

A Rejoinder to “Major Flaw in the Chronological History of Ancient Tamilagam”

Vedveer Arya

Let me begin with my sincere thanks to Jayashree Saranathan for reviewing my article titled “The Chronological History of Ancient Tamilagam”. She has pointed out some flaws in my article. I am glad that Jayashree has brought out certain facts which need to be discussed and debated. First of all, my focus is on chronological account of ancient India. Therefore, I have presented entire Indian chronology based on the following epochs:

1. Mahabharata war – 3162 BCE
2. Buddha Nirvana - 1865 BCE
3. The epoch of Theravada Buddhism- 1765 BCE
4. Mahavira Nirvana - 1189 BCE
5. Karttikadi Vikrama era - 719 BCE
6. Saka era - 583 BCE
7. Chaitradi Vikrama era - 57 BCE
8. Sakanta era - 78 CE

If there is a major flaw in my chronology, at least one of the above epochs has to be conclusively falsified but Jayashree did not present a single evidence to refute the epochs of ancient Indian eras suggested by me. The date of Gajabahu is the sheet anchor of Tamil chronology. I have already established the date of Buddha Nirvana (1865 BCE) and the epoch of Jinachakka or Theravada Buddhism (1765 BCE). I have also presented the chronology of ancient Srilanka starting from 1765 BCE. If we strictly follow the timelines of various Sri Lankan kings given in Mahavamsha, the date of Lambakarna dynasty can be fixed as given below:

1	Vasabha (39 th king)	44 years	1163-1119 BCE
2	Tissa (40 th king)	3 years	1119-1116 BCE
3	Gajabahuka Gamini (41 st king)	22 years	1116-1094 BCE

Historians fixed the date of Gajabahu around 113-134 CE considering the date of Buddha nirvana (486 BCE). Mahavamsha indicates that that Gajabahu ascended the throne in the 649th year but

historians fixed his date in the 599th year considering the error of 50 years in the timelines of Mahavamsha. I have also considered the chronological error of 50 years and fixed the date of Gajabahu I around 1166 BCE.

The major problem in approach of Jayashree is that she strictly follows the date of Buddha nirvana around 486 BCE as concocted by modern historians and finds absurdities in my chronology. But she did not refute the epochs presented by me. Therefore, I claim that there is no flaw in the chronology of Tamil history proposed by me. Let us discuss other minor issues related to Tamil history.

Fallacies about Nakkirar

Jayashree writes;

“The first flaw is that Vedveer Arya pre-supposes the existence of two Nakkīrar-s and attributes this commentary to Nakkīrar II while attributing some Sangam poems in the name of Nakkīrar to Nakkīrar I and some others to Nakkīrar II. This flaw is an obvious outcome of his non-acquaintance with the original commentary in Tamil and his dependence on secondary works on this commentary with the result that he is echoing the opinion of the writers of the secondary books and not the commentary by Nakkīrar himself. For, in the original text by Nakkīrar, it is well made out that there was only one Nakkīrar and all the Sangam poems in the name of Nakkīrar was by the same person who wrote this commentary as well. In the very beginning of the commentary Nakkīrar reveals this while describing the circumstances that made him write this commentary.”

I have argued in my article that Nakkirar II refers to Paranar who was the teacher of the son of Senguttuvan. Therefore, Nakkirar II cannot be dated before Senguttuvan, a contemporary of Gajabahu. Ukkiraperu Valudi lived at least two or three generations before Senguttuvan. I agree that I have no knowledge of Tamil. I have to depend on secondary sources. Therefore, I am in touch with my Tamil friends to validate these issues but it does not affect the validity of the epochs of ancient Indian eras as proposed by me. Moreover, there is a controversy about the authorship of the preface of the commentary of Nakkirar II due to the assumption of only one Nakkirar. I think that there were two Nakkirars. Nakkirar II was a contemporary of Paranar whereas Nakkirar I, son of a school teacher was the contemporary of Ukkiraperu Valudi (1276 BCE). I have assumed one Nakkirar to be the contemporary of Nedunjelian in my article based on the poem Netunalvatai. This poem is written in present tense which gives an impression that Nakkirar I was a contemporary of Nedunjelian. We need to research further to identify the Nakkirar of Netunalvatai.

