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**HISTORY, CULTURE
HERITAGE &
Socio - Political Movements
in TAMIL NADU**

HISTORY, CULTURE, HERITAGE AND SOCIO-POLITICAL MOVEMENTS IN TAMIL NADU

ARCHAEOLOGICAL AND LITERARY SOURCES OF TAMIL HISTORY:

- The foremost source of ancient Tamil history is the Sangam literature, generally dated to the last centuries BCE to early centuries CE.

Geographical Features of Tamil Nadu:

North and South India

- Tamil Nadu geographically referred to as a part of South India falling within the province that falls South of the Vindhya and Satpura Hill Terrain. The area falling beyond Vindhya and Satpura Hill Terrain, is referred to as North India.
- Ancient Tamil Nadu is referred to as a Triangular part surrounded by three Oceans namely the Indian Ocean on the South, the Bay of Bengal on the East and the Arabian Sea on the West.

Direction	Name of the Border
East	Bay of Bengal
West	Arabian Sea
North	Vindhya and Satpura Mountains
South	Indian Ocean

- **The Deccan Plateau:** The Deccan Plateau by formation is high on the Western side and low on the Eastern side. Tamil Nadu is on the South of this Deccan Plateau. The Plateau is very strong with the formations of Rocks and boulders and is considered one of the Oldest of its kind. Behind the Deccan Plateau, on its Western Side, remain the Western Ghats.

- **Western Ghats:** Western Ghats range from Cape of Cambay, in the North India, closing with the Aralvai Mozhi (now in Kerala), in the South. The South West Monsoon Rains are due to this Western Ghats. It is also a strange fact that the West Coast could not play an active role in the history of South India due to the presence of the Western Ghats separating the South India from the West Coast.

North and South of Tamilagam or Tamil Nadu

- In Tholkappiyam, a reference is made to the North and South borders of Tamil Nadu quoted as 'Vada Venkatam' (Northern Venkata Hills) on the Northern Side and Kumari (South Kumari) on the Southern side. Still the conclusion on the mention of Then Kumari reference is not established whether it refers to Kanyakumari or a landscape (Kumari Nadu) lying beyond South of Tamilagam that went under the water in a deluge. This area was also mentioned as Lemuria. There is a mention of this deluge in the Epic-Silappathigaram.

Tamil Kingdoms and Geographical presence:

- The province south of River Cauvery was known as Pandya Kingdom; Chera Kingdom consisted of the present Kerala and Coimbatore Areas;
- The Province across North of River Vellaru was known as Chola Kingdom; the area West of Pavala Hills and South of Venkita Hills was known as Thondai Nadu.
- Apart from these Kingdoms, there were several small Rulers known as

Kadaiyelu Vallal in Independent small provinces of Tamil Nadu within this Geographical contour.

Tamil Nadu and its Mountains:

- The Hill area in Tamil Nadu could be grouped into the following:

(A) **Western Ghats-** Kodagu Hills, Podigai Hills, Anamalai, Kudiraimalai, form a part of the Western Ghats. Generally, Western Ghats are seen as a chain of Hilly terrain well shaped, straight and continuously interconnected.

Cultivation: Coffee, Tea, Pepper, Cardamom is planted in these Hills. Apart from that quality Teak Wood, Sandal Wood and Special trees are grown in these forest Reserves.

Adivasi Residents: Adivasi Residents belonging to the sections such as Kadar, Irular, Pulaiyar, Muthuvar are living in these Hill Areas.

(B) **Eastern Ghats-** Kalvarayan Hills, Chervarayan Hills, Javvadu Hills, Kolli Hills, Kanja Hills falls in the terrain of Eastern Ghats. Eastern Ghats, unlike the Western Ghats, are scattered, not interconnected continuously and lower in heights. According to the Geography Experts, Eastern Ghats are estimated to be older in age than that of Western Ghats.

(C) **Neelamalai Hill Region,** known as the Kongu belt is considered the meeting point of Western Ghats and the Eastern Ghats. Ootacamund, Kothagiri, Gudalur are the places situated in the Nilgiris (Neelamalai Hills). 2677-meter tall Doddabetta peak is situated in this Hill Terrain. Kodaikkanal and Yelamalai are also part of the terrain of Nilgiris.

These ghat terrains provide a natural fortress for Tamil Nadu and are also responsible for the

- (i) South West Monsoon Rainfalls

(ii) Water Sources from the Rivers of Eastern Ghats and Western Ghats

(iii) Plantation of Coffee, Tea, Pepper, Cardamom and

(iv) Forest Tree plantations consisting of Teak, Sandal, and Special trees

(v) Preservation of the Adivasi Communities including Thodas, Badagas in Nilgiris, Kadar, Irular, Pulaiyar, Muthuvar, in the areas of Western Ghats and Eastern Ghats.

I. Archaeological Sources of Evidences:

1. Excavations of buried societal evidences, buildings etc.,
2. Monumental Evidences such as Temples, Stone Inscriptions
3. Copper Plate Evidences
4. Coins in circulation

II. Literary Sources of Evidences:

1. Inland Literature
2. Foreign Literature

III. Foreigner Diary Notings;

1. Travellers accounts
2. Historians Visit Notings

I. Archaeological Sources:

- Archaeological Survey Reports are of a great source of historical importance. With these evidences and corroborations, the theories built upon the edifice of certain historic factors get further strengthened in formulating a firm authenticity on the history sheets.
- Archaeological surveys most of the times result in recovery of important old monuments, lost cities buried under the soil, old coins, memorials and various tools, implements and above all weapons used for the warfare.

Buried treasures: Excavations make a history when the country's lost history is recovered due to some evidences. Excavations of buried treasures, buried cities and towns, buried tools, furniture,

household utensils, workmen tools, weapons of the civil and armed life. The pioneering work in the Tamil Nadu Archaeological Survey and excavations, were implemented at the instance of Robert Bruce Foote, a British geologist and archaeologist who conducted geological surveys of prehistoric locations in India for the Geological Survey of India.

1. Excavation Locations during the Archaeological Surveys

- (i) **Athirapakkam, Chengalpattu District:** Source of Stone Age Tools and Implements belonging to Aculian Technology, which is considered 2 lakh years pre-histric. These were discovered by the Experts Bruce Foote, Patterson, and Sangalia. These excavations led to the theory that Tamil History dates back to 2 lakh years prior.
- (ii) **Baiyampalli in the North Arcot District:** Headed by Dr.S.R.Rao took up research work at this location. The sources such as Implements and Tools, pulses grinding stones, priceless precious stones, lamps and bangles made out of clay, led the historians to conclude that they belong to the Iron Age and Megalithic Age. These sources enable us to learn the lifestyle of the people lived in those ages.
- (iii) **Adichanallur at Tirunelveli District** on the banks of River Thamirabharani, has provided a great push to the Research conclusions on the life and social practices of Ancient Tamils. In these excavations, the sources recovered are Swords, Axes, Bow and arrow, Iron Weapons, Spear, and Human skeletons as additional evidence to throw more light on the ancient Tamil History. Besides, a huge pot believed to have been used to bury

the dead has been excavated. This is called the “Mudumakkal Thaazi” Mudumakkal denotes elders and Thaazi denoting an earthen Pot

- (iv) **Thiruthangal near Sivakasi in Virudunagar District:** Sources such as black and red earthen pot tiles and copper pieces were recovered in this location and they are related by the historians to the Pandya King of Sangam Age. There were Micro implements and tools of the Paleolithic age,
- (v) **Kodu manal excavation** and research led to the evidences on the Trade with Rome as they recovered mud pot tiles and clay dolls. This revealed the history during the Sangam Age.

2. Monuments and Memorials/Stone Inscriptions:

- (i) **Tamil Nadu and Andhra Monuments:** Many of the Forts, Temples and Palaces situated in Tamil Nadu and Andhra, remain as the Monuments reminding of the rich architectural value and heritage of the past. Besides, these monuments are considered as the richest treasures left for the posterity. These monuments and memorials carry the evidence of the various sculptures and stone inscriptions as well as artworks displaying the scenes from the Puranas like Ramayana and Mahabharata.

3. Stone Inscriptions:

Stone inscriptions play a very prominent role in establishing the theories formulated in confirming the historic facts relating to Tamil Nadu Ancient History. These inscriptions are said to be in Tamil Nadu as well as outside Tamil Nadu. Similarly, they are inscribed in languages such as Tamil, Brahmi, Prakrit, Sanskrit and Kannada.

- (i) **Locations:** Stone Inscriptions were initially found at Rameswaram, Brahma Giri, and Maski. Western

- Deccan sports a variety of Stone inscriptions on the Temple Walls. They are located at Kanheri and Nasik. These inscriptions are in Bruhui letters of Prakrit language. Pallavas, Sungas and Kadambas have released their Stone inscriptions in Sanskrit language.
- (ii) Emperor Asoka's Rock inscriptions found in Siddapuram, Brahmagiri, and Errakudi, speak volumes about the Chera Chola and Pandya Kingdoms. These inscriptions are not in Tamil.
- (iii) Kalinga King Karavelar's Hadigumba Stone Inscriptions inform us about the syndication of the Tamil Kings highlighting the synergized approach of the Tamil Kings in those eras.
- (iv) Samudra Gupta's Inscriptions on Allahabad Pillar informs on the rule of Kanchi Vishnugopan, a Pallava King.
- (v) Aikol Inscriptions of Pulikeshin II, the most popular Chalukya King, reveal the details of the wars between the Chalukyas under Pulikeshin II and the Pallavas under Mahendra Varman.
- (vi) Chola's Stone Inscriptions are innumerable and they are special. These stone inscriptions provide the store of historical evidences on the Chola History.
- (a) Malpadi inscriptions and Raja Rajeswaran Temple inscriptions of Rajendra Chola I provide clear evidence on the Political information of the Chola period.
- (b) Tirumukkudal stone inscriptions of Veera Rajendra Cholan reveal the donations and support to the welfare activities such as Study Centres and hospitals.
- (c) Thiruvédipuram stone inscriptions of Rajendra Chola III is a Masterpiece of Historic Evidence recorded in the past.
- (d) Velvikudi grant of Paranthaka Nedunchadayan, Pandya King of Sangam Period, describes the rededication and return of the village Velvikudi to the descendants of the Vedic Scholars who were donated Velvikudi by the earlier Pandya King Palyagasalai Mudukudumiyar Peruvazudhi.
- (e) Pallava King Mahendra Varman's Inscriptions at Kudumiyamalai near Pudukottai inform on the developments in Music and Art during the Pallava Rule.

4. Copper Plate Records:

After the 7th Century AD usage of copper plates for inscriptions is found increasing. Pandyas, Chalukyas and other Kings released Copper Plate Inscriptions. These copper plate records releases give a lot of details on the Social and Political events, Religion and Wars, and so on.

- (a) Anbil copper plate records reveal information on Chola King Chenganan.
- (b) Pallavas copper plate records were in Prakrut and Sanskrit languages. Narasimhavarman III released Pallan Kovil plate records indicates that the Jains were patronised during that era.
- (c) Cholas' copper plates were very lengthy. Rajaraja Cholan I released Laidan plates; Rajendra Cholan I released Thiruválangadu, Karandai plates; Veera Rajendran's Sarala plates; all these reveal the Chola History with broader details.
- (d) Hariharan I of Vijayanagar Kingdom released Banganapalli copper plates; King Krishna devaraya released the Amaravathi copper plates; Devaraya II

released Srirangam Copper Records; All these describe the achievements of Vijaya Nagara Kings and the various programmes of their Rule.

5. Coins of various Eras

It is noteworthy that the Coins of any age that is found by the Archaeological Surveys reveal the Era, the territories, economic status, the year of minting and also the ruler by name or by image.

(i) **Arikkamedu near to Pondicherry:**

In this location, Martimar Wheeler undertook Archaeological survey and research. A huge quantity of gold coins was recovered on this site. This reveals the trade relations between Tamil Nadu and Rome. These coins belong to the Emperor Augustus Ceaser. As for the Tamil Nadu coins, they were very crude and rough and are rare to find. Other coins reveal the contemporary levels of the Kingdom, Trade relations and Economic activities including overseas trade. While initially coins were issued in copper with the insignia, later coins circulated in Third Century AD are in gold. They were named as "PANAM" or "VARAAGAN" in Tamil.

(ii) **Periya patnam excavation:** This work was undertaken by the Tanjore Tamil University. In this, Chinese coins and Chinese earthen pots were recovered at Tanjore, Tirunelveli and Periyakulam. These coins carry Chinese words RIUBIN and TANGBO. This reveals the trade relations between China and Tamil Nadu. Chinese coins also indicate that the trade was spread up to South of Pandya Kingdom. Chinese coins were also found belonging to the MING dynasty of China

(iii) Pallava coins carry bull on one side and two sail ship images. Swastika and Lion images are also found on Pallava Coins.

(iv) Chera, Chola and Pandya age coins were looking artistic and also better shaped with inscriptions and images. Chera coins sported Bow and Arrow Chola Coins displayed Tiger and the Pandya coins carry Fish images, these coins have more or a tell-tale effect by revealing the strength of the economy, the societal development level and also the richness in their lifestyle.

(v) Rajaraja Chola's coins were discovered from Telleswaram on the banks of Godavari River. This indicates that the rule extended up to Godavari banks.

(vi) Besides major Research Projects, small projects were also undertaken at Korkai, Uraiyur, Madurai and Amaravathi. These historic evidences confirmed the various theoretical stand on the historical facts as concluded by the historians. In this, excavation, the Coins issued by the Rulers were recovered.

It is concluded that the Coins that were found in excavations open up a window of information on the Social, Cultural and Economic factors of the Era and also to map the age of the Coin with the dynasty in Tamil Nadu, corroborated by the contemporary rulers elsewhere.

II. Literary Sources

Literature is the main source reflecting the societal development due to literacy supported by the other developments in culture and economic conditions provided by the political will and strength. Besides, literary sources provide a vivid description of the status of the lifestyle; the internal and

external cultural norms, taboos, social divisions, casteism, economic activity, poverty, primary vocation etc.,

Literature with wider ramifications covered not only the King's courts but also the real-life structures that existed outside the palaces. Learning history and its flow of events are made easy by the Literature with its record of chronological events from various sources of literary contributions such as poems, writings, stories, drama etc.,

Literature that has been the sources of evidence for historians are divided into three major classifications:

- (1) **Inland Literary Sources:** Literature born from the Indian laureates.
- (2) **Foreign Literary Sources:** Literature born in foreign lands with a mention on the South Indian Kingdoms and the happenings
- (3) Foreigner Diary happens to be a special mention noting and travelogues of foreign Visitors, Scholars and Emissaries.

A. Inland Literary Sources:

1. Literary sources evidencing Sangam Period:

(a) Sangam Period considered to be the Golden Era of Tamil Nadu has a rich Literature to describe the values of Sangam Period. Though many are lined up as Sangam Period Literature, Only Two are recognized to be Sangam Period Literature:

- (1) Ettuthogai and (2) Pathupaattu.
- (b) Apart from these two major Authentic Literature of sangam period,
 - (1) agathiyam, (2) Tolkappiyam (3) Pathinenkizkanakku
 - (4) silappadigaaram (5) Manimekalai (6) Valaiyapathi (7) Kundalakesi
 - (8) Seevagachinthamani and (9) Thirukkural literature explain the Social, Religious Status and values and also the

superior culture of the Tamils who are also called Dravidians

(c) Puranaanooru is a composition of poems admires and showcases the capacity of the Rulers of the small kingdoms and also the Kings ruling the Country.

(d) Pathithupatru portrays the Chera Kings' qualities for peace, art, and war tactics.

(e) All these literatures speak volumes about Sanga Period Tamils' Hospitality, Love Life, Courage, and benevolence

2. KalabhrasAge Literary Evidence: Though there are no noteworthy mention on any literature that brings sufficient evidence on the Rule of Kalabhras, which is considered as the Dark Age of the Tamil History for nearly three centuries, three important literary works with religious bent, do mention on the Kalabhras Rule.

- (a) Tamil Navalar Sarithai
- (b) Periya Puranam
- (c) Yaapperungalam

3. On Pallavas: There are many references available from the Literature on the Pallavas Era.

- (i) Thevaram written by Appar, Sundarar and Gnana Sambandar, gives a glimpse of Pallavas Social, Economic and Religious History.
- (ii) Nalaayira Divyaprabandam narrates on the Pallava Chalukya relationship
- (iii) Nandivarman's Nandikalambakam is a literature that gives a detailed account of the Political life and History in Pallava Kingdom.
- (iv) Perundevanaar composed a book named Bharata Venba. This collection describes on the Political life of the Pallavas.
- (v) Dandin's Periya Puraanam, Paandikkovai literary sources provide information on the Pallavas Rule and its achievements.

4. On the Early Pandyas: Pandikovai, Periya Puranam, Divya Sucharitha, Guru Paramparai Literature of the Era gives details on the History of Early Pandya's Rule. Besides, several Vaishnava Literature and Tiruvilayadal written by Paranjothi mirror the history of this age.

