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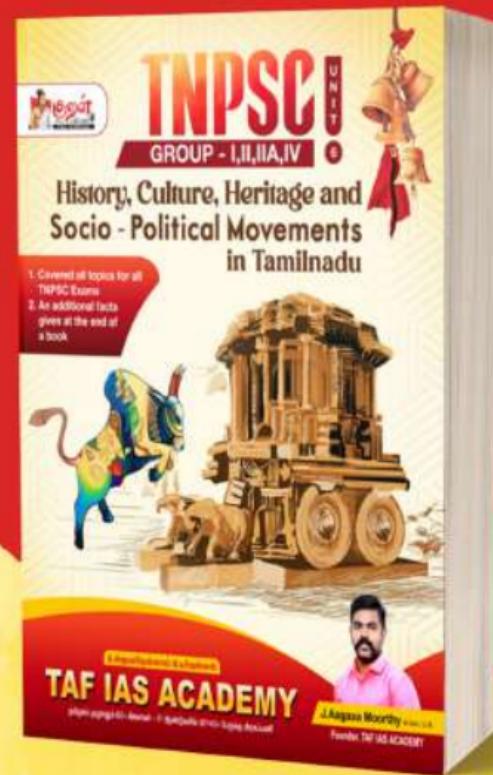
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TNPSC GR- I, II, IIA & IV

HISTORY, CULTURE, HERITAGE AND SOCIO

- POLITICAL MOVEMENTS IN TAMIL NADU



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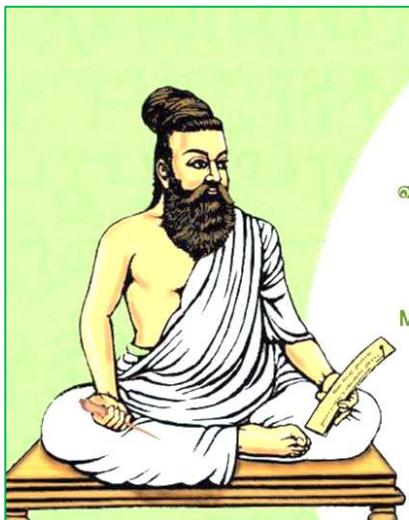
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SYLLABUS

TNPSC GR- I, II, IIA & IV

UNIT VI: HISTORY, CULTURE, HERITAGE, AND SOCIO – POLITICAL MOVEMENTS IN TAMIL NADU

History of Tamil Society, related archaeological discoveries, Tamil literature from Sangam age till contemporary times - Thirukkural - Significance as a secular literature - Relevance to everyday life, Impact of Thirukkural on humanity, Thirukkural and universal values - Relevance to Socio-politico-economic affairs, Philosophical content in Thirukkural; Role of Tamil Nadu in freedom struggle - Early agitations against British Rule - Role of women in freedom struggle; Evolution of 19th and 20th century socio-political movements in Tamil Nadu - Justice Party, Growth of Rationalism - Self Respect Movement, Dravidian Movement, and principles underlying both these movements; Contributions of Thanthai Periyar and Perarignar Anna.



அதிகாரம் - வலியுறுதல்

ஒல்வ தறிவது அறிந்ததன் கண்தங்கிச்
செல்வார்க்குச் செல்லாதது இல் - 472

விளக்கம்

ஒரு செயலில் ஈடுபடும்போது அச்செயலைப் பற்றிய அனைத்தையும்
ஆராய்ந்தறிந்து முயற்சி மேற்கொண்டால் முடியாதது எதுவுமில்லை

MEANING

There is nothing which may not be accomplished by those who, before they attack (an enemy), make themselves acquainted with their own ability, and with whatever else is (needful) to be known, and apply themselves wholly to their object

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1

HISTORY OF TAMIL SOCIETY & TAMIL CULTURE

Unit VI: History, Culture, Heritage, and Socio-Political Movements in Tamil Nadu

INTRODUCTION

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

SOURCES FOR THE STUDY OF EARLY TAMIL SOCIETY

- * The sources for reconstructing the history of the ancient Tamils are:
 1. Classical Tamil literature
 2. Epigraphy (inscriptions)
 3. Archaeological excavations and material culture
 4. Non-Tamil and Foreign Literature



THE CLASSICAL SANGAM TAMIL LITERATURE

- * The Classical Sangam corpus (collection) consists of the Tholkappiyam, the **PathinenMelkanakku (18 Major works)** and the **PathinenKilkkanakku (18 minor works)** and the five epics.

Tholkappiyam

- * Tholkappiyam, attributed to Tholkappiyar, is the earliest written work on Tamil grammar. Apart from elaborating the rules of grammar, the third section of Tholkappiyam also describes poetic conventions that provide information on Tamil social life.
- * The texts of PathinenMelkanakku include Pathupaattu (ten long songs) and Ettuthogai (the eight anthologies). These texts are the oldest among the classical Tamil texts. The texts of PathinenKilkkanakku belong to a later date.



The Ettuthogai or the Eight Anthologies are

1) Natrinnai	2) Kurunthogai	3) Paripaadal	4) Pathittrupathu
5) Aingurunuru	6) Kalithogai	7) Akanaanuru	8) Puranaanuru

Pathupattu Collection Includes Ten Long Songs

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

Pathinen Kilkkanakku (18 Minor Works)

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

The Five Epics

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

1) Silappathikaaram	2) Manimegalai	3) SeevakaChinthamani
4) Valaiyapathi	5) Kundalakesi	

EPIGRAPHY

- * Epigraphy is the study of inscriptions. Inscriptions are documents scripted on stone, copper plates, and other media such as coins, rings, etc. The development of script marks the beginning of the historical period.
- * The period before the use of written script is called prehistoric period. Tamil-Brahmi was the first script used for writing in Tamil Nadu. Inscriptions in Tamil-Brahmi are found in caves and rock shelters, and on pottery and other objects (coins, rings and seals).

