I, Published Government Documents:

District Manuals - TNA

District Gazetteers - TNA


Legislative Assembly Debates - TNA.

The Madras Legislative Council Proceedings - TNA.

II, Unpublished Documents and Collections:

Fortnightly Reports - TNA.

Law (General) - TNA.

Law (Education) - TNA.

Native Newspaper Reports - TNA.

Public - TNA.
Public (General) - TRA.
Public (Education) - TRA.
Private collections of . . . Uberiah of Vadippatti, Madurai District.

III. Persons Interviewed, Etc.

Mr. R.P. Kaliappan

Date of Interview :: 21 & 22 - 09 - 1979
Place :: Egmore, Madras.

Mr. Nagesh M. Murugan

Date of Interview :: 01 10 1980
Place :: Egmore, Madras.

Mr. Vadippatti, Uberiah

Date of Interview :: 17 02 1980
Place :: Vadippatti, Madurai

Discussions were held with the following persons who have been actively associated with the self-respect movement, at the Periyar Nationalist Library and Research Centre, Madras, during their occasional visits to the above centre, spreading over a period of two years - from 1980 to 1982.

Messrs (1) Kavignar Surada

(2) Kavignar & Karunamundam
(3) A.C. Venu
(4) Saravanan
(5) Kali. Poorkundram
(6) Peraciriyar Ramarahan
(7) Peraciriyar Iryan
(8) N.likuppan Subramaniam

IV. English Books, Booklets and Souvenirs:

Ahuwalia, Lagen, *In the Tempest and the Sea*, Young Amo Publications, New Delhi, 1969.


Arokhanevar, M., *Classical Age of Tamil*, University of Madras, Madras, 1972.


Destroy This Brahminial, Published by the South Brahman Sabha, Madras, 1945.


Gough, Kathleen and Sharme D. Hari (Ed.). *Imperialism and Revolution in South Asia*.


Jinarajadasa, Dorothy, *Why Women Want the Vote?* Published by the Women's Indian Association, Madras, 1921.


Ramalingam Pillai, V., *The Dravidian and the Brahman Oligarchy*, New Delhi, 1912.


Two Years of Congress Rule in Madras (1937-1939), Published by the Madras Legislative Congress Party, Congress House, Madras (undated).


Tamil Nadu Archives - Diamond Jubilee Celebration - Commemoration Volume, Madras, 18 Feb 1970.

Vedanayagam Pillai, S., A Garland of Advice to Females and Essays on their Education and Social Status, Madras, 1870.


Women's Welfare in Madras State, Published by the Director of Information and Publicity, Government of Madras, 1937.


V. Tamil Books, Booklets and Souvenirs


---

Noshippor (The Language War), Dravida Pannai, Tiruchi, 1951.


Arunchalam, A.C., "The Short History of the Self-Respect Movement" (Tamil) - a booklet undated.


Appadurai, Ka., *Rudhan Dravidanadu?* (Which is Dravidian State?), Malar Nileyam, Madras, 1958.


Begum, Mahboob, "Tamisshamakku Thunaivan Islamiyana-Aryana?" (Who is the Friend of the Tamils - The Muslims or the Aryans?), Ajees Pathippagam, Thiruvanur, 1947.


Indradasan Gandhiviyum Periyuvum (Hindu Religion-Gandhi and Periyar), Bhavan, Broda, 1949.


Kalyanasundaram Thiru, V., *Yashkhai Kurinokkal (Biographical Notes)*, Sadhu Press, Madras, 1944.


Karananandam, E., *Thanthai Periyar* (*Father, the Great*), Published by the Author, Madras, 1979.


Maniammai, F. Ve. Ra. (Ed.), *64th Andu Periyar Malar* (*Periyar’s 64th Birthday Souvenir*), Viduthalai Velliyeedu, Madras.


Rajan, T.S. E., Hindiva Aalikal (Recollections), Kalaimagal Kariyalayam, Madras, 1947.


Pillai, Dr. K.K., Tamizhava Veralaryum Makkalum Panbodhum (History of Tamil Nadu - Her People and Culture), (Revised Edition), Tamil Nadu Text Book Society, Madras, 1979.


Panchapakesa Sastri, Pa., Jathi Nirmayan (The Caste Distinction), Kumbakonam, 1934.

Ramakrishnan, S., Indivammanadum Tamizhurum (The Indian Culture and the Tamils), Meenakshi Puthaga Nilayam, Madurai, 1971.


