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— Anil Nagar, Founder & CEO, Adda Education

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English Edition

TNPSC

History, Culture, Heritage & Socio-political Movements In Tamil Nadu

Unit 6

BASED ON LATEST SYLLABUS



FEATURES

- Covers the complete, latest TNPSC Syllabus - History, Culture, Heritage & Socio-Political Movements for TNPSC Group 1, 2/2A and 4 Exams
- Contents of Tamil Society & Sangam literature to contemporary times & Thirukkural's societal relevance
- Detailed study notes on the role of Tamil Nadu in the freedom struggle, including early anti-British agitations & the vital contributions of women
- Provides clear insights into the evolution of 19th and 20th-century socio-political movements like the Justice Party, Self-Respect Movement & Dravidian Movement
- Includes the ideological contributions of Important Leaders, along with TNPSC 2025 Exams Previous Year Questions (PYQs) for effective exam preparation

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Introduction to Tamil Society

- The history of Tamil society is not just a chronicle of kings, but a saga of a resilient culture, a classical language, and a unique way of life that has persisted for over two millennia.
- **The Concept of 'Tamilagam':** Defining the geographical boundaries from Vengadam (Tirupati) to Kumari (Cape Comorin).
- **The Antiquity of the Language:** Tamil as a "Classical Language" (Semma Mozhi) and its role in defining the identity of the people.
- **The Five Landscapes (Ainthinai):** Introduction to how the environment shaped the society—Kurinji (Mountains), Mullai (Forest), Marutham (Agricultural lands), Neithal (Seashore), and Paalai (Desert).
- Tamil civilization is one of the world's oldest continuous cultures, with recent archaeological findings at Sivagalai and Mayiladumparai dating its roots back over 4,000 years. Evidence from Keeladi reveals a sophisticated urban society from the 6th century BCE, featuring advanced engineering, drainage systems, and high literacy. This civilization is immortalized through the Sangam Literature, a vast secular record that outlines the distinct ethical, social, and political landscapes of the ancient Tamils. Furthermore, its legendary port cities like Puhar and Musiri established it as a global maritime hub, maintaining extensive trade links with the Roman Empire and Southeast Asia.

Sources of History:

- **Tamil Literature:** A vast repository of **Sangam poems** and epics that provides a detailed secular record of the social, ethical, and political life of the ancient Tamils.

- **Inscriptions:** Epigraphic records found on **Hero Stones (Nadukal)**, cave walls, and copper plates that provide authentic evidence of royal lineages, donations, and administrative systems.
- **Excavations:** Archaeological findings from sites like **Keeladi and Adichanallur** that offer physical proof of advanced urban planning, industrial activities, and the antiquity of the civilization.
- **Trade Relations:** Evidence of extensive maritime links with the **Roman and Southeast Asian** empires found through foreign coins, pottery (Arretine ware), and mentions in Greco-Roman travelogues.



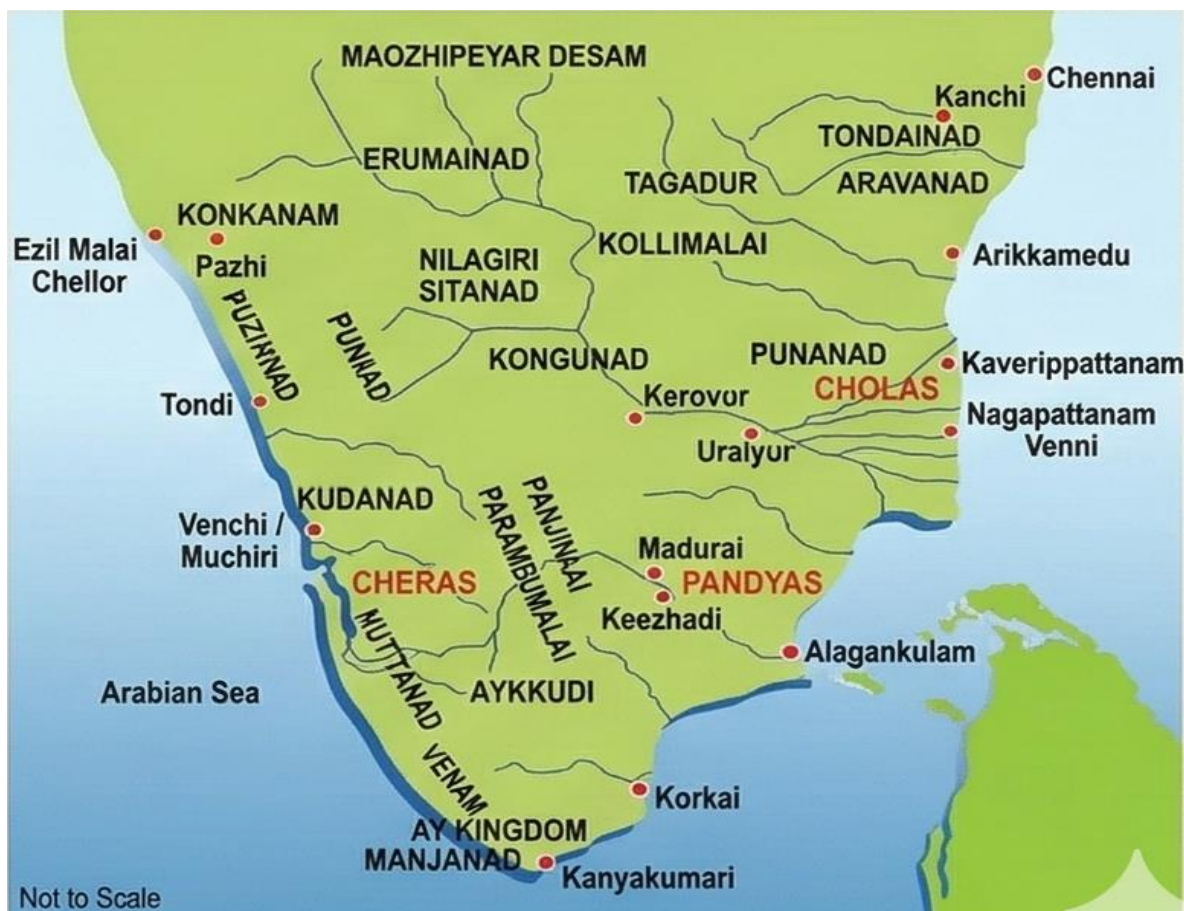
The Tamil-Brahmi inscription at Arachalur



Estampage copy of the above inscription

The Sangam Age

- The Sangam Age is the seminal period in the history of South India (Tamilagam). It is defined not just by its powerful dynasties, but primarily by its unprecedented literary explosion that documented the precise socio-political fabric of the era. The term 'Sangam' refers to the assembly of poets and scholars that flourished under the patronage of the Pandya kings in Madurai.
- Establishing the exact timeline of the Sangam Age has been a subject of intense scholarly debate. The consensus has shifted from a later date (3rd Century CE to 6th Century CE) to a much earlier antiquity, primarily driven by recent archaeological breakthrough dates. The established timeframe for the "Classical Sangam Age" is now accepted as:



A Map of Major Sangam Age Sites

Evidence for the Sangam Age Timeline

Category	Source of Evidence	Historical Significance
Literary	Sangam Anthologies & Epics	Mentions specific kings, royal lineages, and intense trade activities. Silappathikaram mentions King Gajabahu I of Ceylon, providing a crucial date link.
Archaeological	Excavation Sites	Keeladi: Carbon dating proves urban life existed as early as 6th Century BCE. Arikamedu: Roman pottery and coins prove global trade.
Epigraphical	Inscriptions	Hathigumpha: Kalinga King Kharavela mentions a "Tamil Confederacy." Pugalur: Records the names of three generations of Chera Kings.
Foreign Accounts	Greco-Roman Records	Travelogues like Periplus of the Erythraean Sea and Ptolemy's Geography describe Tamil ports like Muziris and Puhar in detail.

The Muvendar: The Three Crowned Kings

Dynasty	Capital	Major Port	Royal Emblem	Flower/Garland	Major Rivers	Key Rulers
Cheras	Vanji (Karur)	Muziris, Thondi	Bow and Arrow	Palmyrah Flower	Periyar	Uthiyan Cheralathan, Senguttuvan
Cholas	Uraiyur, Puhar	Puhar	Tiger	Fig (Atthi) Flower	Kaveri	Karikala Cholan
Pandyas	Madurai	Korkai	Double Fish	Margosa (Neem)	Vaigai	Mudukudumi Peruvaluthi, Nedunchezhiyan

Keezhadi Excavations



Furnace, Keezhadi



A brick built tank,
Keezhadi



Various objects and
ornaments from Keezhadi

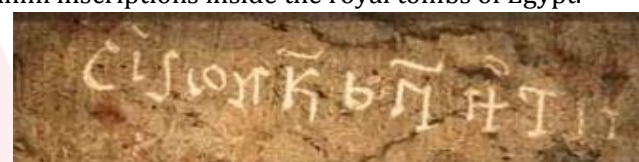
Recent 2026 Breakthroughs

- One of the most important updates for your book is the recent discovery of Tamil footprints in Egypt, proving that Tamil traders were not just sailors but "tourists" of the ancient world.



Tamil Inscriptions in Egypt (Valley of the Kings)

- In February 2026, researchers identified nearly 30 Tamil-Brahmi inscriptions inside the royal tombs of Egypt.
 - **Site:** Valley of the Kings (Theban Necropolis), Egypt.
 - **Timeline:** 1st – 3rd Century CE (Roman Period).
 - **Key Discovery:** The name "**Cikai Korran**" was found inscribed 8 times across 5 different tombs.
 - **Phrasing:** One inscription reads "**Kopan varata kantan**", which translates to "Kopan came and saw."
 - **Significance:** This proves that Tamil merchants traveled deep into the Nile Valley (inland Egypt) and followed the Mediterranean custom of leaving "graffiti" to mark their presence in sacred sites.



Feature	Details
Earliest Date	6th Century BCE (based on Keeladi Carbon Dating).
Primary Context	Donatory (cave beds for monks) and Secular (names on pottery).
Unique Letters	ழ, ழ, ழ, ழ.
Language	Old Tamil (with some Prakrit influence in religious sites).
Overseas Sites	Berenike (Egypt), Quseir al-Qadim (Egypt), Khor Rori (Oman).

Copper Plates (Sempu Pattayangal)

- Copper plates serve as the official "Land Registry" and "Royal Decrees" of ancient Tamil kingdoms. While literature describes emotions and culture, copper plates provide names, dates, and administrative facts.

Major Copper Plates of Tamil Nadu

Copper Plate	Period / Dynasty	Key Historical Information
Velvikudi Plates	Early Pandyan (3rd Year of Parantaka Nedunjadayan)	• Mentions the restoration of lands to a Brahmin family and the historical invasion of the Kalabhras.
Thirukkalar Plates	Chola	• Records land grants and local administrative decisions.
Leiden Copper Plates	Chola (Rajaraja I & Rajendra I)	• Records the grant of a village to a Buddhist monastery (Chudamani Vihara) in Nagapattinam.
Sinnamanur Plates	Pandyan	• Provides the genealogy (family tree) of the Pandyan kings and mentions their victories.
Anbil Plates	Chola (Sundara Chola)	• Provides details about the Chola lineage and tax exemptions.

- It is traditionally rooted in the **Kannya Kumari district**, which is historically known as a homeland for archery.
- The bow features bronze bells that vibrate when the strings are struck with two short pendulums.
- Performances include ritualistic songs like the "**Kaapu**" (worshipping the **aasan**) and "**Vazhthu**," often involving the assembly.
- Historical narratives and stories of heroes who attained godhood, such as Kattabomman or Muthupattan, are commonly sung.



Other Notable Folk Dances

- **Chakkaiyattam**: Performed mainly in Trichy and Thanjavur districts by eight or nine men who make sounds using pieces of teakwood (called "Chakkai") held between their fingers.
- **Puraviyattam (Poikkal Kudhirai)**: Also known as the "false leg horse dance," where dancers stand in the hollow space of a cardboard horse and perform to the rhythm of Pandu and Naiyandi drums.
- **Tappattam (Parai Attam)**: A dance involving six to eight people playing the ancient Tamil musical instrument called the **parai** (or **tappu**) in opposing teams.

Traditional Sports of Tamil Nadu

- In Tamil, vilaiyatu (Playing) means a game of choice (Vilai means choice, aattu means play). These folk games are prominent in traditions and involve imitation, physical skills, knowledge expression, and life training. The primary purpose of these games is to establish physical and mental strength, while traditional heroic games aim to demonstrate bravery.



Jallikattu (Eru Thazhuvuthal)

- Jallikattu is also known as **Manjuvirattu**, this is considered foremost among sports that display heroism.
- Historical Roots: References to this sport are found in ancient '**Mullai kalli**' literature, and ancient coins called salli were tied to the bull's horns, leading to the name **Sallikattu**.

- Gameplay: A bull is decorated with bells (salangais) and silk cloths; the winner is the one who retrieves the silk cloth from the bull's horns.

Silambam

- **Silambam** is a folk art involving the hitting of sticks to make sounds.
- Purpose: It serves the main purposes of exercise, self-defense, and combat.

- Archaeological excavations in Tamil Nadu are primarily spearheaded by the **Tamil Nadu State Department of Archaeology (TNSDA)**, often in collaboration with the **Archaeological Survey of India (ASI)** and various academic institutions. The core objective is to scientifically validate the antiquity, urban sophistication, and cultural depth of ancient Tamil society, specifically focusing on the **Sangam Era** and **beyond**.