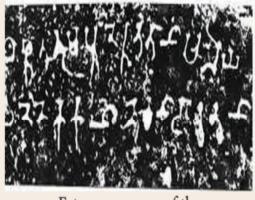
Tamil-Brahmi inscriptions

- * Tamil-Brahmi inscriptions have been found in more than 30 sites in Tamil Nadu mostly on cave surfaces and rock shelters. These caves were the abodes of monks, mostly Jaina monks.
- * The natural caves were converted into residence by cutting a dripline to keep rain water away from the cave. Inscriptions often occur below such driplines.

- * The sites have smooth stone bedscarved on rock surface for monks who led a simple life and lived in these shelters.
- * Merchants and kings converted these natural formations as habitation for monks, who had renounced worldly life. **Mangulam, Muttupatti, Pugalur, Arachalur and Kongarpuliyankulam and Jambai** are some of the major sites of such caves with Tamil-Brahmi inscriptions.
- * Around Madurai many such caves with Tamil-Brahmi inscriptions can still be seen. Many of them are located along ancient trade routes.



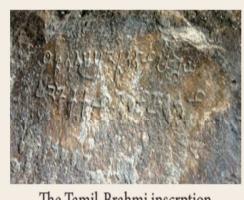
A drip-line at a rock cave with Tamil-Brahmi inscription,



Estampage copy of the above inscription



A rock bed at K. Puliankulam



The Tamil-Brahmi inscription at Arachalur

Note:

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



THE SANGAM AGE

- * The word '**Sangam**' refers to the association of poets who flourished under the royal patronage of the Pandya kings at Madurai.
- * The poems composed by these poets are collectively known as **Sangam literature**. The period in which these poems were composed is called the **Sangam Age**.

Sources:

- * **Inscriptions** - Hathigumpha Inscription of King Karavela of Kalinga, Pugalur (near Karur)Inscription, Ashokan Edicts II and XIII, and inscriptions found at Mangulam, Alagarmalai and Kilavalavu (all near Madurai)
- * **Copper Plates** - Velvikudi and Chinnamanur copper plates
- * **Coins** - Issued by the Cheras, Cholas, Pandyas and the chieftains of Sangam Age as well as the Roman coins
- * **Megalithic Monuments** - Burials and Hero stones

I. ORIGIN OF TAMILIANS

- ★ There are four hypothesis about the origin of Tamilians, One hypothesis is that Tamilians lived in the Kumarikandam region, the second hypothesis is that they were tribes of south India, and the third hypothesis is that they originated from people who originally came to south India from Africa via the Arabian sea.
- ★ The fourth Hypothesis is that they came from south India over time from central Asia and North India. However, the Tamilians are one of the ancient people. Therefore, the Tamilians have inherited cultural elements such as art, beliefs, customs, language, values etc from time immeorial.

EVIDENCE REVEALING ANTIQUITY:

- ★ There is much evidence that Tamilians have excelled in culture since ancient times,which can be categorized as literary evidence,references from foreigners, and archeological evidence.

LITERARY EVIDENCE:

- ★ The grammar book **Tolkappiyam** and the **sangam literature** are very helpful in understanding the antiquity of Tamil culture. The Tolkappiyam material tells about the internal and external lifestyles of the ancient Tamils. The Sangam Literature books Euttuthogai and Pathhupattu portray the Social and economic life of the people of that time.
- ★ Sangam Literature has divided the internal life into the '**five aspects of love, namely Kurinji, Mullai, Marutham, Neithal and Palai**'. Through this, land and time are the primary subject (**Mutharporul**), the worshipped deity, methods of worship, lifestyle and produce are the main subject (**Karupporul**) and love life and the various emotional states that arise through it are the secondary subject (**Uriporul**).
- ★ The credit for presenting to the world the lofty philosophy that '**Yathum Oorae Yavarum Kaelir**' belongs to the sangam period Poet Kaniyan Poonkundranar.
- ★ Pathitrupathu explains in detail about the business practices, governance, war skills, generosity etc of the chera kings. The musical composition Paripadal sings the glory of Madurai, the capital of the Pandyas, the glory of Vaigai river and the worship of deities like Thirumal and Murugan.
- ★ Five of the ten poems are **Atrupadai books**. Tholkappiyar mentioned that The grammar of Atrupada books is





“ஆற்றிடைக் காட்சி உறுதுத் தோன்றிய
பெற்று பெருவளம் பெற அர்க்கு அறிவுறிஇச்
சென்று பயன்எதிர்ச் சொன்ன பக்கமும்”

(தொல். பொருள். புறத்தினையியல் 30)

- * Through this, Atrupadai books reveal that poets have been generous people who tell others who are living in poverty like themselves to achieve prosperity and live a prosperous life. Kurinjippattu and Mullaippattu talk about the beauty of the land and specialness of love.
- * **Nedunalvadai** speaks about the love and heroism together. **Maduraikanchi** speaks about the greatness of the Pandiyan Nedunchezhiyan. Even the comments about the instability mentioned in it serve as a remainder of the duties that the Pandiyan king had to fulfil over time. The Phrase **Pattinapalai** refers to the chola country as a city of stupidity excellence, which was rich in land and sea trade.
- * Silappadikaram, one of the two epics is a historical document that elaborates on the Tamil system of governance, dance, song, artistic wealth, and the special features of the capitals of **Pukhar, Madurai and Vanchi** as well as their commercial excellence, religious beliefs, worship methods, individual morality and the system of justice administration.
- * Manimegalai presents religious and moral concepts and life principles. It is said that crimes can be stopped only by examining the root causes of various crimes. The central idea of Manimegalai is a revolutionary poem that portrays hunger as a disease and emphasizes the need to overcome it.