Jayashree has pointed out that “the assembly was constituted and many people presented their commentaries. Only two poets made an impact on the Kāraṇika. One was the famous Marudaniḷa Nāganār and the other was Nakkīrar. The Kāraṇika felt the impact for every word of Nakkīrar, which was not so with the other poet and this made him choose Nakkīrar’s commentary as the best one.”

If this is true than Nakkirar I was indeed the contemporary of Ukkiraperu Valudi (1276 BCE) and wrote the commentary on Iraiyanar Agapporul. There is a controversy about the authorship of the preface of Nakkirar’s commentary. Probably, Nakkirar II might have written preface to Nakkirar I’s commentary. According to Tamil sources, Nakkirar II was the contemporary of Kulachirai Nayanar, a minister of King Guna Pandyan. He wrote Thirumurugarruppadai and an epic titled “Sriharnipuram”. Some scholars assume Koon Pandyan and Guna Pandyan to be identical but Koon Pandyan was well known as Sundara Pandya (1250-1200 BCE). Seemingly, Guna Pandyan was a successor of Sundara Pandya and lived around 1175-1100 BCE.

Another issue is that Silappadikaram probably refers to Satakarni. Jayashree assumes Satakarni to be Gautamiputra Satakarni without any evidence but there were at least 10 Satakarnis in Shatavahanas. There were also Chutu Satakarnis who reigned in Vanavasi in post Maurya period before Kadambas. Most probably, Silappadikaram refers to Chutu Satakarni of 12th century BCE who was the contemporary of Senguttuvan. The Chera Kings were the southern neighbours of Chutu Satakarni kings.

Two Iraiyanars

Jayashree writes; “Vedveer postulates two Iraiyanār-s, implying that there were two Shiva-s! One who gave a verse to Dharumi which is found in Kurunthogai and the other, the composer of this Agapporul.”

I have speculated the author of the 2nd poem of Kurunthogai to be a later Sangam poet known as Iraiyanar II considering the content of poem. I have no knowledge of Tamil. If this poem does not contain the details of later period than there may be only one Iraiyanar.

Tolkappiyam

Jayashree writes; “Nothing can pale out this absurdity – not even his claim that Tolkāppiyam was ‘influenced by Bharata’s Nāṭyashāstra and Mānava Dharmashāstra’ – despite the fact that texts like Tolkāppiyam state in categorical terms what they talk about.”

Tolkappiyam is the text of Tamil grammar. Some scholars indicated that certain examples of grammatical context given in Tolkappiyam may indicate the knowledge of Bharata Natyashastra and Manava Dharmashastra. I should not have used the word “influence”. I have to search for exact quotes from Tolkappiyam to support it.

Nankudi Velir Varalāru

“This is not true as per that text. The text mentions them as 83rd and 84th kings – as successors – a father and son duo which is true as per the Sangam texts. The 104th king was Ukkira Pandyan and not Ugra Peruvaḷuti.”

Yes, the name of 104th king was Ukkira Pandyan. I have speculated him and Ukkiraperu Valudi to be identical.

The Date of Nedunjelian

Jayashree arrives the following Chronology:

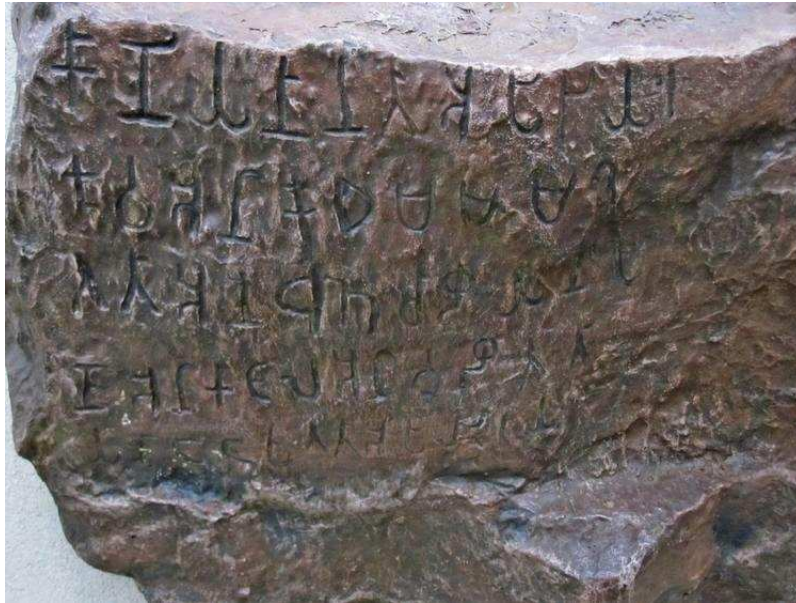
	<i>Pandya</i>	<i>Chola</i>	<i>Chera</i>	<i>Shatakarni</i>
<i>1</i>		<i>Karikala (1st century BCE)</i>		
<i>2</i>	<i>Nedunjelian</i>	<i>Rajasuyam Vetta Perunarkilli (The performer of Rajasuya)</i>		
<i>3</i>	<i>Ukkiraperu Valudi</i>			
<i>4</i>			<i>Senguttuvan (1st Century CE)</i>	<i>Gautamiputra Shatakarni</i>

