cement factories and oil milling so on. This act provided credits to industries, allotted land and water. This proved favourable for industrial progress.

Similarly, Justice Party Government introduced schemes for rural development to help agrarian population, public health schemes to prevent diseases. To improve village economy village road scheme was introduced. In the city of Madras the Town Improvement Committee of the Madras Corporation introduced Slum Clearance and Housing Schemes. As a social welfare measures the Justice Party Government gave waste lands in village to Depressed Classes. The Devadasi system, a disgrace to women, was abolished. The Justice administration reorganized the working of the University of Madras. During the administration of Justice Party, the Andhra University was established in 1926 and Annamalai University in 1929.

It inaugurated the era of rural development through economic and social reforms.

- The Justice Party government set right the imbalances in the representation of different communities and improved the status of Depressed Classes.
- The Communal G.O's of 1921 and 1922 provided reservation of appointments in local bodies and educational institutions for Non-Brahmins.

- To avoid Nepotism, Favouritism and other influences in the process of selection, this government created a staff selection board in 1924 and it became the Public Service regulate the higher educational institutions.
- In 1925 Andhra University and in 1929 Annamalai University were opened.
- To regulate temple accounts, Temple Committees were created. In 1926 the Hindu Religious Endowment Bill was passed.
- The Women were granted the right to vote in 1921, abolished Devadasi system, prevented immoral traffic of Women and passed Industries Act.
- The system of giving free pattas for housing sites to the poor was introduced.
- By way of introducing mid-day meal schemes at Thousand lights Thiagaraya Chettiar strengthened the school.
- It gave encouragement to Ayurveda, Siddha and Unani Medical Education.

End of Justice Party Rule

The Government of India Act of 1935 provided for provincial autonomy and the electoral victory meant the assumption of a major responsibility in the administration of the province. K. V. Reddi Naidu led the Justice Party, while C. Rajagopalachari led the Congress in the South. In the election of 1937, the Congress captured 152 out of 215 seats in the Legislative Assembly and 26 out of 46 in the Legislative Council. In July 1937 the Congress formed its ministry under C. Rajagopalachari.

Thus, the rule of Justice Party which introduced important social legislations came to an end. In 1944 the Justice party conference was held in Salem. There Peraringar Anna passed a resolution thereby the name of justice party was changed as Dravidar Kazhagam.

During the 19th and 20th centuries great leaders like V.O.C, Subramaniya Bharathi, Bala Gangadhar Tilak, Mahatma Gandhi, Jawaharlal Nehru, Rajaji were actively involved in the Freedom Struggle. Some of the great leaders of Tamilnadu not only fought for political freedom has no meaning when people are denied social justice, self respect and dignity.

Self Respect Movement



E.V.Ramasamy Periyar was the greatest social reformers of Tamil Nadu. He was the first leader, the country had ever seen to inculcate self respect, rationalism, women liberation and social equality in the minds of the people.

E.V.Ramasamy was born on September 17, 1879 in Erode in a very rich Hindu family. He got married at 13th year and renounced his life in his 19th year. by wearing saintly dress, he went to many holy places. He went to Kasi where he noticed that the Brahmins ill-treated the Non-Brahmins. He condemned it and returned to Tamilnadu. He joined the Congress in 1919 to realize his ideas. He was elected as the Secretary of Madras State Congress Committee in 1921 and its President in 1923.

He joined the non-cooperation Temple. Finally the Travancore government relaxed such segregation and allowed the people to enter into the temple. Hence Periyar was given the title of 'Vaikam Hero'.

Periyar visited a school on Gurukulam style run at Sheramandevi out of congress funds. He noticed the segregation of Non-Brahmin students from the Brahmins by providing drinking water and food in separate places. He protested against this anti-social practice and resigned the Secretaryship of Madras State Congress. He moved a resolution for reservation in government services for non-brahmins in the state Congress conference held at Kanchipuram. But this was not allowed. So Periyar left the Conference and started Self Respect Movement in 1925 to spread and execute his ideas and policies.

Aims

- The self respect movement condemned and fought against Brahmin domination over other castes, society, politics and religion.
- It fought to abolish traditionalism and superstitions
- It advocated women education, widow remarriage, intercaste marriages and opposed child marriage.

Achievements

Periyar criticized the meaningless ideas, superstitious beliefs and unbelievable puranic stories in the public meetings. He spread self respect principles through Kudiarasu, Puratchi, Viduthalai. He also published some books against social evils propagated 14 points of the Socialists Manifesto. The Justice Party accepted the same and tried to propagated it.

In order to check the growing population and to keep good health, he suggested the family planning. He also encouraged Tamil Script reform and suggested to adopt Roman Script to ensure easy learning. He was given the title of 'Periyar' by Ladies Conference held at Madras.

In 1937 election, the Justice Party was defeated and its decline became inevitable. At Salem conference of 1944, the name of Justice Party was changed as 'Dravidar Kazhagam'. Periyar's ambitions were fulfilled by DMK and AIADMK.

Freedom Fighters in Tamil Nadu

Tamil Nadu played a remarkable part in the struggle for freedom in India. The great leaders like Puli thevar, Kattabomman, Maruthu brothers, Velu Thambi played major role in the revolt. They were all noted for their patriotism, courage, self respect and sacrifice. During the British rule, the great leaders, poets and the social reformers like G.Subramania Iyer, V.O.chidambaram Pillai, Subramanya Baharathi, C.Rajagopalachari, Periyar E.V.Ramasamy, Thiruppur Kumaran, K.Kamaraj and many others had contributed a lot towards the success of our freedom struggle.

V.O.Chidambaram Pillai

V. O. Chidambaram Pillai is remembered by the Tamils as SekkiluttaSemmal,Kappalotiya Tamizhan. He was born in Ottapidaram on September 5, 1872. He started his career as a lawyer at Tirunelveli.



He encouraged the formation of Trade Guilds and Worker's Association. He was the founder of the Swadesi Dharma Sanga Weaving Association and Swadesi Co-operative STores at Tuticorin. He Colombo. The Partition of Bengal in 1905 had drawn him into politics.

He organized Coral mill Strike in the town near the sea shore that resulted in the increase of workers' wages and reduction of working hours. In 1907, he attended the Congress sessions held at Surat; where the Congress split into Moderates and Extremists. He followed the militant leader Bala Gangadhar Tilak and preached his philosophy. Charged with sedition, he was sentenced to forty years of imprisonment. His right leg was chained and he was used as a bullock in pulling the oil press (chekku).

Subramaniya Siva

Subramaniya Siva was born in Vathalagdundu in Dindugal district. He was a freedom fighter and a creative writer. He was arrested many times between 1908 and 1922 for his anti-imperialist activities. While serving his last prison term, he was affected by leprosy and was ordered to be shifted to Salem jail. When Siva was unable to walk due to the severity of disease, the British Government enacted a law for Siva, stating that leprosy patient should not travel by rail. As a result of this, Subramaniya Siva travelled the whole length of Madras province on foot though his whole body was covered with sores. Then he eventually died of the disease on 23rd July 1925.



Subramanya Bharathiyan



Subramanya Bharathi was born on Dec. 11, 1882 at Ettayapuram in Tirunelveli District. He worked as Tamil Teacher in 1904 at Madurai. He also served as Assistant

Editor of Swadeshimithran in 1904. In 1907, he became the editor of the Tamil weekly 'India'. At the same time he also edited the English newspaper 'Bala Bharatham'.