Key Objectives & Scope

- **Antiquity of Tamils:** To trace the roots of Tamil civilization, which scientific dating (like AMS 14C) has now pushed back significantly (e.g., Keeladi dating to **6th Century BCE**).
- **Urbanization:** Proving that a "Second Urbanization" occurred in South India (Vaigai river valley) simultaneous to the Gangetic valley urbanization.

- **Industrial Heritage:** Identifying ancient manufacturing hubs (beads, iron tools, and textiles) and maritime trade links with Rome and the Mediterranean.

Specialized Research & Innovations

- **Underwater Archaeology:** A pilot study is planned for the ancient Pandyan ports of **Korkai** and **Alagankulam** in collaboration with the **National Institute of Ocean Technology (NIOT)**.
- **Indus Valley Links:** Continuous research into **Graffiti marks** and **Tamil-Brahmi script** to find potential links or continuities with the Indus Valley Civilization.
- **Centenary Commemoration:** Marking the **100th anniversary** (1924–2024) of the announcement of the discovery of the Indus Valley Civilization by **Sir John Marshall**, a conference is held in Chennai to emphasize the "Dravidian Hypothesis" of the Indus culture

Strategic Roadmap (2022–2025)

Site Location	District	Stages of Excavation
Keeladi & Cluster	Sivagangai	• 8th Phase; focus on urban settlement (Kondhagai, Agaram, Manalur).
Sivagalai	Thoothukudi	• 3rd Phase; focus on Thamirabarani river civilization.
Gangaikondacholapuram	Ariyalur	• 2nd Phase; focus on the Chola imperial capital.
Mayiladumparai	Krishnagiri	• 2nd Phase; focus on the Neolithic-to-Iron Age transition.
Vembakkottai	Virudhunagar	• 1st Phase; exploration of the Vaippar river basin.
Thulukkaripatti	Tirunelveli	• 1st Phase; exploration of the Nambiyar river basin.
Perumbalai	Dharmapuri	• 1st Phase; prehistoric and early historic links.

Summary of Tamil Nadu Excavations

- **First Site Excavated:** Korkai (1968–69).
- **Oldest Evidence of Iron:** Mayiladumparai (dated to roughly 2172 BCE).
- **Scientific Dating Method:** Accelerator Mass Spectrometry (AMS) and Carbon dating are used to provide global credibility to the findings.
- **Rivers of Civilization:** Most sites are clustered around major river basins: **Vaigai** (Keeladi), **Thamirabarani** (Adichanallur/Sivagalai), **Cauvery** (Poompuhar/Kodumanal), and **Nambiyar** (Thulukkaripatti).

S.No	Excavation Place	Located District	Year	Nature of Site
1	<u>Korkai</u>	Tuticorin	1968 – 1969, 2020 – 2021	Early Historic
2	<u>Panchalankurichi</u>	Tuticorin	1968 – 1969	Modern
3	<u>Vasavasamudram</u>	Kanchipuram	1969 – 1970	Early Historic
4	<u>Anaimalai</u>	Coimbatore	1969 – 1970	Megalithic
5	<u>Pallavamedu</u>	Kanchipuram	1970 – 1971	Medieval
6	<u>Karur</u>	Karur	1973 – 1974, 1994 – 1995	Early Historic
7	<u>Panayakulam</u>	Dharmapuri	1979 – 1980	Early Historic
8	<u>Boluvampatti</u>	Coimbatore	1979 – 1980, 1980 – 1981	Medieval
9	<u>Kovalanpottal</u>	Madurai	1980 – 1981	Megalithic
10	<u>Thondi</u>	Ramanathapuram	1980 – 1981	Early Historic

- **Recent Activity:** TNSDA commenced excavations here in **2024–2025** after identifying a Chola stone edict in the "Sulidibba" area.
- **Key Findings:** Artifacts discovered include tools and pottery estimated to be nearly **4,000 years old**, indicating continuous habitation from the prehistoric period through the Chola reign.
- **Objective:** To study the relationship between the Chola dynasty and the Raichur region, particularly their influence in the fertile Raichur Doab.

2. Palur – Odisha

- **Geographic Importance:** An ancient port city on the Odisha coast that served as a vital link in the **maritime trade** between the Tamil coast and Southeast Asia.
- **Collaboration:** A joint excavation project was launched in **2024** between the TNSDA and the Odisha Institute of Maritime and South East Asian Studies.
- **Significance:** The project aims to trace the historical and commercial ties between ancient Tamil kingdoms and the Kalinga region.

3. Vengi – Andhra Pradesh

- **Historical Context:** Vengi was the capital of the Eastern Chalukyas and had deep political and matrimonial alliances with the **Imperial Cholas** (especially during the reign of Kulothunga I).
- **Research Focus:** Excavations are designed to uncover the shared cultural heritage and the specific influence of Tamil administration and art in the Andhra region during the medieval period.

4. Musiri (Pattanam) – Kerala

- **Trade Significance:** Known in Sangam literature as **Muchiri**, this was a world-renowned port for the pepper trade with the Roman Empire.
- **Excavation Goal:** To identify the "missing links" of the Chera kingdom's trade infrastructure and its connection to the inland trade routes of Tamil Nadu (like the route passing through Kodumanal).

Under Water Archaeology

- The sphere of excavation has been extended offshore to the eastern seacoast of Tamil Nadu, which is famous for numerous historical ports.
- Ports such as **Sopatanam, Kaverippumpattinam, Tranquebar, Karaikkal, Periyappattinam, and Kanyakumari** are documented in Sangam literature and foreign travelers' chronicles.
- Historical accounts state that Kaverippumpattinam (Poompuhar) submerged under the sea.
- In 1981, the **Archaeology Department**, in collaboration with the **National Institute of Oceanography (Goa)**, conducted a preliminary exploration of the site.
- Sophisticated equipment was deployed to spot heaps at a depth of about 30 meters off the shore of **Poompuhar**.
- Airlift operations at 7-meter depths off **Vanagiri** (near Poompuhar) revealed three courses of stone masonry.
- The discovered stone blocks vary in size, measuring **30x20x5 cm, 65x40x10 cm, and 60x35x10 cm**.
- These structures are approximately dated between the 2nd century BCE and the 4th century CE.
- A **shipwreck** was discovered in **1991** at a water depth of 19 meters, where wooden planks of the hull were traced.
- The ship measures approximately 50 meters in length and 15 meters in width.
- A heavily encrusted cannon, 2.1 meters in length, was located close to the wreck site.
- The most important findings were lead ingots recovered from the shipwreck.
- Several ingots bear the name of the English company "W. BLACKETT," a large-scale producer of lead ingots at that time.
- Two ingots are stamped with the year 1791, while others are marked with the year 1792.
- The average weight of these ingots is 68.5 kg, with dimensions of 87–90 cm in length, 15–18 cm in breadth, and 6 cm in thickness.
- An exclusive Underwater Archaeological Site Museum was subsequently established at Poompuhar to house these findings.



சங்க காலம் முதல் இக்காலம் வரையிலான தமிழ் இலக்கிய வரலாறு

சங்க கால இலக்கண நூல்கள்
தமிழ்ச் சங்கங்களும் காலமும்

- காலம்: கி.மு. 300 முதல் கி.பி. 400 வரை.
- முச்சங்கங்கள்:
 - முதற்சங்கம்: தென்மதுரை (நூல்: அகத்தியம் - சில நூற்பாக்கள் மட்டுமே கிடைத்துள்ளன).
 - இடைச்சங்கம்: கபாடபுரம் (நூல்: தொல்காப்பியம் - முழுமையாகக் கிடைத்துள்ளது).
 - கடைச்சங்கம்: இன்றைய மதுரை (நூல்கள்: எட்டுத்தொகை, பத்துப்பாட்டு, திருக்குறள்).

அகத்தியம் (முதன்மை இலக்கண நூல்)

- ஆசிரியர்: அகத்தியர்.
- சிறப்பு: முச்சங்கங்களுக்கும் பொதுவான இலக்கணம். தொல்காப்பியத்திற்கு முதன் நூல். இதில் 12,000 சூத்திரங்கள் இருந்ததாகக் கூறப்படுகிறது.
- புகழ்: "என்றுமுள தென்தமிழே இயம்பி இசை கொண்டான்" - கம்பர்.
 - "அகத்தியன் பயந்த செஞ்சொல் ஆரணங்கு" - வில்லிபுத்தூரார்.

அகத்தியரின் மாணவர்கள் (12 பேர்)

➤ அகத்தியரிடம் கல்வி பயின்ற 12 மாணவர்கள்:

1. அதங்கோட்டாசான்	5. வாய்ப்பியன்	9. காக்கைப்பாடினி
2. துராலிங்கர்	6. பனம்பாரனார்	10. நத்தத்தனார்
3. செம்பூட் சேய்	7. கழாரம்பர்	11. வாமனர்
4. வையாபகன்	8. அவிநயர்	12. தொல்காப்பியர்

- பன்னிருபடலம்: பன்னிருவரும் இணைந்து தலா ஒரு படலமாக இயற்றிய நூலே 'பன்னிருபடலம்' எனப் புறப்பொருள் வெண்பாமாலை பாயிரம் குறிப்பிடுகிறது.

தொல்காப்பியம்

நூல் சிறப்புகள்

- தொன்மை: இன்று முழுமையாகக் கிடைத்துள்ள தமிழ் நூல்களில் மிகவும் பழமையான இலக்கண நூல்.
- பகுப்பு: எழுத்து, சொல், பொருள் என 3 அதிகாரங்கள் உள்ளன. ஒவ்வொரு அதிகாரமும் 9 இயல்களைக் கொண்டது.
- தனிச்சிறப்பு: மொழிக்கான இலக்கணம் மட்டுமன்றி, தமிழரின் வாழ்வியல் (அகம், புறம்), பண்பாடு, போர் நெறிகள் மற்றும் இயற்கைச் சூழலை விளக்கும் பொருளதிகாரம் இதன் தனிச்சிறப்பாகும்.

ஆசிரியர்: தொல்காப்பியர்

- பெயர்: 'தொன்மையான காப்பியக் குடியில் பிறந்தவர்' என்பது பொருள். இவரது இயற்பெயர் 'திரணதூமாக்கினியார்' என்று நச்சினார்க்கினியர் குறிப்பிடுகிறார்.
- கல்வி: அகத்தியரின் 12 மாணவர்களில் ஒருவர். வடமொழியின் 'ஐந்திரம்' எனும் இலக்கணத்தில் புலமை பெற்றவர்.
- ஊர்: கன்னியாகுமரி மாவட்டத்தைச் சேர்ந்தவர் அல்லது தஞ்சை சீகாழிப் பகுதியின் 'காப்பியக்குடி'யினர் என்ற இருவேறு கருத்துகள் உள்ளன.

காலம்

- அறிஞர்களிடையே முரண்பட்ட கருத்துகள் இருந்தாலும், இது கி.மு. 5-ஆம் நூற்றாண்டு முதல் கி.மு. 3-ஆம் நூற்றாண்டு வரையிலான (சுமார் 2500 ஆண்டுகளுக்கு முந்தைய) காலத்தைச் சேர்ந்தது என்பதே பெரும்பான்மையான ஆய்வாளர்களின் முடிவு. இது சங்க இலக்கியங்களுக்கு முற்பட்ட நூலாகும்.

அரங்கேற்றம்

- இடம்: நிலந்தரு திருவிற் பாண்டியன் அவை.
- முன்னிலை: அதங்கோட்டு ஆசான் முன்னிலையில் அரங்கேறியது.
- தனது நூலில் "என்ப", "என்மனார் புலவர்" எனக் குறிப்பிடுவதன் மூலம், தமக்கு முன்னரே இருந்த இலக்கண மரபுகளைத் தொல்காப்பியர் போற்றியதை அறியலாம்.

நூலமைப்பு

தொல்காப்பியம் மூன்று பெரும் பிரிவுகளையும், மொத்தம் 27 இயல்களையும் கொண்டது:

அதிகாரம்	இயல்கள்	நூற்பாக்கள் (சுமார்)
எழுத்ததிகாரம்	9	483
சொல்லதிகாரம்	9	464
பொருளதிகாரம்	9	652

அதிகாரங்களின் விளக்கம்

எழுத்ததிகாரம்

- எழுத்துகளின் பிறப்பு, வகை, அளவு (மாத்திரை) மற்றும் வரிவடிவம் பற்றி விளக்குகிறது.
- சொற்கள் ஒன்றுடன் ஒன்று சேரும் 'புணர்ச்சி' விதிகளை விரிவாகக் கூறுகிறது.

சொல்லதிகாரம்

- சொற்களின் வகைகள் (பெயர், வினை, இடை, உரி) மற்றும் திணை, பால், எண் ஆகியவற்றை விளக்குகிறது.
- சொற்கள் இணைந்து தொடராக மாறும் முறை மற்றும் சொல்லின் பொருளில் ஏற்படும் மாற்றங்களை ஆராய்கிறது.

பொருளதிகாரம்

- இது உலக மொழிகளிலேயே தனித்துவம் வாய்ந்தது. இலக்கியத்திற்கான இலக்கணத்தையும், தமிழரின் வாழ்வியல் நெறிகளையும் கூறுகிறது.
- அகத்திணை (7): குறிஞ்சி, முல்லை, மருதம், நெய்தல், பாலை, கைக்கிளை, பெருந்திணை. (இங்கு பாலை நிலம் தனி நிலமாகக் கருதப்படவில்லை).
- புறத்திணை (7): வெட்சி, வஞ்சி, உழிஞை, தும்பை, வாகை, காஞ்சி, பாடாண்.
- மெய்ப்பாடு (உணர்வுகள்), உவமம் (உருவகங்கள்), செய்யுள் உறுப்புகள் மற்றும் மரபுகள் குறித்துப் பேசுகிறது.