The Gajabahu synchronism firmly establishes the date of Senguttuvan and Karikala. Therefore, Karikala must be dated at least 500 years after Buddha Nirvana. If Buddha attained nirvana in 486 BCE, we have no other option to date Karikala and Nedunjelian in the 1st century CE. Let us study the evidence of palaeography.

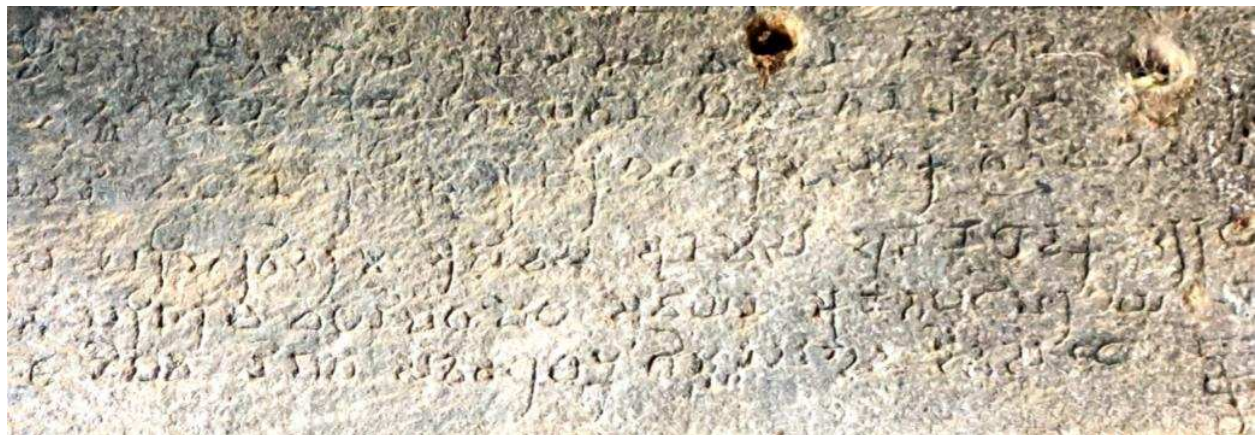
There are two inscriptions of Nedunjelian, the cave inscription of Minakshipuram and the Mangulam inscription. The Nasik Prashasti inscription of Queen Gotami Balasri (mother of

Gautamiputra Satakarni) was inscribed during the 19th regnal year of King Pulamavi Vasishthiputra, son of Gautamiputra Satakarni. The images are appended below:

Mangulam Inscription



Nasik Inscription



The Palaeography unambiguously indicates that the Brahmi script of the time of Nedunjelian was older or contemporary of Ashokan Brahmi. Therefore, Nedunjelian must be dated before Ashoka of 1765 BCE. Therefore, I have dated Nedunjelian around 1850-1800 BCE. Karikala, maternal grandfather of Senguttuvan can only be dated 500 years after Buddha nirvana (1865 BCE). Therefore, Nedunjelian flourished at least 500 years before the time of Karikala. Chola king

Rajasuyam vetta Perunatkilli I was the contemporary of Nedunjelian whereas Perunatkilli II succeeded Karikala. Ukkiraperu Valudi was probably a senior contemporary of Karikala.