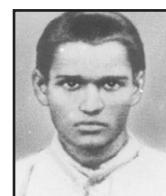
In Madras, in 1908, he organized a huge public meeting to celebrate 'Swaraj Day'. His poems 'Vande Matharam', 'Achamillai, Achamillai', 'Enthaiyum, Thayum' Jaya Bharatham were printed and distributed free to Tamil people.

In 1908, he gave evidence in the case which had been instituted by the British against 'Kappalotiya Thamizhan', V.O.Chidambaram Pillai. Hence, British ordered to arrest Bharathi. Faced with the prospect of arrest, Bharathi escaped to Pondicherry which was under the French rule. From there he edited and published the dailies weekly and monthly. But the British banned them in India in 1909.

After the World War I, Bharathi entered British India near Cuddalore in November 1918. He was arrested and released after the three weeks in custody. Today, more than 90 years later Subramanya Bharathi stands an undying symbol not only of a vibrant Tamil nationalism but also of the unity that is India.

Vanchinathan

Vanchinathan was under the service of the State of Travancore. The activities of the extremists greatly alarmed the British. The collector, Ashe, shot down and killed four persons in Thirunelveli. So Vanchinathan wanted to take revenge against the Collector. He secretly went to Maniyachi Railway Station and shot dead Ashe on 17th



June 1911, and he himself committed suicide. A letter was found in his pocket describing that the act of murder of collector Ashe was the first rehearsal to assassinate King George V who was expected to Madras.

Thiruppur Kumaran



Thiruppur Kumaran was born on 1904, in Chennaimalai, Erode District in Tamilnadu. He was a great holding the flag of the Indian Nationalists. Kumaran is revered as a martyr in Tamil Nadu, as is known by the epithet Kodi Kaththa Kumaran. The government has erected his statue in a park near the railway station in Thiruppur.

S.Satyamurti



Satyamurti was a politician and patriot. He was the political mentor of K.Kamaraj. Rajagopalachari nominated Satyamurti to succeed him as the President of the Indian National Congress in Tamil Nadu in 1930. He served as Mayor of Madras in 1939, leading a campaign to restore public education, improved water supply and improve the life of the citizens.

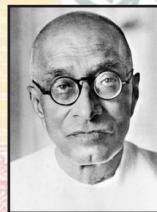
S.Satyamurti was born in Tirumayyam, Madras presidency on August 19, 1887. He started practising as an advocate prior to his initiation in the National Movement. He plunged into politica at an early age and eventually emerging as one of the foremost protest the Montagu-Chelmsford reforms and the Rowlatt Act.

When Satyamurti became the Mayor of Madras in 1939, the city was in the grip of an acute water scarcity and it was left to him to

impress upon the British Governor for building Reservoir in poondi about 50 kms west of the city to augment the water supply position. The reservoir was commissioned by Kamaraj and named it as Satyamurti Sahar. To honour this great man, the Headquarters of the Tamil Nadu Congress Committee was named after him as, Satyamurti Bhavan.

He participated in the Swadeshi Movement and Quit India Movement and imprisoned for several times. He was a highly regarded politician of rare abilities, who had dedicated his life to bring freedom and justice to the people. He passed away on 28th March 1943.

C.Rajagopalachari



National Congress and participated in the Calcutta session in 1906. He became the staunch follower of Gandhiji. He participated in the Surat session in 1907. In 1930, he broke the salt laws at Vedaranyam.

He started his March to Vedaranyam from Thiruchirapalli with hundreds of volunteers to break salt laws. He won the 1937 provincial elections and became the Chief Minister of Madras Presidency. During his administration he introduced Prohibition, passed several laws to uplift Adi Dravidar and other depressed classes. He also made Hindi as compulsory subject but it was opposed by Periyar EVR. He resigned his Chief Ministership in 1939 in protest against the use of Indian mena nd materials in the Second World war by the British Government without their consent.

He became the first Indian Governor General of free India. In 1952 he formed the ministry in Tamilnadu. During that time

ministry he introduced 'Kula Kalvi Thittam'. But it was opposed by Kamaraj and Periyar EVR and at last Rajaji resigned from Chief Ministership in 1954. Later he resigned from Congress and founded Swatandra party in 1959. Rajaji wrote many books. He wrote Sakkravarthi Thirumagal, Vyassar Virundu and commentaries on Gita and Upanisad. In 1955, he was awarded 'Bharat Ratna'. He died on Dec 25, 1972. He was often referred as 'Chanakya' for his diplomatic skills.

K.Kamaraj

Kamaraj was born on July 15th 1903 at Virudupatti now known as taking part in Vaikam Sathyagraha in 1924. He enrolled himself as a full time worker of the Congress party in 1929.



When Gandhiji announced Salt Sathyagraha he participated in the Vedaranyam march along with C.Rajagopalachari in 1930. He was arrested and imprisoned for two years in Alipore jail. As a result of Gandhi Irwin Pact of 1931 he was released.

In 1940, he went to Wardha to meet Gandhiji to get approval for the list of Sathyagrahis. But he was arrested and sent to Vellore jail. Because of his active participation in Quit India Movement in 1942 he was arrested and sentenced to three years in the Amaravathi prison. He hoisted the Indian National flag in Satyamurti's house in 1947.

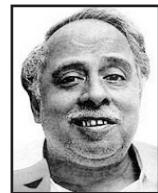
He served as the Chief Minister of Tamil Nadu for nine years and introduced various welfare measures like opening of new schools, free education, mid-day meals scheme, construction of dams and canals to Maker', as he

made Lal Bahadur Sastri as the Prime minister of India in 1964 and Mrs. Indira Gandhi in 1966 after the death of Sastri. He died on October 2nd 1975. Kamaraj was famous for his policy known as 'K' Plan. He was affectionately called by the people as 'Perum Thalaivar' means 'Great Leader'.

Thus Tamil Nadu played a vital role in the freedom struggle of our Country.

C.N.Annadurai

C.N.Annadurai, who was affectionately called as 'Peraringnar Anna' by the people of Tamil Nadu was born on 15th September. 1909 at Kancheepuram. He had his M.A., in the Pachaiyappa's College, Madras. He was the founder of the "Dravida Munnetra Kazhagam".



Anna's inception into politics was through the Justice Party. The desire to work for social cause made him to join the Justice Party. Anna chose the Justice Party to work for the establishment of a casteless and classless society.

Anna was a good orator. He was recognised as one of the foremost speakers of those days. When Anna joined the Justice Party he had the privilege of working under the leadership of Periyar E.V.Ramasamy. The party provided the right platform for him and so he joined the self respect movement which was started for the elimination of social inequalities.

In the Anti-Hindi conference organized by Periyar at Kanjeevaram Anna quoted that Hindi could never take the place of Tamil and make any road in well settled Tamil culture.

In the Salem Conference of 1944, Anna

brought a resolution for changing the name of Justice Party as Dravidar Kazhagam and became very close to Periyar. The marriage of Periyar with Maniammal in 1947 gave severe blow to the party men. A new party called Dravida Munnetra Kazhagam was formed on 17th September 1949 Anna and principles of the Party. He became the General Secretary of the Party.