5. On Later Cholas: There are several literatures that describe the rule of Later Chola Dynasty starting with King Vijayalayan. Seevaga Chinthamani, Valayapathi, and Kundalakesi describes on the Jain and Buddha Religious Status under the Chola Rule.

- (i) Veera Choliyam written by Buddha Mithirar and Kamba Ramayanam provide the sources to understand the Chola History.
- (ii) Kalingathu parani an epic written by Jayangondaar gives a vivid description of the Kalinga War carried out by Karunakara Thondaiman, General of Kulothunga Cholan I. This literature discusses in detail the time zone and chronological events of the Chola Rule
- (iii) Moovarula written by Otta Koothar shares the information on the Three Chola Kings viz., Vikrama Cholan, Kulothungan II, and Rajarajan II.

B. Literature from Other Languages

In addition to the numerous Literature found in Tamil Language, Tamil History has been discussed in the literature of other languages also with the same authenticity.

- (i) Arthasastra written by Kautilya, written in Sanskrit make references on Madurai City and the pearl produced in the Pandya Country.
- (ii) Dandin's Avanisundara Kathachara refers to Pallava Era History

- (iii) Mahendravarman's Maththa Vilasa Prakachanam enables us to understand the Pallava Era History.
- (iv) Literature such as Chola Vamsa Charithai, Kongudesa Rasaakkal Savisthaara Charithai, written in Sanskrit brings a lot of historical evidences and references of the Era.
- (v) Ganga Devi's Madura Vijayam, written in Sanskrit makes a mention about the Invasions on Madurai by Kumara Kampana of Vijayanagar. This also describes the Victory over the Madurai Sultanate by Kumara Kampana, deployed by the Delhi Sultanate of Tughlaq.
- (vi) Pamba's Pamba Bharatham and Ranna's Beema Vijayam, both written in Kannada Language, provide the traditional information of the Society, Economy and Life, also discuss on Rashtrakoota, Chalukya history in a descriptive manner.
- (vii) Another Kannada literature named as Kannada Desa Mahaana Tharangil gives a detailed description of the Vijayanagar Empire and the Social life of that era.

C. Foreign Literary Sources

There are many literary works of foreign origin give authentic information on the History of Ancient Tamil Nadu.

- (i) Indica written by Megasthenes ranks as the top most literature giving out a number of historical evidences of the past Tamil Nadu. There are several mentions on the Pandya Kingdom. There is a mention about the Houses created for the governance of the Country. One can also get information on the Social, Political and Commerce Status of the rule.

- (ii) Persian Wars written by Heratotus give information on the Overseas Trade by Tamil Nadu and also the various Port Towns of Tamil Nadu.
- (iii) Dalami's work called Global Map also mentions on the Overseas Trade and the Pot Towns of Tamil Nadu.
- (iv) Strabo's Notes reveal the Trade Relationship between the Pandya Country and the Rome. This literature also provides information on the Political Social and Economic Status of Tamil Nadu under Pandyas.
- (v) Pilini's Literary Work named as Natural History gives an account of the Western Ports of Tamil Nadu.
- (vi) Ceylon's Literature, Mahavamsam and Deepavamsam written in Pali Language provide an authentic description of King Cheran Senguttuvan.

Foreign Visitors'accounts in the form of diary nothings also contributes to the sources of evidence to the History of Tamil Nadu.

- (a) Chinese Traveller Pahiyan visited during the rule of Gupta King Chandragupta Maurya II has left many observations in the form of Diary.
- (b) Another Chinese Traveller Hieun Tsang has left a large number descriptive notes on the Tamil Nadu, during his visit to India in 7th century AD.
- (c) Benjamin and Marco Polo give a detailed description of the Social Status and Social Life in Tamil Nadu. Marco Polo visited Tamil Nadu in 13th Century AD.
- (d) Ibin Batuta a traveler from Morocco gives an account of the Muslim Invasion on South India.

Thus, the archaeological evidences and literary evidences have made a sizeable and authentic information on the Tamil Nadu culture, heritage, economy, political and social conditions.

CULTURAL TAMIL NADU

Tamil Nadu's Pre-Historical Period could be classified into following types namely:

- (a) Paleolithic indicating the ancient Prehistoric age called as the Old Stone age with the lifestyle and activities of the Society were centered around Hunting marked with migrations and life in the caves, open forests and hilly terrains. They moved depending upon the availability of food and nature's bounty. They used quartzite stones as their weapons.
- (b) Mid Stone age indicates the later part of the stone age. People used smaller and refined stones as their weapons. They had also made instruments and tools out of small stones. The livelihood expanded from hunting to other areas of vocations also. They started staying in foothills and migration from place to place was limited to climate and resources.
- (c) Neolithic age displayed more of a Cultural Development. In addition to the traditional hunting and fishing activities, they also focused on Agricultural Production. They also created their own hutments and houses.
- (d) Megalithic age indicates the large stone age. In this age, one could see a development in Cultural and living patterns; use of natural resources not only for hunting but for agriculture and other vocations. Building houses and living in villages started at this age. They started creating Round Stone Memorials for the dead.

(e) Metallic age indicating the period wherein the use of metals in the place of stone and in addition to stone were predominant. Cultural and Social developments were faster and refined to suit the changed living styles and habits.

PALEOLITHIC CULTURE (OLD STONE AGE):

The Old Stone age in Tamil Nadu is estimated to be from 5 lac years to 15000 BCE. The people of the Old Stone age were using the axes made of stones. In one of the Excavations in 1863, in Pallavaram, Researcher Robert Bruce Foote, (born 1834—died 1912), discovered a Stone Axe used in the Old Stone age. Various other weapons made of stone age stones were discovered at places around Chennai Metropolitan City. They include knives, handheld axe etc. This technology is also named as Chennai technology.

In locations such as Chengalpattu, Thanjavur, North Arcot, Handheld axes, cutting stone equipment's, chiseled instruments, double edged sharp stone equipment's were discovered by the Archaeological Survey teams. All these instruments are made out of smooth stones. These stones were made into instruments with minimum technology and the technology is named as Achulian type of technology.

Life and Style: The people of Paleolithic age were ancient in culture; not literates; were depending upon the art of hunting; staying in the mountain caves and other open places in the hilly terrains or riverside terrains. They were unaware of the art of making mud pots and use of utensils. They were also eating Raw Meat, fruits, Yam and Vegetables.

Mid Stone Age:

The Mid Stone age period is estimated to be between 8000 to 2000 BCE. Tamils lived in

this age were using smaller stones for making their weapons instead of the quartzite stones. They made weapons such as knives, triangular implements, hammers, spoons, swords etc., This is called Evasion Technology.

In this Mid Stone age, Tamil people were found living in Tamil Nadu locations such as Dharmapuri, Gudiyamalai, Thirumangalam, Kallupatti, Thirunelveli, Yeral, and Nazareth. They were found using weapons which were claimed to be refined over the old stone age. They were also better in Culture and they were engaged in Fishing and Hunting as their avocation.

As there was a cultural improvement, they changed their lifestyles according to the situation's locations and climatic conditions.

They were found living in the foot of the hills. They also worshipped the nature. Dead were buried. They started worshipping God and conducted Prayers. They also believed in life and Rebirth concepts.

Metallic Age:

Metallic Age represented a drastic change in the life and style of Tamil people. This age followed Neolithic age. All the instruments and weapons used in this Age were all made out of metals. Though the North Indian metallic age speaks about wide usage of copper, in Tamil Nadu, the usage of Iron was found more and evidence establish this fact.

Use of Iron brought a sea change in the economic and social activities of this metallic age people. They found the use of iron in making Swords, Axes, Household articles.

Tamil Nadu witnessed different burial practices like

- (a) Mud pot system
- (b) Mid stone system and

(c) Capstone system
Cemeteries were built in different styles using the big stones. The dead were buried around the plateaus and valleys in the same fashion.

These types of burials have been located by the Researchers at Adichanallur, Chengalpattu, Nilgiris, in Tamil Nadu.

Importance to Agriculture: More of an Agrarian avocation was observed in this age. They grew Paddy and pulses.

Implements and Instruments: They were found using Shovels, Pickaxes, boulders and sickles for their agricultural activities.

Megalithic utensils: Mud pots of black and red colors were found to be in use by the people of Megalithic Era. These pots carried markings such as arrows, triangle, stars which have different connotations in the eyes of the historians and researchers.

Society: They lived in a permanent abode by building houses in a village style. They were found to be using Bows, Arrows, Spears, Swords, made of Iron.

Gold and Silver Ornaments are found to have been in use during these years. People were found to decorate their homes.

SANGAM AGE AND CLASSICAL LITERATURE

SANGAM

Sangam is the Academy of Tamil Poets. The word has its origin from Sanskrit Language. The Sangam literature is the ancient Tamil literature of the period in the history of south India spanning from c. 500 BCE to 300 CE.

What is special about Sangam Age Literature? It is believed that Sangam Literature provided the roadmap for the entire Tamil literature, life and values for the future generations of Tamils. The Sangam Literature was the composition by Tamil Poets belonging to both the genders of men and women who were from various

professional backgrounds. These compositions were later on collected into various anthologies during 1000 A.D. They went into oblivion soon afterwards until they were rediscovered in the 19th century, by Tamil Scholars like U.V.Swaminatha Iyer, Arumuga Navalar, and C.W.Thamotharampillai.

Why the name: The name is after the Sangam Academies constituted with Divin Presence/Sages/Poets as Heads during the period.

Significance: There were patronized by the Pandya Kings.

(2) The Primary Sangam (Thalai Sangam) was held at Thenmadurai. Chairman of the Sangam is said to be Sage Agastya. No literary work of Madurai Sangam survived and is available.

(3) The Middle Sangam (Idai Sangam) is popular by its literary work Tolkappiyam, authored by Tolkappiyar. Second Sangam was held at Kapadapuram. Initiated by Sage Agastya, it was later taken up by Tolkappiyar, a disciple of Agastya.

(4) The Last Sangam (Kadai Sangam) The Last Sangam (Kadai Sangam) was organized at Madurai under Nakkeerar. This Sangam has contributed a large number of literary corpus in Tamil. The founder of this Sangam is Mudathirumaran

Three Sangams (Muchchangam):

While Early Sangam was founded at the then Madurai, Middle Sangam was functioning from Kapadapuram and the Last Sangam was founded at Madurai. It is learnt that the Early Sangam of Then Madurai (South Madurai) and Middle Sangam of Kapadapuram, submerged due to a deluge and the Third Sangam which is considered the Last Sangam, was established by the Pandya Kings at

Madurai. The Sangam and its literature that we learn and understand belong to the Last Sangam of Madurai as other two Sangam's Literary as well as other resources went under the water world of Indian Ocean.

The Sangam Literature is referred to as the ancient Tamil Literature in the ancient South India known as Thamizagam or Tamilagam. Akananooru, Kurunthogai, Natrinai are the classic collections which contained 2381 poems composed by 473 poets of whom 102 were remaining as anonymous. Categorization of the literature Sangam Literature fell into two categories such as: Akam (Inner) and Puram (outer). The classification of Akam and Puram though not strictly adhered to, the interpretation mattered, and the literature got distinguished under the appropriate category logically.

Except Paripaatal, all other Sangam literature deal with human emotions and human relationships (K.A. Neelakanta Sastri, A History of South India, OUP (1955)).

Compilation: Sangam Literature was compiled in the 10th century into two categories on the basis of chronological order. 1) Pathinenmelkanakku 2) Pathinenkilkanakku

Pathinenmelkanakku ("the eighteen greater text series") comprised of Ettuthogai and Pattupaattu. The rest were under Pathinenkilkanakku ("the eighteen lesser text series").

Tirukkural authored by Tamil poet and philosopher, Thiruvalluvar is considered the most important work among the literature.

While Thiruvalluvar focused on ethics, virtue, wealth and love, Mamulanar, who lived during the Sangam period, related his writings to the historical happenings of that age.

Classical Literature:

Sangam Literature is divided into Epics and other Literature.

Epics that are prominent in Sanga Ilakkiyam:

1. Silappathigaram and

2. Manimekalai

Elango Adigal authored the epic Silappathigaram. Seethalai Sathanaar authored the Epic Manimekalai.

Sangam Literature includes: Pathupattu, Ettuthogai, Pathinenkilkanakku and Tolkappiyam.

Two Main Topics in Sangam Literature:

1. Akattiyam

2. Tholkappiyam

The Popular Sangam Literature:

A. Tolkaapiyam was written by Tolkaapiyar. Though considered as grammar, it encompasses the political and socio-economic scenario of that age.

B. Ettuthokai (Eight Anthologies) comprises of eight works such as:

Eighteen Greater Texts (Pathinenmelkanakku) comprise of eight anthologies and ten idylls. eight anthologies are:

1. **Ainkurunuru** was compiled by Pulathurai Mutriya Kudalur Kizaar. Consisting of 500 lines, it covers the 5 types of the thinais. Each thinais is dedicated with 100 poems speaks about Pandya Kings of Sangam Age.

2. **Akananuru** consists of 400 poems of the emotion based inner subjects. Pandya King Ukkira Peruvazudi got this compilation made. References on Mauriya's Invasion, Thondai Nadu, Sangam Period local administration, marriage customs are available in this.

3. **Purananuru** gives information on the Sanga Period Kings and rulers. This exhibits the warfare skills, charity qualities of that Age. It also brings the

picture of domination of Aryas in Tamil Nadu.

4. **Kalittokai** was composed by 5 poets consisting of 250 poems giving a glimpse of the love and emotional life of 5 thinais. (Land styles)
5. **Kurunthokai** was compiled by Purikko. This contains 402 lines covering the life and habits of Samanas.
6. **Natrinai**: Consists of 400 poems narrating the rulers of the Smaller Kingdoms such as Omu, Pamu, Athigan, Ninnan, Malayan, and Panan. It mentions important places such as Thondi, Korkai, Maruthurpattinam, Punalvayil, Irappaiyur, and Kudanthai. It also presents the lifestyle and social beliefs, food habits and also dressing habits of the people living in the 5 different Thinai (Kurinji, Mullai, Marutham, Neithal and Paalai)
7. **Paripatal** is a resource to understand the religious life of Sangam Age.
8. **Patittruppattu** is a compilation of poems on the Chera Kings. It also brings out the economic and social status of the Sangam Period

Pathupattu (Ten Idylls) contains ten different literary works:

1. Tirumurugatrupatai was composed by Nakkeeran. This is in praise of Lord Muruga
2. Kurinchipattu deals with the life style and people of Kurinji

3. Malaipatakam is composed to bringout the akam aspects of life.
4. Maaturaikkanci describes the Kingdom of Madurai and the lifestyles. It also gives an account of the Warfare of Pandya King, Thalaiyalanganathanu Cheruvenra Pandiyan.
5. Mullaippattu, composed by Nipputhanaar deals with more of Mullai landscape and the people living in that landscape.
6. Netunalvatai, authored by Nakkeeran, deals with the Outer Factors such as Valour, Policies, Qualities and life in the Pandyan Kingdom led by Neduncheziyan.
7. Pattinappalai deals with the life and people of Paalai landscape.
8. Perumpanatruppatai was composed by Nallur Kadiyalur Uruthirankannar. This Literature informs on Kanchi King Thondaiman and also description of the sanga period instrument Yal.(musical instrument)
9. Pournaratruppatai: was composed by Mudaththaama Kanniyaar. The Literature deals with Scholars getting rewards from the Kings or Philonthaphists for their works. Motivating other Scholars to approach the same Kings for their rewards. More information on King Karikala Chola is discussed in this.

Historian	Estimated Period of Sangam	Sources of the Evidences
V.Kanagasabai	Prior to 2000 years from now	Sangam Literature
V.R.Ramachandra Dikshithar and K.R.Srinivasa Iyengar	From 6 Century BCE to 5 Century AD Approximately 7000 years in total	Sangam Literature and Asoka's stone inscriptions
K.A.Neelakanta Sastri	1 Century AD to 3 Century AD	Sangam Literature and stone inscriptions

10. Sirupanatruppatai, composed by Nallur Naththathanaar, discusses the Charitable Provincial Chieftains holding the title of "Kadai Ezu Vallalgal" Many of the poems are consider older than Sangam Age and consist of 269 lines.

Pathinenkilkanakku comprises of eighteen works about ethics and morals.

Eighteen Lesser Texts:
(Pathinenkilkanakku)

1. Naladiyaar
2. Nanmanikkatikai
3. Inna Narpatu
4. Iniyavai Narpatu
5. Kar Narpatu
6. Kalavali Narpatu
7. AintinaiAimpatu
8. TinaimoliAimpatu
9. Ainthinai Elupatu
10. Tinaimalai NutruAimpatu
11. Tirukkural
12. Trikatukam
13. Acharakkovai
14. Palamoli Nanuru
15. Sirupangamulam
16. Mutumolikkanchi
17. Elathi
18. Kainnilai

The Sangam Span: (Sanga Kaalam) and the Social and Economic Practices:

Historians and their Estimated Period of Sangam

Generally, the Sangam Period or Sangam Span is calculated from Century 300 BCE to 300 AD.