Purananuru 367 of Avvaiyar tells us that **“all the three monarchs of the Tamil country having united in friendship appear in a palace. Having seen them rarely poet Auvaiyar blessed them long live. Brahmans lit three kind of fire at a time.”** Jayashree claims that these three kings were Chera king Mari Venko, Pandiya king Ukkiraperu Valudi and Chola King Perunatkilli. I have not found any ancient reference to validate this claim.

Interestingly, there were many Avvaiyars as indicated in Abhitana Chintamani. The earliest Avvaiyar I was the sister of Tiruvalluvar (1700-1600 BCE). Avvaiyar II was the sister of Athiyaman and lived during the period of Kambar, Ottakuttar (1350-1300 BCE). Avvaiyar III (1230-1130 BCE) was the sister of Kapilar. After the death of Vel Pari, a Velir King (probably, during the time of Karikala), Kapilar becomes the guardian of Vel Pari’s daughters. Kapilar died by fasting till death. Avvaiyar III takes care of Vel Pari’s daughters and marries them off to King Malaiyaman Thirumudi Kari. Evidently, Avvaiyar III was the author of Purananuru 367.

Karikala

Jayashree writes:

For example in the abstract of his paper he says,

“The Pāndya king Ukkiraperu Valudi lost his supremacy to the Cholas and the Cheras that marked the end of the third Sangam era.”

But the fact is that there is no proof from any quarter, literary or otherwise to say that Pandyan King Ugra Peruvaṭṭi lost his supremacy to Cholas and Cheras.

In the next line he says,

“The rise of the Chola King Karikāla has ended the supremacy of Pāndyas.”

The fact is that there is no proof to substantiate this claim. Karikāla did make many victories but there is no way to say that Pandyan supremacy was ended by him. Moreover Pandyan king Nedunjeṭṭiyan who ordered death for Kovalan seems to be later than Karikāla as per Silappadhikaram.

Yes. These are my assumptions. Pandyans dominated in Tamilnadu since Rigvedic era to till the rise of Karikala. The tradition of Pandyan Sangam ended after the reign of Ukkiraperu Valudi because Pandyans were no more dominating kings. After Ukkiraperu Valudi, Tamil poets were patronized by Cheras and Cholas. These assumptions are based on the chronology of Sangam era. I have already explained that Nedunjelian flourished at least 500 years before Karikala.

The Date of Kharavela

Jayashree writes;

Unrealistic date of Kharavela by Vedveer

The erroneous date of history of Tamilagam is partly contributed by the date of Kharavela used by Vedveer Arya. Based on his another article '[The date of Kharavela](#)', Vedveer assigns the ascent of Kharavela to throne in 1031 BCE. This date was derived from yet another article by him on "The date of Buddha Nirvana". But none of them match with the dating of Hathigumpha inscription by other historians who are unanimous in their date of this inscription around 2nd century BCE.

My date of Kharavela is based on the date of Buddha Nirvana around 1865 BCE and the date of Nandaraja who reigned 60 years after Mahavira Nirvana (1189 BCE). Historians' unanimity cannot be cited as evidence to refute my date of Kharavela.

Jayashree writes;

But in the current paper under discussion he says,

"The Hathigumpha inscription clearly indicates that Kharavela re-established the Buddhism in Tamilnadu and gave land grants to Arhats i.e. Buddhists."

This is not in sync with his earlier version of Kharavela being a Jaina.

Though Jina was also used for Buddha in many Buddhist sources but the Namokara mantra in the Hathigumpha inscription indicates Kharavela to be Jain. Therefore, I have to correct this statement in my article.

Jivaka Chintamani

Jayashree writes;

First of all there is no mention of Jivaka Chinthamani by Nakkīrar in his commentary to [Iṟaiyanār Agapporuḷ](#). It is unfortunate that the author had relied on questionable claims of the unnamed sources.

Secondly, if only the author had personally checked with the contents of Jivaka Chinthamani, he would not have claimed such a date for the text. In the story Jivaka visits Pallava kingdom. At no less than 7 places, the word 'Pallava Dheyam' (Pallava Desh) appears in Jivaka Chinthamani. Were Pallavas in existence in 14th century BCE Tamil lands?