In the election of 1967, his Party got victory and Anna became the Chief Minister of Tamil Nadu in 1967. He introduced the scheme of 1 kg rice for Re.1. Due to financial strain he was not able to promulgate this system all over Tamil Nadu. He also introduced Tamil Language Development Scheme.

In 1967, Chief Minister of Tamil Nadu announced, the first day of Chittirai as Tamil New Year day. Government under the leadership of Anna changed the official name of the state from 'Madras' to 'Tamizhaga Arasu' or 'Tamizhagam'. On 16th April in the Seretariat in Fort St. George, the Chief Minister Anna ceremoniously switched on neon light in the form of State Emblem-a Temple Gopuram, above the words 'Tamizhaga Arasu Talaimai Cheyalagam'. At the same day he announced that the national motto 'satyameva Jayate' would henceforth appear as 'Vaimaye Vellum' and that Sanskrit forms of address Sri/Srimathi/Kumari would replace the Tamil forms of Thiru/Thirumathi/Selvi.

He was conferred Doctorate by Annamalai University in 1968. He passed away on 3rd February 1969.

Contribution of women Leaders for Social reformation

Reformation refers to eradication of some social

practices which are deep rooted in the society for to achieve the above not only men but also women have contributed a lot. Among the women reformers some of them are worth mentioning.

Dr.Muthulakshmi Reddy



Tamil Nadu was the forerunner in the transformation of society. In the great cultured heritage of Tamil Nadu there are some black spots often formed and removed. One such a black spot was 'Devadasi' system. One of the important leaders who fought vigorously against this system was Dr.Muthulakshmi Reddy.

Dr.Muthulakshmi Reddy was born on 30th July, 1886 in Pudukottai. She was the first woman in India to get a degree in medicine. In 1923 her sister died of cancer. On that day she took a vow to eradicate cancer. So she started Cancer Relief Hospital in 1949. The Cancer Institute at Adyar was started due to her good efforts.

She was not only interested in medicine also in politics and social reforms. She dedicated herself to the cause for removing the cruel practice Devadasi system from Tamil Nadu.

She was personally praised by Gandhiji for her active propaganda against Devadasi system.

Appreciating her role in the agitation against Devadasi system she was nominated to the Tamil Nadu Legislative Council in 1929. She was Vehemently supported in her efforts by Thiru.V.Kalyana Sundaranar and Periyar. As a result the Justice party Government enacted a law abolishing Devadasi System.

In 1930, she organized All india Women conference at Pune. She was the President

of Indian Women Association from 1933 to 1947. She also started Avvai Illam and orphanage the Santhome in Madras. (Now at Adyar). Dr.Muthulakshmi Reddy, through her dedicated and enterprising work proved the world, hardwork never fails. She passed away in 1968 at the age of 82.

Dr.S.Dharmambal



Many people became famous not because of wealth, power, education and status but because of their dedication. One such a reformer who proved that service to the people could be done through humanity and goodwill was Dr.S.Dharmambal.

She had the instinct of social service, she studied Siddha medicine and started a hospital in Chennai. Later she entered into the public service Dr.Dharmambal was born at great interest in implementing widow remarriage, intercaste marriage and women education.

She had also great interest in the development of Tamil literature and Tamil music. She participated in the Hindi agitation programme and went to jail many times. Till 1940 the Tamil teachers had no due recognition in the society. They were not paid equal salary like other teachers. So she started an agitation called 'Elavu varam'. As a result the Educational Minister Thiru. Avinasilingam Chettiar announced equal pay to Tamil teachers like other teachers.

To make the students improve their knowledge in Tamil and to score good marks in Tamil "Chennai Manavar Mandram" was established. She was the President of this association for more than 10 years.

Appreciating her service to Tamil language and literature she was conferred the title "Veera Tamilannai". She gave the title "Periyar" to E.V.Ramasamy Naicker and "Ealisai Mannar" to M.K.Thiyagaraja Bagavathar.

The great woman who sacrificed and dedicated her whole life for the Tamil people, Tamil language and Tamil literature was died in 1959 at the age of 69.

Moovalur Ramamirdham

Most of the women revolutionaries of the early twentieth century dedicated themselves to the cause of freedom of our nation. Only a few revolutionaries alone fought for the causes of both freedom and social Moovalur, a village near Mayiladudurai. Hence she was commonly known as Moovalur Ramamirdham Ammaiyar.



She belonged to Isai vellalar caste. In olden days girls belonging to this particular caste were sacrificed to temples to do service to God. Later they were ill-treated and humiliated by the landlords and zamindars in the name of caste.

On seeing this atrocities and cruelties, Moovalur Ramamirdham decided to fight for their emancipation.

She travelled all over the country and spoke about the miseries of her own girls and won the support of many leaders.

She joined the Indian National Party and organized the conference of Isai Vellalar at Mayiladudurai in 1925. This conference was attended by many great leaders like Thiru. Vi.Ka.Periyar. S.Ramanathan and Mayuramani

Chinnaiah Pillai who raised slogans against the cruel practice of Devadhasi. As a result the Government passed "Dr.Muthulakshmi Devadasi Abolition Act".

Along with the social work she actively involved in the National Movement. She inspired women to take part in the National movement on a large scale. With the continuous moral support by Rajaji, Periyar and Thiru. Vi.Ka, she brought awareness against Devadasi system and national awakening among the people of Tamilnadu especially on women.

In her memory, the Government of Tamil Nadu has instituted the "Moovalur Ramamirtham Ammal Ninaivu Marriage Assistance scheme"

After seeing her dream become true. She passed away on 27th June 1962.

The tradition bound Tamil society was still clinging to the old values. The widows were still forbidden from participating in auspicious and social functions, Inspite of the fact that the Widow Remarriage Act was passed in 1856. The forward and progressive social policies adopted by the Justice Party and the

Self Respect Movement in the 20th century supported by legislative measures, led to the acceptance of the widow remarriage concept in Tamil Nadu. The abolition of sati and the acceptance of an widow remarriage and the steps to prevent child marriages were note worthy landmarks in the history of Tamilnadu.

Caste inequality was another significant shot coming of the Tamil Society. Temple Entry Movement could be cited as a suitable illustration.

Temples were once the monopoly of the upper caste where as the low caste people were denied the right to enter the temple. Many social reformers like E.V.Ramasamy, Dr.Muthulakshmi Reddy, Vallalar, Bharathi, Bharathidasan, Moovalur Ramamirthammal, Dr.S.Dharmambal fought for the eradication of these social evils. Thus women also contributed a lot for the social transformation in Tamil Nadu. History will into forget their selfless service.