Rajendran, P.L., Naceli Manam Kavardha Muthu (Muthu who was loved by women), Poongodi Padippagam, Madras, 1900.

Ramaswamy, E.V., Perumcharivu Chudarandur (Hold the torch light of Rationalism), Periyar Suyomari-yadai Prachara Niravane Valiyosu, Madras, 1977.


Swamigal, Ganaprapaksha, A Study on Caste, (in Tamil), Madras, TNA.


Srinivasa Sastriyar, V.C., Rughyana Brahmanar Pengalin Vivagan Sastriyamandu (The Brahmin Girls post-puberty marriages are sanctioned by the Hindu religious texts).

Singaravelu, M., **Haiyana Murugiyam Mooda Kambikkaiyum** (Scientific Methods and Superstition Beliefs), Periyar Suyamariyadhai Prachara Miruvan Velliyeedu, Tiruchi, 1973 (Ed.).

Samara Pungara Sastri, Ve., (Ed.), **Sri Vyasa Munivarolan Varnaarama Dharman** (Raga Vyasa's Varnaarama Dharma), Thanjavur, 1884.

Surgunar Samuel, **Dravidakastrivar** (Tamil), Madras, 1930.


Thirunavukkaranu, Manai, **Indiyal Tamizh Eyyaguru Kadum?** (Hos Tamil can be damaged by Hindi?), Madras, 1939.

Thanthai Periyar, **Suyamariyadhai Iyakkathai Thothuvithathan?** (Why the Self-Respect Movement was Established?), Periyar Suyamariyadhai Prachara Miruvan Velliyeedu, Tiruchi, 1975.

Thiririppanam Perumal, Aa., **Adi-Dravidar Varamaru** (History of the 'Adi-Dravidar'), Madras, 1922.


Valu, Kurivikerambai, Kutthai Gurumani (A Biography),
Valavan Pathippagam, Madras, 1975.

Vanamamalai, Na., V., Va., Viz., Purnoiku Ivakkangalinn Munodi
(V.O.C. the Fore-runner of the Progressive Movement), Makkal Veliyed, Madras, 1980.

Veerasingam, Kandukuri, Suvasiridai Churukken (Translated
by P. Balasubramanian) (A Brief Autobiography),

Veeramuthu Swamigal, R., Karunoykku Ory Maruppu (A Posture
to the Blacks), Arappor Kariyalayam, Madras,
1953.

VI, Dissertations and Articles (English & Tamil):

Hardgrave, "The Riots in Tamil Nadu - Problems and
Prospects of Indian Language Crisis", Asian
Survey, 3, August, 1965, NML.

Patro, Sir A.P., Rao Bahadur, "The Justice Movements in
India", Asiatic Review, Vol. XXXVII, No.93,
January 1933, NML.

Subramaniam, T.V., "The Tamil Brahmins: Some Guidelines
to Research on their Emergence and Eclipse",
Economic and Political Weekly, Vol. IV,
July 1969, NML.

A.P. Barnabas, "Sanskritization", Economic Weekly,
April 15, 1961, Bombay, NML.
Mohan Ram, "Ramaswamy Naicker and the Dravidian Movement", *Economic and Political Weekly*, Annual No. 1974, CPL.

David Arnold Robin Jeffrey and James Manor, "Caste Associations in South India: A Comparative Analysis", *Indian Economic and Social History Review*, XIII, 3, July-September 1976, CPL.

K. McPherson, "The Social Background and Politics of the Muslims of Tamil Nadu (1901 to 1937)", *Indian Economic and Social History Review*, VI, 4th December 1969, CPL.


Hardgrave, "The DMK and the Politics of Tamil Nationalism", Pacific Affairs, 37, Winter 1964-65, NMLM.

P. Ramasworthy, "Deitri Inappachechaniyum Dravida Iyakkam" (National Racial Question and Dravidian Movement), Sigaram - (Tamil monthly), June 1979.