King Tondaiman Ilandirayan who was in conflict with the Velir king Athiyaman (1400-1300 BCE) was the progenitor of the lineage of Pallavas. Tondaimandalam also came to be known as Pallava

kingdom after the reign of Ilandirayan. After the reign of Kalabhras, Pallavas emerged as powerful rulers. If there is no mention of Jivaka Chintamani in Nakkirar's commentary than I accept my mistake. I need to review the date of Jivaka Chintamani.

Agastya

Jayashree writes;

It is disputable that Agastya lived in Saptasindhu region. Somehow many people are thinking that Vedic sages lived in that region. The fact is that they were spread throughout north India and in Dandaka forest in the south of Vindhya. Agastya lived in the southernmost part of the habitable zone of the Dandaka forest as a guardian of the South. This is well made out in the words of Rama (**Valmiki Ramayana 3-11-54, 81 & 84**) that by eliminating Vatapi, Agastya made South a liveable region. He served as a deterrent to demons from venturing out there to trouble the sages and the people. So it is absolutely incorrect to say that Agastya was forced to move to the south due to social stigma.

Similarly his name, 'Kumbhayoni' cannot be related to a supposed myth of abandonment in a half pot. The name appears for the first time in Ramayana and addressed by Rama when he went to meet Agastya on the completion of 12 years of penance in the Kumbha (receptacle) of Kaveri at Saivala mountain (**Valmiki Ramayana 7-89**). It is only after this Agastya's association with Tamil lands started.

His views on Pulastya's descendants are unsubstantiated. On the contrary there is evidence in "Bogar 7000" that sage Pulastya was a disciple of Agastya! (**Verse 5900**).

Yes. I agree with Jayashree. The speculation of social stigma may be absolutely incorrect. Pulastya Rishi gotra existed before the birth of first Agastya. Pulastya was one of Saptarshis of Svayambhuva Manvantara but later his name was excluded. Only a later Pulastya was the disciple of Agastya.

Parashurama

Jayashree writes;

The author says,

"It is also believed that the Chola King Kantaman was the contemporary of Rishi Agastya of the first Sangam period."

Fact:

This information is found in Manimegalai, but the time period was around that of Parasurama. Scared of Parasurama, king Kantaman took refuge in Kodagu, the abode of Agastya. By linking

him and Agastya to the first Sangam period, the author confuses with the dates. If he has to substantiate this claim on First Sangam, he has to prove that Parasurama lived before 11,000 BCE.

I have established the date of Parashurama around 11225-11150 BCE in my article “From Manu to Mahabharata”.

Kāvadham

Jayashree writes;

It is not Kavātam; it is Kādham or Kāvadham in Tamil which is a unit of measurement of distances. The author’s lack of knowledge of Tamil is established in this interpretation. Without knowing the words used and the pronunciation, he is linking totally unconnected words and names.

I agree with Jayashree.

The defeat of Ukkiraperu Valudi

Jayashree writes;

The author says,

“King Karikāla II Chola defeated the Pāndya king Ukkirapperu Valudi or his successor around 1260 BCE.”

Fact:

The defeat of this Pandyan king by Chola king Karikāla is unsubstantiated

The question arises why the tradition of organizing Sangams was lost after the reign of Ukkiraperu Valudi. I imagine that Pandyans might have lost their dominating power in Tamilnadu after Ukkiraperu Valudi. He was the 49th Pandyan King of third Sangam era. My question is why the 50th Pandyan king did not patronize Sangam tradition? Kalabhras came to Tamilnadu at least 200 years after the end of the third Sangam era. Possibly, Cholas and Cheras emerged as more powerful kings than Pandyas after the reign of Ukkiraperu Valudi.

Minakshi

Jayashree writes;

“It appears that the legends of King Malayadhvaja, his wife Kanchanamala and their daughter Minakshi are related to King Malayadhvaja of Mahābhārata era. Seemingly, Minakshi became the queen of Pāndyan Kingdom after the death of his father Malayadhvaja in Mahābhārata war (3162 BCE). Minakshi had a son named Ugra Pāndyan. Mudittirumaran, the last king of the second Sangam and the first king of the third Sangam must be the son of Ugra Pāndyan”.