RECORDS OF FOREIGNERS

- * The connections Tamil Nadu had with other countries can be seen in the records of foreigners who came to Tamil Nadu to trade, such as the Yavanas, foreign ambassadors, and pilgrims.
- * The manuscript of the book '**Periplus of the Erythraean Sea**', written many centuries ago, states that Egypt and ancient India had long had trade relations before the Greeks entered civilized society.
- * The '**Geography**' written by Strabo, a contemporary of the Roman Emperor Augustus, the '**The Natural History**' written by **Pliny**, and the '**Geography**' written by Ptolemy all mention the maritime trade of ancient Tamil Nadu.
- * All the Chera ports were located between Cannanore and Kochi. The book Periplus states that countless ships carrying trade goods from Arabia and Greece were concentrated in Musiri. The Greeks had trade relations with Tamil Nadu since the fifth century BC. As a result, many Tamil words found their way into the Greek language.
- * The Tamil word '**Arisi**' was transformed into '**Arisa**' in Greek, the Tamil word '**Karva**' (cinnamon) was transformed into '**Karpiyan**', the ginger was transformed into '**Sin Poras**', and the name **Pippali** was transformed into '**Peri**'.

III. TAMIL ARTS

“We call culture the expression of inner values that form the basis of a better life”

- T. P. Meenakshisundaram

BIRTHPLACE OF ARTS

- ★ Tamil Nadu is the birthplace of arts; the abode of culture.
- ★ Since ancient times, Tamil Nadu has been the home of **Tamil, literature, music, drama, and life.**
- ★ The customs and culture of Tamil Nadu are unique; diverse, and ancient.
- ★ These are called traditional **literature, music, and drama.**

**LITERATURE, MUSIC AND DRAMA****Literature (Iyal)**

- ★ Iyal in Tamil means literature, the Sangam period can be called the golden age of Tamil literature.
- ★ During this period, the literary boundaries were **Agathiyam, Tholkappiyam, Ettuthogai, and Pathuppattu.**
- ★ During the post-Sangam period, the **Pathinenkilkkanakku (eighteen minor works), Muthollayiram, ethical literature,** and the twin epics **Silappatikaram and Manimekalai** shone as literary crown jewels.
- ★ During the Pallava period, devotional literatures such as the **Panniru Thirumurai** (Twelve Thirumuraigal) and the **Naalayira Divya Prabandham** (Four Thousand Divine Hymns) became popular.
- ★ During the Chola period, the **Seevaga Chinthamani, Valayapati, Kundalakesi, Ainchiru Kappiyangal** (refers to Five Minor Epics), **Kalingathubharani, Takkayakabharani, and Moovarula** were popular.
- ★ During the Nayak period, Barani, Pillai tamil, Thoothu, Anthathi, Kovai, Kalambagam, Kuravanji, Pallu, Sathagam, Thala puranangal, Madal, Maalai, Thiruppalli eluchi were popular.





- ★ In the middle Ages, quint essential grammar works, Porul ilakkanam (poetics grammar) and poetry books became popular.
- ★ The arts are a symbol of a country's diverse culture, a way of expressing the customs, lifestyle and economic status of the people. There were sixty-four primary arts in Tamil Nadu.
- ★ This is conveyed by Kamber's statement "**Aayak kalaikal arubathi naangaiyum yeya unarvikkum en ammai**".
- ★ Everything that is useful for human life is art. These are divided into two categories: general arts and aesthetic arts.
- ★ The aesthetic arts is that they bring Visual and auditory pleasure. Tamil scholar **Mayilai S. Venkatasamy** has classified the arts into five categories: **Architecture, sculpture, painting, music, and poetry**.

Renaissance Movement

- ★ The arrival of Europeans, especially contact with the English, marked a turning point in the history of Tamil literature.
- ★ The revival movement blossomed in Tamil Nadu.
- ★ The ambassadors of this renaissance were the literary figures Ramanuja Kavirayar, Sarivara Perumanaiyar, Visakha Perumanaiyar, and Saravana Perumal Kavirayar, Meenkshi Sundaram Pillai, Arumuga Navalar, Vedanayagam Pillai, U.V Saminathar, Dandapani Swami, Sundaram Pillai, Veerasami Chettiar, Thandavaraya Mudaliyar, Pandithdurai Devar, Parithimarkalingar, Poondi Ranganadha Mudaliyar.



ARCHITECTURE

Sangam Period

- ★ Sangam period settlements were not based on religion.
- ★ The descriptions of temple buildings of that time are vague.
- ★ The reason for this is that love and bravery were given prominence in the lives of the people of the Sangam period, and religious life was not given importance.
- ★ Later temples are of various types. Ala-kovil, Elang-kovil, Surakovil, Gnazha-kovil, Kokudik-kovil, Malai-kovil, Perung-kovil. Houses, malls, palaces, temples, etc. in Tamil Nadu are examples of Tamil Nadu architecture.
- ★ Among these, the temples are the proofs of the Tamil architecture through time. Since the Sangam period, there have been 'building manuals' for the systematic and beautiful construction of buildings. Ilangovadigal calls this '**Nulor sirappin mugil thoigal**'.

**IV. FESTIVALS IN TAMILNADU**

- * Tamil people celebrate the harvest day as the Pongal festival, a Tamil festival.
- * This festival is celebrated as three major festivals: **Bhogi pongal, Suriyapongal, and Mattupongal**. Similarly, Tamil New Year is celebrated as **Chithirai Thirunal**.
- * This festival is celebrated as the day when Sundareswarar married Goddess Meenakshi at the Madurai Meenakshi Amman Temple.
- * People will gather in their millions to see the Kallazhagar descend into the river Vaigai.
- * Aadi Perukku is celebrated throughout the Tamil Nadu region.
- * The Natiyanjali dance festival in Chidambaram begins on Maha Shivaratri and is celebrated for the next five days. Famous dancers participate in this.
- * Thousands of people bathe and enjoy the Saral festival at Courtallam.
- * In summer, Udhagamandalam, Kodaikanal, yercaud, and Yelagiri are popular with tourists. It becomes a paradise; flower exhibitions, art shows, heroic games, boat races, and fruit exhibitions delight the people.
- * The Vivekananda Memorial and the Valluvar Statue in Kanyakumari attract travellers like a magnet.
- * The music, dance, and art festivals held in Mamallapuram attract a lot of attention from the public. The **Karthigai Deepam in Tiruvannamalai** enthrals the devotees.
- * A festival is an event that brings people together to celebrate. Although festivals are celebrated for various reasons, the primary purpose is to create unity among people. These festivals can be categorized as natural, ethnic, and religious.
- * Festivals celebrated with the identity and rituals of an ethnic group are ethnically specific. Although daily rituals are performed in temples, special rituals are performed once a year. This is called festival (Thiruvizha).