Santhanam Joseph, "India, Marx and Periyar?", The Modern Rationalist, Vol.VI, No.4, December 1978, RRLAC.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Magazine's Name (T)</th>
<th>Editor</th>
<th>Years Mentioned</th>
<th>Mode of Publication</th>
<th>Place of Publication</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Amrita Vikasam</td>
<td>S.S. Vasas</td>
<td>1932-38 (stray copies)</td>
<td>Weekly</td>
<td>Madras</td>
<td>PRLRC and CPL</td>
</tr>
<tr>
<td>2</td>
<td>Chithra Saiyala</td>
<td>V.S. Samutha</td>
<td>1974-75</td>
<td>Weekly</td>
<td>Trichy</td>
<td>PRLRC</td>
</tr>
<tr>
<td>3</td>
<td>Danabandhu</td>
<td>T.P. Manickam Pillai</td>
<td>1929</td>
<td>Weekly</td>
<td>Madras</td>
<td>PRLRC</td>
</tr>
<tr>
<td>4</td>
<td>Dravidan</td>
<td>J.S. Kamaranpper</td>
<td>1924-32</td>
<td>Daily</td>
<td>Madras</td>
<td>PRLRC</td>
</tr>
<tr>
<td>5</td>
<td>Dravidanaadu</td>
<td>K.N. Annadurai</td>
<td>1941-44</td>
<td>Weekly</td>
<td>Kancheepura</td>
<td>PRLRC</td>
</tr>
<tr>
<td>6</td>
<td>Jananayagan</td>
<td>P. Jaivanandan</td>
<td>1946</td>
<td>Monthly</td>
<td>Madras</td>
<td>Private Collection</td>
</tr>
<tr>
<td>7</td>
<td>Kanayyanathi</td>
<td>K. Karthikeyan</td>
<td>1980</td>
<td>Monthly</td>
<td>Madras</td>
<td>Private Collection</td>
</tr>
<tr>
<td>8</td>
<td>Radi Arasu</td>
<td>K.V. Ramasamy and Others</td>
<td>1925-44</td>
<td>Weekly</td>
<td>Madras &amp; Erode</td>
<td>PRLRC</td>
</tr>
<tr>
<td>9</td>
<td>Kamaran</td>
<td>S. Murugappa</td>
<td>1929-34 (stray copies)</td>
<td>Weekly</td>
<td>Trichy</td>
<td>NAL</td>
</tr>
<tr>
<td>10</td>
<td>Marthanda Chithira</td>
<td>A. Srinivasan</td>
<td>1978-79</td>
<td>Monthly</td>
<td>Madras</td>
<td>CPL</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>11</td>
<td>Navasakthi (T)</td>
<td>T.V. Kalyanasundaram</td>
<td>1926</td>
<td>Daily</td>
<td>Madras</td>
<td>NAL</td>
</tr>
<tr>
<td>12</td>
<td>Miruber (T)</td>
<td>Srinivasan</td>
<td>1930</td>
<td>Monthly</td>
<td>Madras</td>
<td>Private Collection</td>
</tr>
<tr>
<td>13</td>
<td>Pagothariva (T)</td>
<td>E.V. Ramaswamy and Others</td>
<td>1934-35</td>
<td>Daily &amp; Weekly</td>
<td>Erode</td>
<td>PRLAC</td>
</tr>
<tr>
<td>14</td>
<td>Pulamai (T &amp; E)</td>
<td>Porto</td>
<td>1979</td>
<td>Half Yearly</td>
<td>Madras</td>
<td>NUL</td>
</tr>
<tr>
<td>15</td>
<td>Puratchi (T)</td>
<td>E.V. Ramaswamy and Others</td>
<td>1933</td>
<td>Weekly</td>
<td>Erode</td>
<td>PRLAC</td>
</tr>
<tr>
<td>16</td>
<td>Revolt (E)</td>
<td>E.V. Ramaswamy and Others</td>
<td>1928-29</td>
<td>Weekly</td>
<td>Erode</td>
<td>PRLAC</td>
</tr>
<tr>
<td>17</td>
<td>Samadharam (T)</td>
<td>V. Parthasarathy</td>
<td>1934</td>
<td>Weekly</td>
<td>Jolarpet</td>
<td>TNA</td>
</tr>
<tr>
<td>18</td>
<td>Sambalpur (T)</td>
<td>S. Senthilnathan</td>
<td>1979</td>
<td>Monthly</td>
<td>Madras</td>
<td>Private Collection</td>
</tr>
<tr>
<td>19</td>
<td>Senthinath (T)</td>
<td>Narayana Iyengar</td>
<td>1925-42</td>
<td>Monthly</td>
<td>Madurai</td>
<td>CPL</td>
</tr>
<tr>
<td>20</td>
<td>Social Scientist (E)</td>
<td>D. Jacob Dapan</td>
<td>1978</td>
<td>Monthly</td>
<td>Trivandrum</td>
<td>Private Collection</td>
</tr>
<tr>
<td>21</td>
<td>Swayamsevak (T)</td>
<td>C.R. Srinivasan and Others</td>
<td>1925-44</td>
<td>Daily</td>
<td>Madras</td>
<td>PRLAC, CPL &amp; NAL</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>22</td>
<td>Tamish Meda (T)</td>
<td>Dr. Varadarajulu</td>
<td>1925–33 (Stray Copies)</td>
<td>Weekly</td>
<td>Madras</td>
<td>PRLAC &amp; MAL</td>
</tr>
<tr>
<td>23</td>
<td>The Economic and Political Weekly(E) &amp; Others</td>
<td>Cachin Chandri</td>
<td>1969 &amp; 1974</td>
<td>Weekly</td>
<td>Bombay</td>
<td>CPL</td>
</tr>
<tr>
<td>24</td>
<td>The Hindu (E)</td>
<td>G. Kasturi &amp; Others</td>
<td>1925–44</td>
<td>Weekly</td>
<td>Madras</td>
<td>SHL</td>
</tr>
<tr>
<td>25</td>
<td>Theekkaal (T)</td>
<td>K. Mathiah</td>
<td>1980–81</td>
<td>Daily</td>
<td>Madurai</td>
<td>PRLAC</td>
</tr>
<tr>
<td>26</td>
<td>The Indian Review (E) G.A. Natesan</td>
<td></td>
<td>1920–49</td>
<td>Monthly</td>
<td>Madras</td>
<td>CPL</td>
</tr>
<tr>
<td>27</td>
<td>The Justice (E)</td>
<td>T.A.V. Nathan</td>
<td>1925–31 (Stray copies)</td>
<td>Weekly</td>
<td>Madras</td>
<td>PRLAC &amp; TNA</td>
</tr>
<tr>
<td>28</td>
<td>The Mail (E)</td>
<td></td>
<td>1930–41 (Stray copies)</td>
<td>Daily</td>
<td>Madras</td>
<td>TNA</td>
</tr>
<tr>
<td>29</td>
<td>The Modern Rationalist (E)</td>
<td>E.V. Rameswamy &amp; E.V.R. Manimani</td>
<td>1971–82</td>
<td>Monthly</td>
<td>Madras</td>
<td>PRLAC</td>
</tr>
<tr>
<td>31</td>
<td>The Theosophical Review</td>
<td></td>
<td>1957</td>
<td>Monthly</td>
<td>Varanasi</td>
<td>CPL</td>
</tr>
<tr>
<td>32</td>
<td>Viduthalai (T)</td>
<td>E.V. Rameswamy and Others</td>
<td>1935–44</td>
<td>Daily</td>
<td>Madras</td>
<td>PRLAC</td>
</tr>
</tbody>
</table>
A Bibliography of the Self-Respect Movement: A Bibliographical Essay