Fact:

This shows absolute lack of knowledge of Tamil and Pandyan traditions. Minakshi was the earliest heir who was deified and worshipped as Minakshi Amman in Madurai. Her marriage with Somasundara was regarded as a marriage with Shiva himself. Her husband was hailed as Irāiyanār, who constituted the first ever Sangam Assembly. She was perceived as Gowri, the consort of Shiva. It was only after her, the Pandyan lineage took up the title “Gowriar” which is found in a couple of verses in Purananuru. It is absurd to link her with Malayadhvaja of Mahabharata times.

Yes. I agree with Jayashree. I have already corrected the account of Minakshi in the 7th Chapter of “From Manu to Mahabharata”.

King Nediyan or Vadimbalamba Ninravan

Jayashree writes;

“According to “Maduraikanji” a poem of the post-Sangam era written by Mankuti Marutanar, the first Pāndya king Nediyan or Vadimbalamba Ninravan has brought Pahruli River into existence.”

Fact:

This is another junk taken out from mis-reading of discarded secondary texts. There is no such information in the original text, Maduraikanji.

Another one from the author,

“Evidently, King Nediyan or Vadimbalamba Ninravan belonged to the second Sangam period.”

Fact:

Vadimbalamba Ninravan was Ugra Kumara, son of Minakshi and he lived in the first Sangam age. He was hailed as Lord Muruga later.

Yes. I agree with Jayashree.

Ariyappadaikadanda

Jayashree writes;

Another one from the author:

“Nedunchelian III had the title of Ariyappadaikadanda (he who won the war against Ariyappa). Ariyappas were the Ay kings of ancient Travancore kingdom. Some historians have mischievously identified Ariyappa as Aryan king.”

Fact:

It is Ariyappadai, not Ariyappa! Ariyappadai is a compound word of Arya and padai where Padai means army. Ariyappadai means Aryan army. This title does refer to the king’s victory over Aryan kings.

There is a need to relook into the theory Ariya = Aryan. There were no Aryan kings but Aira kings. King Kharavela claims himself to be Aira king. Seemingly, “Airapadai” might have been transformed into “Ariyapadai”.

Three Nedunjelians

Jayashree writes;

The author postulates 3 Nedunjeṭṭians.

According to him Nedunjeṭṭian I was he who ordered the death of Kovalan.

Nedunjeṭṭian II “defeated the alliance of two neighboring kings (Chera and Chola) aided by five minor chiefs at Palaiyalanganam”.

Nedunjeṭṭian III had the title, Ariyappadaikadanda.

Fact:

This is a chronology made without any research into primary Tamil texts.

Whom he calls as Nedunjeṭṭian I is mentioned as having won the Ariyappadai (Nedunjeṭṭian III) in Silappadhikaram.

In Silappadhikaram, at the end of Madurai-Kāṇḍam that describes the events in Madurai culminating at the death of Pandyan king Nedunjeṭṭian and his queen, a brief eulogy is written about the king wherein it is stated that the king had won the northern Aryan army (vada aariyar padai kadanthu). There is a verse by the king Ariyappadai Kadantha Nedunjeṭṭian in Puranāuru.

This gives rise to the opinion that both were the same. But this puts at dock the period of Ugra Peruvazhuthi, the one who convened the last Sangam Assembly. Either he must have succeeded this Nedunjeṭṭian or must have been a contemporary king as it was common to have more than one king of the same dynasty ruling different parts of the same country. If Ugra Peruvazhuthi was a contemporary he must have been associated with Madurai to have conducted the Sangam Assembly. If so that goes against the version of Silappadhikaram that Nedunjeṭṭian was ruling from Madurai. This is un-resolved paradox among Tamil scholars.

Nedunjeṭṭian II that he mentions won the war at Talaiyalanganam, not Palaiyalanganam. The Cholan king defeated by him (Rajasuyam Vetta Perunarkilli) shared the same platform with Ugra Peruvazhuthi. It seems all these kings ruled within a short span of each other and fresh inputs are needed to arrive at a clearer picture. Oblivious of these issues, the author goes on weaving a chronology placing them 1000 years before they are supposed to have lived.

Nankudi Velir Varalaru indicates that there were 3 Nedunjelians. I have to correct that Nedunjelian I (2255-2200 BCE) had a title of Ariyappadaikadanda as Jayashree suggested based on Silappadhikaram. Nedunjelian II (1850-1800 BCE) won the war at Talaiyalanganam. Even if both were the same, there is no chronological problem because I have already explained that Nedunjelian of Talaiyalanganam lived at least 500 years before Karikala. I have not found any

reference to substantiate that Ukkiraperu Valudi shared the platform with Rajasuyam vetta Purunatkilli who was a contemporary of Nedunjelian.