**FESTIVALS OF THE FIVE REGIONS**

- * During the Sangam period, Tamil Nadu was divided into five types of lands: **Kurinji, Mullai, Marutham, Neythal, and Palai**. We know that each land had its own deities and festivals.

“மாயோன் மேய காடுகை உலகமும்
சேயோன் மேய மைவரை உலகமும்
வேந்தன் மேய தீம்பினல் உலகமும்
வருணன் மேய வயநுமணை உலகமும்” (தொல், பொருள், அகம்)
- * Tholkappiyar has mentioned four types of gods belonging to the land, apart from the desert. However, the people of the desert worship the thorn bush as a god.

KURINJI LAND FESTIVAL:

- * The mountain and the surrounding area are Kurinji Nilam. The god of Kurinji land is known by many names like Seiyon, Murugan, Velan. We know about the Velan veriyattam festival held in this area through literatures like **Thirumurugatrupadai**, **Kurinjipattu**, **Aingurunuru**, **Pattinapalai**.
- * It was performed as a ritual to cure the ailments of the women of Kurinji village. During the **Velan Veriyattam** festival, the women of Kurinji village would wear garlands made of various types of flowers, carry Vel (the sacred weapon of Lord Murugan) in their hands and dance as if the Lord Muruga had ascended upon them.
- * The place where this festival is held is called the **Veri adukalam**; a **Seeval Kodi** (rooster's flag) is planted there. Many types of incense are offered. Various types of musical instruments are played, according to the Paripadal.
- * During this festival, the people of Kurinji land, dance to the music of the **Thondakapparai**. This is called '**Kundrak Kuravaik Koothu**'.

MULLAI LAND FESTIVAL:

- * The forest and the land surrounding the forest is called **Mullai**. The god of Mullai region is '**Mayon**'. The main occupation of the people of this land is animal husbandry. The Akananuru (309) states that the people of Mullai region worshipped the neem tree, a tree that secretes milk, as their mother goddess.
- * This name was used to mean that Karuppasami, who protects the cattle belonging to this area from the hunter and without deviation from the path, Karuppasami belongs to the dark forest and is of black complexion.
- * He was also called Mayon. This is what the Tholkappiyam says, '**Mayon Meya Kadurai Ulagam**'. The Ayar clan worshipped the Thirumal (Mayon) by chanting to protect the people and the cattle from suffering. This is the **Aychiyar Kuravai**.



MARUTHAM LAND FESTIVAL (INDRA FESTIVAL):

- * The biggest festival celebrated in the land of Marutham is '**Indravizha**'. People worshipped Indra to get rid of hunger, disease and enmity. This festival was also called **Shanthi Peruvizha and Deevakashanti**.
- * The Indra vizha ooredutha Kathai in the Silappadhikaram and the Vizhavarai Kathai in the Manimegalai mention the **Indravizhava** being held. This festival lasted for 28 days. Religious scholars, Astrologers, scholars, the five-member committee, and the members of the Enperayam would meet and decide on the day of the **Indravizhava**.

KORKAI

- ★ Korkai is a small village in Srivaikuntam Taluk of Tuticorin district. It is situated at a distance of 3 km to the north of the river Tamaraparani. The sea originally had receded about 6 km to the east.
- ★ The river Tamaraparani skirted this town in ancient days. The site is referred to in Tamil Sangam literature, and has attracted the notices of the classical geographers as an important port of pearl fishery.
- ★ The Porunai civilization originated on the banks of the Tamiraparani river.
- ★ The Tamiraparani river mixed with sea at Korkai.
- ★ Totally 12- excavation pits have been dugged.
- ★ In the excavation a structure with nine courses of bricks in six rows was unearthed at the depth of 75 cm from surface level. Below the structure three large sized rings placed one overthe other (probably soakage jars) were found.
- ★ Inscribed potsherds bearing Tamil Brahmi letters assignable, to 300 BCE to 200 CE were also found. Charcoal samples were collected which were assigned to 785 BCE, by the **Tata Institute of Fundamental Research, Mumbai**

PANCHALANKURICHI

- ★ Panchalankurichi was the capital of the Nayaka chief, Vira Pandya Kattabomman at the close of the 18th century. It is situated in **Ottappidaram taluk of Tuticorin District**.
- ★ The Panchalankurichi fort area measuring 35 acres remained as a mound. The aim of the excavation was to find out the remnants of the palace of Kattabomman.
- ★ The excavation revealed the main palace with its east facing entrance in the southern end. Three rooms on each side flanked the entrance. There was a square pit about one and a half meters lined with lime plaster probably intended for storing grains.
- ★ A passage with a slope to the north led to the audience hall, which is the most impressive part of the structure. It had a raised platform at the western end, built of brick.
- ★ Regarding the excavation of korkai,chief minister M.K.Stalin has announced that iron age in Tamilnadu was began **5300 years ago**.



VASAVASAMUDRAM

- ★ Vasavasamudram is a coastal village in Kanchipuram district and lies eleven miles south of Mamallapuram, and north of Vayalur, another historic site. The exploration revealed conical jars and neck of an amphorae and proves the fact that this site had trade contacts with Rome during **1st and 2nd century CE**.
- ★ In the excavation two ring wells were exposed. Both the ring wells were found close to each other. These two ring wells were also very close to a brick lined tank, which was probably used for dyeing or washing.
- ★ The important potteries found at Vasavasamudram were rouletted ware, amphorae, red ware, red slipped ware, black slipped ware and brown ware etc.