Political Parties and their schemes in T.N after independence

Political parties in T.N

S.No	Name	Abbreviation	Foundation Year	States / UT
1.	All India Anna Dravida Munnetra Kazhagam	AIADMK	1972	Puducherry, Tamil Nadu
2.	Desiya Murpokku Dravida Kazhagam	DMDK	2005	Tamil Nadu
3.	Dravida Munnetra Kazhagam	DMK	1949	Puducherry, Tamil Nadu
4.	Pattali Makkal Katchi	PMK	1989	Puducherry, Tamil Nadu
5.	Marumalarchi Dravida Munnetra Kazhagam	MDMK	1994	Tamil Nadu

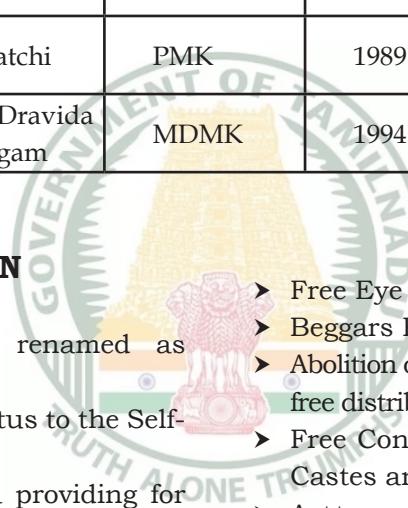
Populist schemes in TN

1967 - 1969

- “Madras” State was renamed as “Tamil Nadu”.
- Act to provide legal status to the Self-respect Marriages.
- Two language formula providing for Tamil and English.
- Surrender of Earned Leave and its encashment for Government Servants.

1969 - 1971

- Nationalisation of Transport.
- Transport Corporations established.
- Electricity to all the villages.
- Link roads to all the villages having a population of 1500.
- Slum Clearance Board.
- Drinking Water Supply and Drainage Board.

- 
- Free Eye camps Scheme.
 - Beggars Rehabilitation Scheme.
 - Abolition of Hand-pulled Rickshaws and free distribution of Cycle Rickshaws.
 - Free Concrete Houses for Scheduled Castes and Tribes.
 - Act to provide conferment of ownership of house-sites (Kudiyiruppu Act); Act fixing fair wages to farm labourers.
 - Police Commission – First in India.
 - Separate Ministry for Backward Classes and Scheduled Castes.
 - Constitution of the Backward Classes Commission and increasing the quantum of reservation for Backward Classes to 31 percent from 25 percent and for Scheduled Castes to 18 percent from 16 percent.
 - Free Education to all upto P.U.C..

- May Day declared as a Holiday with wages.
- Birthday of “NabigalNayagam” declared as a Holiday.

1971 - 1976

- First Agricultural University at Coimbatore
- Family Benefit Fund Scheme to Government Employees
- Confidential Reports on Government servants abolished.
- Free Housing Scheme to Fishermen.
- “Karunaillam” in Temples for children.
- Salem Steel Plant.
- Land Ceiling Act, fixing 15 standard acres as the ceiling.
- Second Mine-Cut and Electricity Scheme at Neyveli.
- Petroleum and Industrial Chemicals at Thoothukudi.
- Small Industries Development Corporation (SIDCO).
- SIPCOT Complexes.
- Inclusion of Urdu Speaking Muslims in the list of Backward Classes, like Tamil Speaking Muslims.
- Abolition of Land Tax on dry lands.
- “Manu NeethiThittam”.
- Poompuhar Shipping Corporation.
- “KonguVellalar” included in the list of Backward Classes.
- Green Revolution.

1989 - 1991

- 20 per cent separate reservation for Most Backward Classes including Vanniar and Seer Marabinar.

- 18 per cent separate reservation for Scheduled Castes and 1 per cent for Scheduled Tribes.
- Free Education to Most Backward Classes and subject to income ceiling to Backward Classes upto Degree level.
- Free Education to Scheduled Castes and subject to income ceiling to women upto Degree level.
- Free Electricity to Farmers – First time in the Country.
- Law for equal property rights to women.
- 30 per cent reservation for women in Government services.
- First Veterinary and Animal Sciences University – First in Asia.
- Financial Assistance to poor girls for marriages.
- Financial Assistance to Widows for remarriages.
- Financial Assistance to encourage inter-caste marriages.
- Direct Paddy procurement centres.
- Incentive and payment of cart-hire charges for procurement from farmers.
- Tamil Nadu Civil Supplies Corporation established.
- Financial assistance to pregnant women.
- Wage hike for Government employees on par with the Central Government Employees with retrospective effect.
- Women’s Self-Help groups benefiting 10 lakh women.
- Manonmaniam Sundaranar University.
- PavendarBharathidasan University.
- Dr. M.G.R. Medical University.

- Efforts to set up Cauvery Tribunal.

1996 - 2001

- Within six months after assuming office, elections for local bodies and cooperatives.
- 33 per cent reservation for women in local bodies – by which 44,143 women including 2 Women Mayors assumed office; of the two Women Mayors one belonged to SC community.
- ‘Madras’ renamed as ‘Chennai’.
- Single window system for admission in Engineering and Medical colleges.
- Transparent New Industrial Policy.
- Single window system for obtaining all licenses for starting industries.
- Improved roads, new bridges.
- Concrete streets in villages.
- Desilting of rivers, tanks and canals in an unprecedented scale.
- 24 hour Primary Health Centres.
- For the first time in India, MLA Constituency Development Fund.
- Protected water for all villages.
- 15 per cent reservation in professional courses for rural students.
- Periyar Memorial Samathuvapuram Scheme to eradicate caste discrimination.
- Mini Bus Scheme for Rural areas.
- Dr.Ambedkar Law University – First in India.
- Periyar University in Salem.
- Tamil Virtual University to help world Tamils.
- Urdu Academy.
- Minorities Economic Development

Corporation.

- Chennai Film City named after MGR, by changing the name “J.J. Film City”.
- Farmers Market Scheme.
- VarumunKappom.
- Cattle Protection Scheme.
- VazhvoliThittam in Schools.
- 133 feet high Thiruvalluvar Statue in Kanniyakumari.
- Tidel Park in Chennai.
- Computer Training Scheme for Government college students.
- Over two lakh families given house sites in poramboke lands, where they were living in houses constructed.
- Community Certificate, Nativity Certificate, Income Certificate on completion of 10th and 12th standards from the year 1999-2000.
- Scheme for grant of expenses of higher education for first three rank holders in State and District levels in the 10th and 12th standard examinations from the year 1996.
- Bus Terminal at Koyambedu in Chennai – Biggest in Asia.
- Special Scheme for the economic development of Southern districts.
- Women’s Small Trade Loan Scheme with saving scheme.
- Separate Welfare Board for agricultural labour.
- Welfare Boards for unorganisedlabour.
- Manimandapam for Tamil Scholars and martyrs.
- Supply of eggs with nutritious meal.

- Construction of over 20 dams.
- New buildings for Collectorates in nine districts.
- For the first time Bench of High Court at Madurai; Construction of buildings for it and for courts in various districts.
- Free bus passes for students.
- Anna Marumalarchi Scheme.
- NammakuNaame Scheme.
- Indigent Family Welfare Scheme.
- Rs.104 crore new buildings for Chennai General Hospital.
- Reappointment of 13,000 welfare workers.
- For the first time 10,000 road workers appointed.
- Nationalisation of the works of Tamil scholars.
- Nine fly overs in Chennai.
- 350 electricity sub-stations (power) at Rs. 1500 crores.
- Pension scheme for contract labour.
- Pension Scheme for transport workers.
- New Medical colleges at Vellore, Tuticorin and Kanniyakumari districts.
- Tamil Virtual University.