Determining the Start of the Sangam Period:

Many of the Brahmi inscriptions are considered the oldest usage of Tamil Language and their creations date back to 200 BCE. Unsupported by any other Literary Notes confirming the period, it is inferred that Sangam Age could have begun at 300 BCE. The majority of the literary

experts and researchers nearly confirm the Age of Sangam as between 300 BCE and 300 AD. These conclusions have been drawn from the various historic evidences such as:

- (a) Inscriptions on the stones of various locations of historic and cultural importance under different rulers of different dynasties.
- (b) Archaeological surveys and excavation findings of ancient implements, articles and artefacts belonging to this age
- (c) Literature in Tamil by the Last Tamil Sangam of Madurai. (As the Literature emerged during the first and the second Sangam of Tamil Nadu could not survive due to the deluges that destroyed the literary treasure and other evidences of Sangam Age, Pandya Kings established a fresh Sangam at Madurai which alone could reach the valuable Tamil Literature to the Tamil speaking World of the future).

Determining the End of Sangam Era

- (a) The Epic Silappadigaram and Ceylon's epic Mahavamsam (in Pali language) explain the closing dates of Sangam Period as 200 AD.
- (b) In Silappadigaram, there is a reference on the celebrations for Kannagi by the King Chera Senguttuvan, attended and honoured by Ceylon King Kayavahu. In Ceylon's popular Literature Mahavamsam, the reference of this function and King Kayavahu's participation is cited. This King Kayavahu ruled between 180 AD and 198 AD. This estimates the period of King Chera Senguttuvan as at the close of 200 AD. It could be determined that the same period of Last Sangam Age also falls in this era.
- (c) Evidences and references in literature Ettuthogai, Pathupaattu bring out the

references by Roman Travellers Pili and Dalami on the port towns of Korkai, Musiri and Pukaar. These travelers lived in 200 AD which is also considered to be the end of Sangam period as 200 AD.

(d) Pathitruppathu, a popular literature in Tamil, refers to Chera Kings individually into two dynasties of Udiyan Cheralaathan and Irumborai. Sangam Chera Kings were given titles as

Vaanavar, Villavar and Malayar. Senguttuvan's period is estimated as the last part of 200 AD. After him 4 kings have ruled and the logical 25 years per King leads to 300 AD which concludes Sangam Period.

SIVARAJAVEL IAS ACADEMY

Sources of Evidences to Determine the Sangam Age

Sl.No	Sources of Proof	Types	Locations	Time Period
1	Stone Inscriptions	Birami Inscriptions	Caves of Samana Sages	300 BCE
A	Stone Inscriptions mentioning the existence of 5 States in Tamil Nadu namely, Chola, Pandya, Sathyaputhirar, Kerala Puthirar and Thamirabarani	Asoka's Inscriptions	Second Cave Inscriptions	300BCE
B	Stone Inscriptions These inscriptions reveal the historic information on the Conquering of the Tamil Syndicates by Karavelar. It is inferred that the birth of Tamil Kingdoms dates back to 113BCE	Kalinga Karavelar	Hadikumba Inscriptions	Sangam Age
C	Stone Inscriptions confirming the re-gifting of the Brammadeya Villages by Paranthaga Nedunchadayan, orgiginally gifted to him by Pandya King Mudukudumbi Peruvazhudi	Paranthaga Nedunchaday an	Velvikudi	Sangam Age
D	Stone Inscriptions revealing the tragic end of Poet Kabilar who chose to end his life by starving unto death	Sangam Poet Kabilar's Vadakkirutha 1	Thirukoviloor	Sangam Age
2	Coins indicating the Trade and Merchandise dealings with Tamils and Romans	Augustus Ceasar's Time of Roman Coins were found	Nearby Madurai	Sangam Age
3	Archeological Evidences confirm the trade relations between Rome and Tamil Nadu during Sangam Age	Archeological Sources and Evidences	Arikkamedu near Pondichery	Sangam Age
4	Literary Evidences Though many Works are cited as Sangam Period Literature, only Two Major Literature Works are claimed to belong to Sangam period.	Pathuppaattu and Ettuthogai	Madurai Sangam	300BC

Sangam Period References

Geographical References: The South India as described in the historical references lead to the geographical area falling beyond the South of Thungabhadra and Krishna Rivers.

Trade and Commerce: References on the Sangam Period are derived from various Foreigner Writings/Reports/History. Megasthenes, Strabo, Pliny and Ptolemy make a passing reference of the Western Contacts with South India on Commercial Trade and Merchandise.

Political references

Inscriptions of Asoka recognize the Chera, Chola and Pandyan Kingdoms on the South of Mauryan Empire.

References on the Kingdoms of Chera, Chola and Pandya are traced from the literary evidences of the Sangam Period.

Tamil Kingdom references are also available at the inscriptions of Hathikumbha (Kharavela of Kalinga)

Geographical and Environmental Classifications: Tolkappiyam describes the thematic classification of the Sangam landscape and environment.

These classifications interleave the emotions in akam poetry to a specific landscape. Landscapes in Sangam Age are called Tinai.

Description of Tinai

Kurinchi (Mountains and surrounding areas) Mullai (forests and adjacent areas)

Marutham (agricultural fields and its surrounding areas) Neithal (sea and the coastal areas)

Paalai (desert areas)

Puram poems do project classifications about Tinai but under a different context of activities rather than the landscapes Puram Tinai are as follows (identified with the activities in the areas)

Vetchi Karanthai Vanchi, Kanchi, Uzhignai, Nochchi Thumbai Vaagai Paataan and Pothuviyal

Sangam Age witnessed a memorable rule under the various Kingdoms of Cheras, Cholas and Pandyas

Cheras:

- Chera Kingdom is said to have spread over the West Coast starting from Konkan on the Northern side to Kollam on the Southern side. Musiri and Thondi were the port towns of Chera Kingdom.
- Chera Kings were known for their territory expansions and sea borne warfare.
- **Udayan Cheralathan:** The First Chera King was ruling from Vanji as his capital. In Purananoru, there are references of his victories in many Sea Borne wars. Some historians treat this King as an imaginary reference.
- **Imayavaramban Neduncheralathan:** He invaded Himalayas and defeated the Aryans. He hoisted the Bow and Arrow flag of the Cheras on the Himalayas. He is titled as Imayavaramban due to this victory over the Aryans on the Himalayas. He defeated Romans and captured them. In the war between Chola King Verppakaradakkiya Peruverarkilli and Imayavaramban Neduncheralathan, both the kings were killed.
- **Palyanai Selkeluguttuvan:** Imayavaramban's brother Palyanai Selkeluguttuvan succeeded as the King. He captured Kongu Country. His territory expanded from West coast to East Coast. He divided his Empire into various sub divisions

and gave it to his elders to rule provincially.

- **Kalangai kanni Naarmudicheral:** He won Pooli Country. He defeated his rival Nannan at Kadambil Peruvayil. Further he defeated Athiyamaan Nedumaan Anji, who was ruling Thagadur.
- **Kadarpiragottiya Cheran Chenguttuvan:** The most popular Cheran King. His brother Ilango Adigal is the author of Silappathigaram.
- He defeated the Arya Kings of North India when he went to the banks of Ganges
- Senguttuvan defeated the Kongu Kings and brought them under his powers
- Kadambas, who were having Sea Supremacy indulged in Sea Piracy of the Foreign Ships. Senguttuvan brought them under control by defeating them and establishing Sea Supremacy over the Kadambas. He got the title 'kadarpiragottiya' (one who sent back the Sea Pirates back to the seas)
- War with Pazayan: Provincial Chieftain Pazayan was defeated at Mogur by Senguttuvan.
- **War with 9 Chola Kings:** In order to Coronate Perungilli as Chola King, Senguttuvan waged a war with 9 rebel Chola Kings and defeated them at Nerivayil. Perungilli was coronated at Uraiyur.
- Senguttuvan invaded Himalayas and defeated Aryan Kings. Hearing the story of Kannagi, he decided to install a statue for Kannagi –the Goddess of Chastity. He defeated Kanaga Vijaya, Chieftains and made them carry the stones for Kannagi

Statue at Kodunganur. This function was attended by King Kayavahu of Ceylon.

- Cheran Senguttuvan ruled for fifty-five years and is considered the most popular King. After his rule there were notable Kings who ruled the Chera country.
- Adu Kotpattu cheralaathan
- Selvakadungo Vaziyaathan
- Peruncheral Irumborai
- Ilancheral Irumborai

Chola Kings:

Asoka's stone inscriptions mention about the Chola Kings of Sangam period. Chola Kingdom was spread from Venkata Hills on the Northern side to Vellaru on the Southern side; Kotta banks on the west to Bay of Bengal on the East.

Chola Country was also called as Cauvry Country. Their flag was decorated with Tiger insignia.

A. Kings of the First Order: Chola Kings Sibi, Kanthan and Sembian are considered as the Kings of the First Order, who are portrayed as Courageous, Judicious and with unimaginable super human powers. King Sibi is said to be an example for justice where he sacrificed flesh from his body as food to the Vulture to release the dove which fell as prey to the vulture.

King Kanthan is claimed to have created the township of Kaveripoompattinam.

King Sembian is mentioned in Silappadigaram for his courage and Military Supremacy. He was a pioneer to the later Cholas in Military Efficiency.

B. Manu Neethi Cholan: He was ruling from Thiruvavarur. His policy for justice is exemplary. When his son ran over a calf under his chariot, the mother cow pulled the string and rang the palace bell for justice. Manu immediately decided that his son has erred and he should do justice. He

punished his son with death under the chariot wheel.

C. Ilanchetchenni: He is called as Cherupazhi Erinda Ilanchetchenni. He is considered the humblest Chola King. When Maurias tried to enter Tamil Nadu through Paazhi, by sending Sathiya Puthiran (Kosar), Chenni defeated him and captured the fortress of Paazhi.

D. Karikala Cholan: Karikala Chola is considered as an Emperor of Chola dynasty. He is praised in the Sangam Literature including Pattinapalai, Porunrartruppada. During his rule, he won Chera and Pandya Kings. He conquered Ceylon also, with the strength of his Navy. He constructed a dam across Cauvery River at Tiruchi which is claimed as the Engineering Wonder. It is called Kallanai (stone dam)

Apart from Wars, the Social and Economic status of Chola Kingdom developed well and Art and Culture grew well. Karikalan himself was an expert in 7 music systems.

a. Sangam Period Chola history had a turning point with Karikala Cholan's Rule.

Pandya Kings and their Main Achievements

He had to face Chera, Pandya and 11 Velir chieftains. In the war at Venni, Karikala Cholan defeated all his rivals and the Chera King Peruncheralathan who got injured on his back, killed himself by the practice of voluntary death by starvation facing the north.

b. He defeated 9 Velir Chieftains again in a war at Vagaip perunthalai.

c. He captured Nagapattinam by defeating Nagas. He also defeated Kurumbas. He annexed the entire Chera territories. Entire Tamil Nadu came under his rule.

d. Karikala Chola conquered Aryans and invaded the Himalayas. These are also mentioned in the literature.

The last of Chola kings in the Sangam Period was **King Kochenganaan.**

Pandya:

Pandya Kingdom in the Sangam Period is popular for their dedication to patronise Tamil and Tamil Sangam. The Pandya Kingdom was on the South Tamil Nadu covering Madurai, Ramanathapuram, and Tirunelveli.

No.	Name of the Pandya King	Main achievements
1.	Vadivambalam Ninra Pandiyan	He annexed territories in the northern side as the southern portion of his kingdom got submerged into the Indian Ocean. Tholkappiyam was published in his court.
2	Palyagasalai Mudukudumip peruvazuthi	Gifted Velvikudi village as donation to the Vedic Brahmins
3	Ariyappadai Kadantha Neduncheziyan	Ruled from Madurai. He won the Ariyans and hence the title. He gave his life when Silappadigaram Kannagi questioned his erratic judgement that Kovalan was found guilty.
4	Vetriver Cheziyan	Ruled from Korkai. He was contemporary to Cheran Senguttuvan.

5	Thalaiyananganathu cheruvenra NeduncheZiyan	He won the Thalaiyananganam War and hence the title. At the end of Sangam Period, he was considered as Noble King.
6	Kanappereyil kadantha uggiraperuvazudhi	The last of Pandyas in Sangam Period. He was a poet and during his time Aganaanooru was composed. The last sangam was patronized by him.

Territorial Chieftains:

There were Territorial chieftains in Tamil Nadu during the Sangam Period. They were either under the Three rulers Chera, Chola and Pandya or they were ruling outside the territories of these kingdoms. About 20 territorial chieftains were ruling in the Sangam Period.

Popular Chieftains:

1. Aai ruling Podigai hills falling south of Madurai
2. Pari ruled Purambu hills in the Pandya Kingdom. He donated his chariot to support the jasmine plant.
3. Kari was ruling in the Thondai Mandalam at Thirukkiviloor
4. Ori was ruling the Kolli Hills
5. Pegan ruled a hill region of Nallur. He is said to be a kind hearted King and he gave away his shawl to the peacock who was shivering in cold.
6. Nalli was ruling Thottimalai. He was coming under the Cheran Rule
7. Athiyaman Neduman Anji was ruling from Thagadur and Kudirai Malai. He patronized poetess Avvayaar, who has given a lot of Tamil literature and also a religious belief on Lord Murugan.
8. Nannan ruled Palkunra kottam
9. Nalliyakodan was ruling the oyma nadu which is around Mahabalipuram.
10. Porunan was ruling the Western part of Podigai Hills near Madurai
11. Pandiyan Maaran: He belonged to the Pandya dynasty ruling the territories around the Podigai Hills.

12. Thondaiman Ilanthirayan was ruling from Kanchi during the sangam period. He belongs to the Chola dynasty.

BHAKTI MOVEMENT

The Bhakti movement refers to the theistic devotional trend originated in eighth-century in South India and spread northwards. From the 15th century onwards, the Bhakti Movement swept over North and East India. This movement reached its pinnacle of glory between the 15th and 17th century AD.

The movement started regionally around different Gods and Goddesses, inspired by poet-saints, who preached Dvaita and Advaita Vedanta Cults. Apart from this, sub religions also emerged as Shaivism, Vaishnavism.

This Bhakti movement is considered as a tool for the Social Reformation in Hinduism and directed as an individual-focused alternate spiritual path irrespective of one's caste or gender.

Scholars share varied opinions in rating the movement as a revival or renaissance instead of elevating it to a status of rebellion or reform. They opine that this movement aimed at repositioning and recontextualisation of ancient scriptures and the practices.

It is noteworthy that the Bhakti Movement started from the South (Tamil Nadu and Kerala) and spread towards the North and the East at the later stages.

CAUSES:

The interregnum period of Kalabhras' rule witnessed a lot of negative aspects on the religious growth and development in the Hindu religion, as compared to the Sangam Period.

1. During Sangam period the Hindu Religion had its unquestioned popularity and supremacy. The supremacy declined on account of the reign of Kalabhras. Apart from that, Jainism and Buddhism found their new vistas of patronage in Kalabhras' period.

2. Due to this suppression, the Hindu Religion was starving for a new momentum for its growth and spread. There was an immediate necessity that was found to re-establish the Hinduism and Brahminism.

3. Between the 7th and the 10th century AD, Bhakti emerged from a mere religious doctrine, touching the region-wise sentiments, into a popular movement. It was named as 'Bhakti Movement' later. Bhakti means devotional surrender to supreme God for attaining salvation or moksha. There was no movement in the initial stages of Sangam Period as well as during the age of Kalabhras. After the Kalabhras' rule, Hindu religion, especially the Brahminism, felt the pinch and was driven to the wall for survival.

4. From the stage of superstitions, the Bhakti concept brought into a streamlined devotion and surrender to the God for attaining salvation. Bhakti became a path of life intertwined with the day to day life, during the Bhakti movement.

5. A movement necessarily has more participation by the implementer and also the user. For the first time in South India, based on religious equality and broad-based social participation the Bhakti movement entered the society as a

validation programme. Many scholars rank this as a Revolution, while few others limit the movement as a renaissance.

6. The movement which was spearheaded by popular poet-saints reached its zenith in the 10th century after which it began to decline.

Various Stages of evolution of the Bhakti from a religious expression into a movement:**1. Decline of Brahminism during the Kalabhra Period:**

Considering the origin of this Bhakti Movement as Brahminist and Buddhist traditions, the causes of the movement had a historical background and political implications. Historians portray Kalabhras rule as a dark period in the history of Tamil Nadu possibly due to the fact that Jain culture was a challenge to the Brahmin culture during Kalabhra era. Grants were not continued as before. During Chera, Chola and Pandya reign, in the age of supremacy of Brahminism, kings used to grant vast lands to the Brahmins of the temples. When they came into power Kalabhras executed the Brahmins on a large scale, put ban on custom of granting lands to the Brahmins and on collection of taxes from villages to run the temple affairs.

2. Supremacy of Buddhist and Jainist Religious Beliefs:

Buddhist and Jain culture were posing threats to the Brahmins' customs and traditions during Kalabhra era on one side and Kalabhras took a large-scale destruction of the Brahmins and sealed the spread of Brahminism. The Kalabhras were called 'Evil people' by the citizens of Chola, Pandyan kingdoms because of their barbaric attitude towards Brahmins and the nobles of Royal family. Whereas, the Kalabhras supported Jainism in a major way and Buddhism in a small way.