ANAIMALAI

- ★ Anaimalai is situated in **Coimbatore district**. The Department undertook a trial excavation of a dolmen at Manamboli, a village in the Anaimalai Hills in the year 1969-1970. The dolmen was found on a road under formation on the way to **Parambikulam- Aliyar Project**. A small piece of iron point, probably of a pointed knife, was found during the excavation. A few pieces of black and red ware pottery with different burial type potteries were also found. This excavation has thrown more light on burial type and the burial antiquities. These objects are datable to megalithic period. (1000 BCE to 300 CE).

PALLAVAMEDU

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



KARUR

- ★ Karur is situated about **70 km from Tiruchirappalli town** and is a District headquarters.
- ★ The excavation results have thrown valuable light on the identification of this place as an important trade centre.
- ★ The important findings are several potsherds with Tamil-Brahmi inscriptions assignable to the beginning of the Common era. The inscribed potsherds were found along with **Roman Amphorae** and rouletted ware of Mediterranean origin.

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

I. MERKANAKKU NOOLGAL

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



PATHUPPATTU

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

ETTUTHOGAI

- ★ In this Anthology, Natrinai, Kurunthogai, Agananuru, Inkurunuru, Kalithogai are belonged to Agam, internal, Pathiruppathu and Purananuru are dealing with Puram, external. Paripadal is a text of Agam and Puram. Total songs of Ettuthogai are 2381; poets 473.
- ★ The following schedule explains the complete Data of Pattuppattu and Ettuthogai.



PATTUPPATTU

TEXT	POET	KING/GOD	LINES
Thirumurugatruppadai	Nakkeerar	Murugan	317
PorunarAtruppadai	MudathamaKanniar	Karikalan	248
SirupanAtruppadai	Nallur Nathathanar	Nalliakkodan	269
Perumpan Atruppadai Kadiyalur	Uruthirankannanar	Thondaimaan	500
KootharAtruppadai Or Malaipadukadam	Perunkowsikanar	Nannan	583
Nedunalvadai	Nakkeerar	Nedunchezhian (Ariyappadai)	188
Kurinjippattu	Kabilar		261
Pattinappalai	KadiyalurUruthiranKannanar	Karikalan	301
MaduraikanchiMangudi	Maruthanar	Nedunchezhian	782
Mullaippattu	Nappodhanar	Thalaialankananam Cheruventra Pandian Nedunchezhian	103

ETTUTHOGAI

TEXT	SONGS	POETS	COMPLIER
Natrinali	400 + Thirumal	192	Maranvazhudi
Kurunthogai	400 + Murugan	205	Poorikko
Inkurunuru	498 + Shiva	005	KoodalurKizhar
Kalithogai	140 + Shiva	005	Nallanthuvanar
Agananuru	400 + Shiva	142	Uruthirasanmar
Purananuru	399 + Shiva	157	-
Pathiruppathu	80 + Shiva	008	-
Paripadal	22 + 10	013	-

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

SPECIAL NEWS ABOUT AGANANOORU:

- ★ Agananuru or Nedunthogai or poetical lines: 13 – 31
- ★ “Agananuru” is titled with three heads.
- ★ The songs 1 - 120 Kalitriyanaivirai
- ★ 121 – 300 Manimidaipavalam
- ★ 301-400 Nithilakkovai

I. THE LATER CHOLAS

INTRODUCTION

- ★ The Cholas are one among the popular and well-known Tamil monarchs in the history of South India.
- ★ The elaborate state structure, the extensive irrigation network, the vast number of temples they built, their great contributions to art and architecture and their overseas exploits have given them a pre-eminent position in history.

REVIVAL OF THE CHOLA RULE

- ★ The ancient Chola kingdom reigned supreme with the **Kaveri delta** forming the core area of its rule and with **Uraiur (present-day Tiruchirappalli)** as its capital. It rose to prominence during the reign of Karikala but gradually declined under his successors.
- ★ In the 9th century Vijayalaya, ruling over a small territory lying north of the Kaveri, revived the Chola Dynasty. He conquered Thanjavur and made it his capital. Later Rajendra I and his successors ruled the empire from **Gangaikonda Cholapuram**, the newly built capital.
- ★ **Rajaraja I (A.D. (CE) 985 - 1014)** was the most powerful ruler of Chola empire and also grew popular beyond his times. He established Chola authority over large parts of South India.
- ★ His much-acclaimed naval expeditions led to the expansion of Cholas into the West Coast and Sri Lanka. He built the famous Rajarajeswaram (Brihadeshwara) Temple in Thanjavur. His son and successor, **Rajendra Chola I (A.D. (CE) 1014 - 1044)**, matched his father in his ability to expand the empire. The Chola empire remained a powerful force in South India during his reign.
- ★ After his accession, his striking military expedition was to northern India, capturing much territory there. He proclaimed himself the **Gangaikondan** (conqueror of the Gangai region). The Gangaikonda Cholapuram temple was built to commemorate his victories in North India. The navy of Rajendra Chola enabled him to conquer the kingdom of **Srivijaya** (southern Sumatra). Cholas' control over the seas facilitated a flourishing overseas trade.

Decline of the Chola Empire

- ★ Rajendra Chola's three successors were not capable rulers.
- ★ The third successor Veerarajendra's son Athirajendra was killed in civil unrest. With his death ended the Vijayalaya line of Chola rule.
- ★ **Matrimonial alliances between the Cholas and the Eastern Chalukyas** began during the reign of Rajaraja I. His daughter **Kundavai** was married to Chalukya prince **Vimaladitya**.
- ★ Their son was Rajaraja Narendra who married the daughter of Rajendra Chola named Ammangadevi. Their son was Kulothunga I.
- ★ On hearing the death of Athirajendra, the Eastern Chalukya prince Rajendra Chalukya seized the Chola throne and began the rule of Chalukya-Chola dynasty as Kulothunga I. Kulothunga established himself firmly on the Chola throne soon eliminating all the threats to the Chola Empire. He avoided unnecessary wars and earned the goodwill of his subjects. But Kulothunga lost the territories in Ceylon.
- ★ The Pandya territory also began to slip out of Chola control. Kanchipuram was lost to the Telugu Cholas.
- ★ The year 1279 marks the end of Chola dynasty when King Maravarman **Kulasekara Pandiyan I** defeated the last king **Rajendra Chola III** and established the rule of the Pandyas in present-day Tamil Nadu.