அதிகாரங்களும் அதன் இயல்களும்

- எழுத்து: நூல் மரபு, மொழி மரபு, பிறப்பியல், புணரியல், தொகைமரபு, உருபியல், உயிர்மயங்கியல், புள்ளி மயங்கியல், குற்றியலுகரப்புணரியல்.
- சொல்: கிளவியாக்கம், வேற்றுமையியல், வேற்றுமை மயங்கியல், விளிமரபு, பெயரியல், வினையியல், இடையியல், உரியியல், எச்சவியல்.
- பொருள்: அகத்திணையியல், புறத்திணையியல், களவியல், கற்பியல், பொருளியல், மெய்ப்பாட்டியல், உவமவியல், செய்யுளியல், மரபியல்.

தொல்காப்பிய உரையாசிரியர்கள்

- அறிமுக உரை (பாயிரம்): தொல்காப்பியத்திற்கு முதன்முதலில் பனம்பாரனார் பாயிரம் (அறிமுக உரை) எழுதினார்.

இளம்பூரணர் (உரை முதல்வர்)

- காலம்: கி.பி. 11-12 ஆம் நூற்றாண்டு (சமண சமயம்).
- சிறப்பு: தொல்காப்பியம் முழுமைக்கும் முதன்முதலில் உரை கண்டவர். இவரைப் பிற்காலத்தவர் "உரையாசிரியர்" என்றும் "உரைமுதல்வர்" என்றும் போற்றுகின்றனர்.
- பிற்கால இலக்கண நூலான 'நன்னூல்' இவரது உரையைத் தழுவினது.

ஆசிரியர்: திருவள்ளுவர்.

- பாவகை: குறள் வெண்பா (7 சீர் கொண்ட ஈரடி வெண்பா).
- பெயர்க்காரணம்: * திரு + குறள் = திருக்குறள். 'திரு' என்பது செல்வம், சிறப்பு, அழகு, மேன்மை, தெய்வத்தன்மை போன்ற பல பொருள்களைக் கொண்ட அடைமொழி.
- 'குறள்' என்பது குறுகிய அடிகளைக் கொண்டது.
- சிறப்பு: நாடு, மொழி, இனம், சமயம் கடந்து எக்காலத்துக்கும் பொருந்துவதால் இது 'உலகப்பொதுமறை' என்று போற்றப்படுகிறது.
- பழமொழி: "ஆலும் வேலும் பல்லுக்குறுதி, நாலும் இரண்டும் சொல்லுக்குறுதி" என்பதில் 'நாலு' என்பது நாலடியாரையும், 'இரண்டு' என்பது திருக்குறளையும் குறிக்கும்.

திருவள்ளுவரின் வேறு பெயர்கள்

- தேவர் (நச்சினார்க்கினியர் சூட்டிய பெயர்)
- முதற்பாவலர்
- தெய்வப்புவலர் (இளம்பூரணார் சூட்டிய பெயர்)
- நான்முகனார்
- மாதானுபங்கி
- செந்நாப்போதார்
- பெருநாவலர்
- பொய்யில் புலவர்
- நாயனார்
- வான்புகழ் வள்ளுவர்

திருக்குறளின் வேறு பெயர்கள்

- திருவள்ளுவம்
- தமிழ் மறை
- முப்பால்
- பொய்யாமொழி
- தெய்வநூல்
- வாயுறை வாழ்த்து
- உத்தரவேதம்
- திருவள்ளுவப் பயன்
- தமிழ் மாதின் இனிய உயிர்நிலை
- அற இலக்கியம்
- முதுமொழி / பொருளுரை
- உலகப்பொதுமறை
- தமிழர் திருமறை

நூல் பகுப்பு (முறை (முப்பால்)

திருக்குறள் 3 பால்கள், 9 இயல்கள் மற்றும் 133 அதிகாரங்களைக் கொண்டது.

பால்	இயல்கள் (9)	அதிகாரங்கள் (133)
அறத்துப்பால்	பாயிரவியல்(4), இல்லறவியல்(20), துறவறவியல்(13), ஊழியல்(1)	38
பொருட்பால்	அரசியல்(25), அங்கவியல்(32), ஒழிபியல்/குடியியல்(13)	70
இன்பத்துப்பால்	களவியல்(7), கற்பியல்(18)	25

மொத்த அதிகாரங்கள்: 133

மொத்த குறட்பாக்கள்: 1330

மொத்த இயல்கள்: 9

- 'ஏழு' என்னும் எண்ணுக்கும் திருக்குறளுக்கும் உள்ள தொடர்பு
- திருக்குறள் ஏழு சீர்களால் அமைந்த வெண்பாக்களைக் கொண்டது.
- 'ஏழு' என்ற எண்ணுப்பெயர் 8 குறட்பாக்களில் இடம்பெற்றுள்ளது.
- அதிகாரங்களின் எண்ணிக்கை 133 ($1+3+3 = 7$).
- மொத்த குறட்பாக்கள் 1330 ($1+3+3+0 = 7$).
- 'கோடி' என்ற சொல் 7 இடங்களில் இடம்பெற்றுள்ளது.

மொழிபெயர்ப்புகள் மற்றும் உலகப் பெருமை

- இந்நூல் 107-க்கும் மேற்பட்ட மொழிகளில் மொழிபெயர்க்கப்பட்டுள்ளது.
- ஜி.யு. போப்: 1886-இல் ஆங்கிலத்தில் மொழிபெயர்த்தார்.
- வீரமாமுனிவர்: அறத்துப்பால் மற்றும் பொருட்பாலை லத்தீன் மொழியில் மொழிபெயர்த்தார்.
- உருசிய நாட்டின் கிரெம்ளின் மாலிகையில் உள்ள அணு துளைக்காத சுரங்கப் பாதுகாப்புப் பெட்டகத்தில் திருக்குறள் வைக்கப்பட்டுள்ளது.
- இங்கிலாந்து நாட்டு விவிலியத்துடன் (Bible) திருக்குறள் காட்சிசாலையில் வைக்கப்பட்டுள்ளது.
- இங்கிலாந்து மகாராணி விக்டோரியா காலையில் கண்விழித்ததும் முதலில் படிக்கும் நூல் திருக்குறள்.

'உடைமை' என்னும் சொல்லில் உள்ள 10 அதிகாரங்கள்

1. அன்புடைமை
2. அடக்கமுடைமை
3. ஒழுக்கமுடைமை
4. பொறையுடைமை
5. அருளுடைமை
6. அறிவுடைமை
7. ஊக்கமுடைமை
8. ஆள்வினையுடைமை
9. பண்புடைமை
10. நாணுடைமை

திருக்குறளின் புகழுரைகள்

- "வள்ளுவர் தம் குறள் பாவடியால் வையத்தார் உள்ளுவதெல்லாம் அளந்தார் ஓர்ந்து" - பரணர்.
- "உள்ளுதோறு உள்ளுதோறு உள்ளம் உருக்குமே வள்ளுவர் வாய்மொழி மாண்பு" - மாங்குடி மருதனார்.
- "புத்தகம் நூறு புரட்டிக் களைப்புற்றுச் சித்தம் கலங்கித் திகைப்பாதேன்... தெய்வப் புலவர் திருவள்ளுவர் சொன்ன பொய்யில் மொழி இருக்கும் போது" - கவிமணி.

திருக்குறள் உரைகள் (பதினமர்)

- திருக்குறளுக்கு முற்காலத்தில் உரை எழுதியவர்கள் 10 பேர்:
- தருமர், மணக்குடவர், தாமத்தர், நச்சர், பரிதி, பரிமேலழகர், திருமலையார், மல்லர், பரிப்பெருமாள், காலிங்கர்.
- இவர்களில் பரிமேலழகர் உரை மிகச் சிறந்ததாகக் கருதப்படுகிறது.
- முதலில் உரை எழுதியவர்: மணக்குடவர்.

- Tamil Nadu played a **leading role in resisting colonial rule**.
- In the **late 18th century**, the **Palayakarars** resisted British attempts to establish control.
- Even after their defeat, a **revolt by sepoys and officers in Vellore Fort (1806)** took place and spread to other South Indian cantonments.
- With the spread of **Western education** and rise of an **educated middle class**, the freedom struggle became more **constitutional**.
- The freedom movement in Tamil Nadu was unique as it fought not only against **British rule** but also against **social inequalities of the caste system**.

Early Nationalist Stirrings in Tamil Nadu Madras Native Association

- The **Madras Native Association (MNA)** was the **first organisation in South India** to represent **public interests** rather than sectarian interests.
- It was founded in **1852** by **Gazulu Lakshminarasu, Srinivasanar, and others**.
- Its members were mainly **merchants**.
- Its main aim was to **promote members' interests**, especially **reducing taxes**.
- It **opposed government support to Christian missionary activities**.
- It brought the **problems and needs of the people** to the notice of the government.
- It strongly protested against the **torture of peasants by revenue officials**.
- This led to the setting up of the **Torture Commission** and the **abolition of the Torture Act**.
- The association **ceased to exist by 1862**.



Gazulu

Beginnings of the Nationalist Press: The Hindu and Swadesamitran

- The appointment of **T. Muthuswami** as the **first Indian Judge of Madras High Court in 1877** created a **huge controversy**.
- The **Madras press** **opposed** his appointment and criticized having an Indian as a judge.
- Educated Indians realized that the **press was controlled by Europeans**.
- This created the need for a **newspaper to express Indian views**.
- **G. Subramaniam, M. Veeraraghavachari, and others** started **The Hindu (1878)**.

- The Hindu became an important **tool for nationalist ideas**.
- **G. Subramaniam** also started the Tamil paper **Swadesamitran (1891)**, which became a **daily in 1899**.
- These newspapers encouraged the growth of other Indian papers like **Indian Patriot, South Indian Mail, Madras Standard, Desabhimani, Vijaya, Suryodayam, and India**.



T. Muthuswami



G. Subramaniam

Madras Mahajana Sabha

- **Madras Mahajana Sabha (MMS)** was the earliest nationalist organisation in South India.
- It was **founded on 16 May 1884** by **M. Veeraraghavachari, P. Anandacharlu, P. Rangaiah, and a few others**.
- **P. Rangaiah** became its **first president**, while **P. Anandacharlu** served as an **active secretary**.
- Members met regularly to **debate public issues in closed meetings, hold hall meetings, and communicate their views to the government**.
- Key demands included **simultaneous civil services exams in England and India, abolition of the Council of India in London, reduction of taxes, and cutting civil and military expenditure**.
- Many of MMS's demands were later **adopted by the Indian National Congress (founded in 1885)**.

Moderate Phase

- Provincial associations like the **Madras Mahajana Sabha** played a key role in the formation of an all-India organisation, the **Indian National Congress (INC)**.
- Leaders from different regions of India attended several meetings prior to the INC's formation.
- One important meeting was held in **December 1884 at the Theosophical Society in Adyar**, attended by **Dadabhai Naoroji, K.T. Telang, Surendranath Banerjee, and Madras leaders G. Subramaniam, P. Rangaiah, and P. Anandacharlu**.
- The **first session of the INC** took place in **1885 at Bombay**, with **72 delegates**, of whom **22 were from Madras**.
- The **second session** was held in **1886 at Calcutta**, chaired by **Dadabhai Naoroji**.

- The **third session** was conducted in **1887 at Makkis Garden (now Thousand Lights), Madras**, further strengthening the participation of southern provincial associations in the national movement. Out of the **607 all-India delegates, 362 were from the Madras Presidency**, highlighting the significant contribution of Madras to the Indian National Congress.



Dadabhai Naoroji



Gokhale



Badruddin Tyabji

Do you know?

At that time, **Tamil Nadu was part of the Madras Presidency**, which also included significant portions of present-day **Andhra Pradesh** (Coastal districts and Rayalaseema), **Karnataka** (Bengaluru, Bellary, South Canara), **Kerala** (Malabar), and **Odisha** (Ganjam).

Prominent Nationalists of Tamil Nadu in the Moderate phase

The early nationalists believed in constitutional methods. Their activities consisted of conducting hall meetings and deliberating the problems of the country in English. When, at the time of Partition of Bengal, Tilak and other leaders adopted popular methods such as mass public meetings, and used vernacular languages to address the larger public, the early nationalists came to be known as moderates. The distinguished Tamil Moderates from Madras: V.S. Srinivasanar, P.S. Sivasamy, V. Krishnasamy, T.R. Venkatramanar, G.A. Natesan, T.M. Madhava Rao, and S. Subramaniam.



V.S. Srinivasanar



P.S. Sivasamy



G.A. Natesan

Swadeshi Movement

- The **partition of Bengal in 1905** triggered the **Swadeshi Movement**, significantly altering the course of India's freedom struggle.
- Popular leaders emerged across India, particularly in **Bengal, Punjab, and Maharashtra**.
- They implemented the **Calcutta Congress programme**, which encouraged the nation to:
 - Promote Swadeshi enterprises
 - Boycott foreign goods
 - Advance national education

Response in Tamil Nadu

- Prominent leaders** in Tamil Nadu during the Swadeshi Movement included **V.O. Chidambaranar, V. Chakkaraiyar, Subramania Bharati, and Surendranath Arya**.
- Public meetings** attended by thousands were organised across the state to mobilise people.