3. Need for revival and re-establishment of the Hinduism.

Brahmins were reduced in their positions and possessions. This blocked the spread of Hinduism and the society was drawn towards the other alternative faiths. The scenario changed from the Brahmins becoming rich and often dominating the society, ill-treating the people belonging to the lower caste, to a situation of fright of the Brahmins and also the Hindu apostles. This was the main reason for the Kalabhras to revolt and attack the Brahmins, dethrone the king and establish their own rule.

4. Society's literary and cultural levels at the time of Kalabhra's departure:

Factors of Cultural evolution played a major role in this period that the Brahminism met its own decline during the period of Kalabhras. Buddhism and Jainism seamlessly grew into big religious umbrellas, sponsored by the Political will of the Kingdoms. Literary and scant cultural developments blossomed in Kalabhra's rule of the Sangam Age, enabled a better-informed society than before. This awareness led to the renaissance in religion and development of Bhakti, before it became a full-fledged movement.

5. Pallavas philosophy of religion and support to Art and Culture

This was the stage at which the Hindu Religion realized that there should be a Revolution and rehabilitation for the survival of Hinduism and also for the growth and development. Pallavas not only supported Hindu Religion but also changed the supremacy of Jainism and Buddhism. Both Saivas and Vaishnavas took up their fight for existence and establishment. In the process, they were also able to influence the Pallava Kings to support the Hindu Religion. The Shaiva cult became more prominent and the Pallava Kingdom sported

the 'Nandi' as their emblem. Nandi is Lord Siva's Vahan. Pallava's coins also carried the Nandi logo. History confirms that Pallavas were the guardians of Shaivism.

6. Poet-Saints were intermediating the new path of Bhakti

Poet-saints were intermediating the new path of Bhakti through love and faith to realize God without penance and to reach salvation within their own lifestyles and professions.

In this mission, Alvars and Nayanmars played a pivotal role. These poet-saints simultaneously resisted the domination of the orthodox Brahmins by making bhakti accessible to all without any caste and sex discrimination. Between the 7th and 10th centuries AD, the Alvars and Nayanmars who were referred to as poet-saints penetrated into the society through their personal teachings and conceptual philosophies on Bhakti and surrender to the God. As some of these poet-saints themselves emerged from lower castes, including a few women saints, the earlier social gap of discrimination of upper and lower caste for the purpose of religion reduced. Hindu religion got rejuvenated and got accepted to become stronger than before. Jainism and Buddhism lost their supremacy in the due course during the Pallava Regime.

7. Literature supporting the spread of self-realization by the people through their chosen God

During the Sangam Era and thereafter, the spread of Literature as well as the moral and ethical values through poems, dramas, hymns and songs attracted more and more literate people to follow faiths as a precursor for societal development and social change.

SAINTS: SAIVISM

- Those who worshipped Lord Shiva were named as Saivites.

- Saivite saints were also called poet-saints as they also composed poems in praise of the God and spread the message through these poems as a module to develop followers in smaller groups to take the cult forward.
- Their basic teachings supported the people living in their own domains without making a penance and taking sanyasa (relinquishment)
- To prove this, these poet-saints lived amidst the people and followed a lifestyle combined with worship and prayers. In addition, they were also composing poems and visiting and guiding Kings on religion and other matters.
- Their teachings centered around the principle of realizing the God in every thought, deed and speech, without discrimination and inequalities. As they moved with the people, they imbibed the habit of following ethical and moral values as well as speaking truth and following pure thoughts and righteous actions.
- This attracted many and the Bhakti concept became prominent in the society and their social customs. Religion became a determining factor of social customs, prayer methods, building temples, worship in temples, singing hymns in the praise of the God.
- Worship in temples and visiting temples and Kshetras became a part of the Bhakti expression. Festivals of temples and standard rituals for the temples redefined as a part of the Bhakti movement. Temples regained their supremacy and turned into a point of convergence.

- The Alvar and Nayanmar saints used the Tamil language and not Sanskrit for preaching and composing devotional songs. Thus the movement could acquire a popular base and akin to one's own ethnic sentiment of expression.

63 NAYANMARS:

In Saivism, the history of 63 Nayanmars is a very notable one. They worshipped Lord Shiva as their Principal Deity. They followed the rituals and the scriptures set out for the Siva Worship.

Complete List of Nayanmars (Nayanars)

1. Sundaramurthi Nayanar
2. Tiru Neelakanta Nayanar
3. Iyarpahai Nayanar
4. Ilayankudi Mara Nayanar
5. Maiporul Nayanar
6. Viralminda Nayanar
7. Amaraneedi Nayanar
8. Eripatha Nayanar
9. Enadinatha Nayanar
10. Kannappa Nayanar
11. Kungiliya Kalaya Nayanar
12. Manakanchara Nayanar
13. Arivattaya Nayanar
14. Anaya Nayanar
15. Murthi Nayanar
16. Muruga Nayanar
17. Rudra Pasupathi Nayanar
18. Tiru Nalai Povar Nayanar
19. Tiru Kurippu Thonda Nayanar
20. Chandesvara Nayanar
21. Tiru-Navukkarasar Nayanar
22. Kulacchirai Nayanar
23. Perumizhalai Kurumba Nayanar
24. KaraikalAmmaiyar
25. Appuddi Nayanar
26. Tiruneelanakka Nayanar
27. Nami Nandi Adigal
28. Tiru Gnana Sambandar
29. Eyarkon Kalikama Nayanar
30. Tiru Mula Nayanar

31. Dandi Adigal Nayanar
32. Murkha Nayanar
33. Somasira Nayanar
34. Sakkiya Nayanar
35. Sirappuli Nayanar
36. Siruthonda Nayanar
37. Cheraman Perumal Nayanar
38. Gananatha Nayanar
39. Kootruva Nayanar
40. Pugal Chola Nayanar
41. Narasinga Muniyaraiyar
42. Adipattha Nayanar
43. Kalikamba Nayanar
44. Kalia Nayanar
45. Satti Nayanar
46. Aiyadigal Kadavarkon Nayanar
47. Kanampulla Nayanar
48. Kari Nayanar
49. Ninra Seer Nedumara Nayanar
50. Mangayarkarasiyar
51. Vayilar Nayanar
52. Munaiyaduvar Nayanar
53. Kazharsinga Nayanar
54. Seruthunai Nayanar
55. Idangazhi Nayanar
56. Pugazh Tunai Nayanar
57. Kotpuli Nayanar
58. Pusalar Nayanar
59. Nesa Nayanar
60. Kochengat Chola Nayanar
61. Tiru Neelakanta Yazhpanar
62. Sadaya Nayanar
63. Isaijnaniyar

It is important to note that Manickavachagar is not counted as a Nayanar but he is considered as one of the 4 Tamil Samaya Kuravas (Teachers).

Of the 63 Nayanmars that are listed, only four of them are popular and at the same time important from the angle of their contributions to the Bhakti Movement and its Renaissance. They are

(1) Thirunavukkarasar (Called as Appar adigal)

- (2) Thirugnana Sambandar (Sambandar)
- (3) Sundarar and
- (4) Manickavachagar

These four Nayanars are considered as Tamil Samaya Acharyas (four Tamil religious Teachers) whose hymns are authentic hymns that pleased Lord Siva himself. In a few cases, the Lord himself has commenced the stanzas and lines.

They brought out Thevaram and Thiruvagasam which are the only Tamil prayer songs that are recited in all the Siva Temples, in Tamil Nadu even today. As against Sanskrit Slokas, these hymns have attained supremacy all over Tamil Nadu as an official worship adapted by the Shivites in Tamil Nadu. Though Sanskrit shlokas as chanted in Siva Temples, Tevaram and Tiruvagasam are given the prime position in Tamil Nadu Temples. In other words, Saiva faith clings on to these two compilations, without which Siva Worship is incomplete.

APPAR (APPAR ADIGAL)

- Though addressed as Appar, by the devotees, his real name, Thirunavukkarasar. He was born as a peasant in Tiruvarur.
- He was originally a Jain follower. Under his sister Thilagavathi's influence, Appar started getting attracted towards Saivism.
- Appar is said to have influenced the Pallava King Mahendravarman ruling at that time to turn into a Saivite.
- This conversion is considered an important event with historical value and significance.
- Thirunavukkarasar composed 311 poems praising Lord Shiva.

His teachings:

1. All living beings are associated with Shiva and Shakti and one should view every living being as Shiva and Shakti.
2. God is colorless.

3. One cannot define God and explain in writing.
4. Service is the only path towards Salvation. Appar Adigal lived till his 81st year of age.

SAMBANDAR**(THIRUGNANASAMBANDAR)**

Born as a Brahmin at Sirgazhi, in Tanjore District, Sambandar (Thirugnanasambandar) associated with Thirunavukkarasar for preaching Saiva Siddantha. He visited all the holy temples and recited the Bhakti songs. Though it is estimated that he had a composition of over 16,000 such songs, only 384 songs have reached this generation. He was the pioneer of the religious debates with the Jains and succeeding in his arguments on the Jainism Philosophy vis-à-vis the Hindu philosophy (Shaiva Doctrine). As a result of these continuous efforts, the Jainism lost its credibility in Tamil Nādu.

He visited the Pandya Kingdom and convinced the Pandya King Maravarman Arikesari (640-670 AD) to accept the Shiva Philosophy. This led to the spread of Shaivism in Pandya Kingdom also.

SUNDARAR (NAYANMAR)

Sundaramurthi Nayanar was born in Thiru Navalur, in South Arcot District, in an Adi Saiva Brahmin family, where the entire atmosphere was full of spiritual vibrations and Saivism was well established.

Sundaramurthi Nayanar, as he was addressed, flourished in the 8th century. He was a great devotee of Lord. He is one of the Tamil Samaya Acharyas (four Tamil religious Teachers). Sundaramurthi Nayanar sang the glories of Lord at all the holy temples that he visited. These hymns are called Thevaram. They have been collected into a book-form. All the devotees sing the Thevaram even today as a prayer song in Tamil language. Sundarar had the

Sakhya Bhava or the attitude of a friend towards the Lord. He freely demanded of the Lord whatever he wanted. He did not do so with selfish desire, however. Whatever he asked for was for the sake of those who were dependent on him. He lived only eighteen years.

It is believed that Lord Siva played his Thiruvilayadal (God's Games) on Sundharar also. Sundharar was getting married. At that time the Lord came as an old man and told the people that Sundharar was the slave of Him. Sundharar denied having seen that person before. But that old man proved that Sundharar as His slave and took him. Sundharar was calling Him 'Piththaa' (mad) and following Him. That old man disappeared in the temple of Thiru vennai nalloor. Sundharar realised that it was the God who had come to bless Sundharar. He repented and cried to the Lord for calling Him 'Piththaa' by mistake. But the Lord said 'Using that word as the first word recite a hymn'. Then Sundhara sang a Hymn beginning with the word 'Pithaa'. Sundharar is categorized as 'Van thondar' (rebellion nayanar) because he praised the Lord as if he was cursing Him. Sundarar lived in the Era of Pallava King Narasimhavarman II.

His teachings:

1. He spearheaded against the casteism.
2. His belief was that Lord would hear the Prayers and will bestow what we desire for.
3. His module of praising the Lord was through the Hymns (songs) composed by him in Tamil acceptable to all devotees of the Lord.
4. It is also mentioned that Lord Siva Himself has commenced the stanzas for Sundarar to complete the same.
5. It is also believed that Lord Siva loved the songs sung by Sundarar.

6. It is also mentioned that Lord Siva granted all the demands of Sundarar, which were in public interest.

Sundarar's songs were simple and pleasant that the Lord put him under more and more tests to push him to compose more hymns that pleased him the most.

MANIKAVASAGAR:

Though he is not reckoned as one of the 63 Saiva Nayanmars he is accepted as one of the Nalvars ('The Four') consisting of himself and the first three Nayanmars Appar, Sundarar and Sambandar. He was born in an orthodox brahmin family in Tiruvatauvur near Madurai. His father was an advisor to the Pandya king, and he followed his father's footsteps in becoming the king's minister.

Manikkavasagar was appointed as minister by the Pandya king Arimarttanar and sent to purchase 10,000 horses from horse traders from Arabia. Manickavachagar, as the legend goes, spent the entire money building a temple in Tiruperunthurai.

Manickavachagar, revered as one of the four Saiva Samaya Acharyas, was born in Pandya Kingdom, at Tiruvarur. He composed Thiruvasagam and Thiruchitrabalakkovai literatures. Thiruvasagam is occupying its seat of glory by being considered as the authentic hymn that could be used as prayer to Lord Siva. Legends reveals that Thiruvachagam was sung by Lord Siva himself.

Thiruvasagam consists of 51 chapters with 656 songs. It is considered to be very sweet and pleasing as there is a saying in Tamil, '(if one cannot get enslaved by Thiruvasagam, he cannot get enslaved by any other Vasagam(utterance))

Manickavachagar lived in the 9th century AD and played a pivotal role in uplifting the Saivism in Tamil Nadu.

THEVARAM (PANNIRU THIRUMURAI)

Thirumurai is one of the first works in Saivism, one sect of the Hindu religions. It reflects important core values and preserves them literally as well as grammatically. The hymns (songs) contain all the information found in the Vedas. These holy hymns have been sung by Saivite Saints, poets, in a great spiritual wisdom and in seeking only the truth, having seen the God himself. They have numerous healing powers that make wonders, having staged many miracles such as restructuring bones into a woman and making a dumb person speak. Panniru thirumurai (12 thirumuraikal) is a collection of 12 holy scriptures sung by 27 devotees in Tamil (from Thirugnanasambandar t

o Chekkizar) most of whom lived in different times. The songs reflect and teach the ways of present life, after-life and the path to Salvation. They help to live life and experience it to its fullest with happiness and prosperity. They are considered panacea with indiscriminate approach to the masses and the elite alike and apply to all in various states and conditions.

One of the Panniru Thirumurai, is Thevaram. Thevaram is a compilation of the hymns on Lord Siva sung by Sundarar, Appar or Tirunavakkarasu, and Tirugnana Sambandar. These hymns are accepted as the prayer songs sung in praise of the Lord Siva who is pleased by its praise and melody.

Of the panniru thirumurai, thevaram, is considered as the most important.

Thevaram refers to songs (pamaalai) sung in God's praise.

THIRUVACHAGAM (PANNIRU THIRUMURAI):

Thiruvachagam in Tamil means 'sacred utterances. This is a compilation of the Tamil hymns in the praise of Lord Siva by

poet Manickavachagar, who is considered as one of the four Saiva Samaya Kuravas (teachers).

One of the Panniru Thirumurai, is Thiruvagasam. Thiruvagasam. is a compilation of the hymns on Lord Siva sung by Manickavachagar. These hymns are accepted as the prayer songs in praise of the Lord Siva who is pleased by its praise and melody.

This was composed in the 9th Century. It contains 51 compositions and constitutes the 8th Volume of the Thirumurai (of the 12 Thirumurai)

Thiruvagasam is believed to have been originated from Tirupperunturai also known as Avudayar Koil, Shiva temple where Manikkavasagar is said to have converted the king to Shaivism and built the temple with money that had been intended for war-horses.

Thiruvagasam is considered as a sacred anthology of Tamil Saiva Siddantha.

Thiruvagasam is recited in the Tamil Saiva Temples along with Thevaram.

The South Indian bhakti poet-saints used to criticize the Jains and Buddhists who enjoyed a privileged status at the courts of South Indian monarchs during that era. They won over many adherents of Buddhism and Jainism both of which by then became rigid and formal religions. Bhakti movement in South was identified with Brahminism due to the intrinsic inequalities and imbalances that were existing in the Social Status of the Caste System. South Indian bhakti movement also had drawbacks. It never consciously opposed Brahmanism or the varna and caste systems at the social level. It was integrated with the caste system and the lower castes continued to suffer from inequalities in the social system. There was no elimination of Brahmin rituals such as

worship of idols, recitation of the Vedic mantras and pilgrimages to sacred places in spite of the overriding stress on bhakti as the superior mode of worship. The Jains and Buddhists were its principal targets not the Brahmins. This perhaps was also the reason why the Brahman dominated temples played an important role in the growth of South Indian bhakti movement. Temples were made the bases for promoting the Hindu Religion and many Monarchs devoted more resources in building State of Art Temple structures with Architectural Excellence. The ideological and social foundations of caste system were not challenged by the South Indian saint poets. As a result, the bhakti movement of the south in the long run strengthened that hierarchical system rather than weakening it. Ultimately after the movement reached its zenith in the 10th century, it was gradually incorporated by the traditional Brahmanical religion.

Despite these constraints, the South Indian bhakti movement in its shiny days succeeded in championing the cause of religious equality and consequently, the Brahmins had to accept the right of the low caste to preach, to have access to bhakti as a mode of worship and to have access even to the Vedas.

Thus, the Bhakti Movement was can be termed as a 'silent revolution' in restoration and redesigning of the human faith on a Super Power called God, in their own visualizations and in their own capacities or paths and economic status. Pilgrimages and Religious visits cemented the segments to get into a larger presence as a Religious Group representing all the Sects.