2006 - 2011

- 1 Kg. of rice for 1 Rupee.
- Distribution of palm oil, red gram, black gram, suji, maida and fortified wheat flour under Special Public Distribution system at subsidised rates.
- 10 items of provisions at Rs.50.
- Cooperative loan of Rs. 7,000 crores

- waived to benefit 22 lakh 40 thousand and 739 families of farmers.
- No interest on crop loan to farmers who repay on time.
- Enhanced procurement rice at Rs.1050/- for common variety of paddy and Rs.1100/- for fine variety of paddy per quintal.
- Renewal of 117 old UzhavarSandhais and 45 new UzhavarSandhais.
- Rs.2000 per tonne of sugarcane, including transport charges and incentive to sugarcane farmers.
- Linking of rivers within the State : Cauvery – Gundaru Linking Project taken up at a cost of Rs.189 crores.
- Tamirabarani – Karumeniyaru – Nambiyaru Linking Project taken up at a cost of Rs.369 crores.
- UnorganisedLabour Welfare Boards numbering 31 established, including the Welfare Board for Agricultural labour and enrolment of 2 crore 2 lakhs 21 thousand 564 members in the Welfare Boards.
- Disbursement of 616 crores 43 lakhs 44 thousand and 832 rupees as financial assistance to 13 lakhs 6 thousand 492 members of the UnorganisedLabour Welfare Boards.
- Free house-sites to 1 crore 58 lakhs 8 thousand and 288 families.
- Kamarajar Birthday celebrated as “Education Development Day” in all the schools – A Special Legislation enacted.
- 5 Eggs / Bananas per week with Nutritious Noon Meal.
- Free Bus pass to 24 lakhs 82

thousand school students and 2 lakhs 99 thousand college students every year.

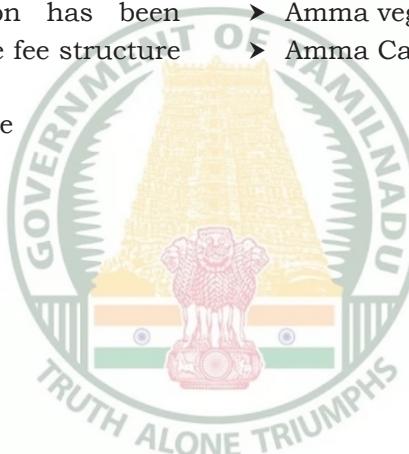
- Common Entrance Examinations to Professional Courses scrapped.
- Tamil made a compulsory subject upto 10th Standard in all the schools.
- Central Institute of Classical Tamil shifted to Chennai from Mysore.
- Kumbhabishekam and renovations works carried out in 4724 temples at a cost of Rs.523 crores; during the current year Kumbhabishekam 1100 temples at a cost of Rs.100 crores.
- 10,000 cycles on an estimate of Rs.277 lakhs, distributed to Archakas and Poojaris free of cost.
- Moovalur Ramamirdham Ammaiyan Financial Assistance for marriages of poor girls increased to Rs.25,000/- from Rs.10,000/-.
- Financial Assistance of Rs.6000/- disbursed to each of 20 lakh 11 thousand 517 poor pregnant women.
- A new Medical Insurance Scheme for Government Servants for providing 2 lakhs worth of medical assistance in a period 4 years.
- Under “VarumunKappomThittam” 18 thousand 742 camps have been conducted so far, benefiting 77 lakhs 5 thousand and 8 persons.
- “NalamanaThamizhagamThittam” for medical check-up to create awareness in regard to heart disease, diabetics and cancer.
- Under Kalaignar Insurance Scheme,

2 lakhs 70 thousand 265 poor people have got their life-saving surgeries at a cost of Rs.702 crores.

- Free 108 Emergency Ambulance Scheme with the Central assistance has benefited 8 lakh 8 thousand 907 persons so far; Further, lives of 42 thousand 232 persons have been saved.
- 25 MoUs have been signed for starting 37 new industries on an investment of Rs.46,091crores, which would provide employment opportunities to about 2 lakh 52 thousand 569 persons.
- Monthly doles totaling Rs. 240 crores have been disbursed so far to 3 lakh 5 thousand 801 educated unemployed youth.
- New Employment to 4 lakhs 65 thousand 658 youth in Government offices.
- Tidel Parks at Coimbatore, Trichy, Madurai and Tirunelveli.
- Monthly Maintenance Grant of Rs.200 increased to Rs.500 for 10 thousand differently abled persons, who are severely affected.
- So far 4 lakhs 41 thousand 311 Self Help Groups for Women have been formed; Loan assistance of Rs.6342 crores has been given to these SHGs so far.
- Basic infrastructural facilities have been created in 10 thousand 96 Village Panchayats at a cost of Rs.2033 crores, under “AnaithuGrama Anna MarumalarchiThittam”.
- Basic infrastrutural facilities have been created in 420 Town Panchayats at a cost of Rs.210

- crores, under “AnaithuPeruratchi Anna MarumalarchiThittam”.
- Improvement and maintenance works have been carried out on 57 thousand 787 kilometer long roads at a cost of Rupees 12 thousand 94 crores.
 - 4,945 Kilometer long roads have been broadened and converted to two-lane roads.
 - Local Cess, Local Cess Surcharge and water charges have been scrapped. A notional tax of Rs.2 per acre of dry lands and Rs.5 per acre of wet lands levied as a mark of land-ownership.
 - Without increase in tariff 12 thousand 137 new buses plying on the roads; Further 300 new buses being added.
 - 3 per cent separate reservation for Arunthathiyan Community.
 - Persons of any caste can become Archakas in Temples – Legislation enacted to establish an equitable society.
 - With a view to create a casteless society, 145 PeriyarNinaivuSamathuvapurams have already been established; 95 new Samathuvapurams are added.
 - World class Anna Centenary Memorial Library at Kotturpuram-Chennai at a cost of Rs.171 crores.
 - New Secretariat-Assembly Complex in Omandurar Government Estate at a cost of Rs.1200 crores.
 - Adyar Ecological Research Park established at a cost of Rs.100 crores.
 - “SemmozhiPoonga” in the heart of Chennai City.
 - Desalination of Sea Water Project at Minjur, North Chennai.
 - Desalination of Sear Water Project at Nemmeli, South Chennai.
 - Metro Rail Project at a cost of Rs.14,600crores with the assistance of Japan Bank for International Cooperation.
 - Hogenekkal Combined Water Supply Scheme at a cost of Rs.1929 crores with the assistance of Japan Bank for International Cooperation.
 - Ramanathapuram – Paramakudi Combined Water Supply Scheme at a cost of Rs.630 crores completed.
 - TESMA and ESMA scrapped; Concessions withdrawn from Government servants and teachers have been given back to them; Recommendations of the 6th Pay Commission have been implemented with effect from 1.1.2006, on an annual expenditure of Rs.5,155.79 crores.
 - Kalaignar Housing Schemes for converting 21 lakh huts into concrete houses in a period of 6 years.
 - Pension for Pressmen increased from Rs.4000 to Rs.5000 and their family pension increased from Rs.2000 to Rs.2500.
 - FirstWorldClassicalTamilConference held at Coimbatore in June 2010.
 - 119 new Courts have been opened; Rs. 302 crores allocated for providing infrastructural facilities in the Courts.
 - Action has been taken to reduce the