The 113-year pact

Jayashree writes;

The author refers to a 113 year pact between Chera, Chola and Pandya kings, presumably initiated by the Chera king Imayavaramban Neduncheraladhan which was broken by Kharavela.

Fact:

The author quotes a couple of instances of the kings of three dynasties sharing the dais as the proof. But no text of Sangam age talks about a confederation signed by them. The kings had come together in other instances too and there were marriage alliances between these dynasties. The three dynasties had thrived even after Kharavela's times. So the Tamira confederation found in Hathigumpha inscription is certainly not about the three major dynasties of Tamil lands.

In all probability that could be about the numerous Velir kings who did face existential threats many a times from the three dynasties themselves. Only Velir kings faced a near-wipe-out at the end of Sangam age, giving credence to the idea of confederation among them to safeguard themselves was broken. Death of Adyamān in north Tamilnadu in a war with Chera Perum Cheral Irumborai fits well with Kharavela's assistance in the war the Chera king. It was discussed in the previous article.

I have quoted the reference of Nankudi Velir Varalaru and the Hathigumpha inscription of Kharavela. Wikipedia: "[Imayavaramban Neduncheralathan](#), Karungai Olvat Perumvazhuthi, and Deva Pandian (70th) signed a joint declaration of unity that lasted for 113 years. This treaty served to protect Tamil lands from northern invaders. During the final years of this pact (200 BC), the Chozha Emperor Karikalan II's court poet, Mudathamakanniyar, wrote Porunaratrupadai [53-55]. She recorded the scene of three Tamil emperors sharing the same [dais](#). Poet Kumattor Kannanar, who wrote the second ten in Pathitru Pathu, witnessed another historic meeting of these three Tamil emperors. Later in 42 BC, the poet Avvaiyar also witnessed three Tamil emperors together. This unity among Tamils did not last, however."

Manu Nithi Cholan

Jayashree writes;

From the 21st and 25th chapters of Mahavamsa it is known that both are the same. Ellalan was known as Manu Nidhi Cholan.

Elara or Ellalan also had the title of Manu Nithi Cholan because he followed the path of justice. There is no Tamil source which identifies Ellalan as Manu Nithi Cholan. In my opinion, the legend of King Manu Nithi Cholan may belong to the period of pre-Mahabharata era.

Kāveri

Jayashree writes;

The author thinks that the diversion of kaveri water by ‘Kallanai’ built by Cholan king Karikala was considered as the descent of Kaveri (to Chola lands).

“This diversion of Kaveri water had been viewed as the descent of Kaveri river”.

Fact:

This view is not supported by the information contained in Tiruvalangadu copper plates. The 34th and 35th verse of the Sanskrit portion of the inscriptions say that river Kaveri was brought down from the mountains by human efforts.

“to him (*was born*) king Chitradhanvan.

(V. 35.) Having come to know that king Bhagiratha engrossed in penance brought down (from heaven) the river of gods (*i.e.*, Ganga) (*to earth*), this king (*also*) desirous to fame brought her (*i.e.*, Ganga) to his dominions under the name Kaverakanyaka (*i.e.*, Kaveri).”

This is in tune with the reference found in Valmiki Ramayana that Kaveri was once a receptacle and not a river. (**Valmiki Ramayana 4-41-14 &15**).

So the author’s view that the diversion of Kaveri waters by Kallanai was construed as descent of Kaveri is unfounded.

I have not claimed that Kaveri originated during the reign of Karikala. I have speculated that the diversion of Kaveri waters may be the origin of Adi Perukku festival. If this festival was celebrated before the time of Karikala than my speculation may be wrong. The Cholas celebrated Indra festival in ancient times. The festival of Adi Perukku was probably introduced after Karikala.

The Date of Thiruvalluvar

The author makes some statements in the course of dating Thiruvalluvar. He says,

1. Mamulanar indicates that Thiruvalluvar was a contemporary of Nanda dynasty of Magadha empire.
2. “Ashariri and Namakkal” found in Thiruvalluva Malai were poets who lived after Thiruvalluvar.
3. Date of Thiruvalluva Malai fixed at 17th century BCE before Ugra Peruvazhuthi, the king of last Sangam aseembly.