VAISHNAVISM**TWELVE ALVARs:**

The alvars (also spelt as always are immersed in God) Tamil poet-saints of South India who espoused bhakti (devotion) to the Hindu god Vishnu or his avatar Krishna in their songs of longing, ecstasy and service. They are venerated especially in Vaishnavism, which regards Vishnu or Krishna as the Supreme Being.

Many modern academics place the Alvars to the time brackets between 5th century and 10th century CE, however traditionally the Alvars are considered to have lived between 4200 BCE - 2700 BCE. Orthodoxy positions the number of alvars as ten, though there are other references that include Andal and Madhurakavi Alvar, making the number twelve. Andal is the only female saint- poet in the 12 Alvars.

Together with the contemporary sixty-three Shaiva Nayanars, 12 Alvars representing the Vishnu Cult spread the Bhakti Movement in the Era and they are among the most important saints from Tamil Nadu. The devotional outpourings of Alvars, composed during the early medieval period of Tamil history, helped revive the Bhakti Movement, through their hymns of worship to Vishnu and his avatars. They praised the Divya Desams, 108 "abodes" (temples) of these Vaishnava deities. The poetry of the Alvars echoes bhakti to God through love, and in the ecstasy of such devotions they sang hundreds of songs which embodied both depth of feeling and felicity of expressions. The collection of their hymns is known as 4000 Divya Prabandham. The Bhakti literature that sprang from Alvars has contributed to the establishment and sustenance of a culture that broke away from the ritual-oriented Vedic religion and rooted itself in devotion as the only path for salvation. In addition, they helped to make

the Tamil religious life independent of a knowledge of Sanskrit. As part of the legacy of the Alvars, five Vaishnava philosophical traditions (sampradayas) have developed at the later stages.

Twelve Alvars:

1. PoigaiAlwar
2. Bhoothatalwar
3. Peyalwar
4. ThirumozhisaiAlwar
5. Aandal
6. Nammalwar
7. Kulasekara Alwar
8. Thiruppanaalvar
9. ThirumangaiAlwar
10. Madura Kavi Alwar
11. Periyalwar
12. Thondaradi podi alwar

Alvars are considered the twelve supreme devotees of Vishnu, who were instrumental in popularizing Vaishnavism in the Tamil-speaking regions. The alvars were influential in promoting the Bhagavata cult and the two Hindu epics, namely, Ramayana and Mahabharata.

The first three Alvars Poigai, Bhoothath and Pey belonged to the 7th century; while Nam alvar and Madhura Kavi belonged to the 10th century, while rest of them lived in the 9th century.

Traditionally, the Alvars are considered to have lived between 4200 BCE - 2700 BCE. Traditional dates take them to the age of Shuka from the period of the Bhagavata Purana, many are from Dwaparayuga, while Nammalwar belongs to the early part of Kaliyuga.

Alvars were equally attacking the Jainism and its Philosophy, as was done by the Shaivites i.. e., the 63 Nayanmars (Nayanars). Bhakti Movement touched its renaissance through the unstinted efforts and spread of messages by Alvars and Nayanmars. This alone placed them at the

Pinnacle of glory resulting in the revival of the Hinduism with a greater push.

Nalayira Divya Prabandam:

The religious works of these Alvars in Tamil, songs of love and devotion, are compiled as Nalayira Divya Prabandham containing 4000 verses and the 108 temples revered in their songs are classified as Divya desam.

The verses of the various azhwars were compiled by Nathamuni (824-924 CE), a 10th-century Vaishnavite theologian, who called it the "Dravida Veda or Tamil Vedas. The songs of Prabandam are regularly sung in all the Vishnu temples of South India daily and also during festivals.

Nalayira Divya Prabandham is divided into the following four sections of titles:

- (1) Muthal Ayiram
- (2) Periya Thirumozhi
- (3) Iraippa
- (4) Thirumozhi

Due to the undeterred efforts and devotion of the Alvars, the Vaishnava Cult became more and more vibrant and accepted and spread from South India to North and Eastern parts of India.

Thiruppavai:

The Tiruppavai is a collection of thirtystanzas written in Tamil by Andal (also known as Nachiyar), in praise of the Lord (Vishnu). It is part of Divya Prabandha, a work of the twelve Alvars, and is important part of Tamil literature.

The period, from when the sun moves into the constellation of Dhanur-rasi or Sagittarius and until it moves out to the constellation of Makara-rasi or Capricorn is known as Dhanurmasam

According to the Vedic scriptures, the period just before the ensuing dawn is called Bramhamuhurtham. It is an auspicious time, for it gives good thoughts and intentions. Practices like meditation

and penances done during this hour, give favorable results. According to the Vedic calendar, one Earth-year equals one celestial day. So, the last six months on the earth (every year) are equal to one celestial night.

So, Andal performed a wonderful vratham or vow called Dhanurmasa vratham to tell us that, by practicing this one can attain all materialistic happiness along with the eternal bliss. She desired and attained Him. According to Thiruppavai poems, God is only one and He appears in various forms for our sake. He accepts our offerings and blessings even when He is worshipped in an idol-form in our house. In Thiruppavai, Andal gives a universal call to all people to recite the name and glories of Lord Vishnu. Kodhai Devi incarnated on earth in the 98th year after the beginning of the Kali Era (3102 BC). It is for this reason Kodha Devi performed the vratham near the deity Vatapathrasai. She desired for Lord Sri Ranganatha, she worshipped Lord Sundarabahu, she asked us to reach Sri Venkatachalapathi. This she did to create the faith that God exists in all forms. By whatever name one calls,

According to the poem, the symbolic undertone behind Andal's entreaty to her friends to wake up and seek Krishna subsumes the essence of the three basic mantras in the Vaishnava tradition — the

1. Tirumantram,
2. Dvayam and
3. Charama Sloka that signify the truth of the paramatma or the Supreme being who dwells in everything.

Tiruppavai is said to be the seed of the vedam. As the entire tree and the trees coming from it are hidden in the subtle seed, so is the entire essence of vedam hidden in Tiruppavai which can be revealed

only under the guidance of an acharya or a guru who is well versed in vedic scriptures. This entire hidden essence is mentioned in the Andal's verses in the form of poetry. Thus, Thiruppavai poems became meaningful and popular such that even today in any Vaishnava Temple, especially in the month of Dhanur Month, Thiruppavai is recited early in the morning i.e., Brahma Muhurtham.

CULTURAL HERITAGE CENTRE

MAMALLAPURAM (MAHABALIPURAM):

- Mamallapuram became prominent during the Pallava-era reign of Simhavishnu during the late 6th century, a period of political competition with the Pandyas, the Cheras and the Cholas and spiritual ferment with the rise of 6th- to 8th-century Bhakti movement poet-scholars: the Vaishnava Alvars and the Shaiva Nayanars. Mamallapuram's architecture is linked to Simhavishnu's son, Mahendravarman I (600-630 CE), who was a patron of the arts. Mahendravarman's son, Narsimha Varman I, built on his father's efforts and most scholars attribute many of the monuments to him. After a brief hiatus, temple and monument construction continued during the reign of Rajasimha (or Narasimhavarman II; 690-728).
- Mahabalipuram reminds of Coastal monuments brought to us by Narasimha Varman with all its quality and aesthetic values on their favour. One cannot dismiss them as mere stones or boulders as they seem to relate the stories to us.
- Architecturally sound and artistically excellent, these monuments are real pieces of beauty

which have been passed on to our generations through the ages.

- This memorable group of monuments of the Pallava Dynasty at Mahabalipuram is a collection of 7th- and 8th-century CE religious monuments in the coastal resort town of Mamallapuram, it is on the Coromandel Coast of the Bay of Bengal, about 60 kilometres away from Chennai by Road.
- The site has 400 ancient monuments and Hindu temples, including one of the largest open-air rock reliefs in the world: the Descent of the Ganges or Arjuna's Penance. The group contains several categories of monuments: ratha temples with monolithic processional chariots, built between 630 and 668; mandapa viharas (cave temples) with narratives from the Mahabharata and Shaivic, Shakti and Vaishna inscriptions in a number of Indian languages and scripts; rock reliefs (particularly bas-reliefs); stone-cut temples built between 695 and 722, and archaeological excavations dated to the 6th century and earlier. The monuments were built during the Pallava dynasty. Known as the Seven Pagodas in many colonial-era publications, they are also called the Mamallapuram temples or Mahabalipuram temples in contemporary literature.
- Narasimhavarman created the monument Mamallapuram and hence it is named after him as Mamallapuram. He carries a title called "maa mallan". In the modern times, Mamallapuram is renamed as Mahabalipuram.

Specialty

Mahabalipuram is a system of sea temple. The architecture followed in the construction of the Mahabalipuram is unique and is still considered as architectural wonder. Monolithic stones are used and they are converted into a piece of beautiful art with all the workmanship.

- Mahabalipuram is intended to be an open-air Art Gallery for those art lovers and tourists who come to the Mahabalipuram Beaches for a holiday or otherwise. The monuments are a fusion of religion, culture and legend relating to the Hindu religious pantheon. They are expressions through rock or inside boulders, on a grand scale, integrating nature and sculpture. The site has about forty monuments, in varying degrees of completion, categorized into five groups
- Rathas: chariot-shaped temples
- Mandapas: Cave temples
- Rock reliefs
- Structural temples
- Excavations
- Cave Temples:
 - Mahitasuramarthini dance mantapam
 - Varaha mantapam (hall)
 - Thrimurthi mantapam
- Pillars of these cave temples: artistic and rich with the sculpture work
- The sculpture on Mahisasuran being punished by the Goddess Durga is seen on her Vahan i.e., Simha (Lion). This fighting posture attracts all the Art lovers and also the artists through its simplicity and also completion with live art.
- Pallavas' Building skills are displayed by the Era of Narasimhan.

He brought in a new technology by using One stone (monolith)

- Here, by carving out of the big boulders and ending up with monolith artwork of 5 charriots representing the Pancha Pandavas of Mahabharath. These Five Rathas are the first of their kind in architectural display.
- Purana stories unveiled through sculptures giving a feeling that the sculptures are relating the stories to us directly.
- Krishna Holding Govardhana Giri above His head and protecting the livestock from the pouring rains
- Beautiful scene at the Banks of Ganges River
- Some deer drinking water from the riverside
- Orderly marching Swans gently
- Sanyasins taking a pradakshina of the Vishnu Temple

KANCHEEPURAM (KANCHI):

- Kanchipuram is called Kanchi and the place has got high potentials with all round importance.
- Apart from Kanchi "pattu" (silk), Kanchi gets praised by Kavi Kalidas as "Nagareshu Kanchi" (Town means it is Kanchi).
- Kanchi Kamakshi and Kanchi Sankara Mutt are also additional memories of the current period.
- Located on the banks of the Vegavathy river, Kanchipuram has been ruled by the Pallavas, the Medieval Cholas, the Later Cholas, the Later Pandyas, the Vijayanagara Empire, the Carnatic kingdom, and the British, who called the city "Conjeeveram".

- The city's historical monuments include the Kailasanathar Temple and the Vaikunta Perumal Temple.
- Historically, Kanchipuram was a Centre of education and was known as the ghatikasthanam, or "place of learning". The city was also a religious hub of advanced education for Jainism and Buddhism between the 1st and 5th centuries.
- While it is widely accepted that Kanchipuram had served as an Early Chola capital, the claim has been contested by Indian historian P. T. Srinivasa Iyengar who wrote that the Tamil culture of the Sangam period did not spread through the Kanchipuram district, and cites the Sanskrit origins of its name in support of his claim.
- The earliest references to Kanchipuram are found in the books of the Sanskrit grammarian Patanjali, who lived between the 3rd and 2nd centuries BCE. The city was regarded as the "Banaras of the South"
- Kanchipuram grew in importance when the Pallavas of southern Andhra Pradesh, wary of constant invasions from the north, moved their capital south to the city in the 6th century.
- The Pallavas fortified the city with ramparts, wide moats, well-laid-out roads, and artistic temples.
- During the reign of the Pallava King Mahendravarman I, the Chalukya King Pulakesin II (610–642) invaded the Pallava kingdom as far as the Kaveri River.
- The Pallavas successfully defended Kanchipuram and foiled repeated attempts to capture the city. A second invasion ended disastrously for Pulakesin II, who was forced to retreat to his capital Vatapi which was besieged and Pulakesin II was killed by Narasimhavarman I (630–668), son of Mahendravarman I (600–630), at the Battle of Vatapi. Under the Pallavas, Kanchipuram flourished as a Centre of Hindu and Buddhist learning. King Narasimhavarman II built the city's important Hindu temples, the Kanchi Kailasanathar Temple, the Varadharaja Perumal Temple and the Irvatanesvara Temple. Xuanzang, a Chinese traveller who visited Kanchipuram in 640, recorded that the city was 6 miles (9.7 km) in circumference and that its people were renowned for their bravery, piety, love of justice, and veneration for learning.
- The Medieval Chola king Aditya I conquered the Pallava kingdom, including Kanchipuram, after defeating the Pallava ruler Aparajitavarman (880–897) in about 890. Under the Cholas, the city was the headquarters of the northern viceroyalty.
- The province was renamed "Jayamkonda Cholamandalam" during the reign of King Raja Raja Chola I (985–1014), who constructed the Karchapeswarar Temple and renovated the Kamakshi Amman Temple. His

son, Rajendra Chola I (1012– 44) constructed the Yathothkari Perumal Temple. According to the SiddhantasaraVali of Trilocana Sivacharya, Rajendra Chola I brought a band of Saivas with him on his return from the Chola expedition to North India and settled them in Kanchipuram.

- In about 1218, the Pandya king Maravarman Sundara Pandyan (1216–1238) invaded the Chola country, making deep inroads into the kingdom which was saved by the intervention of the Hoysala king Vira Narasimha II (1220–1235), who fought on the side of the Chola king Kulothunga Chola III. Inscriptions indicate the presence of a powerful Hoysala garrison in Kanchipuram, which remained in the city until about 1230. Shortly afterwards, Kanchipuram was conquered by the Telugu Cholas, from whom Jatavarman Sundara Pandyan I took the city in 1258. The city remained with the Pandyas until 1311 when the Sambuvarayars declared independence, taking advantage of the anarchy caused by Malik Kafur's invasion. After short spells of occupation by Ravivarman Kulasekhara of Venad (Quilon, Kerala) in and the Kakatiya ruler Prataparudra II,
- In Vaishnavism Hindu theology, Kanchipuram is one of the seven Tirtha (pilgrimage) sites, for spiritual release The cityhouses Varadharaja Perumal Temple, Ekambareswarar Temple, Kamakshi Amman Temple, and

Kumarakottam Temple which are some of major Hindu temples in the state. Of the 108 holy temples of the Hindu god Vishnu, 14 are located in Kanchipuram.

- The city is particularly important to Sri Vaishnavism, but is also a holy pilgrimage site in Shaivism.
- The city is well known for its hand-woven silk sarees and most of the city's workforce is involved in the weaving industry. Kanchi had almost over 100 Buddhist Institutions. Similarly, Jains too had been running Religious Educational Institutions.

THANJAVUR (TANJORE):

- Thanjavur, formerly Tanjore, is a city in the south Indian state of Tamil Nadu. Thanjavur is an important center of South Indian religion, art, and architecture.
- Most of the Great Living Chola Temples, which are UNESCO World Heritage Monuments, are located in and around Thanjavur. The foremost among these, the Brihadeeswara Temple, is located in the centre of the city. Thanjavur is also home to Tanjore painting, a painting style unique to the region.
- There are no references to Thanjavur in any of the Sangam period (third century BC to fourth century AD) Tamil records, though some scholars believe that the city has existed since that time. Kovil Venni, situated 15 miles (24 km) to the east of the city, was the site of the Battle of Venni between the Chola king Karikala and a confederacy of the Cheras and the Pandyas.

- The Cholas seemed to have faced an invasion of the Kalabhras in the third century AD after which the kingdom faded into obscurity. The region around present-day Thanjavur was conquered by the Mutharayars during the sixth century, who ruled it up to 849.
- The Cholas came to prominence once more through the rise of the Medieval Chola monarch Vijayalaya (841–878) in about 850.
- Vijayalaya conquered Thanjavur from the Mutharayar king Elango Mutharayar and built a temple dedicated to Hindu goddess Nisumbhasudani.
- His son Aditya I (871–901) consolidated the hold over the city.
- The Rashtrakuta king Krishna II (878–914), a contemporary of the Chola king Parantaka I (907–950), claims to have conquered Thanjavur, but there are no records to support the claim.
- Gradually, Thanjavur became the most important city in the Chola Empire and remained its capital till the emergence of Gangaikonda Cholapuram in about 1025.
- During the first decade of the eleventh century, the Chola king Raja Raja Chola I (985–1014) constructed the Brihadeeswarar Temple at Thanjavur. The temple is considered to be one of the best specimens of Tamil architecture.
- When the Chola Empire began to decline in the 13th century, the Pandyas from the south invaded and captured Thanjavur twice, first during 1218–19 and then during 1230. During the second invasion, the Chola king Rajaraja III (1216–56) was exiled and he sought the help of the Hoysala king Vira Narasimha II (1220–35) to regain Thanjavur.
- Thanjavur was eventually annexed along with the rest of the Chola kingdom by the Pandya king Maravarman Kulasekara Pandyan I (1268–1308) in 1279 and the Chola kings were forced to accept the suzerainty of the Pandyas.
- The Pandyas ruled Thanjavur from 1279 to 1311 when their kingdom was raided and annexed by the forces of Malik Kafur (1296–1306) and Delhi Sultanate.
- The Sultanate extended its authority directly over the conquered regions from 1311 to 1335 and then through the semi-independent Ma'bar Sultanate from 1335 to 1378. Starting from the 1350s, the Ma'bar Sultanate was steadily absorbed into the rising Vijayanagar Empire.