- pendency of cases, by establishing Evening and Holiday Courts, as per the recommendation of the 13th Finance Commission.
- Anna Technical University at Trichy, Madurai, Coimbatore and Tirunelveli established.
 - Rs. 331 crores allocated for filling 11,307 teacher vacancies and 648 non-teachervacanciesinGovernment-Aided Minorities Schools.
 - Equitable Education being implemented.
 - One Man Commission has been appointed for fixing the fee structure in private schools.
 - The cradle baby scheme
 - Thalikkuthngam
 - AmmaUnavagam
 - Amma Scheme
 - Thai Scheme
 - Amma Salt
 - Amma Cement
 - Amma water
 - Amma Laptop
 - Amma Mobile
 - Amma Pharmacies
 - Ammamixi and Grinder
 - Amma Seeds
 - Uzhavar scheme
 - Amma vegetable shop
 - Amma Call Centre



List of Administrators of Tamil Nadu

List of Governors in Tamil Nadu

1. Governor of Madras Presidency before independence

No.	Name	Took Office	Left Office
1.	George MaCartney	12 February 1785	14 June 1785
2.	Alexander Davidson (acting)	14 June 1785	6 April 1786
3.	Sir Archibald Campbell	6 April 1786	7 February 1789
4.	John Holland (acting)	7 February 1789	13 February 1790
5.	Edward J.Holland (acting)	13 February 1790	20 February 1790
6.	William Medows	20 February 1790	1 August 1792
7.	Sir Charles Oakeley	1 August 1792	7 September 1794
8.	Baron Hobart	7 September 1794	21 February 1798
9.	George Harris (acting)	21 February 1798	21 August 1798
10.	The 2nd Baron Clive	21 August 1798	30 August 1803
11.	Lord William Henry Cavendish-Bentinck	30 August 1803	11 September 1807
12.	William Petrie (acting)	11 September 1807	24 February 1809
13.	Sir George Barlow, 1st Baronet	24 February 1808	21 May 1813
14.	John Abercromby (acting)	21 May 1813	16 September 1814
15.	Hugh Elliot	16 September 1814	1820
16.	Sir Thomas Munro	1820	10 July 1827
17.	Henry Sullivan Graeme (acting)	10 July 1827	18 October 1827
18.	Stephen Rumbold Lushington	18 October 1827	25 October 1832
19.	Sir Frederick Adam	25 October 1832	4 March 1837

20.	George Edward Russell (acting)	4 March 1837	6 March 1837
21.	The 13th Lord Elphinstone	6 March 1837	24 September 1842
22.	The 8th Marquess of Tweeddale	24 September 1842	23 February 1848
23.	Henry Dickinson (acting)	23 February 1848	7 April 1848
24.	Sir Henry Eldred Pottinger	7 April 1848	24 April 1854
25.	Daniel Elliott (acting)	24 April 1854	28 April 1854
26.	The 3rd Baron Harris	28 April 1854	28 March 1859
27.	Sir Charles Edward Trevelyan	28 March 1859	8 June 1860
28.	William Ambrose Morehead (1st Time) (acting)	8 June 1860	5 July 1860
29.	Sir Henry George Ward	5 July 1860	2 August 1860
30.	William Ambrose Morehead (2nd time) (acting)	4 August 1860	18 February 1861
31.	Sir William Thomas Denison (1st Time)	18 February 1861	26 November 1863
32.	Edward Maltby (acting)	26 November 1863	18 January 1864
33.	Sir William Thomas Denison (2nd time)	18 January 1864	27 March 1866
34.	Francis Napier	27 March 1866	19 February 1872
35.	Alexander John Arbuthnot (acting)	19 February 1872	15 May 1872
36.	Lord Hobart	15 May 1872	29 April 1875
37.	William Rose Robinson (acting)	29 April 1875	23 November 1875
38.	The 3rd Duke of Buckingham and Chandos	23 November 1875	20 December 1880
39.	William Patrick Adam	20 December 1880	24 May 1881
40.	William Huddleston (acting)	24 May 1881	5 November 1881
41.	M.E. Grant Duff	5 November 1881	8 December 1886
42.	The 1st Baron Connemara	8 December 1886	1 December 1890

43.	John Henry Garstin	1 December 1890	23 January 1891
44.	The 3rd Baron Wenlock	23 January 1891	18 March 1896
45.	Sir Arthur Elibank Havelock	18 March 1896	28 December 1900
46.	The 2nd Baron Ampthil (1st time)	28 December 1900	30 April 1904
47.	James Thompson (acting)	30 April 1904	13 December 1904
48.	The 2nd Baron Ampthil (2nd time)	13 December 1904	15 February 1906
49.	Sir Gabriel Stokes (acting)	15 February 1906	28 March 1906
50.	Sir Arthur Lawley	28 March 1906	3 November 1911
51.	Sir Thomas David Gibson-Carmichael	3 November 1911	30 March 1912
52.	Sirs Murray Hammick (acting)	30 March 1912	30 October 1912
53.	The 1st Baron Pentland	30 October 1912	29 March 1919
54.	Sir Alexander Gordon Cardew	29 March 1919	10 April 1919
55.	The 1st Baron Willingdon	10 April 1919	12 April 1924
56.	Sir Charles George Todhunter (acting)	12 April 1924	14 April 1924
57.	The 2nd Viscount Goschen	14 April 1924	29 June 1929
58.	Sir Norman Edwar Majoribanks (acting)	29 June 1929	11 November 1929
59.	Sir George Frederick Stanley (1st time)	11 November 1929	16 May 1934
60.	Sir Muhammed Usman Sahib Bahadur (acting)	16 May 1934	16 August 1934
61.	Sir Goerge Frederick Stanley (2nd time)	16 August 1934	15 November 1934
62.	Lord Erskine (1st time)	15 November 1934	18 June 1936
63.	Kurma Venkata Reddy Naidu (acting)	18 June 1936	1 October 1936
64.	Lord Erskine (2nd time)	1 October 1936	12 March 1940
65.	Arthur Oswald James Hope	12 March 1940	26 February 1946

66.	Sir Henry Foley Knight (acting)	26 February 1946	5 May 1946
67.	Sir Archibald Edward Nye	5 May 1946	15 August 1947

2. Governors of madras presidency

S.No.	Name	Took Office	Left Office	Term
1.	Lieutenant - General Sir Archibald Edward Nye	6 May 1946	7 September 1948	1
2.	Maharaja Sir Krishna Kumarasinhji Bhavsinhji	7 September 1948	12 March 1952	1
3.	Sri Prakasa	12 March 1952	10 December 1956	1
4.	A.J.John, Anaparambil	10 December 1956	30 September 1957	1
5.	Pakala Venkat Rajamannar (acting)	1 October 1957	24 January 1958	1
6.	Bhishnuram Medhi	24 January 1958	4 May 1964	1
7.	Maharaja Sir Jayachamaraja Wodeyar Bahadur	4 May 1964	24 November 1964	1
8.	P.Chandra Reddy (Acting)	24 November 1964	7 December 1965	1
9.	Maharaja Sir Jayachamaraja Wodeyar Bahadur	7 December 1965	28 June 1966	1
10.	Sardar Ujjal Singh (acting till 16 June 1967)	28 June 1966	14 January 1969	1