The various facets of the Dravidian Movement owe much to the rise and growth of the Self-Respect Movement in Tamil Nadu. Covering different periods, there have been several studies, made both by researchers as well as by several journalists, politicians and other observers. Of all, M.K. Rangasamy Murugesan's *Self-Respect Movement in Tamil Nadu* is the only work which specifically devotes itself to a study of the Movement but in a very general way.

This opens up the field, as the other studies either deal with the related or integrated role of the Movement in the wider context of the growing Dravidian politics or limit it by some background information to the subject. Some of these research studies are:

1. Robert L. Hardgrave, Jr., *The Nadars of Tamil Nadu*.
2. Robert L. Hardgrave, Jr., *Dravidian Movement*.

(5) R. Janarthanan, Arirae Anna Nadesancaal Or Arasidh (Anna's Plays: A Study).

(6) S. Saraswathi, Minorities in Madras State.

(7) Anita Diehl, Periyar E. V. Rameswamy.

(8) K. Nambi Arasan, Tamil Renaissance and Dravidian Nationalism (1905 to 1944).


Besides these there are two research articles on the Self-Respect Movement. They are:


Robert L. Hardgrave, Jr. in his study, The Dravidian Movement has made a brief historical survey of the Dravidian Movement, leading to the formation and growth of the Dravida Munnetra Kazhagam as an effective political party in Tamil Nadu. Again in his study, the work of the Self-Respect Movement on the social plane
though recognised by the author, is not adequately dealt with, because the author could use only the political overtones of the self-Respect Movement in this study. The author in his another book entitled, *The Nadars of Tamil Nadu*, has taken a single caste, the Nadars, the unit of analysis among the non-Brahmin communities. Impressed by the changing role of the community in the society, the author brings out here, the political culture of the Nader community in motion over time. The impact of the self-Respect Marriages had made on this community, though vividly attempted by the author, he could not write on these lines with regard to the other non-Brahmin communities, as it seems out of his jurisdiction in this study.