Ruins of Gangaikonda Cholapuram

Administration

- ★ The central administration was in the hands of king. As the head of the state, the king enjoyed enormous powers.
- ★ The king's orders were written down in palm leaves by his officials or inscribed on the temple walls.
- ★ The kingship was hereditary in nature. The ruler selected his eldest son as the heir apparent. He was known as **Yuvaraja**. The Yuvarajas were appointed as Governors in the provinces mainly for administrative training.
- ★ The Chola rulers established a well-organised system of administration. The empire, for administrative convenience, was divided into provinces or **mandalams**. Each mandalam was sub-divided into **naadus**. Within each naadu, there were many **kurrams** (groups of villages). The lowest unit was the **gramam** (village).

EARLY NATIONALIST STIRRINGS IN TAMIL NADU

MADRAS NATIVE ASSOCIATION

- ★ The Madras Native Association (MNA) was the earliest Organization to be founded in south India to articulate larger public rather than sectarian interests.
- ★ It was started by Gazalu Lakshmi narasu, Srinivasanar and their associates in February 26th 1852. It consisted primarily of merchants.
- ★ The objective was to promote the interests of its members and their focus was on reduction in taxation.
- ★ It also protested against the support of the government to Christian missionary activities. It drew the attention of the government to the condition and needs of the people.
- ★ The MNA was the political hub of the landed gentry of the presidency, who had grievances against the Company rule. The impending discussion in the British Parliament regarding Company rule in India provided the impetus for MNA's formation. Dissatisfied with the Company administration, the MNA submitted a petition to the British Parliament pleading the termination of the Company regime after the passage of the Charter Act of 1853. Around 14,000 people signed in this petition. Though dominated by elites, the Association tried to be inclusive in its actions.
- ★ In its first petition sent to Parliament in 1852, MNA presented the grievances of the **Ryotwari** under the land settlement systems and urged immediate action. This was followed by a visit from H.D. Seymour, Chairman of the Indian Reform Society, leading to the formation of the Torture Commission in 1854. Moreover, MNA firmly opposed the pro-proselytization activities of the colonial government.
- ★ The MNA was dissolved in 1867. Despite the efforts to revive it in the 1870s, it ceased to exist by 1881.
- ★ Though short-lived, the Association put forward a legacy that later provided an impulse to organizations like Madras Mahajan Sabha and the Indian National Congress.



Gazalu Lakshmi narasu

- ★ One of the important contributions of the MNA was its agitation Against torture of the peasants by revenue officials.
- ★ These efforts of Gazalu Lakshmi narasu led to the establishment of the **Torture Commission** and the eventual abolition of the **Torture Act**, which justified the collection of land revenue through torture. However, by **1862**, the **Madras Native Association** had ceased to exist.

Beginnings Of The Nationalist Press: The Hindu And Swadesamitran

- ★ The appointment of **T. Muthuswami** as the first Indian Judge of the Madras High Court in 1877 created a furore in Madras Presidency.
- ★ The entire press in Madras criticized the appointment of an Indian as a Judge.
- ★ The press opposed his appointment and the educated youth realized that the press was entirely owned by Europeans.
- ★ The need for a newspaper to express the Indian Perspective was keenly felt.
- ★ **G. Subramaniam, M. Veeraraghavachari** and **four other friends** together started a newspaper The Hindu in 1878.



T. Muthuswami



G. Subramaniam

- ★ It soon became the vehicle of nationalist propaganda. **G. Subramaniam** also started a Tamil nationalist periodical **Swadesamitranin 1891** which became a daily in 1899.
- ★ The founding of The Hindu and Swadesamitran provided encouragement to the starting of other native newspapers such as **Indian Patriot, South Indian Mail, Madras Standard, Desabhimani, Vijaya, Suryodayam** and **India**.

INTRODUCTION

- ★ Tamil Nadu showed the lead in resisting colonial rule. As early as the late eighteenth century the Palayakarars, resisted the English attempts to establish their political hegemony in Tamil Nadu.
- ★ Even after the defeat of the Palayakarars, an uprising was organised by Indian sepoys and officers in Vellore Fort in 1806 that had its echoes in several cantonments in south India.
- ★ Thanks to the introduction of Western education and eventual emergence of educated Indian middle class, the struggle against the British took the constitutional path.
- ★ The freedom struggle in Tamil Nadu was unique, because from the beginning it was not only a struggle for independence from the English rule but also a struggle for independence from social disability imposed by the obnoxious caste system.
- ★ In this lesson we shall study the role played by nationalists wedded to diverse ideologies in Tamil Nadu.

HISTORICAL EVENT

- ★ The emergence of the Indian National Congress was a historic event. **Influence of Western culture; Indian social and religious revival; The domineering tendency of the English bureaucracy;**
- ★ As a result of the exploitative policy of the foreign government, national sentiment developed among the Indians.
- ★ **The political organizations** started in the capitals of **Chennai, Bengal and Bombay** became the fountain head of Indian nationalism.
- ★ A natural consequence of this was the emergence of the Indian National Congress. A new turning point took place in the history of Indian freedom struggle after the inauguration of Congress.
- ★ Tamil Nadu's participation in the early days of the Games was a proud one. Tamil country's role in India's freedom struggle is a proud one.
- ★ Tamil Nadu, which did not consider the Vijayanagara, Madurai Sultanate and Maratha dominions as foreign dominions, actively engaged in the struggle against the British rule.
- ★ Tamil Nadu was the birthplace of the South Indian Rebellion (1800-1801) in the early nineteenth century, and Tamil soldiers fought bravely in the Vellore Rebellion (1805). However, those early anti-British struggles were defeated.