V.O. Chidambaranar

- Tamil was used on public platforms** for the first time to connect with and inspire the masses.
- Subramania Bharati's patriotic songs** played a key role in stirring nationalist emotions.
- Many **journals were started** to propagate Swadeshi ideals, with **Swadesamitran** and **India (G.A. Natesan)** being prominent.
- The **extremist leader Bipin Chandra Pal** toured Madras, delivering lectures that motivated the youth.
- Students and young people** actively participated in the Swadeshi Movement, contributing to its widespread impact.

Swadeshi Steam Navigation Company (1906)

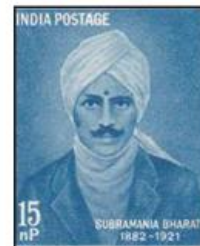
- In **1906, V.O. Chidambaranar** launched the **Swadeshi Steam Navigation Company** at **Thoothukudi** as a key enterprise supporting the Swadeshi Movement.
- He **purchased two ships**, named **Gallia** and **Lavo**, to operate commercial routes.
- The ships **sailed between Thoothukudi and Colombo**, promoting Indian-owned trade and reducing reliance on foreign shipping.
- This initiative was considered **one of the most enterprising acts** of the Swadeshi Movement in Tamil Nadu.

Tirunelveli Uprising

- V.O. Chidambaranar (V.O.C)** collaborated with **Subramania Siva** to organize mill workers in **Thoothukudi and Tirunelveli**.
- In **1908**, V.O.C led a strike at the **European-owned Coral Mills**, coinciding with the release of **Bipin Chandra Pal**.
- V.O.C and Subramania Siva **organized a public meeting** to celebrate Pal's release but were **arrested for sedition**.
- V.O.C was initially **sentenced to two life imprisonments**, and Subramania Siva also faced imprisonment.
- News of their arrest **sparked riots in Tirunelveli**, resulting in the burning of the **police station, court building, and municipal office**, and **four deaths in police firing**.
- In prison, V.O.C was **treated harshly**, including being forced to **pull a heavy oil press**.
- To avoid imprisonment, **Subramania Bharati moved to Pondicherry** (under French rule), inspiring other nationalists like **Aurobindo Ghosh** and **V. V. Subramanian** to follow suit.



Bipin Chandra Pal



Bharati

Role of Women in the Freedom Struggle

- In the arena of the Indian Freedom Struggle, women stepped beyond their doorsteps and dedicated themselves to the liberation of the nation. From taking up arms to undergoing imprisonment through the path of non-violence, their sacrifice is unparalleled. Below is the incomparable contribution of those brave women.

Brave Women of Tamil Nadu

- **Rani Mangammal**
- **Velu Nachiyar** (1730 - 1796)
- **Veeramangai Kuyili**
- **Udaiyaal**
- **Asalambikai Ammaiyar** (1875 - 1933)
- **Moovalur Ramamirtham Ammaiyar** (1883 - 1962)
- **Nagammaiyar** (1885 - 1933)
- **Dr. Muthulakshmi Reddy** (1886 - 1968)
- **Anjalai Ammal** (1890 - 1961)
- **Dr. S. Dharmambal** (1890 - 1959)
- **S.R. Kannammal** (1891 - 1959)
- **Rukmini Laxmipathi** (1892 - 1951)
- **Ammu Swaminathan** (1894 - 1978)
- **Thillaiyadi Valliammai** (1898 - 1914)
- **Ambujathammal** (1899 - 1983)
- **Vai. Mu. Kothainayaki Ammal** (1901 - 1960)
- **T.V.S. Soundaram** (1904 - 1984)
- **Padmavathi Asher** (1905 - 1974)
- **Manjubhashini Subramaniam** (1906 - 1996)
- **K.B. Sundarambal** (1908 - 1980)
- **S.N. Sundarambal** (1913 - 1998)
- **Captain Lakshmi** (1914 - 2012)
- **K.B. Janaki Ammal** (1917 - 1992)
- **Krishnammal Jagannathan** (1923 - Present)
- **Padmasani Ammal**
- **Pattammal**
- **Govindammal Ayyamuthu**
- **Saraswathi Pandurangam**

Rani Mangammal

- **Rani Mangammal** was the wife of Chokkanatha Nayak, who ruled Madurai. She is celebrated as the "**Queen who ruled South India single-handedly.**"



Political Advice

- She advised her son, Rangakrishna Muthuveerappa, stating:
"Governance should be approached with strategy and patience; impulsive anger does not bring victory."

Administrative Responsibility

- After the death of her son in **1688 AD**, she placed her grandson, Vijayaranga Chokkanatha, on the throne and took over the administration as the **Regent**.

Religious Policy

- She followed a policy of neutrality, believing that:
"It is Dharma to allow everyone to live practicing the religion they consider best."

Road Infrastructure

- She constructed a major highway between **Kanyakumari and Madurai**; this route is still known today as the '**Mangammal Road**'.

Construction Projects

- In Madurai, she established several landmarks, including:
 - Large **Annachathiram** (Alms-houses/Rest houses)
 - The **Central Market**
 - The **Madura College High School** building
 - The **Tamukkam Palace**

Festivals

- She arranged for the **Unjal Festival** (Swing Festival) to be held during the month of Aani. During the full moon of Chithirai, she stayed at the Tamukkam Palace to witness and enjoy the **Meenakshi Thirukalyanam** (Celestial Wedding).

Management Skills

- Enduring personal sorrows, she carried out public welfare works with the mental strength to make courageous decisions and governed the people with grace.

Velu Nachiyar (1730 - 1796)

- **Birth:** She was born in **1730** as the daughter of Raja Chellamuthu Sethupathi and Sakkanthi Muthathal of **Ramanathapuram**.
- **Titles of Honor:** She is celebrated as the "**Veeramangai**" (Brave Woman) of the Tamils and is often called the "**Jhansi Rani of South India.**"



- **Skills:** She was formally trained in various martial arts, including **Silambam**, horse riding, sword fighting, and archery.
- **Marriage:** At the age of 16, she married **Muthu Vaduganathar**, the King of Sivagangai.
- **Daughter:** Vellachi Nachiyar.
- **Battle of Kalaiyar Kovil (1772):** When the British invaded Sivagangai, King Muthu Vaduganathar fought bravely and attained martyrdom in this battle.
- **Raising an Army:** Vowing to reclaim Sivagangai, she stayed at the **Dindigul Fort**, where she organized and trained a strong army.
- **Key Ministers & Commanders:** Minister **Thandavarayan**, and commanders **Periya Marudhu** and **Chinna Marudhu**.

Army Regiments:

- **Sword Regiment:** Led by Chinna Marudhu.
- **Valari Regiment:** Led by Periya Marudhu.
- **Women's Army (Udaiyal Regiment):** Led by Kuyili.
 - **Support from Hyder Ali:** She met **Hyder Ali**, the Sultan of Mysore, and sought his help; he provided her with **5,000 soldiers** to support her cause.
 - **The Master Plan:** She planned an attack on the **Sivagangai Fort** during the **Vijayadashami** festival, taking advantage of the tradition that allowed only women to enter the fort on that day.
 - **Recapturing Sivagangai:** In **1780**, she defeated the British in a fierce battle and successfully reclaimed her kingdom, Sivagangai.
 - **Historical Significance:** She was the **first Indian woman** to fight against and defeat the British, achieving this feat even before the time of Jhansi Rani.

Kuyili

- **Identity:** A heroic woman of the Sivaganga region who took up arms against the British East India Company in the 18th century.
- **Background:** She was a faithful companion to **Queen Velu Nachiyar** during her eight years in hiding after the British killed King Muthu Vaduganathar.
- **Bravery:** She was appointed as the personal bodyguard of Velu Nachiyar after she courageously killed a spy named Vetrivel who was tracking the Queen.
- **Regiment:** She rose to lead the **Udaiyal** women's army unit (named after a shepherd girl who refused to betray Velu Nachiyar).
- **The Recapture of Sivaganga:** In 1780, Velu Nachiyar marched to reclaim Sivaganga with the military support of the Marudhu Brothers and Hyder Ali.



- **The Suicide Attack:** To ensure victory, Kuyili planned to destroy the British ammunition dump located inside the Sivaganga palace.
- **Strategy:** She utilized the occasion of **Vijayadashami**, a day when only women were permitted to enter the palace for worship, to infiltrate the fort.
- **Sacrifice:** She doused herself in ghee (oil), set herself on fire, and jumped into the ammunition storehouse, blowing up the British explosives.
- **Legacy:** Kuyili is recognized as the **first woman martyr** and the first to carry out a suicide attack in the history of India's struggle for independence.
- **Udaiyal**
 - **Identity:** A young girl (shepherdess) who sacrificed her life by refusing to reveal the direction in which Queen Velu Nachiyar had fled to the British.
 - **Background:** After losing her husband in the **Kalaiyar Kovil war**, Velu Nachiyar was escaping toward Ariyakkurichi when she encountered Udaiyal.
 - **Determination:** When the pursuing British enemies questioned Udaiyal about the path the Queen had taken, she steadfastly refused to speak until the very end.
 - **Sacrifice:** Because she refused to divulge any information, the British forces brutally executed and killed Udaiyal.
 - **Honoring her Memory:** To honor Udaiyal's bravery, Velu Nachiyar erected a **Hero Stone (Nadugal)** in her name. In a profound gesture of respect, the Queen offered her own **Thirumangalyam** (wedding necklace) as a tribute at the memorial.
 - **Regiment Name:** In memory of this sacrifice, Velu Nachiyar named the women's army unit led by Kuyili as the "**Udaiyal Women's Army.**"

Asalambikai Ammaiyar (1875 - 1933)

- **Birth:** Born in **1875** in a village called **Irattai** near Tindivanam.
- **Education:** Encouraged by her father, Perumal Iyer, she gained mastery over literature and grammar through home-based tutoring.
- **Linguistic Skills:** She possessed great scholarship in both **Tamil** and **Sanskrit**.
- **Political Work:** Gifted with the ability to compose poetry and deliver powerful speeches, she joined the National Movement and delivered orations at many political meetings.
- **Life and Works**
 - **Residence:** She spent half of her life in **Cuddalore (Thirupathiripuliyur)** and later lived in **Vadalur** for some time.

Iyothethoss Pandithar (1845–1914)

- **Iyothethoss Pandithar (1845–1914)** was a radical Tamil scholar, writer, Siddha medicine practitioner, and socio-political activist born in Chennai.
- He was a polyglot, fluent in **Tamil, English, Sanskrit, and Pali** languages.
- He is considered the most important figure in the **Buddhist revival** in the Tamil country during the late 19th century.
- The recovery of heterodox traditions was marked by the publication of the complete editions of **Jeevaka Chintamani (1887)** and **Manimekalai (1898)**.
- He argued that **Adi Dravidars** were the "original Buddhists" who were labeled "untouchables" specifically because they opposed the Vedic system.
- Pandithar pioneered the use of the term "**Dravida**" as a political and cultural identity to unite the oppressed long before the era of Periyar.
- He was the first to use the term "**Abrahmana**" (Non-Brahmin) and campaigned for a casteless identity.
- In **1870**, he formed the **Advaidananda Sabha** in the Nilgiris to focus on the unity of the oppressed classes and temple entry.
- In **1881**, he submitted a **Census Petition** to the government, requesting that "untouchables" be officially recognized as "**Sathi-petham-atra Dravidar**" (Caste-less Dravidians).
- In **1882**, he co-founded a movement called **Dravida Kazhagam** with **John Rathinam**, marking the first historical use of this name.
- In **1885**, he launched the journal **Dravida Pandian** to voice the grievances of suppressed classes.
- In **1891**, he founded the **Dravida Mahajana Sabha** and organized its first conference in **Ooty** (Nilgiris) where ten resolutions were passed.
- Under the influence of **Colonel H.S. Olcott** (Theosophical Society), he traveled to **Sri Lanka in 1898** and converted to Buddhism.
- In **1898**, he established the **Sakya Buddhist Society** in Royapettah, Chennai, to promote a rational religious philosophy.
- He maintained strong connections with Sri Lankan Buddhist revivalists like **Sumangala Nayaka Thera** and **Anagarika Dharmapala**.



Iyothithassar

- In **1907**, he started the weekly journal **Oru Paisa Tamilan**, which was renamed **Tamilan** in 1908 and served as his primary platform until 1914.
- In his work **Indirar Desa Sarithiram**, he reconstructed Indian history from a Buddhist perspective, claiming Buddhists were the original inhabitants.
- He wrote unique commentaries on **Thirukkural** and **Avvaiyar's poems**, asserting they were originally Buddhist texts.
- He viewed the term "Hindu" as a colonial and Brahmanical construct, preferring the name "**Saakkya Buddhar**" for his people.
- He identified **education** as the essential tool for empowerment and was the driving force behind the establishment of several schools for the marginalized.
- He famously stated that a society without education is like a pond without water or a family without virtue.
- It is essential to distinguish his **1882 Dravida Kazhagam** (Buddhist-focused) from Periyar's **1944 Dravidar Kazhagam** (Self-Respect movement).