3. Governors of Tamil Nadu

S.No.	Name	Took Office	Left Office	Term	President who appointed the Governor
1.	Sardar Ujjal Singh	14 January 1969	27 May 1971	1	Zakir Hussain
2.	Kodardas Kalidas Shah	27 May 1971	16 June 1976	1	Varaha Venkata Giri
3.	Mohan Lal Sukhadia	16 June 1976	8 April 1977	1	Fakhruddin Ali Ahmed
4.	P.Govindan Nair (acting)	9 April 1977	27 April 1977	1	
5.	Prabhudas Patwari	27 April 1977	27 October 1980	1	Basappa Danappa Jatti
6.	M.M.Ismail (acting)	27 October 1980	4 November 1980	1	
7.	Sadiq Ali	4 November 1980	3 September 1982	1	Neelam Sanjiva Reddy
8.	Sundar Lal Khurana, IAS (Retired)	3 September 1982	17 February 1988	1	Giani Zail Singh
9.	P.C.Alexander, IAS (Retired)	17 February 1988	24 May 1990	1	R.Venkataraman
10.	Surjit Singh Barnala	24 May 1990	15 February 1991	1	R.Venkataraman
11.	Bhishma Narain Singh	15 February 1991	31 May 1993	1	R.Venkataraman
12.	Marri Chenna Reddy	31 May 1993	2 December 1996	1	Shankar Dayal Sharma
13.	Krishnan Kant (additional charge)	2 December 1996	25 January 1997	1	
14.	M.Fathima Beevi	25 January 1997	3 July 2001	1	Shankar Dayal Sharma
15.	C.Rangarajan (additional charge)	3 July 2001	18 January 2002	1	
16.	P.S.Ramamohan Rao, IPS (Retired)	18 January 2002	3 November 2004	1	A.P.J.Abdul Kalam
17.	Surjit Singh Barnala	3 November 2004	31 August 2011	2	
18.	Konijeti Rosiah	31 August 2011	30 August 2016	1	Pratibha Patil
19.	C.Vidyasagar Rao (additional charge)	2 September 2016	6 October 2017	1	Pranab Mukherjee
20.	Banwarilal Purohit	6 October 2017	Incumbent	1	Ram Nath Kovind

- Surjit Singh Barnala is the only appointed Governor to have served two terms in office (24 May 1990–15 February 1991 and 3 November 2004–31 August 2011).
- The longest term in office was that of Surjit Singh Barnala who served as the Governor for a period of almost six and a half years (3 November 2004–31 August 2011).
- The shortest term in office was that of M. M. Ismail who served as the acting Governor for a period of nine days (27 October 1980–4 November 1980).
- The longest term in office as additional in-charge was that of C. Vidyasagar Rao for a period of 1 year 1 month and 4 days (2nd September 2016– 6th October 2017).

List of Chief Ministers in Tamil Nadu

Chief Ministers of Madras Presidency before independence

S.No	Name	Took Office	Left Office	Term	Political Party	Election
1.	A.Subbarayalu Reddiar	17 December 1920	11 July 1921	1st (206 days)	Justice Party	1920 Madras Legislative Council Election
2.	Raja of Panagal	11 July 1921	11 September 1923	1st (792 days)	Justice Party	1923 Madras Legislative Council Election
	Raja of Panagal	19 November 1923	4 December 1926	2nd (1,111 days)	Justice Party	
3.	P.Subbarayan	4 December 1926	27 October .1930	1st (1,423 days)	Unaffiliated	1926 Madras Legislative Council Election

4.	B.Munuswamy Naidu	27 October 1930	5 November 1932	1st (740 days)	Justice Party	1930 Madras Legislative Council Election
5.	Ramakrishna Ranga Rao (Raja of bobbilli)	5 November 1932	5 November 1934	1st (730 days)	Justice Party	
5.	Ramkrishna Ranga Rao	5 November 1934	4 April 1936	2nd (516 days)	Justice Party	1934 Madras Legislative Council Election
	P.T. Rajan	4 April 1936	24 august 1936	1st (142 days)	Justice Party	
	Ramakrishna Ranga Rao	24 August 1936	1 April 1937	3rd (220 days)	Justice Party	1937 Madras Legislative Assembly Election
7.	Kurma Venkata Reddy Naidu	1 April 1937	14 July 1937	1st (104 days)	Interim Provisional Ministry	
8.	C.Rajagopalachari	14 July 1937	29 October 1939	1st (837 days)	Indian National Congress	1937 Madras Legislative Assembly Election
	Governor Rule	29 October 1939	30 April 1946	(2,375 days)		
9	Tanguturi Prakasam	30 April 1946	23 March 1947	1st (327 days)	Indian National Congress	1946 Madras Legislative Assembly Election
10	O.P. Ramaswamy Reddiyar	23 March 1947	15 August 1947		Indian National Congress	Madras Legislative Assembly Election

Chief Ministers of Madras Presidency

1.	O.P. Ramaswamy Reddiyar	15 August 1947	6 April 1949		I	Madras Legislative Assembly Election
2.	P.S.Kumaraswamy Raja	26 January 1950	10 April 1952	2nd (805 days)		1946 Madras Legislative Assembly Election
3.	C.Rajagopalachari	10 April 1952	13 April 1954	2nd (733 days)		1952 Madras Legislative Assembly Election
4.	K.Kamaraj	13 April 1954	31 March 1957	1st (1,083 days)	Indian National Congress	1957 Madras Legislative Assembly Election
		13 April 1957	1 March 1962	2nd (1,783 days)		
		15 March 1962	2 October 1963	3rd (566 days)		
5.	M.Bakthvatsalam	2 October 1963	6 March 1967	1st (1,251 days)		1962 Madras Legislative Assembly Election
6.	C.N.Annadurai	6 March 1967	14 January 1969	1st (680 days)	DMK	1967 Madras Legislative Assembly election

Chief Ministers of Tamil Nadu

S.No.	Name	Took Office	Left Office	Term	Political Party	Election
1.	C.N.Annadurai	14 January 1969	3 February 1969	1 st (20 days)	DMK	1967 State Assembly Election
2.	V.R.Nedunchezhiyan - MLA for Triplicane	3 February 1969	10 February 1969	1 st (7 days)		
3.	M.Karunanidhi - MLA for Saidapet	10 February 1969	4 January 1971	1 st (693 days)		1971 state Assembly Election
	M.Karunanidhi - MLA for Saidapet	15 March 1971	31 January 1976	2 nd (1,783 days)		
	President's rule	31 January 1976	30 June 1977	(516 days)		1977 state Assembly Election
4.	M.G.Ramachandran - MLA for Aruppukkottai	July 1977	17 February 1980	1 st (962 days)	AIADMK	1980 State Assembly Election
	President rule	17 February 1980	9 June 1980	(113 days)		
	M.G.Ramachandran - MLA for Madruai West	9 June 1980	15 November 1984	2nd (1,620 days)	AIADMK	1984 State Assembly Election
	M.G.Ramachandran - MLA for Andipatti	10 February 1985	24 December 1987	3rd (1,042 days)		
	V.R.Nedunchezhiyan - MLA for Athoor	24 December 1987	7 January 1988	2nd (8 days)		
5	Janaki Ramachandran	7 January 1988	30 January 1988	1st (23 days)		
	President rule	30 January 1988	27 January 1989	(363 days)		