- ★ After that, the Tamil leaders who got English education got a sense of ownership and wanted freedom and established political organizations.
- ★ Chennai Swadeshi Sangh and Chennai Mahajana Sabha are such organisations.
- ★ **In December 1884**, after the **annual meeting** of the **Brahmanana Sabha** at Adyar, Madras, various representatives of the country met at Dewan Ragunatha Rao's house and decided to establish a common organization for India, to start its state branches, and to convene a national convention at Calcutta at the end of the following year.
- ★ But before the resolution could take effect, the Indian National Congress was formed in Bombay.

BEGINNING OF THE NATIONAL MOVEMENT IN TAMIL NADU

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

TAMIL NADU IN THE INDIAN NATIONAL MOVEMENT

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

INTRODUCTION

- ★ In the early anti-colonial struggle women played major roles in various capacities. **Velunachiyar of Sivaganga** fought violently against the British and restored her rule in Sivaganga. **Begum Hazrat Mahal, Rani Lakshmi Bai** of Jhansi led an armed revolt of 1857 against the British.
- ★ In the freedom struggle thousands of women came out of their homes, boycotted foreign goods, marched in processions, defied laws, received lathi charges and Courted jails. Their participation in the struggle added a new dimension of mass character.
- ★ Reformation refers to eradication of some social practices which are deep rooted in the society for to achieve the above not only men but also women have contributed a lot. Among the women reformers some of them are worth mentioning.

DR. MUTHULAKSHMI REDDY

- ★ Tamil Nadu was the fore runner in the transformation of society.
- ★ In the great cultured heritage of Tamil Nadu there are some black spots often formed and removed.
- ★ One such a black spot was '**Devadasi' system**'. One of the important leaders who fought vigorously against this system was Dr.Muthulakshmi Reddy. Dr.Muthulakshmi Reddy was born on **30th July, 1886 in Pudukottai**.
- ★ She was the first woman in India to get a degree in medicine.
- ★ She became the first woman house surgeon in the government maternity hospital and Ophthalmic hospital and the first woman to work as a surgeon in a government hospital.
- ★ In 1923 her sister died of cancer. On that day she took a vow to eradicate cancer. So she started **Cancer Relief Hospital in 1949**.
- ★ The Cancer Institute at Adyar was started due to her good efforts. She was not only interested in medicine also in politics and social reforms.





- ★ She dedicated herself to the cause for removing the cruel practice Devadasi system from Tamil Nadu. She was personally praised by Gandhiji for her active propaganda against Devadasi system.
- ★ Appreciating her role in the agitation against Devadasi system **she was nominated to the Tamil Nadu Legislative Council in 1929.**
- ★ She was Vehemently supported in her efforts by Thiru.V.Kalyana Sundaranar and Periyar. As a result the Justice party Government enacted a law abolishing Devadasi System. **In 1930, she organized All India Women conference at Pune.**
- ★ She was the President of **Indian Women Association from 1933 to 1947**. She also started Avvai Illam and orphanage the Santhome in Madras. (Now at Adyar).
- ★ The Madras Government enacted a law abolishing Devadasi system in 1947 under the congress Government led by O.P.Ramasamy Reddiyar.
- ★ Dr.Muthulakshmi Reddy, through her dedicated and enterprising work proved the world, hardwork never fails. **She passed away in 1968 at the age of 82.**

Specialization:

- ★ First Indian Woman legislator and campaigner of women's rights.
- ★ First women Chairperson of the State social Welfare Advisory Board in 1954.
- ★ Books: "**My Experience as a legislator**", has recorded all of her services in the legislature.
- ★ She stated, "**Indian greatness will not return until Indian womanhood obtains a larger, freer, fuller life for largely in the hands of Indian**" women must be the redemption of India.



Legacy And Recognition:

- ★ Padma Bhushan: She was awarded the Prestigious Padma Bhushan by the Government of India in 1956.
- ★ Hospital day: The Tamilnadu Government celebrates "Hospital Day" on her birthday, July 30 in her honor.
- ★ Maternity Benefit Scheme: Dr.Muthulakshmi Reddy Maternity Benefit Scheme in Tamilnadu Provides financial assistance to Pregnant women.
- ★ Google Doodle: On her 133rd birth anniversary in 2019, she was honoured with a google Doodle.

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

G.SUBRAMANIA IYER: (1855-1916):



- * Tamil scholar Kurumalai Sundaram Pillai Iyer has recorded in his historical book that G. Subramania Iyer became the first patriot of Chennai province when Dadabai Naoroji was in Bombay province.
- * G.Subramania Iyer was born on 19th January ,1855 in Tiruvadai.
- * He received his education in a school in Chennai. He started his career as Principal.
- * Joined the **‘Triplicane Literary Society’** and gradually evolved into a patriot and a he also emerged as a dynamic personality.
- * To voice their support for **Sir T. Muthuswamy Iyer** to be appointed to the bench of the Madras High Court, Subramania Iyer founded “The Hindu” along with M. Veeraraghavachariar, T. T. Rangachariar, P. V. Rangachariar, D. Kesava Rao Pantulu and N. Subba Rao Pantulu, on 20 September 1878.
- * *The Hindu* was started as a weekly, but later, it was converted into a tri-weekly and then a **daily in 1899**.
- * In **1882**, **'Swadesamithran'** started a **Tamil magazine** to instill a sense of patriotism among those who knew only Tamil.
- * **1902** - Started **'United India Magazine'**. G. Subramania Iyer, who was the editor of so many magazines in the early days, is defined by historians as the **"Father of Tamil Journalism"**.
- * In 1882, he undertook a political campaign tour throughout Tamil Nadu. Political campaigning, public meeting.