Ramalinga Adigal

- **Ramalinga Adigal (1823–1874)**, popularly known as **Vallalar**, was born in **Marudhur**, a village near Chidambaram.
- After his father's death, his family moved to his brother's house in **Chennai**.
- Despite having **no formal education**, he gained immense scholarship and was deeply inspired by Saiva hymns like the **Thevaram** and **Thiruvagasam**.
- He emphasized the bonds of responsibility and **compassion** between all living beings, famously stating that those who lack compassion for suffering beings are "hard-hearted" and their wisdom is "clouded."
- His core philosophy was **Jeevakaruunya**—showing mercy to all living things, including plants. He once famously remarked, "*I withered whenever I saw a withered crop.*"
- In **1865**, he established the **Samarasa Vedha Sanmarga Sangam**, later renamed **Samarasa Suddha Sanmarga Satya Sanga**, which means "Society for Pure Truth in Universal Self-hood."

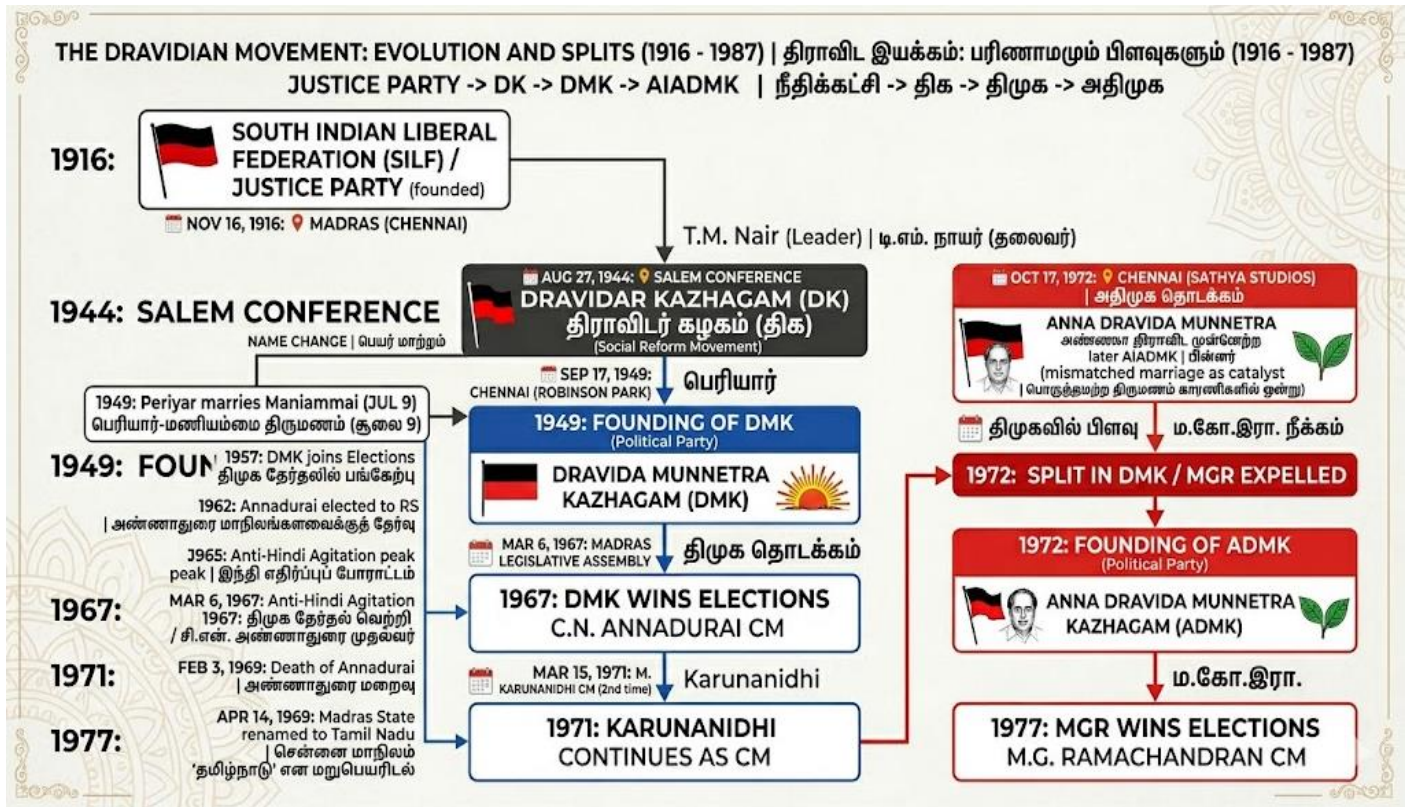


Ramalinga Adigal

- This situation led Annadurai and his followers (referred to as his "younger brothers" or *Thambigal*) to separate from Dravidar Kazhagam and launch a new political party called the **Dravida Munnetra Kazhagam**.
- Despite the split, Dravidar Kazhagam continued to operate strictly as a social reform movement.
- **Dravidar Kazhagam** is described not as a mere reprint of the Justice Party, but as an entirely "newly written book."
- While the Justice Party's primary goal was to secure communal representation (reservation) for non-Brahmins, the party began to decline once that objective was achieved.
- Periyar observed that the native people of Tamil Nadu remained socially and economically degraded and lacked unity despite being the primary labor force.
- He noted that even though Southern Indians were aware of their **Dravidian identity**, they had forgotten their ancient glory and remained subservient to the dominance of "North Indian Aryan-descendant Brahmins."
- Periyar criticized the fact that even Justice Party leaders referred to them only as "non-Brahmins" rather than "Dravidians."
- He sought to change this status and create a new environment where Southerners would proudly call themselves Dravidians and recognize Brahmins as non-Dravidians.
- He believed that **Dravida Nadu** should belong exclusively to the Dravidians and aimed to create a unified front to achieve this goal.
- On August 27, 1944, at the Justice Party's state conference in Salem, Periyar officially changed the name of the Justice Party to **Dravidar Kazhagam**.
- The original name of the Justice Party, the **South Indian Liberal Federation**, was criticized for not giving adequate importance or a proper place to the Tamil people.
- While Tamil newspapers were named "Dravidan," the federation itself was not named as a Dravidian independent federation but operated only as a South Indian federation.
- When Periyar initially ran the Self-Respect Movement as a non-political organization, there were disagreements about naming it the "Dravidar Party."
- One reason for this was that the Devangars working with Periyar claimed to be Brahmins, and the Raja of Panagal, a Sanskrit scholar, even wore a sacred thread (*Poonool*) and kept a traditional tuft (*Uchikkudumi*).
- At that time, it was considered impossible to start a party specifically in the name of "Tamil" or "Tamils."
- For a quarter of a century, Brahmin-owned newspapers criticized the Justice Party (South Indian Welfare Association) by labeling it the "Zamin Party," "Government Slaves Party," "Title Hunters Party," and "Post Seekers Party," even though it was regarded as a non-Brahmin party.
- Periyar chose the name **Dravidar Kazhagam** for the new organization to completely change this status and fight specifically for Dravidian rights and welfare.
- A separate flag was required to distinguish the Dravidar Kazhagam from other organizations.
- When the Kazhagam was first started, the **"Balance" (Scales) flag** of the Justice Party was initially used as the party flag.
- The "Balance" flag was originally chosen to symbolize the end of atrocities, injustices, and caste differences in South India and to represent the sign of equality for all.
- However, as the Justice Party had become perceived as a self-interested party, Periyar realized the essential need for a unique flag for the new organization dedicated to Dravidians.
- As a result, the current **Dravidar Kazhagam flag** was designed in 1946.
- In this flag, the **black background** symbolizes the degradation and humiliation currently surrounding the Dravidians, while the **red circle** in the center represents the blossoming of the revolution to remove that degradation.
- Unlike other political parties, the Dravidar Kazhagam (DK) was not founded primarily on a political basis but was a social and religious reform movement with clear objectives.
- The core objectives of the Dravidar Kazhagam included:
 - Eliminating superstitions, feelings of superiority or inferiority, and deceptions carried out in the name of God and "Swarajya" to establish unity, discipline, and honesty among Dravidian people.
 - Awakening the intellect and thinking capacity of the Dravidian people who had been kept ignorant for ages.
 - Adhering to the principles of social equality.
 - Securing communal representation (reservations) based on the proportion of the population.
 - Abolishing the caste system, which was seen as the cause for the downfall and degradation of Dravidians.
 - Fighting for a separate sovereign Dravida Nadu.
- In summary, the goals of the Dravidar Kazhagam were a blend of both negative (opposing certain systems) and positive (constructive) objectives.
- The unique identity of the organization was maintained through specific plans from its inception, such as:
 - Abolishing caste by first removing untouchability.
 - Protecting the rights of Dravidians by ending Brahmin dominance.
 - Condemning Hindu gods and ritualistic traditions.
 - Campaigning against ignorance, superstitions, and helplessness.

- According to R. Kannan, the Justice Party laid the philosophical and foundational framework for the future of the Dravidian movement.
- In 1854, the British government issued a Standing Order (No. 128(2)), which stated that appointments to lower-level government positions should not be the exclusive right of a few influential families.
- The 1854 order clarified that government jobs should be distributed among the major social communities present in each district.
- In 1871, Superintendent W.R. Cornish, who oversaw the Census of the Madras Presidency, recommended that viewing every administrative issue through a "Brahmin lens" was not beneficial for government politics.
- W.R. Cornish recommended that boundaries or quotas be fixed for government positions based on the population numbers of Hindus, Muslims, and other groups.
- Cornish further stated that government policies should be structured so that no specific caste was given primary importance over others.
- Historians believe that the 1854 Standing Order and the 1871 recommendations sowed the seeds for the eventual emergence and growth of the Justice Party.
- The Justice Party was the largest regional political organization formed in the early 20th century in the Madras Presidency to represent Non-Brahmins.
- Before the formal establishment of the Justice Party, several efforts were made in that direction, the most primary being the formation of the Adi Dravidar Jana Saba in 1892.
- R. Kannan notes that the Adi Dravidar Jana Saba was the first group where Adi Dravidars formally used the title "Dravidian" for themselves.
- Three years after the formation of the Adi Dravidar Jana Saba, two significant pamphlets were published in 1895.
- These 1895 publications focused on the relationship between Non-Brahmin communities and the Indian Civil Services.
- Two publications were released under the pen name "Fair Play" titled *The Ways and Means for the Amelioration of Non-Brahmin Races* and *Non-Brahmin Races and Indian Public Service*.
- These publications argued that Brahmins dominated government services and demanded that all classes should be included in these roles.
- These releases brought the issues of Non-Brahmins to light for the first time, notably using terms like "Non-Brahmin Races" and "Indian Public Service" with a national perspective.
- In 1904, before becoming a judge, C. Sankaran Nair spoke about how British ideals of equality and brotherhood were completely contrary to the caste system.
- In 1908, while addressing graduates of the University of Madras, Justice Sankaran Nair stated that political progress was impossible as long as the Varna-Caste system remained unabolished.
- In 1909, two Non-Brahmin lawyers, P. Subramanyam and M. Purushothama Naidu, founded the Madras Non-Brahmin Association.
- The primary goal of this association was to spread education among Non-Brahmins; they planned to recruit 1,000 members.
- However, the Non-Brahmin elite of that time did not come forward to support this effort, and the association became inactive before it could mature, though it remains the first such organization of the early 20th century.
- In 1912, three years after the previous association's launch, the Madras United League was founded.
- This league was initiated by Non-Brahmin government officials who were significantly affected by Brahmin dominance in administration, with Saravana Pillai, G. Veerasamy Naidu, and Duraisamy Naidu being the key figures.
- Originally a non-political organization focused on social activities, the Madras United League was later renamed the Madras Dravidian Association on October 1, 1912.
- C. Natesa Mudaliar, who was a medical student at the time, served as the secretary of this association.
- The Madras Dravidian Association (Chennai Dravidar Sangam) achieved several notable successes, including the opening of various branches throughout Chennai.
- A dedicated hostel was established in Chennai specifically for Non-Brahmin students who previously struggled to find accommodation while studying in the city.
- The Association organized annual meetings for Non-Brahmin graduates in Chennai to educate and sensitize them regarding the group's objectives and activities.
- Two books outlining the demands and goals of the Association were published, which created significant awareness among educated Non-Brahmins from various districts.