Thanjavur in 1869:

- Thanjavur is believed to have been conquered by Kampanna Udayar during his invasion of Srirangam between 1365 and 1371.
- Deva Raya's inscription dated 1443, Thirumala's inscription dated 1455 and Achuta Deva's land grants dated 1532 and 1539 attest Vijayanagar's dominance over Thanjavur.
- Sevappa Nayak (1532–80), the Vijayanagar viceroy of Arcot, established himself as an independent monarch in 1532 (1549, according to some sources) and

founded the Thanjavur Nayak kingdom.

- Achuthappa Nayak (1560–1614), Raghunatha Nayak (1600–34) and Vijaya Raghava Nayak (1634–73) are some of the important rulers of the Nayak dynasty who ruled Thanjavur.
- Thanjavur Nayaks were notable for their patronage of literature and arts.
- The rule of the dynasty came to an end when Thanjavur fell to the Madurai Nayak king Chokkanatha Nayak (1662–82) in 1673. Vijaya Raghunatha Nayak, the son of Chokkanatha, was killed in a battle and Chokkanatha's brother Alagiri Nayak (1673–75) was crowned as the ruler of the empire.
- Thanjavur was successfully conquered in 1674 by Ekoji I (1675–84), the Maratha feudatory of the sultan of Bijapur and half-brother of Shivaji (1627/30- 80) of the Bhonsle dynasty. Ekoji founded the Thanjavur Maratha kingdom which ruled Thanjavur till 1855.
- The Marathas exercised their sovereignty over Thanjavur throughout the last quarter of the 17th and the whole of the 18th century. The Maratha rulers patronized Carnatic music. In 1787, Amar Singh, the regent of Thanjavur, deposed the minor Raja, his nephew Serfoji II (1787–93) and captured the throne. Serfoji II was restored in 1799 with the assistance of the British, who induced him to relinquish the administration of the kingdom and left him in charge of Thanjavur fort and surrounding areas.
- The kingdom was eventually absorbed into British India in 1855

by the Doctrine of Lapse when Shivaji II (1832–55), the last Thanjavur Maratha ruler, died without a legitimate male heir. The British referred to the city as Tanjore in their records.

- Five years after its annexation, the British replaced Negapatam (modern-day Nagapattinam) with Thanjavur as the seat of the district administration. Under the British, Thanjavur emerged as an important regional Centre. The 1871 India census recorded a population of 52,171, making Thanjavur the third largest city in the Madras Presidency. After India's independence, Thanjavur continued as the district headquarters.
- This temple is a storehouse of art and architecture. The vimana is 85 feet high. The front mandapam itself is in the form of a huge chariot drawn by horses. The temple has some exquisite stone carvings.
- The main deity's consort Periya Nayaki Amman temple is situated adjacent to Airavateshwarar temple. As originally Airavata worshipped the Lingam, the Lingam is named after him as Airavateswara. The Goddess in this temple is known as Deva Nayaki. Whatever remains of the sculptural part of the temple is on the inside wall of the outer prakaram(outer courtyard), about a foot from floor level. The carvings contain different poses of gymnastic feats seen in the modern circus, shown by females keeping their head at the Centre and legs interwoven in such a skillful way as to form the circumference of a circle. It may be a depiction of the present-day gypsy

tribe entertaining villagers with gymnastic shows and dancing poses. Such gypsies are still to be seen visiting the interior villages of the country. Very many styles of physical feats shown by both men and women have been carved in the stone.

- The main mantapa is called Raja Gambira as the elephant draws the chariot. The wheels were put back by the ASI at a later date. The ceiling has a beautiful carving of Shiva and Parvathi inside an open lotus. All the dancing poses of Bharatanatyam are carved in the stone. They are referred to as the Sodasa Upasaras. There is a carving showing the village womenfolk helping in the delivery of another female, who has both her hands on the shoulders of the two ladies, who are pressing their hands and the abdomen of the lady to help her deliver. These are very skillful and artistic works of superb style. This may give a glimpse into the social conditions of the past. The stone image of Ravana carrying Kailas is a fine specimen of workmanship. One finds sculptures of Buddha, Bhikshatana, Saraswathi without her Venna, and a sculpture of Ardhanarishvara, Brahma and Surya.

GANGAIKONDA CHOLAPURAM:

- For about 250 years, Chola clan ruled over a large part of South India. In those times, the Chola dynasty was at its zenith and conquered many parts of the northern territory. The plundered wealth was brimming due to the outcome of their booming war operations. On one of the expeditions, Rajendra Chola brought Ganga water in a golden pot and

consecrated the reservoir 'Ponneri or Cholaganga'. Consequently, Rajendra was titled as 'Gangaikondan'(the one who brought the Ganges). Gangaikonda Cholapuram Temple is an architectural work of genius. The voluptuous temple stands next to the famous Brihadisvara temple at Tanjore. The king wanted to erect a 'larger than life' temple replicating the Brihadeeswara Temple.

- Located at Thanjavur (Tanjore) in Tamil Nadu, Gangaikondacholapuram, was built in the early 11th century, by Rajendra Chola, who was the son and successor of Rajaraja Chola. As King Rajendran returned victoriously in 1025 AD from the Northern part of India, he started the construction of "Gangai Konda Cholecharam" The construction is with walls like a fortress in a large area. The temple is renowned for having the biggest Shivalingam in the Southern part of India.
- Gangaikondacholisvarar and a lake Chola Ganga in commemoration of his victory. The place, the temple and the lake (Chola Ganga) are the living embodiments of the heroism of the Tamils who unfurled the Chola 's Tiger flag on the banks of the River Ganges. He also shifted his capital from Thanjavur to this newly built town. From his period to the end of the Chola family rule in A.D.1279 this city was the capital for the Chola Empire for a period of 256 years. The gigantic stone temple which he built in this place is rich repository of beautiful sculptures of middle Chola period. This city is praised in the

literature of Muvar ula (Procession of the Three) of Ottakuttar and Kalingattuparani of Jayankondar.

- The sanctum sanctorum embraces the four-meter-high lingam of Lord Shiva. To provide a private worship area for the royal family, the sanctum is encircled with two walls. The stately entrance of the sanctum is adorned by the beautiful image of Goddess Saraswati. The influence of Chalukyas is also reflected from
- the icons of 'Suryapita' (Sun worship) and 'Navagrahs' (Nine planets). The length of the temple wall is 600ft approximately and the breadth is 450ft. The entire walls were made of stones.
- The meticulous accounts of the Cholas are inscribed on the copper plates and temple walls. Preferred place of crowned heads, the exotic structure took approximately nine years to complete. Gangaikondacholapuram has been plundered for several times, but the architectural and sculptural wealth remained intact. The temple was erected to extol the accomplishments of a combatant king. Gangaikondacholapuram is a tribute to the architects and artisans, who created this spectacular testament.

Architecture:

- The super architecture of the temple boasts of a 9 storey vimanam that extends to the height of 185 feet. Facing the east direction, Gangai Konda Cholapuram embraces incredible sculptures and carvings. Not less than 54.86m in height, the temple structure follows the style of Brihadisvara Temple. The whole temple is thrived with rich and

intricate carvings that are exclusive to Chola style of artistry. Known to comprise a little northern style, the structure embraces intricate carvings in the Vimanams.

- The architecture is a portrayal of complex carvings on the hard granite stones, irrespective of the simple style of Cholas. Mind-blowing sculptures adorn the walls and ceilings of Gangaikondacholapuram. The creativity of sculptors is reflected in the figures of dancing Nataraja and peaceful Saraswati. However, the sculptures erected here are as artistic as found in any other temples of Cholas. The most interesting are of Shiva-Parvati, Ardhanarishwar (the man-woman manifestation of Lord Shiva) and Ganesha. The colossal shrine also addresses several significant bronzes of the Chola age.
- This temple is a living history of the Cholas in stone from the period of Rajendra-I and a beautiful gallery of Chola art and architecture. Many sculptures brought from Andhra, Karnataka and Bengal as war trophies are also preserved in the temple and in the nearby villages. Chandesura Anugraha Murthy and Sarasvathy are the most beautiful sculptures of the temple.
- This Temple is said to have attained a special status amongst the Chola Temples, in respect of the beauty and also the lively sculptures.

SITTANNAVASAL:

- Sittanavasal is a rock-cut cave, situated on the western side of central part of a hill, which runs in a north-south direction.
- The hill measures approximately 70 metres (230 ft) in height, and

sits above the surrounding plain which has some archaeological monuments. The Jain natural caverns, called Ezhadippattam are approached from the foothills. The cave is approached by climbing a few 100 steps.

- The architectural features of the Sittanvasal Cave include the painting and sculptures found within its precincts.
- While the Sittanavasal village is dated from 1st century BC to 10th century AD when Jainism flourished here, the Temple- cave was initially dated to Pallava King Mahendravarman I (580–630 AD) prior to his conversion from Jainism to Hinduism as a Shaivite. However, an inscription attributes its renovation to a Pandyan king probably Maran Sendan (654–670 AD) or Arikesari Maravarman (670–700 AD).
- The Jain beds on the hill top is attributed to the Jain era pilgrimage centre which lasted till the 9th century AD. However, in the Pudukkottai region, where the monuments are located, there are many archaeological finds of the megalithic burial sites from much earlier times.
- The painting depicts a beautiful lotus pond with lotus flowers, people collecting lotuses from the pond, two dancing figures, lilies, fish, geese, buffaloes and elephants. In addition, inscriptions of the 9th and 10th

century are also seen. The ceiling of the Ardhamandapam is decorated with murals from the 7th century.

- The cave temple has simple pillars and sculptures of Jain Tirthankaras. However, most of the frescoes which were covered fully in plaster have been severely defaced or not clearly visible due to inadequate security and maintenance resulting in vandalism in the past five or six decades. The paintings are with theme of Jain Samavasarana, the “most attractive heavenly pavilion” (it means the attainment of nirvana), and Khatika bhumi.
- The layout of the west facing cave is the same as adopted in other rock-cut cave temples in the country during the 7th Century. As originally built, it had only a garbha-griha (sanctum sanctorum) and an ardhamandapam (semi hall).
- However, the mukha-mandapa (front hall) was an addition made in the frontage built during the Pandya Rule, which collapsed. Subsequently, a pillared veranda with a facade was added in front of the cave during the 20th century; the Maharaja of Pudukkottai added this part of structure at the suggestion of Tottenham, the British administrator.
- It has two pillars and two pilasters and a square base entrance to a hexagonal portico, which were brought from the ruins of mantapas at Kudimiyanmalai.

SOCIO, ECONOMIC AND RELIGIOUS CONDITIONS:**IMPACT OF BRITISH RULE IN TAMIL NADU:****LIFE OF TAMILS UNDER BRITISH RULE:**

The British rule in Tamil Nadu brought in a variety of changes in the social, cultural, as well as economic system of Tamil society. In order to conform to the British rule in India, many Indian citizens, irrespective of their social status, started learning English and also changed their dressing style and food habits. One can say that the people were exposed to the outside world beyond India due to the British influence. British rule brought in a lot of perceivable changes in the society, especially in Tamil Nadu. It triggered many reforms in the societal structure of Tamil Nadu. Even today, we follow many of the British legacies that has been imbibed into the Indian consciousness and culture. Many practices and etiquettes as well as habits are considered acceptable as a part of development and progress. The British are responsible for bringing changes and improving system such as:

- Communications
- Literature
- Printing and publishing technology
- Newspapers
- Railways and quick travel
- Education as a module for development
- Erasing ignorance and growth of analytical thinking
- Innovations and inventions
- Changed methods in agriculture, small industries, and trade
- Changes brought out in the field of tastes and fashions
- Changes in food habits and dressing habits
- Cultural development based on Western culture

- Showcasing of Indian's intelligence and their skills
- Financial institutions like banks
- Air travel

Social Conditions:

- The feeling of small India and small Tamil Nadu started evaporating, once the people started seeing the bigger picture of India as a big and vast nation with varied culture and iconic heritage.
- Many Indians went abroad to England, Germany, America, and other countries for training, which led to further improvement in their thinking.

There are strong reasons for Christianity to create an impression that it created, especially on the downtrodden to follow their religion.

- Christianity did not have the caste distinctions within their religion as oppose to Hindu religion.
- Downtrodden of Tamil belts felt equated with others by the removal of the caste system and untouchability
- Tamil Christians adapted themselves to the systems and habits of the Christians as displayed by the British easily.
- Missionaries worked hard to establish hospitals, schools, and churches in all the small towns as well as big cities.
- Christian priests treated all the Christians alike and won the hearts of the downtrodden through their serving nature.
- Tamils started using English words for easy understanding of their British rulers. Besides, many Tamil words were replaced by the English equivalents.

Economic Conditions:

- During British rule Tamil Nadu went through numerous ups and downs in terms of economy. Such instability was mainly due to the events such as famines, the First World War, the great

depression, the Second World War, and the freedom struggle in India.

- All of these formed the foundation on which the economy of Tamil Nadu stood. And the foundation of the economy of Tamil Nadu was no doubt agriculture, which remain the productive force even during the British rule.
- However, its force was somewhat drained by the land revenue system, which was oppressive.
- Additionally, the British Empire, due to their selfish motives, barely devoted any attention to improve the irrigation facilities.
- The 19th century, however, saw a new approach as British, feeling secured about their rule, started promoting agriculture, especially irrigation system.
- During the administration of Munroe (1920-1927), the Ryotwari system was introduced, which made way for the tenancy system. The introduction of such systems of Madras Presidency led the British government to concentrate on irrigation for improving agricultural yields.
- This brought in changes in cropping pattern, but also led to rural indebtedness, backward methods of cultivation, inadequate irrigation facilities, which resulted in the poverty among the rural mass of Madras Presidency.
- The positive outcomes, however, trump the negative ones, as increased crop yields from 4% to 12% encouraged the farmers, which made the government assist them even more.
- When it comes to industries, the British were only interested in draining the wealth of the India. Hence, they didn't devote any time on the development of

any industries and used India merely for its raw materials.

- It was not until around the year, 1830 that the British began to set up some small-scale industries in India, but it was mostly met with failure.
- The lack of diversity and general attitude of the British didn't yield any great success.

DRAVIDIAN MOVEMENT

The Dravidian movement was a massive movement started with a small event of the formation of the Justice Party on November 20, 1916 in Victoria Memorial Hall in Madras by T. M. Nair and P. Theagaraya Chetty.

BRAHMIN AND NON-BRAHMIN DIVIDE:

- Communal division between Brahmins and non-Brahmins was prevalent in the Madras Presidency during the late 19th and early 20th century, mainly due to caste prejudices and disproportionate amount Brahmin representation in the government and other public jobs. The Justice Party's foundation marked the culmination of several efforts to establish an organization to represent the non-Brahmins in Madras Presidency.
- The Brahmins in Madras Presidency enjoyed a higher position in India's social hierarchy. By the 1850s, Telugu and Tamil Brahmins, comprising only 3.2% of the population, began to increase their political power by filling out most of the jobs, which were open to Indian men, with the men from their own caste.
- They dominated the administrative services and the newly created urban professions in the 19th and early 20th century.
- The higher literacy and English language proficiency among Brahmins

were instrumental in this ascendancy. The political, social, and economical divide between Brahmins and non-Brahmins became more apparent in the beginning of the 20th century.

- Although the caste groups consist of Brahmins and Non-Brahmins among Hindus, Muslims, Indian Christians, Europeans, and Eurasians, the minority population of Brahmins enjoyed the majority in the employment. By default, Brahmins occupied key governmental positions such as Deputy Collector and Sub Judges in District Munsifs courts. This remained an anomaly for the Justice party to address, when they came to power. The dominance of Brahmins in the other fields of political importance and power:
- During 1910–20, eight out of the nine official members (appointed by the Governor of Madras) were Brahmins in the Madras Legislative Council.
- A similar pattern was found with the members elected in the council from the district boards and municipalities.
- Regional Branch of the Indian National Congress was also dominated by Brahmins.
- 11 major newspapers and magazines were found in the presidency. Of which, four (The Hindu, Indian Review, Swadesamithran, and Andhra Pathrika) were published by Brahmins while New India, run by Annie Besant, was sympathetic to the Brahmins.

Non-Brahmins Organisations:

- In 1909, two lawyers, P. Subrahmanyam and M. Purushotham Naidu, announced their plans to establish an organisation named 'The Madras Non-Brahmin Association' and recruit a thousand non-Brahmin members before October 1909.