Fact:

First one is wrong as Mamulanar did not say that Thiruvalluvar was a contemporary of Nanda dynasty. It was Mamulanar who was the contemporary of Nandas as he mentioned that name in his verse in Agananuru (265). The same Mamulanar contributed a verse in praise of

Thiruvalluvar in the Thiruvalluva malai. This seems to have made the author link Thiruvalluvar with Nanda's times.

The author doesn't seem to be aware that Thiruvalluva Malai was a compilation of praises of Thiruvalluvar and Thirukkural by various Sangam poets. This compilation was published in the same court of Ugra Peruvaṇṭi under the same judge Urutthira Sanman who approved the commentary by Nakkīrar on Iṟaiyanār Agapporuḷ. So the different authors who contributed to the Malai need not be of the same period. They had collected and compiled the verses on Thirukkural and Thiruvalluvar. The antecedents of the poets or the kings praised by them cannot be taken as hints of Thiruvalluvar's time period.

The 2nd idea on Ashariri and Namakkal as poets is absurd, as Ashariri is *Akāsh Vāṇi* – the divine voice that was heard at the beginning of the session and Nāmagal (wrongly spelt as Namakkal) is Goddess Saraswathi.

The 3rd idea of assigning a date for Thiruvalluvar is arbitrary and unsubstantiated.

Mamulanar gives an account of Mauryan invasion into Tamilnadu. Therefore, Mamulanar cannot be dated during the time of Nandas. He certainly lived during the period of Mauryas. I agree with Jayashree regarding Thiruvalluva malai. The Date of Thiruvalluvar must be fixed before Mamulanar and Mauryas.

Kambar

Jayashree writes;

The author assigns a date before 13th century BCE to Kambar. According to him Sadayappa Vallal was a Velir king. He constructs a narrative that Kambar fled the country after his son was sentenced to death by the king. Quoting a legend of Cambodia he says that Kambu, the founder of the first dynasty of Cambodia must have been Kambar who wrote Ramayana. He popularised Ramayana in Cambodia and his descendants became known as Kambujas!

Fact:

There is no fact, this is only fiction!

I have fixed the date of Kambar around 1350-1300 BCE. The legend of Cambodia is historical and not a fiction.

Shilappadhikaram

Jayashree writes;

The author dates Silappadhikaram at 11th century BCE.

Fact:

The author must establish the time of Satakarni too who helped Senguttuvan in his northern expedition. But that would not be difficult for him. His modus operandi is to just quote Ilango

Adigal's (author of Silappadhikaram) date that he assigned at 1120 – 1040 BCE and add a few years to say that it was the date of Satakarni!

I have already explained that Chutu Satakarnis of Vanavasi were the northern neighbours of Chera kings. Silappadhikaram probably refers to Chutu Satakarnis and not Satavahanas (850-332 BCE)

Dravidas

Jayashree writes;

The author constructs a narrative to justify the name 'Dravida' for Tamil lands. He says that a son by name Dravida was born to Krishna and Jāmbavati. Quoting Bhagavata Purana that Satyavrata was the king of Dravidas, the author says that the Dravidas came to be known as Satyavrata-putras or Satyaputras. They migrated to South India, to Thondai Mandalam from Dvaravati (quotes Tolkappiyam as a source for this). He assigns the date of submergence of Dvaravati to 9500-9000 BCE, during the reign of Satyavrata. He further justifies the name Tamil from Dravida > Damila > Tamila.

Fact:

The terms Dravida – Damila have no presence in any Tamil text of Sangam age.

The author is freely mixing up people based on the phonetic similarity of their names. Krishna's son Dravida is linked with Satyavrata (he was Manu) who was further linked with Adyamān as he was mentioned as Satyaputra in Jambai inscriptions.

Tolkāppiyam does not say that Velir-s came from Dvaravati, only the commentator Naccinārkkiniyar says.

Puranas relate that Dravida was a son of Jambavati. Mahabharata refers to Dravida kings along with Pandyas, Cholas, Keralas. Only Velir kings can be identified as Dravidas. Sanskrit and Prakrit texts refer to Damila or Dramila or Dravida.