- Providing a separate hostel for Non-Brahmin students coming from other districts to Chennai was considered a fundamental milestone for social change.
- In 1912, the Royal Commission on Public Services was established by the government.
- P. Theagaraya Chetty, who was a member of the Chennai Legislative Council at the time, met with the commission and provided statistical evidence showing how Brahmins occupied the majority of provincial government positions.
- The commission examined 42 witnesses; one of them, Revenue Divisional Officer Balaji Rao Nayudu, strongly emphasized that proportional representation based on caste was the only way to protect the welfare of Non-Brahmins.
- In 1915, a book containing 21 letters written by C. Sankaran Nair (a Non-Brahmin) was published and gained widespread attention.
- These letters prompted Non-Brahmin leaders who were previously indifferent to begin thinking about political mobilization.
- The publications inspired people to consider forming a political organization called the *Dravida Maha Sabha* with branches in districts and villages.
- In the same year (1915), C. Sankaran Nair published another book titled *Dravidian Worthies*.
- These two books were well-received and sparked an intellectual awakening among Non-Brahmins.
- It is noteworthy that at the time these influential works were published, C. Sankaran Nair was serving as the President of the Congress Party.
- In the 1916 election for the Imperial Legislative Assembly, prominent Non-Brahmin candidates T.M. Nair and P. Ramarayar were defeated by Brahmin candidates V.S. Srinivasa Sastri and K.V. Rangaswamy Iyengar.
- Similarly, P. Theagaraya Chetty and Kurma Venkata Reddy Naidu were defeated by Brahmin candidates who were supported by Annie Besant's Home Rule League.
- Notably, all these candidates (both Brahmin and Non-Brahmin) belonged to the Congress Party at the time.
- The defeat of wealthy and influential Non-Brahmin candidates by candidates from a minority community (Brahmins) came as a major shock to the Non-Brahmin elite.
- These election results widened the existing gap between the Brahmin and Non-Brahmin communities.
- The fact that Non-Brahmin voters had cast their ballots in favor of Brahmin candidates to ensure their victory prompted intense self-reflection among Non-Brahmin leaders.
- This period of self-reflection and the resulting political shift led to the rise of the Justice Party.
- Following their defeat in the Imperial Legislative Council elections, P. Theagaraya Chetty and T.M. Nair met with their supporters on November 20, 1916, at the Victoria Public Hall in Chennai.
- During this historic meeting, they made two major decisions: to establish an organization called the South Indian People's Association and to create the South Indian Liberal Federation (SILF).
- The South Indian People's Association was structured like a Joint-Stock Company.
- Its primary objective was to launch newspapers in English, Tamil, and Telugu to voice the grievances of Non-Brahmins.
- Essentially, this association functioned as a propaganda and media wing for the movement, with P. Theagaraya Chetty serving as its Secretary.
- The South Indian Liberal Federation (SILF) was established as a political party with three main objectives: to voice the rights and welfare of non-Brahmins, to maintain communication with government officials regarding these issues, and to expand and implement schemes for non-Brahmins.
- The party decided to publish three daily newspapers: *Justice* in English, *Dravidan* in Tamil, and *Andhra Prakasa* in Telugu.
- Due to the massive influence and popularity of the English daily *Justice*, the South Indian Liberal Federation eventually came to be known as the "Justice Party."
- Previously independent organizations, the Madras Dravidian Association and the South Indian People's Association, merged with the Justice Party.
- C. Natesa Mudaliar is credited with reconciling the ideological differences between P. Theagaraya Chetty and T.M. Nair, bringing the two leaders together within the Justice Party.
- C. Natesa Mudaliar later raised the slogan "No Taxation without Representation" in the Madras Legislative Council.
- Prominent leaders such as M.C. Rajah, the Raja of Panagal, and the Raja of Bobbili left the Congress party to join the Justice Party, which significantly increased the party's public recognition and prestige.
- In December 1916, P. Theagaraya Chetty released the historic "Non-Brahmin Manifesto."
- The Manifesto argued that Indians were not yet ready for self-rule (Home Rule).
- It warned that if the British granted self-rule at that stage, it would only lead to Brahmin dominance over other Indians.
- The Manifesto highlighted a statistical disparity: while Brahmins made up only 3% of the population in the Madras Presidency, they held a disproportionately high number of key positions in the bureaucracy, law, medicine, and the Indian National Congress.



- The Justice Party was founded in 1916 in the Madras Presidency.
- Its original name was the South Indian Liberal Federation.
- It was formed by non-Brahmin leaders to oppose Brahmin dominance in government jobs and administration.
- Important leaders included T. M. Nair, P. Theagaraya Chetty, and C. Natesa Mudaliar.
- The party started the newspaper "Dravidan" (Tamil) to spread its ideas among people.
- It also published "Justice" (English) and "Andhra Prakasika" (Telugu).
- These newspapers helped promote non-Brahmin rights and social justice.
- The main aim was to ensure equality, communal representation (reservation), and social justice.
- It opposed caste discrimination and worked for backward classes.
- The Justice Party formed the government in Madras Presidency after the 1920 elections.
- It introduced important reforms like reservation in education and jobs.
- It is considered the foundation of the Dravidian Movement in Tamil Nadu.
- Later, leaders like Periyar expanded these ideas through the Self-Respect Movement.
- The Justice Party (1916) was the first organized political movement in South India that fought for non-Brahmin rights and social justice. Through newspapers like "Dravidan," it spread Dravidian ideology and laid the base for later social reform movements in Tamil Nadu.
- Montagu-Chelmsford Reforms (1919):** The Government of India Act, 1919, introduced **Dyarchy**, a system of dual government that allowed elected Indian ministers to handle "Transferred Subjects" like education, public health, and local self-government.
- Political Transition:** This Act provided the first legal opportunity for the **South Indian Liberal Federation (Justice Party)** to transition from a social pressure group into a formal political party to contest elections.

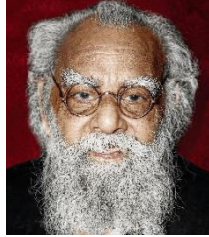
- **Death of Dr. T.M. Nair (1919):** One of the "Triumvirate" founders, Dr. T.M. Nair, passed away in London in 1919 while lobbying the British Parliament for non-Brahmin rights; his death left **P. Theagaraya Chetty** as the sole primary leader.
- **1920 General Elections:** The first elections under the new Act were held in November 1920. While the Indian National Congress boycotted the elections (due to the Non-Cooperation Movement), the Justice Party contested vigorously.
- **Landslide Victory:** The Justice Party won a massive majority, securing **63 out of 98** elected seats in the Madras Legislative Council, proving the strength of the non-Brahmin political identity.
- **Formation of the First Cabinet:** The Governor of Madras, Lord Willingdon, invited P. Theagaraya Chetty to form the government. Chetty declined the post of Premier and recommended **A. Subbarayalu Reddiar**.
- **First Premier of Madras (1920):** On December 17, 1920, **A. Subbarayalu Reddiar** was sworn in as the first Premier (Chief Minister) of the Madras Presidency.
- **The 1920 Cabinet Ministers:** The first cabinet included **P. Ramarayaningar (Raja of Panagal)** as the Minister for Local Self-Government and **K.V. Reddy Naidu** as the Minister for Development.
- **Administrative Goal:** The immediate focus in late 1920 was to dismantle the Brahmin monopoly in government services, where they held over **70%** of high-level posts despite being only **3%** of the population.
- **Communal Representation:** The movement used its 1920 victory to draft the legal framework for the **Communal G.O.s (Government Orders)**, which aimed to distribute government jobs proportionately among various castes and communities.
- **Social Justice Foundation:** The year 1920 marked the birth of "Social Justice" as an official state policy in India, focusing on the upliftment of Non-Brahmins, Adi-Dravidars, Muslims, and Christians.
- **Identity Consolidation:** By 1920, the term "**Dravidian**" had evolved into a powerful racial and political tool to unite diverse non-Brahmin groups against what they perceived as "Aryan" or "Brahminical" dominance in the Congress party.
- **First Communal G.O. (September 16, 1921):** The Justice Party government passed the historic first **Communal Government Order**, which mandated reservations in government jobs for Non-Brahmins, Muslims, Christians, and Adi-Dravidars to ensure proportional representation.
- **Women's Enfranchisement (1921):** The Madras Legislative Council, under the Justice Party, passed a resolution granting **voting rights to women**, making Madras the first province in British India to implement women's suffrage.
- **Selection of Dr. Muthulakshmi Reddy:** Following the 1921 resolution, the path was cleared for women to enter the legislature, eventually leading to **Dr. Muthulakshmi Reddy** becoming the first woman legislator in India.
- **Hindu Religious Endowment (HRE) Bill (1921):** The government introduced the preliminary bill to bring Hindu temples under state control to prevent the misappropriation of temple funds and to ensure non-Brahmins had a say in temple administration.
- **Change in Leadership:** **A. Subbarayalu Reddiar** resigned due to ill health in 1921, and the **Raja of Panagal (P. Ramarayaningar)** took over as the second Premier (Chief Minister) of Madras Presidency.
- **Education for All:** The government passed orders to admit **Adi-Dravidar (Dalit) children** into public schools, threatening to withdraw government grants from institutions that practiced caste discrimination in admissions.
- **Mid-day Meal Scheme (1921):** The Justice Party launched a pilot **Mid-day Meal Scheme** at a school in **Thousand Lights, Chennai**, to encourage children from poor families to attend school.
- **Staff Selection Board:** The groundwork began in 1921 for a centralized body to recruit government servants based on merit and communal rotation, which eventually became the **Staff Selection Board in 1924** (the precursor to TNPSC).
- **Labor Welfare:** The government appointed a **Commissioner of Labour** in 1921 to address the grievances of the working class and to mediate industrial disputes.
- **Infrastructure Development:** The **Madras Town Planning Act** was utilized to expand the city and provide housing and better sanitation facilities for the non-Brahmin middle and lower classes.
- **Second Communal G.O. (August 15, 1922):** Following the first order in 1921, the Justice Party government issued a second, more comprehensive **Communal Government Order**. This order provided specific instructions to all heads of departments to ensure that the recruitment of government staff strictly followed the principle of communal rotation.
- **The Raja of Panagal's Leadership:** As the Premier (Chief Minister), **P. Ramarayaningar (Raja of Panagal)** became the central figure of the movement in 1922. He was instrumental in drafting the **Hindu Religious Endowments (HRE) Bill**, which aimed to bring the massive wealth and administration of Hindu temples under the oversight of the state.

Thanthai Periyar: Life, Ideology, and Contributions

E.V. Ramasamy (Periyar) 1879 – 1973

Periyar's Early Life

- **Birth:** He was born on **September 17, 1879**, in Erode.
- **Original Name:** E.V. Ramasamy.
- **Parents:** E.V. Venkatappa Nayakar and Chinnathayammal.
- **Siblings:** Krishnasamy (brother), Ponnuthai, and Kannamma (sisters).
- **Background:** He belonged to a Telugu-speaking **Baliya Nayakar** community; born into a very wealthy merchant family.
- **Education:** He studied only up to the **5th standard** at the Erode Municipal School.



Intellectual Growth and Languages

- At the age of 12, he began directly participating in his father's business.
- His clarity of thought and knowledge grew more from observing his father's trade and listening to the spiritual and public debates held at his home rather than from formal schooling.
- He possessed excellent practical knowledge in **accountancy**.
- He had the ability to speak fluently in three languages: **Tamil, Telugu, and Kannada**.

Shift in Thought

- Since his father was a devout person, he grew up listening to the discourses on Puranas held at their residence.
- From a young age, he raised critical questions regarding **caste discrimination, untouchability**, and stories that were inconsistent with **rationalism**.

Family Life

- He married **Nagammaiyar** in 1898. A female child born to them died at just 5 months of age.
- Nagammaiyar remained a steadfast supporter of Periyar's struggles until the very end.
- As early as 1902, he began conducting **inter-caste marriages**. Due to the resulting ideological differences with his father, he took up sanyasa (renunciation) and travelled to **Kashi**.

The Kashi Pilgrimage (1904) – A Turning Point

- In Kashi, he was denied food at a charitable rest house (*Annachathram*) that was running on funds provided by non-Brahmins.

- Driven by hunger, he had to eat leftover food from a leaf discarded in a **garbage bin**.
- After witnessing the religious hypocrisy, corpses floating in the Ganges, and the deep-rooted **Varna inequalities** there, he transformed into an **Atheist** (denier of God) from that day forward.

Joining the Congress Party

- **1919:** Inspired by the principles of **Mahatma Gandhi**, he joined the Indian National Congress.
- **1921:** He was elected as the **Secretary** of the Madras Provincial Congress Committee.
- **1923:** He was elected as its **President**.

Anti-Liquor (Toddy Shop) Picketing Movement

- The anti-liquor struggle was a vital part of Mahatma Gandhi's **Non-Cooperation Movement (1920-1922)**. It aimed at social reform and putting economic pressure on the British government.

Background of the Struggle

- **Objective:** The movement aimed to eliminate poverty, violence, and social evils caused by alcohol, and to block the liquor revenue of the British government.
- **Non-Violent Protest:** Following Gandhi's call, the protest involved non-violent picketing in front of toddy shops to paralyze liquor sales.

Periyar's Leadership in Tamil Nadu

- **1921:** E.V. Ramasamy resigned from his prestigious position as the **Chairman of Erode Municipality** and plunged into the picketing movement.
- **Arrest:** Periyar was arrested for leading the picketing protests in Erode. This was his **first imprisonment**.
- **Sacrifice:** To demonstrate his firm commitment to the prohibition policy, Periyar cut down approximately **500 to 1,000 coconut trees** (the source of toddy) in his own grove.

Contribution of Family Members

- When Periyar was imprisoned, the women of his family took the lead to ensure the struggle did not lose momentum:
 - **Nagammaiyar (Wife):** She led the picketing protests and was subsequently imprisoned.
 - **Kannammal (Sister):** She mobilized women for the protest and also experienced imprisonment.

- **Impact:** Witnessing their heroic struggle, Mahatma Gandhi praised them, saying, "**My sisters are in the battlefield in Erode.**"

Results of the Struggle

- The toddy shop picketing caused a significant **economic crisis** for the British government.
- This movement served as a starting point for **large-scale participation of women** in the National Movement.
- Awareness regarding the evils of alcohol spread among the people, and **prohibition** emerged as a national policy.

Boycott of Foreign Goods and the Khadi Movement

- As a vital part of Mahatma Gandhi's Non-Cooperation Movement, the boycott of foreign goods and the promotion of Khadi were undertaken to emphasize economic self-reliance. Thanthai Periyar's contribution to this was monumental.

Boycott of Foreign Goods

- **Objective:** To boycott foreign clothes in order to bring down the British economy and protect Indian industries.
- **Periyar's Action:** He organized picketing in front of shops selling foreign clothes in and around Erode. He led protests where heaps of foreign clothes were set on fire.
- **Family Role:** Periyar's wife, **Nagammaiyar**, and his sister, **Kannammal**, created awareness among the people and participated intensely in this struggle.