- They elicited no response from the non-Brahmin populace and the organisation never saw the light of the day. In 1912, disaffected non-Brahmin members of the bureaucracy like Saravana Pillai, G. Veerasamy Naidu, Doraiswami Naidu, and S. Narayanaswamy Naidu established the 'Madras United League' with C. Natesa Mudaliar as the Secretary.
- The league restricted itself to social activities and distanced itself from contemporary politics. On 1st October 1912, the league was reorganized and renamed as the 'Madras Dravidian Association'. The association opened many branches in Madras city. Its main achievement was to establish a hostel for non-Brahmin students. It also organized annual 'At-home' functions for non-Brahmin graduates and published books presenting their demands.

Role of British government in uplifting the Non-Brahmins:

- Historians differ about the extent of British influence on the evolution of the non-Brahmin movement. Kathleen Gough argues that although England played a role, the Dravidian movement had a bigger influence in South India. Eugene F. Irschick (1969) holds the view that British officials sought to instigate the growth of non-Brahmanism, but does not characterize it simply as a product of that policy. David.
- A. Washbrook (2008) disagrees with Irschick and states that 'non-Brahminism became for a time synonymous with anti-nationalism—a fact which surely indicates its origins as a product of government policy.' Washbrook's portrayal has been contested by P. Rajaraman (1988), who argues that the movement was an

inevitable result of a longstanding 'social cleavage' between the Brahmins and non-Brahmins.

- While the role of British in the development of the non-Brahmin movement is broadly accepted by other historians. The statistics used by non-Brahmin leaders in their 1916 manifesto were prepared by senior Indian Civil Service officers for submission to the public services commission.
- The Mylapore Brahmin faction rose to prominence in the early 20th century. England, while acknowledging its usefulness, was wary and supported non-Brahmins for several government posts.
- They sought to weaken the Mylapore and Brahmins by appointing non-Brahmins to several government posts. Lord Amthill was a vocal opponent of the Mylapore Brahmins and advocated the induction of non-Brahmin members in the government. In 1912, under the influence of Sir Alexander Cardew, the Madras Secretariat, for the first time used Brahmin or non-Brahmin as a criterion for job appointments.
- By 1918, it was maintaining a list of Brahmins and non-Brahmins, preferring the latter.
- Identity politics among linguistic groups was common in British India. In every area, some groups considered the British less threatening than a Congress-led independent government.
- Subsequently, stronger groups were formed to denounce the supremacy of the Brahmins in key economic, political, and power positions by various methods. Such methods were mainly used to bring out the displeasure to the knowledge of the Crown:

- Expressed by the Non-Brahmin leaders in the form of pamphlets and open letters written to the Madras Governor.
- Such pamphlets are found to have been authored by the pseudonymous author calling himself 'fair play' in 1895.
- This led to the formation of the fourth faction by the non-Brahmin, which rose to compete with the three new factions formed amongst the Brahmins. This faction later became the Justice party.

Causes:

There are several causes for the formation of non-Brahmin organizations:

- The primary cause for this grouping was the social inequality, which prevailed all over India.
- The flame of Western education brought in a lot of social changes in the outlook and living style of the people.
- The education system was conceived as a tool to go beyond religious preaching.
- The high level of Brahmin dominance since time immemorial
- Oppression and untouchability in the sociological system
- Caste system determining the economic supremacy and power
- The specific social division of the 'Varnas', the Brahmins, Kshatriyas, Vysias, and Sudhras determined the social status, creating inequalities and also the obstacles in the progress of the deserving person
- Women were denied their social status and were forced to live as dependents all their lives.
- Women started realizing their rights and opportunities available to them at the advent of the British rule and with the modern education system.
- Social perception travelled beyond the temple and priests towards a society

based on rationalism and reasoning and with equal opportunities for all.

Brahmin Organizations:

By the second decade of the 20th century, the Brahmins of the presidency were themselves found divided into three factions, namely:

- Mylapore faction comprising Chet pet Iyers and Vembakkam Iyengars,
- Egmore faction led by the editor of The Hindu, Kasturi Ranga Iyengar
- Salem nationalists led by C. Rajagopalachari.

Other dominant factions in the print media were The Madras Mail and Madras Times, managed by Europeans sympathetic to the crown and three Evangelical non-political periodicals.

SOUTH INDIAN LIBERAL FEDERATION OR THE JUSTICE PARTY

On 20th November 1916, about thirty prominent non-Brahmin leaders met in Victoria Public Hall under Chetty and T. M. Nair. They established the South Indian People's Association (SIPA) to publish English, Tamil, and Telugu newspapers to publicize grievances of non-Brahmins, with Chetty as the secretary. Chetty and Nair had been political rivals in the Madras Corporation council, but Natesa Mudaliar was able to reconcile their differences. In December 1916, the association published 'The Non-Brahmin Manifesto', affirming its loyalty and faith in the British Raj, but decrying Brahmin bureaucratic dominance and urged for non-Brahmins to 'press their claims as against the virtual domination of the Brahmin Caste' The meeting of November 1916 also formed the political association called South Indian Liberal Federation (SILF). Later, the association came to be popularly known as the Justice Party, after the English daily Justice published by it.

On 19th August 1917, the first non-Brahmin conference was convened at Coimbatore under the presidency of Ramarayananingar. In the following months, several non-Brahmin conferences were organized. On 18th October, the party published its objectives, which are:

- To create and promote the education, social, economic, political, material and moral progress of all communities in Southern India other than that of the Brahmins
- To discuss public questions and make a true and timely representation to the government of the views and interests of the people of Southern India with the object of safeguarding and promoting the interests of all communities other than that of the Brahmins
- To disseminate sound and liberal views with regards to public opinion by public lectures, distribution of literary works, and by other means

Between August and December 1917, conferences were organized all over the Madras Presidency—at Coimbatore, Bikkavole, Pulivendla, Bezwada, Salem, and Tirunelveli. These conferences and other meetings symbolized the arrival of the SILF as a non-Brahmin political organization.

During its early years, the party was involved in petitioning the imperial administrative bodies and British politicians, demanding more representation for non-Brahmins in the government.

When a de-archaic system of administration was established due to the 1919 Montagu-Chelmsford reforms, the Justice Party took part in presidential governance. In 1920, it won the first direct elections in the presidency and formed the government. For the next seventeen years, it formed four out of the five ministries and was in power for thirteen years. It was the main political

alternative to the nationalist Indian National Congress in Madras. After it lost to the Congress in the 1937 election, it never recovered.

The features of the new face of the Justice Party:

- In the year 1938, when the Justice party lost in the elections, Erode Venkatappa Ramasamy or Thanthai Periyar assumed the leadership of the party.
- Justice Party was renamed at a rally in 1944. Periyar, in his capacity as the leader of the Justice Party, declared that the party would henceforth be known as the Dravidar Kazhagam, or 'Dravidian Association' and withdrew it from the electoral politics.
- A few, who disagreed with Periyar, started a splinter group, claiming to be the original Justice Party. This party was led by veteran Justice Party leader

P. T. Rajan. This party survived until 1957. Periyar promoted the principles of rationalism and self-respect, and fought for women's rights and eradication of caste system. He opposed the exploitation and marginalization of the non-Brahmin Dravidian people of South India by the dominant Brahmins and the imposition of what he considered as Indo-Aryan India. Periyar made serious efforts to find a solution for the eradication of:

- Brahmin's dominance over the other lower castes
- Discrimination of the Dravidian community
- Superstitious beliefs and worship of God
- Discrimination based on gender
- Inequalities in the society and the class conflict between working class and the capitalist class

Dravidar Kazhagam vehemently fought for the abolition of untouchability. It also focused its attention on the liberation of

women, women's education, consent for marriage, widow remarriage, orphanages, and mercy homes.

Justice Party's Policies and its Fallout:

The role of Justice Party in the political arena and its rule for over thirteen long years before the independence of India set the stage for a number of social changes and systems based on the British educational system. The Justice Party, however, later lost its face and got converted into Dravidian Movement for a social change at the hands of Periyar. The philosophy of the Dravidian Movement was well spelt; they were not for Electoral Politics, but for social change politics.

The Justice Party was isolated in contemporary Indian politics by its many controversial activities. It opposed Brahmins in civil service and politics; this anti-Brahmin attitude in fact, shaped many of its ideas and policies. It opposed Annie Besant and her home rule movement, because home rule was believed to benefit the Brahmins. The party also campaigned against the non-cooperation movement in the presidency. It was at odds with M. K. Gandhi, primarily due to his praise for Brahmanism. Its mistrust of the Brahmin-dominated Congress led it to adopt a hostile stance toward the Indian independence movement. The Justice Party's period in power is worth remembering for the introduction of caste-based reservations, and educational and religious reforms. It is also remembered for participating in the anti-Hindi agitations of 1937-40. The party had a role in creation of Andhra and Annamalai universities and for developing the area around present-day Theagaroya Nagar in Madras city. The Justice Party and the Dravidar Kazhagam are the ideological predecessors of present-day Dravidian parties like the Dravida

Munnetra Kazhagam and the All-India Anna Dravida Munnetra Kazhagam, which have ruled Tamil Nadu.

The main reasons for the fall of the Justice Party are:

- Though the party was launched for the removal of the dominance of Brahmins, it, itself, got converted into an organization of high caste non-Brahmins.
- The downtrodden and the untouchables had no role to play in this politics floated by the Justice Party.
- In order to promote the Dravidian unity by marginalizing the Brahmin dominance, Justice Party never hesitated to sympathize and support the Crown. This made them avoid participating in the independence struggle. People did not approve the role of the Justice Party as an opponent of the independence struggle.
- The Justice Party was dominated by the leaders, who believed in the traditional superstitions and the religious policies. Other oppressed minorities such as Muslims, dalits, and the new Christians were removed from the party.
- It was a political race between the Telugus and the Tamils.
- The Justice Party proved itself to be a broker for upliftment of upper caste non-Brahmins only.
- The Justice party could not face the Congress, Brahmins, and the Swaraj movement for independence.
- The Justice Party could not fulfil the objectives for which the party was formed.

SOCIAL TRANSFORMATION

ROLE OF SOCIAL ACTIVISTS:

There are several individuals and organizations, who struggled to bring about a change and reformation in the society,

which was suffering due to the superstitious beliefs, lack of public instructions (education) and absence of societal determination.

to remove the obstacles and develop. However, the following organizations and activists played a major role in changing the consciousness of the society:

(a) **Vaikunda Swami (1803-1851):** He carried out social reforms and transformations in Kanyakumari. He advocated for the unity of all irrespective of caste, creed, or color. Untouchables were also encouraged by him to come out of the social restrictions imposed on them.

(b) **Brahma Samaj:** Raja Ram Mohan Roy established Brahma Samaj in Bengal. The ideals reached Madras in 1864 and Brahma Samaj of Madras was started by two advocates of the Madras High Court. Brahma Samaj played a major role in the society through a number of reformations and transformations. The evils of casteism, superstitious beliefs, and discrimination against women were all the focus of their activities.

(c) **Arul Prakasa Vallalar (1823-1874):** Vallalar started social reforms activities in Tamil Nadu at Vadalur, near Cuddalore. He also spread his philosophy of unity and peace amongst the people of that place. As he was considered more of a religious head, his other preaching went unnoticed or unrecognized.

(d) **Vedanayagam Pillai (1826-1889):** Vedanayagam pillai from Tanjore district stood for women's rights, education, and liberation from the enslaved status. He was considered a literary force in creating awareness in the society.

(e) **Theosophical Society:** In 1882, Theosophical Society was started in Madras. This was non-religious and non-political reform mission. A lot of activities

including the Hindu Religion Reformation and social transformation were carried out by this society.

(f) **Ramakrishna Mission:** The year, 1897, saw Swami Vivekananda's visit to Madras, where he expressed an idea to start the Ramakrishna Mission. The Mission was started at Belur, West Bengal in 1897-98. This Mission has carried out a lot of service activities involving social services during disasters and famines. Educational institutions were also started by this mission.

(g) **Christian Missionaries:** Individually and as a group, the services of Christian Missionaries should always be remembered in the light of their overall service to the people of Tamil Nadu. They are responsible for addressing most of the social evils present in Tamil Nadu.

Although the missionaries achieved their ultimate goal of religious conversions, they also rendered service for the betterment of the downtrodden and untouchables in creating a casteless society of Tamils. Rich with modern education, new cultural and social practices, Tamils started learning a sense of consciousness and lifestyle.

Self-Respect Movement of Periyar:

The Self-Respect Movement was started by the face of new Justice Party, Erode Venkatappa Ramasamy or Thanthai Periyar, whose maxims included:

- All are equal, irrespective of their economic status.
- Men and women are equal and thus, equal opportunities should be provided to them in all streams.
- Caste, religion, country, and color based discriminations should be eradicated to move towards unity.
- All classes of the strata of society should enjoy their share of the resources and

opportunities, without any discrimination

- Knowledge, research, views, and feelings of every individual should be respected and freedom should prevail.
- Dravida Kazagam declared that their movement is not hatred towards Brahmins, but the disapproval of their supremacy and an attempt to give equal opportunities to the other castes, who have been denied their rights so far. In 1929 and 1930, the Self-Respect maxims were expanded and widely accepted and later, laid the foundation for the social transformations in Tamil Nadu.
- One of the areas of Periyar's focus was on the upliftment of rural communities. In a booklet called Village Uplift, Periyar pleaded for rural reform. At that time rural India still formed the largest part of the Indian subcontinent, in spite of the ongoing process of urbanization.
- Thus, the distinction between rural and urban had meant an economic and social degradation for rural inhabitants. Periyar wanted to eradicate the concept of 'village' as a discriminatory word, just as the concept of 'outcast' among social groups.
- Periyar advocated for a location, where neither the name nor the situation or its conditions imply differences among people either by chance or by design.
- Though the DMK split from the Dravidar Kazhagam, the organisation made efforts to carry on the Periyar's Self-Respect Movement to villagers and urban students.

- Periyar also blamed the capitalists for their control of machineries, creating difficulties for the workers.
- According to his philosophy, rationalism, which was supposed to lead the way for peaceful life, had resulted in poverty and worries for the people because of dominating forces. He stated that 'there is no use of simply acquiring titles or amassing wealth if one has no self-respect or scientific knowledge.' Periyar's philosophy of self-respect was based on his image of an ideal and a universally accepted world.
- His philosophy preaches that human actions should be based on rational thinking. Further, the outcome of the natural instinct of human beings is to examine every object and every action and even nature with a spirit of inquiry and to refuse to submit to anything irrational, which he compares to slavery.
- Freedom means respect towards thoughts and actions considered 'right' by human beings on the basis of 'reason'. There is not much difference between 'freedom' and 'self-respect'.
- Periyar's foremost appeal to people was to develop self-respect. He preached that the Brahmins had monopolized and cheated other communities for decades and deprived them of self-respect.
- He stated that most Brahmins claimed to belong to a 'superior' community by birth with the reserved privilege of being in charge of temples and performing archanas.
- He felt that they were trying to reassert their control over religion by

using their superior caste status to claim the exclusive privilege to touch idols or enter the sanctum sanctorum.

- Periyar brought in the radical thinking and a paradigm shift in the minds of the Dravidian Community.
- Thus, the philosophy of self-respect taught that human actions should be guided by reason, right and wrong should be understood from rational thinking and conclusions drawn from reason should be respected under all circumstances.

STATUS OF WOMEN:

The beginning of the 19th century saw a number of cruel practices that were practiced against women and children like:

- Sati
- Female feticide
- Child Marriages
- Purdah System
- Polygamy
- Widowhood
- Devadasi system

Due to their efforts, many of the evil practices were abolished and strict laws were about against them.

However, the Justice Party has played a crucial role in the upliftment of women as well. It was the Justice Party, which brought out the legislation to reverse the government's Act prohibiting women to become legislators. This rule reversal paved the way for future reforms for securing women's status in Tamil Nadu.

As a rationalist and ardent social reformer, Periyar vehemently advocated that women should be given their legitimate position in society equal to men, with good education and the right to property. He didn't think age and social customs as a bar for women to marry. He was keen for women to realize

their rights and be worthy citizens of their country.

Periyar fought against the orthodox traditions of marriage as suppression of women in Tamil Nadu and throughout the Indian sub- continent. Though arranged marriages were meant to enable a couple to live together throughout life, it was manipulated to enslave women. Much worse was the practice of child marriages practiced throughout India at that time.

Periyar was against all of the superstitions that were oppressing women. According to him:

- Women should have the right to live, even after her husband is dead.
- Remarriage of widows was also advocated by Periyar.
- Periyar was against the dowry system, where the bride's family is supposed to provide the husband a huge amount of money or property. But in many instances, dowries were misused by bridegrooms. There have been hundreds of thousands of cases, where wives have been murdered, mutilated, and burnt alive because the father of the bride was unable to make the dowry payment to the husband. Periyar fiercely stood up against this abuse meted out against women.
- Periyar fought fiercely for women to have the right to separate or divorce their husbands under reasonable circumstances.
- Birth control remained taboo in society of Periyar's time, he advocated for it not only for the health of women and population control, but for the liberation of women.
- On chastity of women, Periyar criticized the hypocrisy and argued that it should either be applied to the men or not at all.