	M.Karunanidhi - MLA for Harbour	27 January 1989	30 January 1991	3rd (733 days)	DMK	1989 State Assembly Election
	President rule	30 January 1991	24 June 1991	(145 days)		
6	J.Jayalalithaa - MLA for Bargur	24 June 1991	13 May 1996	1st (1,785 days)	AIADMK	1991 State Assembly Election
	M.Karunanidhi - MLA for Chepak	13 May 1996	13 May 2001	4th (1,826 days)	DMK	1996 State Assembly Election
	J.Jayalalithaa - MLA for Andipatti	14 May 2001	21 September 2001	(130 days)		
7	O.Panneerselvam - MLA for Periyakulam	21 September 2001	1 March 2002	1st (161 days)	AIADMK	2001 State Assembly Election
	J.Jayalalithaa - MLA for Andipatti	2 March 2002	12 May 2006	2nd (1,532 days)		
	M.Karunanidhi - MLA for dChepak	13 May 2006	15 May 2011	5th (1,828 days)	DMK	2006 State Assembly Election



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	J.Jayalalithaa - MLA for Srirangam	16 May 2011	27 September 2014	3rd (1,230 days)	AIADMK	2011 State Assembly Election
	O. Panneerselvam - MLA for Bodinayakkanur	29 September 2014	22 May 2015	2nd (235 days)		
	J.Jayalalithaa - MLA for RK Nagar	23 May 2015	23 May 2016	4th (366 days)		
	O.Panneerselvam - MLA for RK Nagar	24 May 2016	5 December 2016	5th (196 days)		
	Edappadi K.Palaniswami - MLA for Edappadi	6 December 2016	15 February 2017	3rd (72 days)		
8	Edappadi K.Palaniswami - MLA for Edappadi	16 February 2017	Incumbent	1st 1 year 155 days		2016 State Assembly Election

- Ignoring an intervening President's rule from 17 February 1980 to 9 June 1980, the Chief Minister with the longest tenure (in successive terms) in office was M. G. Ramachandran, lasting 10 years, 5 months and 25 days from 30 June 1977 until his death on 24 December 1987.
- K. Kamaraj was the Chief Minister with the longest tenure without intervening President's rules. His terms lasted from 13 April 1954 to 2 October 1963, i.e. 9 years, 5 months and 19 days.
- The shortest period is 24 days by Janaki Ramachandran who held office from 7 January 1988 to 30 January 1988.
- J.Jayalalithaa holds a record by swearing as Chief Minister six times, followed by Karunanidhi who sworn five times.
- On 21 September 2001, the Supreme Court of India ruled that the appointment of Ms. Jayalalithaa as Chief Minister on 14 May 2001 was null and invalid, with retrospective effect. Therefore, technically, decisions of her cabinet during the period May–September 2001 in effect became legal fiction.
- J.Jayalalithaa became the first incumbent Chief Minister to lose her post in a graft case when a special court sentenced her to

four years of prison term on 27 September 2014.[25] The sentence was subsequently overturned by the Karnataka High Court which acquitted Jayalalithaa of all charges and that allowed her to return to the post for a fourth term.

- M. Karunanidhi has been in the office as CM for around 6863 days (Around 18 years) in multiple tenures. Also was the only Indian Chief Minister holding post at different occasions spanning 6 decades starting from

1960s (from 1969), 1970s (until 1976), 1980s (from 1989), 1990s (until 1991 and again from 1996), 2000s (until 2001 and again from 2006) and 2010s (up to 2011).

- J. Jayalalithaa became the first woman Chief Minister in India to die in office on 5 December 2016. She was the fifteenth Chief Minister to die in office and the third in Tamil Nadu, after C. N. Annadurai and M. G. Ramachandran.

List of Speakers of Tamil Nadu

List of Presidents of Madras Legislative Council

S.No	Name	Took Office	Left Office	Political Party	Term
1.	P.Rajagopalachari	1920	February 1925		1
2.	L.D.Swamikannu Pillai	February 1925	September 1925		1
3.	M.Ratnaswami	September 1925	1926		1
4.	C.V.S.Narasimha Raju	1926	1930		1
5.	B.Ramachandra Reddi	1930	1937		1

List of Chairman of Madras Legislative Council

S.No.	Name	Took Office	Left Office	Political Party
1.	U.Rama Rao	1937	1945	Indian National Congress
2.	R.B.Ramakrishna Raju	1946	1952	Indian National Congress
3.	P.V.Cherian	1952	20 April 1964	Indian National Congress
4.	M.A.Manickavelu Naicker	1964	1970	Indian National Congress
5.	C.P.Chitarasu	1970	1976	Dravida Munnetra Kazhagam
6.	M.P.Sivagnanam	1976	1986	Tamil Arasu Kazhagam

3. List of Speakers of the Legislative Assembly of Madras Presidency

S.No.	Name	Took Office	Left Office	Term	Deputy Speakers
1.	Bulusu Sambamurti	1937	1942	1	Rukmini Lakshmpathi
	No Assembly	1942	1946	1	
2.	J.Shivashanmugan	1946	1952	1	Ammanna Raja

4. List of Speakers of the Legislative Assembly of Madras Presidency after 1st General Election

S.No.	Name	Took Office	Left Office	Political Party	Term	Deputy Speakers
1.	J. Shiva shanmugam Pillai	6 May 1952	16 August 1955	Indian National Congress	1	B. Baktavatsalu Naidu
2.	N.Gopala Menon	27 September 1955	1 November 1956	Indian National Congress	1	B. Baktavatsalu Naidu
3.	U. Krishna Rao	30 April 1957	3 August 1961	Indian National Congress	1	B. Baktavatsalu Naidu
4.	S. Chellapandian	31 March 1962	14 March 1967	Indian National Congress	1	K. Parthasarathi
5.	Si. Pa. Adithanar	17 March 1967	12 August 1968	Dravida Munnetra Kazhagam	1	Pulavar K. Govindan

5. List of Speakers of Tamil Nadu Legislative Assembly

S.No	Name	Took Office	Left Office	Political Party	Term	Deputy Speaker
1.	Pulavar K.Govindan	22 February 1969	14 March 1971	Dravida Munnetra Kazhagam (DMK)	1	G.R.Edmund

2.	K.A.Mathizagan	24 March 1971	2 December 1972	DMK	1	P.Seenivasan
4.	P.Seenivasan (Acting Speaker)	2 December 1972	3 August 1973	DMK	1	
3.	Pulavar K.Govindan	3 August 1973	3 July 1977	DMK	2	N.Ganapathy
4.	Munu Adhi	6 July 1977	18 June 1980	Anna Dravida Munnetra Kazhagam (ADMK)	1	S.Thirunavukk arasu
5.	K.Rajaram	21 June 1980	24 February 1985	ADMK	1	P.H.Pandian
6.	P.H.Pandian	27 February 1985	5 February 1989	ADMK	1	V.P.Bala subramanian
7.	M.Thamil kudimagan	8 February 1989	30 June 1991	DMK	1	V.P.Duraisamy
8.	R.Muthiah	3 July 1991	21 May 1996	ADMK	1	K.Ponnuswamy, K,Gandhiram
9.	P.T.R. Palanivel Rajan	23 May 1996	21 May 2001	DMK	1	Parithillam-vazhuthi
10.	K.Kalimuthu	24 May 2001	1 February 2006	ADMK	1	A.Arunachalam
11.	R.Avudaiappan	19 May 2006	15 May 2011	DMK	1	V.P.Duraisamy
12.	D.Jayakumar	May 2011	29 September 2012	AIADMK	1	P.Dhanapal
13.	P.Dhanapal	October 2012		AIADMK	1	Pollachi V.Jayaraman