Active Involvement in the Khadi Movement

- **Leadership:** He inaugurated the **Tiruchengode Khadi Ashram** and served as the President of the **Tamil Nadu Khadi Vastralaya** for 5 years. He started nearly 40 Khadi outlets and increased Khadi production to the value of ₹1 lakh per month.
- **Economic Impact:** Through the Khadi movement, Periyar ensured employment opportunities for the rural poor and worked toward India's economic self-sufficiency.
- **Sales:** He used to carry bundles of Khadi on his shoulders and sell them from street to street. For this, he was affectionately called a "**Khadi Merchant**" by Mahatma Gandhi.
- **Personal Policy:** Periyar and his family members made it a lifelong policy to wear only Khadi clothes.

Vaikom Satyagraha (1924–1925)

- The objective of this struggle was to secure the right for oppressed people to walk on the streets surrounding the **Vaikom Temple** in the Travancore Princely State of Kerala.

- **Leadership:** The movement was initiated by **T.K. Madhavan** and conducted as a non-violent struggle following Gandhian principles. Kerala leaders like **Kelappan** and **K.P. Kesava Menon** participated.
- **Participation from Tamil Nadu:** E.V.R. (Periyar), Coimbatore Ayyamuthu, and M.V. Naidu participated from Tamil Nadu.
- **Periyar's Role:** Upon the invitation of the protest committee, Periyar went from Tamil Nadu and intensified the struggle. He was arrested and imprisoned for his involvement.
- **Family Contribution:** While Periyar was in prison, his wife **Nagammaiyar** continued to lead the struggle and was also imprisoned.
- **Outcome:** After a long struggle, the oppressed people were granted permission to walk on the streets. Following the success of this struggle, Periyar was hailed as "**Vaikom Veerar**" (Hero of Vaikom) by **Thiru. Vi. Ka.**

Cheranmahadevi Gurukulam Struggle (1924–1925)

- This struggle served as a major turning point that led Periyar to leave the Congress and start the Self-Respect Movement.
 - **Background:** In **1922**, **V.V.S. Iyer** started a Gurukulam (residential school) named "**Bharadwaja Ashram**" at Kallidaikurichi in Tirunelveli district. It was later shifted to **Cheranmahadevi**.
 - **Funding:** The institution received financial support from the **Tamil Nadu Congress Committee**.
 - **Discrimination:** In this Gurukulam, discrimination was practiced in the dining area between Brahmin and non-Brahmin students. Food was served in separate places based on caste.
 - **Periyar's Opposition:** Upon learning that caste discrimination existed in a school funded by the Congress, Periyar vehemently opposed it. He fought to stop the financial aid and to establish equality.
 - **Public Awareness:** He took this social injustice across Tamil Nadu through his journal '**Kudi Arasu**' and through public platforms.
 - **Outcome:** Due to the social discrimination prevalent among Congress leaders and the differences of opinion over the '**Communal Representation**' resolution brought by Periyar at the **1925 Kanchipuram Congress Conference**, Periyar left the Congress and founded the **Self-Respect Movement**.

Birth and Family

- **Birth:** Born on **September 15, 1909**, in Kanchipuram.
- **Parents:** Nataraja Mudaliar – Bangaru Ammal.
- **Foster Mother:** His aunt **Rajamani Ammal** (who raised and nurtured him).
- **Marriage:** He married **Rani Ammai** in 1930; as they had no children of their own, he adopted his sister's four grandchildren.

Education and Early Career

- **School:** Pachaiyappa's High School, Chennai.
- Due to financial constraints, he briefly worked as a **Clerk** in the Kanchipuram Municipality.
- **College:** He earned his **B.A. (Honors)** and **M.A. (Economics & Politics)** degrees from Pachaiyappa's College, Chennai.

College Leadership

- In **1931**, he was elected as the General Secretary of the Pachaiyappa's College Students' Union.
- In **1933**, he served as the Secretary of the English Students' Association and the Economics Association, which helped develop his leadership qualities.

Oratory and Linguistic Proficiency

- **Translation:** He translated the English speeches of labor leader **Basudev** into beautiful Tamil.
- **Passion for Tamil:** Under the influence of professors **Mogur Kandaswamy** and **Mani Thirunavukkarasu**, he developed a lifelong passion for Tamil literature.
- **First Works:** His first article was published in the magazine '**Tamizharasu**'. In 1932, he won the first prize for his English essay titled "**The Moscow People's Parade**."
- **First Short Story:** In 1934, he wrote his first short story titled "**Kokkarakko**." It was published by *Ananda Vikatan*, and he received a remuneration of ₹20.
- **Journalism:** He served as a sub-editor for the Justice Party's English daily, '**Justice**.'

Teaching Profession

- In **1935**, due to family circumstances, he worked as an **English Teacher** at the Govindappa Naicker School in Kanchipuram.
- Later, he joined the Madras Law College, but due to poverty, he had to discontinue his studies within three months.

Political Attraction

- **Influence:** He was deeply attracted to the non-Brahmin ideologies of the **Justice Party**.
- **Mentors:** Professors **Varadarajan** and **Venkatasamy** introduced Anna to public life. Varadarajan's house in Mannady served as a political 'Gurukulam' for Anna.
- **Stance:** Although he firmly believed that "students should not enter politics while studying," he remained highly conscious of **Social Justice**.

Historic Meeting in Tiruppur (1934)

- **The Meeting:** Anna met **Periyar** for the first time in 1934 at the **Sengunthar Youth Conference** held in Tiruppur.
- **Impact:** Impressed by Anna's logical and persuasive speech, Periyar invited him into public life.
- Inspired by Periyar's ideologies, Anna joined the Justice Party to work toward creating a society free of caste and inequalities.
- He once contested in the **Madras Corporation Election** but was unsuccessful.

Journalism and Trade Union Work

- **Labour Welfare:** Influenced by communist leaders **M. Singaravelu** and **C. Basudev**, he organized and fought for trade unions.
- **Journals:** He served as the person-in-charge of the journal '**Balabharathi**' run by Basudev.
- He worked as a Sub-Editor for '**Navayugam**' started by Kanchi Manimozhiyar and in journals run by the **Raja of Bobbili**.
- **Translation:** He translated the English speeches of Mayor Basudev into Tamil.

Anna as an Eminent Orator

- He emerged as a brilliant orator in spreading the ideologies of the Justice Party.
- **Key Speeches:** His speech at the **Jabalpur Conference** and his 1936 speech at **Pachaiyappa's Hall** opposing the Congress were notable milestones.

Arignar Anna in Erode

- **Career:** In **1937**, accepting Periyar's invitation, he moved to Erode.
- **Salary:** He joined as a Sub-Editor for Periyar's journals '**Kudi Arasu**' and '**Viduthalai**' on a monthly salary of ₹60.

- **Responsibility:** Recognizing Anna's immense talent, Periyar gave the 27-year-old Anna the opportunity to preside over the **Self-Respect Movement Conference** held at **Thuraiyur** in the same year (1937).

Thuraiyur Conference (1937)

- **Event:** The Third Self-Respect Conference of Musiri Taluk.
- **Anna's Role:** At the young age of 27, Anna presided over this conference upon the invitation of Periyar.
- **Outcome:** Following the Justice Party's defeat in the 1937 elections, Anna's stirring speech sowed new seeds of hope among the cadres.
- **Recognition:** After this conference, Anna emerged as a prominent leader known throughout Tamil Nadu. Leaders like Alagirisamy praised his leadership qualities.
- **Translation:** It was Anna who first beautifully translated the name "Justice Party" into Tamil as "**Neethikkatchi**."

First Anti-Hindi Agitation (1937–1939)

- **Cause:** In 1937, Rajaji, the Premier of Madras Presidency, made Hindi a compulsory subject in schools for Classes 6 to 8.
- **Importance:** Periyar, Anna, and Maraimalai Adigal jointly spearheaded this protest.
- **Participation of Women:** Led by **Moovalur Ramamirtham Ammaiyar** and **Dr. Dharmambal**, women and children participated in large numbers and courted arrest.
- **Anna's Voice:** Participating in the conference organized by Periyar in Kanchipuram, he declared, "**Hindi can never be an equal to Tamil**." This agitation became the primary reason for the massive rise of the Dravidian Movement among the masses.

Anna's Perspective on Anti-Hindi Agitation

- Anna viewed the imposition of Hindi not just as a linguistic issue, but as a threat to livelihood:
 - **Employment:** He warned that if Hindi became compulsory, Tamils would lose opportunities in Central Government jobs and be reduced to second-class citizens.
 - **Culture:** He considered it a "**North Indian Cultural Invasion**" imposed upon Tamil Nadu.
 - **Approach:** Instead of "Down with Hindi," Anna put forward constructive slogans like "**No to Hindi**," "**Long Live Tamil**," and "**Continue English**."

Key Events of the Struggle

- **Marches:** A massive protest march took place from Tiruchirappalli to Madras (Chennai).
- **Picketing:** Protests erupted in front of educational institutions like the **Madras Hindu Theological School**.

- **Imprisonment:** Around 1,200 people, including Periyar and Anna, were arrested. This included 73 women.
- **Sentencing:** Anna was sentenced to **4 months** and Periyar to **1 year** of imprisonment.
- **Anti-Hindi Day:** December 3, 1938, was observed as "**Anti-Hindi Day**."

Martyrs of the Language War

- Two young men lost their lives due to ill health while in prison:
 1. **L. Natarajan** (January 15, 1939): The first martyr of the language war.
 2. **Thalamuthu** (March 11, 1939): The second martyr of the struggle.

Victory of the Struggle (1940)

- The Rajaji government resigned due to circumstances surrounding World War II.
- In 1940, Governor **John Erskine** withdrew the compulsory Hindi order.
- The first Anti-Hindi war concluded with the release of all political prisoners.

Demand for Dravida Nadu

- **Slogan:** During the first Anti-Hindi Agitation, the slogan "**Tamil Nadu for Tamils**" was born.
- **Cripps Mission (1942):** Periyar and Anna presented the demand for a separate **Dravida Nadu** to the Cripps Mission. However, it was rejected.
- **Starting a Journal:** On March 8, 1942, Anna started a weekly journal titled '**Dravida Nadu**' from Kanchipuram. Even during phases of ideological differences with Periyar, he worked intensely for the ideal of Dravida Nadu.

1943 Trichy Conference

- **Leadership:** As per Periyar's wish, Anna presided over this conference convened in Trichy on April 25, 1943. It was a triple combination of the Justice Party, the Dravidian Youth Conference, and the 4th Self-Respect Conference.
- **Anna's Fame:** It was during this period that Dr. Varadarajulu Naidu praised Anna as the "**Brain of the Justice Party**."
- **Key Events:**
 - "**Ini Varum Ulagam**" (**The World to Come**): Anna compiled Periyar's futuristic thoughts and published them in the *Dravida Nadu* journal under the title "Ini Varum Ulagam."
 - **Black Shirt Corps:** The idea of creating a Black Shirt Corps to organize volunteers was discussed here (it became official in 1945).
 - **Student Federation:** On December 1, 1943, Anna inaugurated the "**Dravidar Students' Federation**" at Kumbakonam.

C. Rajagopalachari (1878–1972)**Birth and Early Life**

- He was born on December 10, 1878, in Thorapalli village, near Hosur, in the Krishnagiri district.
- His original name was Rajagopal, later shortened to Rajagopalachari.
- He started his legal practice in **Salem** in 1900.
- **Congress Participation:**
 - Attended the **1906 Calcutta Congress** along with Namakkal Kavignar Ramalinganar and V.O. Chidambaranar.
 - Participated in the **1907 Surat Congress**.
- Served as a member of the Salem Municipality in 1911 and as its **chairman** between 1917–1919.
- He was affectionately called the "**Mango of Salem**."
- Established the "**Tamil Scientific Terms Association**" in 1916.
- **Meeting Gandhi:** In 1919, he became a Prosecutor in the Madras High Court. After meeting Gandhiji that same year, he gave up his legal profession to join the **Rowlatt Satyagraha**.
- **Non-Cooperation Movement:** Participated in the 1920 Non-Cooperation Movement in Madras. He was elected as the **General Secretary** of the Congress Party at the **Nagpur Session** the same year.

**Contributions to the Freedom Struggle**

- Sentenced to three months in prison for participating in a public meeting against the visit of the **Prince of Wales** in 1921.
- **Prohibition Protest:** Arrested in 1921 for violating prohibition rules and imprisoned in **Vellore Jail**.
 - His prison diary was published as **Rajaji's Jail Diary**.
 - After his release, he wrote the book **Siraiyil Thavam** (Penance in Prison) in 1922.
- **Gaya Session (1922):** He supported the "**No-Changers**" group, following Gandhiji's path.
 - He was recognized as a top national leader at the Gaya Session. From then on, he was respectfully called '**Rajaji**.'
- **Journalism:**
 - Served as the Editor of Gandhiji's **Young India** for about 15 months (1922) during Gandhiji's imprisonment.
 - Started the Tamil journal **Vimosanam** in 1929 to advocate for prohibition (with 'Kalki' Krishnamurthy as Editor).
 - Published the English journal **Prohibition**.

- **Gandhi Ashram:** Established the **Gandhi Ashram** at **Tiruchengode** in 1925.
- **Conscience Keeper:** Elected President of the Tamil Nadu Congress Committee in 1930. Gandhiji praised him as his "**Conscience Keeper**."