- Periyar advocated getting rid of the Devadasi system. In his view, it was an example of the worst kind of degradations of women, attaching them to temples for the entertainment of others and as temple prostitutes.
- Further, for the liberation of women, Periyar pushed for their right to have an education and join the armed services and the police force. He held that, in matters of education and employment, there should be no difference between men and women.

DRAVIDAR KAZHAGAM MOVEMENT AND SOCIAL LEGISLATIONS:

SOCIAL LEGISLATIONS

As the request of the Justice Party to prepare an electoral role based on the caste classifications was not accepted by South Borough Voting Franchise Committee of the Government, the Meston Committee was constituted. After the publication of the report of the Meston Committee, Justice Party faced the electorate. In 1919, the Constitution Reforms Act was passed and thus, during the general elections in 1920, Brahmins and Non-Brahmins finally got a direct opportunity to fight each other in elections. The Justice Party won in these elections. Other legislations introduced during this period are:

- In 1921-22, Non-Brahmins were given reservation in the government jobs, local government, educational institutions, and social organizations, through a legislation. An order was passed for a community-based representation.
- The usage of the word 'Paraya-Panchama' was replaced by the word 'Adi Dravida' by an Act of Social Justice in 1922.
- Downtrodden were given free education through various plans. Mid-day meal scheme was introduced for children at

school. 37 schools were started in coastal areas for the benefit of the fishermen's children.

- 4, 40, 000 acres of lands were distributed to the landless downtrodden people for building houses.
- Madras State Aid through Industries Act 1922 was introduced to assist industries financially, with water facilities and facility to improve the research and development.
- Staff Selection Board was constituted in 1924, which later on became the Public Service Commission.
- Hindu Religious Endowment Act was introduced to restructure the religious reforms.
- In 1926, for the first time, a lady representative, Dr. Muthulakshmi, was elected to the legislature. She was responsible for many social legislations in the future.
- Inappropriate treatment of persons belonging to the lower castes was curbed by a legislation in the year 1920. Schools were ordered to admit Dalits to schools without any discrimination.
- Women's Liberation Act was introduced by Dr. Muthulakshmi. One of the Acts brought out in 1930 aimed at abolishing the Devadasi system.
- Talking about social reforms and legislations, we need to understand the active role played by Periyar E. V. Ramasamy Naicker, leader of Dravidar Kazhagam and the Justice Party that ruled Tamil Nadu for three terms.
- Periyar took an active part in the national struggle for independence. He accepted Rajaji's advice and joined the Congress Party. Periyar joined the Non-cooperation movement in 1920.
- He also took an active part in the spread of Khadi. In 1921, he participated in the agitation against toddy shops.
- In 1922, he became the Chennai Congress Committee President. In 1924, he spearheaded the Vaikam Agitation carried out against untouchability and discrimination by the higher castes against lower castes. Raising his voice against the Gurukulam System, Periyar condemned the discrimination by the higher castes against the lower castes.
- Due to difference of convictions, Periyar left the Congress party.
- In the year 1938, when the Justice Party lost the elections, Periyar assumed the leadership of the party.
- Following this, the Justice Party was renamed. At a rally in 1944, Periyar, in his capacity as the leader of the Justice Party, declared that the party would henceforth be known as the Dravidar Kazhagam (DK), or 'Dravidian Association'.
- However, a few who disagreed with Periyar started a splinter group, claiming to be the original Justice Party. This party survived until 1957 and led by veteran Justice Party leader, P. T. Rajan. Periyar promoted the principles of rationalism, self-respect, women's rights, and eradication of caste. He opposed the exploitation and marginalization of the non-Brahmin Dravidian people of South India and the imposition of what he considered Indo-Aryan India. We have already discussed Periyar's various contributions to the Tamil society in Unit XII and XIII.
- Dravida Munnetra Kazhagam or DMK's (a political party) ideologies were based on both of the ideologies of Periyar and C.N. Annadurai (an Indian politician who served as 1st Chief Minister of Tamil

Nadu for 20 days in 1969 and fifth, and last Chief Minister of Madras from 1967 until 1969).

- While Periyar advocated a separate independent Dravidian or Tamil state, Annadurai compromised with the Delhi government, while demanding more state independence.
- Those who parted company with Periyar joined the DMK. Though the DMK split from the Dravidar Kazhagam, the organization made efforts to carry on Periyar's Self-Respect Movement to villagers and urban students. According to DMK, the Tamil language was much richer than Sanskrit and Hindi in content, and thus was a key which opened the door to other subjects.
- The Dravidar Kazhagam continued to counter Brahmanism, Indo-Aryan propaganda, and uphold the Dravidians' right of self-determination.

DRAVIDIAN JOURNALS AND LITERATURE:

- DK was projected and conducted as a social movement, a movement for rational thinking, and reformist outfit. Atheism was virtually followed by each member of Kazhagam as, 'A Hindu in the present concept may be a Dravidian but a Dravidian in the real sense of the term cannot and shall not be a Hindu'. Efforts were made to destroy the images of sacred Hindu deities such as Lord Rama and Lord Ganesha, along with the Ramayana and other Sanskrit epics to serve the political ends of the Dravida Kazhagam. Ravana was depicted as a Dravidian of excellent character.
- In the preface to Naicker's 'Tree reading', about the Ramayana he states that 'the veneration of the story any longer in Tamil Nadu is injurious and ignominious to the self-respect of the

community and of the country'.

- The Dravidian Movement has been instrumental in bringing the people of Tamil Nadu to an awareness of itself as a community. The DK through its organizational units in every district and taluk in Madras brought the message of Tamil nationality to the masses. The Madras city branch was conspicuous for conducting a free library, a reading room, and a very successful debating society.
- A professor of English was its president. But the responsibility for running the branch efficiently and for spreading the D.K. message among the students rested with the general secretary.
- Nevertheless, the enthusiasm and interest in the activities of the D.K. among a section of the student population in the Tamil districts was kept alive by the forceful tongue and versatile pen of C.N. Annadurai.

Publications of D.K. Party:

- Dravidar Kazhagam had two publications, a daily newspaper, Viduthalai and weekly magazine, Kudi Arasu.
- Both had a very limited circulation. Considering the Kazhagam's hold on the masses in the 1940's, this print media was encouraging.
- In villages, small reading groups were started by the local Kazhagam members, who purchased the party papers, which led to the whole village invariably reading it. One Viduthalai was read by at least 20 people.
- Staging plays was also found to be a popular mode of reaching the people. The first play was called 'Chandrodayam' was written by Annadurai and his friends in 1942, who had little to no previous experience.

- Annadurai took a leading role in the play. When the play was staged at one of the Justice conference in 1942, not only was it well attended but also received favorable comments from those experienced in the dramatic field.
- This was a symbolic play, in which Tamil Nadu was portrayed as a rich land, where the leader and the people are slaves to the cultural ideas of Brahmins.
- The publication, Dravida Nadu, had popularity among the general public and it exceeds to 12,000 copies in a week in 1945. The popularity of Dravida Nadu among the people emboldened others to start separate weeklies of their own, not merely for profit, but also to enlarge the membership of the D.K and spread the philosophy of the Dravidar Kazhagam.
- But Kudi Arasu did not exceed 6000 or 7000 copies in a week.
- The issues of Kudi Arasu generally contained one or more Naicker's speeches, four programs, all India political events, world politics, and party meetings and functions held throughout the districts. Other magazines, newspapers, and journals started by the DK Members were:
 - N.V. Natarajan's Dravidan
 - T.M. Parthasarathis's Tamil Ulagam
 - Nedunchezhan's Manram
 - Anbazhagan's Puduvalu
- Annadurai also wrote short stories, one act plays, and political essays, which served the double purpose of increasing both their circulation and his own popularity among the readers.
- Principles and Reforms of the Dravidar Kazhagam
- Periyar spent over fifty years propagating the idea that everyone was

an equal citizen and the differences on the basis of caste and creed were man-made to keep the innocent and ignorant as underdogs in the society. Although Periyar's speeches were targeted towards the illiterate and more mundane masses, scores of educated people were also swayed. His ideologies included:

- Eradication of caste discrimination
- Promotion of women rights
- Promotion of Tamil language and grammar
- The bedrock of Periyar's principles and the movements that he started lies on rationalism.
- An insignificant minority in society was exploiting the majority and trying to keep it in a subordinate position forever. He wanted the exploited to sit up and think about their position and use their reason to realize that they were being exploited by a handful of people.
- If they started thinking, they would realize that they were human beings like the rest, that birth did not and should not endow one with superiority over others.
- They must awaken themselves and do everything possible to improve their own lot.

Periyar explained that:

- Wisdom lies in thinking and the spear-head of thinking is rationalism.
- No other living being harms or degrades its own class. But man, said to be a rational living being, does these evils.
- The differences, hatred, enmity, degradation, poverty, and wickedness, now prevalent in the society are due to lack of wisdom and rationalism and not due to God or the cruelty of time.
- Periyar also blamed the capitalists for their control of machineries, creating

difficulties for the workers. According to his philosophy, rationalism, which has to lead the way for peaceful life for all, had resulted in causing poverty and worries for the people because of dominating forces. He stated that there is no use in simply acquiring titles or amassing wealth, if one has no self-respect or scientific knowledge. He gave an example of the West sending messages to the planets, while the Tamil society in India were sending rice and cereals to their dead forefathers through the Brahmins. He added that 'any opposition not based on rationalism, science, or experience will one day or another reveal fraud, selfishness, lies and conspiracies'.

- Periyar wanted thinking people to see their society as far from perfect and in urgent need of reform. He wanted the government, the political parties, and social workers to identify the evils in society and boldly adopt measures to remove them.
- Periyar's philosophy did not differentiate social and political service.
- According to him, the first duty of a government is to run the social organization efficiently, while the philosophy of religion should be to organize the social system.
- Periyar stated that while Christian and Islamic religions were fulfilling this role, the Hindu religion remained totally unsuitable for social progress. He argued that the government was not for the people, but, in a topsy-turvy manner, the people were for the government.
- He attributed this situation to the state of the social system contrived for the advantage of a small group of people.
- He further advocated for the

modernization of villages by providing public facilities such as schools, libraries, radio stations, roads, bus transport, and police stations.

- Periyar felt that a small number of cunning people created caste distinctions to dominate the society, so he emphasized that individuals must first develop self-respect and learn to analyze propositions rationally.
- According to Periyar, a self-respecting rationalist would readily realize that the caste system had been stifling self-respect and therefore, he or she would strive to get rid of this menace.
- Periyar stated that the caste system in South India is due to Indo-Aryan influence, linked with the arrival of Brahmins from the north.
- Ancient Tamil Nadu society (part of Tamilagam) had a different stratification, according to which it was divided into four or five regions (Tinai), determined by natural surroundings and adequate means of living. Periyar also argued that birds, animals, and worms, which are considered to be devoid of rationalism do not create castes or differences of high and low in their own species. But man, considered to be a rational being, was suffering from this irrationality because of religion and discrimination.

Tamil Language and Writing:

- Periyar claimed that Tamil, Telugu, Malayalam, and Kannada came from the same mother language of Old Tamil. He explained that the Tamil language is called by four different names, since it is spoken in four different Dravidian states.
- With relation to writing, Periyar stated that using the Tamil script will foster knowledge, talent and courage and

enlighten the people. Further, he explained that it will enrich the language. Periyar also stated that if words of North Indian origin (Sanskrit) are removed from Telugu, Kannada, and Malayalam, only Tamil will be left.

- Periyar believed that Tamil language will make the Dravidian people unite under the banner of Tamil culture and that it will make the Kannadigas, Andhras and the Malayalees vigilant. With regards to a Dravidian alliance under a common umbrella language, Periyar stated that 'a time will come for unity.
- This will go on until there is an end to the North Indian domination. We shall reclaim an independent sovereign state for us.

Thoughts on Thirukkural:

- Periyar hailed the Thirukkural as a valuable scripture, which contained many scientific and philosophical truths. He also praised the secular nature of the work.
- Periyar praised Thiruvalluvar (Tamil poet and philosopher) for his description of God as a formless entity with only positive attributes. He also suggested that one who reads the Thirukkural will become a follower of Self-Respect Movement and absorb knowledge about politics, society, and economics. According to him, though certain items in this ancient book of ethics may not relate to today, it permitted such changes for modern society.
- On caste, he believed that the Thirukkural illustrates how Vedic laws of Manu were against the Sudras and other communities of the Dravidian race.
- On the other hand, Periyar opined that

the ethics from the Thirukkural was comparable to the Bible. The Dravidar Kazhagam adopted the Thirukkural and advocated that Thiruvalluvar's Thirukkural alone was enough to educate the people of the country.

- One of Periyar's quotes on the Thirukkural from Veeramani's Collected Works of Periyar was 'when Dravida Nadu (Dravidistan) was a victim to Indo-Aryan deceit, Thirukkural was written by a great Dravidian Thiruvalluvar to free the Dravidians'. Periyar also asserted that due to the secular nature of Thirukkural, it has the capacity to be the common book of faith for all of the humanity and can be kept on par or above the holy books of all religions.

Self-determination of Dravida Nadu:

- The Dravidian-Aryan conflict was believed to be a continuous historical phenomenon that started when the Aryans first set their foot in the Dravidian lands.
- Even a decade before the idea of separation appeared, Periyar stated that, as long as Aryan religion, Indo-Aryan domination, propagation of Aryan Vedas and Aryan 'Varnashrama' existed, there will be the need for a 'Dravidian Progressive Movement' and a 'Self-Respect Movement'.
- Periyar became very concerned about the growing North Indian domination over the south, which appeared to him no different than the foreign domination.
- He wanted to secure the fruits of labor of the Dravidians to the Dravidians, and lamented that fields such as political, economic, industrial, social, art, and spiritual were dominated by the north for the benefit of the North Indians.
- Thus, with the approach of independence from Britain, this fear

that North India would take the place of Britain to dominate South India became more and more intense.

- Periyar was clear about the concept of a separate nation, comprising Tamil areas, that is part of the then existing Madras Presidency with adjoining areas into a federation guaranteeing protection of minorities, including religious, linguistic, and cultural freedom of the people.
- A separatist conference was held in June 1940 at Kanchipuram, where Periyar released the map of the proposed state of Dravida Nadu, but failed to get British approval.
- On the contrary, Periyar received sympathy and support from the people such as Bhimrao Ramji Ambedkar and Muhammad Ali Jinnah for his views on the Congress, and for his opposition to Hindi. The concept of Dravida Nadu was later modified down to Tamil Nadu.

Anti-Brahmanism:

- Periyar was a radical advocate of anti-Brahmanism. Periyar's ideology of anti-Brahmanism is quite often confused as being anti-Brahmin. Even a Non-Brahmin who supports inequality based on caste was seen as a supporter of Brahmanism.
- Periyar called upon both Brahmins and non-Brahmins to shun Brahmanism. In 1920, when the Justice Party came to power, Brahmins occupied about 70 percent of the high level posts in the government.
- After reservation was introduced by the Justice Party, it reversed this trend, allowing non-Brahmins to rise in the government of the Madras Presidency.
- Periyar, through the Justice Party, advocated against the domination of Brahmins, who constituted only 3

percent of the population, over government jobs, judiciary, and the Madras University. His Self-Respect Movement espoused rationalism and atheism and the movement had currents of Anti-Brahmanism.

- Periyar also criticized Subramanya Bharathi in the journal, Ticutar, for portraying Mother Tamil as a sister of Sanskrit in his poems.
- According to the booklet 'Gandhi and Periyar', Periyar, in the magazine, Kudi Arasu in 1925, reported on the fact that Gandhi was ousted from the Mahasabha because he opposed resolutions for maintaining caste and untouchability laws, which would spoil his efforts to bring about Hindu-Muslim unity.
- From this, Gandhi learned the need for pleasing the Brahmins if anything was to be achieved.
- Periyar in his reference to Gandhi used opportunities to present Gandhi as, on principle, serving the interests of the Brahmins. Periyar and Gandhi met at Bangalore to discuss this matter.
- The main difference between them came out, when Periyar stood for the total eradication of Hinduism to which Gandhi objected saying that Hinduism is not fixed in doctrines but can be changed in its views.
- On the temple entry issue, Gandhi never advocated the opening of Garbha Griha to Harijans in consequence of his Hindu belief. Periyar and his followers emphasized that Periyar was the real fighter for the removal of untouchability and upliftment of Harijans.
- Periyar was generally regarded as a pragmatic propagandist, who attacked the evils of religious influence on society, mainly what he regarded as Brahmin domination.

- Since a very young age, he felt that some people used religion only as a mask to deceive innocent people and regarded it as his life's mission to warn people against superstitions and priests.
- On Hinduism, Periyar believed that it was a religion with no distinctive sacred book or origins, but an imaginary faith preaching the 'superiority' of the Brahmins, the inferiority of the Shudras, and the untouchability of the Dalits.
- Periyar's life and teachings have influenced many political leaders, writers, and poets not only in Tamil Nadu, but all over India.

SIVARAJAVEL IAS ACADEMY