- ★ Iyer was the one who introduced forms of political advocacy among the Tamil people like political speech and presentation of political pamphlets in public gatherings.
- ★ Iyer used the newspaper to advocate for Women's education, opposed caste discrimination.
- ★ He highlighted the need for schools and colleges for women and criticized practices like child marriage and Purdah system.
- ★ He criticized Brahminical domination in religious and Social Spheres.
- ★ In 1885, A. O. Hume presided over the Congress organization conference in Bombay as a representative and subramaniya Iyer proposed the first resolution of the conference.
- ★ 1891 – Founder of **Madras Hindus widows remarriage association** also supported age of consent bill.
- ★ He spoke for the vertical mobility of women on the scale of progress. He pleaded that female education should be as high as scientific and as invigorating as the education men.
- ★ He said as, **"It is self – love; Narrow sympathy and a low standard of conduct that constitute the cause of the subordination of women to men"**
- ★ He not only supported widow remarriage but he himself set an example by conducting marriage of his own widowed daughter in 1889.
- ★ Self-Government Quiz Answers in Tamil, **History of Japan, India-Its Politics and Future Status, Parisal Atrocities**.
- ★ Iyer has **written** and published **12 'political' books** such as Congress campaigns and worked hard to create indigenous awareness among the Tamil people. He has also written profound English political texts.
- ★ Iyer was the first to hire Bharathi as an associate editor of **Inamandu Swadeshimithran magazine**.
- ★ In 1908, Iyer was prosecuted and arrested for some Anti-British articles and news published in Swadeshamithran.
- ★ He was imprisoned in Chennai for three weeks. Iyer's arrest caused an uproar in the province.
- ★ In 1915, when the Gandhis came to Chennai, they met G. Subramania Iyer and had a conversation. It was a historic event.
- ★ Subramania Iyer was diagnosed with leprosy and succumbed to the disease on 18 April 1916.
- ★ G. Subramania Iyer, a journalist, politician, organizer, orator, author, writer, multi-faceted personality, was the chief among the pioneers of the Indian freedom struggle in Tamil Nadu.

LIST OF ADMINISTRATORS OF TAMIL NADU**LIST OF GOVERNORS IN TAMIL NADU****1. GOVERNOR OF MADRAS PRESIDENCY BEFORE INDEPENDENCE**

NO.	NAME	TOOK OFFICE	LEFT OFFICE
1.	George MaCartney	12 February 1785	14 June 1785
2.	Alexander Davidson(acting)	14 June 1785	6 April 1786
3.	Sir Archibald Campbell	6 April 1786	7 February 1789
4.	John Holland (acting)	7 February 1789	13 February 1790
5.	Edward J.Holland(acting)	13 February 1790	20 February 1790
6.	William Medows	20 February	1 August 1792
7.	Sir Charles Oakeley	1 August 1792	7 September 1794
8.	Baron Hobart	7 September 1794	21 February 1798
9.	George Harris(acting)	21 February 1798	21 August 1798
10	The 2 nd Baron Clive	21 August 1798	30 August 1803
11.	Lord William Henry Cavendish – Bentinck	30 August 1803	11 Sept 1807
12.	William petrie(acting)	11 September 1807	24 February 1809
13.	Sir George Barlow, 1 st Baroner	24 February 1808	21 May 1813
14.	John Abercromby(acting)	21 May 1813	16 Sept 1814
15.	Hugh Elliot	16 September 1814	1820
16.	Sir Thomas Munro	1820	10 July 1827
17.	Henry Sullivan Graeme(acting)	10 July 1827	18 October 1827
18.	Stephen Rumbold Lushington	18 October 1827	25 October 1832
19.	Sir Frederick Adam	25 October 1832	4 March 1837
20.	George Edward Russell (acting)	4 March 1837	6 March 1837
21.	The 13th Lord Elphinstone	6 March 1837	24 Sept 1842
22.	The 8th Marquess of Tweeddale	24 September 1842	23 February 1848
23.	Henry Dickinson (acting)	23 February 1848	7 April 1848
24.	Sir Henry Eldred Pottinger	7 April 1848	24 April 1854



25.	Daniel Elliott (acting)	24 April 1854	28 April 1854
26.	The 3rd Baron Harris	28 April 1854	28 March 1859
27.	Sir Charles Edward Trevelyan	28 March 1859	8 June 1860
28.	William Ambrose Morehead (1st Time)(acting)	8 June 1860	5 July 1860
29.	Sir Henry George Ward	5 July 1860	2 August 1860
30.	William Ambrose Morehead (2nd time)(acting)	2 August 1860	18 February 1861
31.	Sir William Thomas Denison (1st Time)	18 February 1861	26 Nov 1863
32.	Edward Maltby (acting)	26 November 1863	18 January 1864
33.	Sir William Thomas Denison (2nd time)	18 January 1864	27 March 1866
34.	Francis Napier	27 March 1866	19 February 1872
35.	Alexander John Arbuthnot (acting)	19 February 1872	15 May 1872
36.	Lord Hobart	15 May 1872	29 April 1875
37.	William Rose Robinson (acting)	29 April 1875	23 Nov 1875
38.	The 3rd Duke of Buckingham and Chandos	23 November 1875	20 Dec 1880
39.	William Patrick Adam	20 December 1880	24 May 1881
40.	William Huddleston (acting)	24 May 1881	5 November 1881
41.	M.E. Grant Duff	5 November 1881	8 December 1886
42.	The 1st Baron Connemara	8 December 1886	1 December 1890
43.	John Henry Garstin	1 December 1890	23 January 1891
44.	The 3rd Baron Wenlock	23 January 1891	18 March 1896
45.	Sir Arthur Elibank Havelock	18 March 1896	28 Dec 1900
46.	The 2nd Baron Ampthil (1st time)	28 December 1900	30 April 1904
47.	James Thompson (acting)	30 April 1904	13 December 1904
48.	The 2nd Baron Ampthil (2nd time)	13 December 1904	15 February 1906
49.	Sir Gabriel Stokes (acting)	15 February 1906	28 March 1906
50.	Sir Arthur Lawley	28 March 1906	3 November 1911
51.	Sir Thomas David Gibson- Carmichael	3 November 1911	30 March 1912