Vedaranyam Salt Satyagraha (1930)

- Following Gandhiji's Dandi March, Rajaji led **99 volunteers** on a Salt Satyagraha march from **Tiruchirappalli to Vedaranyam** starting on April 13, 1930.
- During the march, they sang Bharathiyar's "**Achamillai Achamillai**."
- Namakkal Kavignar Ramalinganar composed the famous song "**Katthiyindri Raththamindri Yuttham Ondru Varugudhu**" for this march.
- The Satyagrahis reached Vedaranyam on **April 28, 1930**.

Administrative Achievements**First Ministry (1937–1939):**

- Became the Premier (Chief Minister) on July 15, 1937.
- **Prohibition:** Introduced prohibition for the first time in the **Salem District** on October 1, 1937.
- **Sales Tax:** To compensate for the revenue loss due to prohibition, he introduced **Sales Tax** for the first time in Asia.
- **Agriculturists' Debt Relief Act (1938):** Introduced to solve the debt problems of farmers.
- **Temple Entry Act (1939):** Passed the '**Temple Entry Authorization and Indemnity Act**', granting legal rights to oppressed classes to enter temples. Vaidyanatha Iyer and L.N. Gopalswamy implemented this at the **Madurai Meenakshi Amman Temple**.
- **Education:** Declared Tamil as the medium of instruction (1938-39). Introduced Gandhiji's **Wardha Scheme** of education.
- **Anti-Hindi Agitation:** Made Hindi compulsory for Classes 6 to 8, which led to a massive protest led by **Periyar E.V.R.**
- **Resignation:** Resigned his ministry on October 29, 1939, protesting the British government involving Indians in **World War II** without consultation. He was imprisoned for a year under the Defence of India Act.

Key Political Moves

- **Madras Resolution (1942):** Passed a resolution in the Madras Congress Committee supporting the Muslim League's demand for a separate nation (Pakistan).

- **Quit India Movement:** Opposed this movement in 1942 and resigned from the Congress.
- **C.R. Formula (1944):** Proposed the **C.R. Formula** to solve the political deadlock between the Congress and the Muslim League.
- **Rejoining:** Rejoined the Congress in 1945.
- **Interim Government (1946):** Served as the Minister for Industries and later as the Minister for Education and Arts.

Post-Independence Responsibilities

- **Governor of West Bengal:** Appointed as the first Governor of West Bengal after independence.
- **Governor-General:** Served as temporary Governor-General for a few days in November 1947. Later, he served as the **first and last Indian Governor-General of independent India** (June 21, 1948 – January 26, 1950) after Lord Mountbatten.
- **Union Minister:** Served as Minister without portfolio in 1950 and as **Home Minister** after Sardar Patel's death. He resigned due to differences with Nehru.

Second Tenure as Chief Minister (1952–1954)

- Following the 1952 general elections, he became Chief Minister at the invitation of Governor Sri Prakasa.
- On June 30, 1952, the **first-ever Vote of Confidence** in independent India was held for his ministry.
- **Pannaiyal Protection Act (1952):** Ensured land rights for tenant farmers in Thanjavur.
- **Handloom Board:** Strengthened handloom and rural cottage industries; his era was known as the "**Golden Age of Handloom Weavers.**"
- **Kula Kalvi Thittam:** In 1953, he introduced the "**Modified Scheme of Elementary Education.**" Students were to attend school for half a day and learn their paternal occupation for the rest. Periyar and Anna severely opposed this, calling it "**Kula Kalvi Thittam.**" This led to his resignation in 1954.

Final Days

- **Swatantra Party:** Founded the Swatantra Party in 1959.
- **Literary Works:** Authored *Chakravarti Thirumagan* (Ramayana), *Vyasar Virundhu* (Mahabharata), and commentaries on the Gita and Upanishads.
- **Awards:** In 1955, he was the first person to receive India's highest civilian award, the **Bharat Ratna**.
- **Titles:** Praised as "**Chanakya**" for his diplomatic skills. Richard Casey, Governor of Bengal, called him the "**Wisest Man in India.**"
- **Demise:** Passed away on **December 25, 1972**.

Tiruppur Kumaran (1904–1932)

- Born on **October 4, 1904**, in **Chennimalai**, Erode district, Tamil Nadu, as **O. Kumarasamy Mudaliar** to parents **Nachimuthu Mudaliar** and **Karuppayi Ammal**.
- Initially engaged in the **handloom weaving industry**, he later moved to **Tiruppur** to work as a **weighing clerk** in a cotton mill.
- Deeply inspired by the principles of **Mahatma Gandhi**, he emerged as a fervent **patriot**.
- He founded the '**Desa Bandhu Youth Association**' in Tiruppur to mobilize and organize the youth for the freedom struggle.
- He was a staunch follower of **Gandhian ideals** and consistently wore **Khadi clothing**.
- During a patriotic procession in Tiruppur on **January 11, 1932**, following the arrest of Mahatma Gandhi, he was severely beaten during a brutal **British police lathi charge**.
- Even as he lay dying from his injuries, he held the **Indian National Flag** upright to ensure it did not touch the ground, earning him the title "**Kodi Kaatha Kumaran.**"
- The **Government of Tamil Nadu** has erected a **statue** in his honor in Tiruppur, and the **Government of India** released a special **commemorative postage stamp** in **2004**.



S. Satyamurti (1887–1943)

- Born on **August 19, 1887**, in **Thirumayam**, Pudukkottai district, he graduated from **Madras Christian College** and qualified as a **lawyer**.
- He joined the **Indian National Congress** at a young age and was later recommended by **Rajaji** in **1930** to succeed him as the **President** of the **Tamil Nadu Congress Committee**.
- He is famously known as the **political guru** of **K. Kamaraj**.
- He aligned himself with the **Swaraj Party** led by **Chittaranjan Das**, advocating for **contesting elections** to defeat the British from within the system.
- He served as the **Secretary** of a special Congress **delegation** sent to **London** to testify before an **inquiry committee** following the **Jallianwala Bagh massacre**.
- He served as the **Mayor of the Madras Corporation** in **1939** and spearheaded campaigns to improve **education, water supply, and living standards**.
- He initiated the plans for the **Poondi Reservoir project** to alleviate Chennai's water scarcity, which was named '**Satyamurti Sagar**' in his honor after his death in **1943**.



TNPSC Unit VI 2025 Previous Year Questions

1. Choose the right matches of the following places where Sangam period coins were found in Tamil Nadu.

(1) Dharmapuri – Thoppoor

(2) Salem - Kanniyar Kuttai

(3) Erode – Mukkombu

(4) Trichy - Vembavoor

(a) (1) and (2) are correct

(b) (2) and (3) are correct

(c) (3) and (4) are correct

(d) (2) and (4) are correct

(e) Answer not known

சரியான இணையைத் தேர்ந்தெடுக்க. தமிழகத்தில் சங்ககால காசுகள் கிடைத்த இடங்கள்.

(1) தர்மபுரி - தொப்பூர்

(2) சேலம் - கன்னியன் குட்டை

(3) ஈரோடு - முக்கொம்பு

(4) திருச்சி - வெம்பாவூர்

(a) (1) மற்றும் (2) சரி

(b) (2) மற்றும் (3) சரி

(c) (3) மற்றும் (4) சரி

(d) (2) மற்றும் (4) சரி

(e) விடை தெரியவில்லை

2. "Chennai Manavar Mandram" was established by

(a) Dr. S. Dharmambal

(b) Dr. Muthulakshmi

(c) Periyar

(d) C.N. Annadurai

(e) Answer not known

"சென்னை மாணவர் மன்றம்", அமைக்க காரணமாக இருந்தவர்

(a) Dr. S. தர்மாம்பாள்

(b) Dr. முத்துலட்சுமி

(c) பெரியார்

(d) C.N. அண்ணாதுரை

(e) விடை தெரியவில்லை

3. The title "Advantages of Thiruvalluvar's Kural" was given by _____?

(a) Kalladar

(b) Nachinaarkiniyar

(c) Senaavaraiyar

(d) Bhavananthi Munivar

(e) Answer not known

திருக்குறளை "திருவள்ளுவப் பயன்" எனக் குறிப்பிட்டவர்

(a) கல்லாடர்

(b) நச்சினார்க்கினியர்

(c) சேனாவரையர்

(d) பவணந்தி முனிவர்

(e) விடை தெரியவில்லை

4. Find out the correct statement.

(A) Ayothidass Pandithar started a weekly journal called "Oru Paisa Thamizhan".

(B) The Serampore missionaries were the second Evangelical Baptist Missionaries in India.

(C) The Rahnumai Mazdayasnan Sabha was founded in 1851 by the Buddhist.

(a) (A) only

(b) (A) and (B) only

(c) (A) and (C) only

(d) (C) only

(e) Answer not known

சரியான கூற்றினைத் தேர்வு செய்க.

(A) அயோத்திதாச பண்டிதர் "ஒரு பைசா தமிழன்" என்ற பெயரில் வாராந்திர பத்திரிக்கை ஒன்றைத் தொடங்கினார்.

(B) செராம்பூர் மதப்பரப்பாளர்களே இந்தியாவிற்கு இரண்டாவதாக வருகை தந்த நற்செய்தி மறைப் பணியாளர் ஆவார்.

(C) ரக்னும்பு மத்யஸ்னன் சபா என்ற அமைப்பை 1851-ல் பௌத்தர்கள் நிறுவினார்கள்

(a) (A) மட்டும்

(b) (A) மற்றும் (B) மட்டும்

(c) (A) மற்றும் (C) மட்டும்

(d) (C) மட்டும்

(e) விடை தெரியவில்லை

12. Which of the following newspaper's are related to South Indian Liberal Federation 1917?

- | | |
|----------------------|----------------------|
| (1) Swadesamitran | (2) Justice |
| (3) New India | (4) Dravidian |
| (a) (1) only | (b) (3) and (1) only |
| (c) (2) and (4) only | (d) (3) only |
| (e) Answer not known | |

கீழ்க்கண்டவற்றுள் 1917-ல் தோற்றுவிக்கப்பட்ட தென்னிந்திய தாராளவாத கூட்டமைப்புடன் தொடர்புடைய பத்திரிக்கைகள் எவை?

- | | |
|-----------------------------|-----------------------------|
| (1) சுதேசமித்திரன் | (2) ஜஸ்டிஸ் |
| (3) நியூ இந்தியா | (4) திராவிடன் |
| (a) (1) மட்டும் | (b) (3) மற்றும் (1) மட்டும் |
| (c) (2) மற்றும் (4) மட்டும் | (d) (3) மட்டும் |
| (e) விடை தெரியவில்லை | |

13. Which of the following statements are true about the Vatteluttu?

- (i) Vatteluttu Script emerged from the Dravida or Tamil Brahmi script about the 3rd Century A.D.
(ii) It assumed its full form in the 6th Century A.D.
(iii) The Vatteluttu script continued to be in vogue in the Chola Kingdom down to the 13th Century A.D.
(a) (i) only
(b) (i) and (iii)
(c) (i) and (ii)
(d) (ii) and (iii)
(e) Answer not known

பின்வரும் சொற்றொடர்களில் எவை வட்டெழுத்துக்கள் பற்றிய சரியான விடைகளாகும்?

- (i) கி.பி. 3 ம் நூற்றாண்டில் வட்டெழுத்துக்கள் திராவிட அல்லது தமிழ்-பிராமி நடையிலிருந்து உருவானது.
(ii) கி.பி. 6 ம் நூற்றாண்டில் முழுமையாக வளர்ச்சியடைந்தது.
(iii) கி.பி. 13ம் நூற்றாண்டில் இருந்த சோழ பேரரசின் காலத்திலும் வட்டெழுத்துக்கள் நடைமுறையிலிருந்தன.
(a) (i) மட்டும்
(b) (i) மற்றும் (iii)
(c) (i) மற்றும் (ii)
(d) (ii) மற்றும் (iii)
(e) விடை தெரியவில்லை

14. Who was the female poet who gave focused on heroism in the Tamil Society of Sangam Era as "Thondruvan Matho Porkalathane"?

- | | |
|----------------------|-----------------|
| (a) Okkur Masathiar | (b) Kaval Pendu |
| (c) Velliveethiar | (d) Avvaiyar |
| (e) Answer not known | |

சங்ககால தமிழ்ச் சமூகத்தில் "தோன்றுவன் மாதோ போர்க்களத்தானே" என வீரத்திற்கு முக்கியத்துவம் கொடுத்து பாடிய பெண்பால் புலவர் யார்?

- | | |
|--------------------------|------------------|
| (a) ஒக்கூர் மாசாத்தியார் | (b) காவல் பெண்டு |
| (c) வெள்ளிவீதியார் | (d) ஒளவையார் |
| (e) விடை தெரியவில்லை | |

15. "Iruppu Mugam Seriththa Aentheilil Maruppin" – Identify the figure of speech used in the above line

- | | |
|----------------------|--------------|
| (a) Simile | (b) Metaphor |
| (c) Personification | (d) Irony |
| (e) Answer not known | |

"இருப்பு முகம் செறித்த ஏந்தெழில் மருப்பின்" இப்பாடலில் பயின்று வந்துள்ள அணி.

- | | |
|------------------------|------------------|
| (a) உவமை அணி | (b) உருவக அணி |
| (c) தற்குறிப்பேற்ற அணி | (d) வேற்றுமை அணி |
| (e) விடை தெரியவில்லை | |