Eugene F. Irshick, in his study on *Politics and Social Conflict in South India*, succinctly traces the history and growth of the non-Brahmin Movement along with the Tamil Separatism in the then Madras Presidency. In the process he considers the Self-Respect Movement as a symbol of social conflict between the non-Brahmins and the Brahmins. He maintains in this study that devotion to Tamil and Tamil culture
became the central theme of the Self-Respect Movement. However, the Tamil Nationalism advocated by the Self-Respect Movement interacted and developed over issues like caste, untouchability, indignity of women, superstitions, racial subordination and linguistic morbidness which formed the integral part of the Movement. Apart from not stressing these areas the period is limited to 1929. The issues in question were widely propagated generally after 1929. Despite the fact, the author treats the Self-Respect Movement as a vital phase of the growing political interest, hence involvement of the like-minded non-Brahmins who aspired for identity in the Indian Union.

En. L. Viswanathan begins his thesis on "The Political Career of E.V. Ramaswamy Naicker", with E.V. Ramaswamy Periyar as a congressite in 1919-1920 and ends with the formation of D.M.K. in 1929. The thirty years political career of E.V. Ramaswamy is portrayed by the author in this study. Necessitated by its importance, though the author has dealt in some detail with the leadership, organisation, policies, work and growth of the

"Periyar" in Tamil means The Great Man in English.
Self-Respect Movement all in a broader canvas of its political behaviour. This biographical study only provides an insight into the nature and quality of the leadership in the form of E.V. Ramanay - the founder of the Self-Respect Movement in Tamil Nadu.

R. Janarthanam's study on *Anna's Plays* written in Tamil, may look as an unusual addition to the professionals' writing, because unlike other works, it does not directly deal with the related role of the Self-Respect Movement. But its contribution to the Movement in terms of its reflecting the ideology of the Movement is invaluable. In fact, C.N. Annadurai, whose plays, the author analyses, was an active leader of the Self-Respect Movement in Tamil Nadu. It is seen from the study that Annadurai's contribution to the Tamil Renaissance, which is one of the avowed policies of the Self-Respect Movement, is not less significant.

While making a study on the political role of different caste groups in Madras State in her book, *Minorities in Madras State*, S. Saraswathi has dealt with the non-Brahmin Movement in Madras as a part of her study. Though the author has assessed the Self-Respect Movement as a rationalist Movement which
She has given more emphasis to Periyar's writings, speeches and contribution or impact in a brief manner. Under the sub-title, "Self-Respect Movement", in the third Chapter of her book, she has dealt with the Movement in a manner that has helped him, to influence and develop E.V. Ramaswamy's personality and image among the Tamil speaking population of the Madras Presidency. Moreover the emergence of Periyar E.V.R. as a personality right from 1925 has not found enough place in her study; instead Periyar E.V.Ramaswamy's role after the independence until his death has been given due importance.

Dr. Nambi Arooran in his book entitled, "Tamil Renaissance and Dravidian Nationalism (1905-1944)", has examined how the rise and growth of the non-Brahmin Movement (Justice Party and Self-Respect Movement) has by developing the Dravidian consciousness helped the pace of the Tamil Renaissance activity to grow and ultimately Tamil Nationalism against the language Sanskrit and against the Aryan or Brahmin domination in the socio-cultural lives of the Tamils. This aspect alone has been vividly brought out by the author in this study.
Of all the research studies, M.K. Mangalam Murugasen's work alone deals with the history of the Self-Respect Movement in Tamil Nadu. However, some materials have been bypassed in this study and there seems a tendency to be repetitive. His study, regarding the emergence of Periyar E.V.Ramaswamy as the founder of the Movement, is just an initial attempt. He has inadequately focussed attention on events, circumstances and the ideological cleavages that have occurred among the parties concerned, that resulted in E.V.Ramaswamy's severance of connection with the Socialists in early 1930's. Though the author has dealt in some detail with the leadership, policies, work and growth of the Self-Respect Movement, the organisational efforts of the Movement to work for its avowed policies need a greater coverage.

Two articles namely, "Self-Respect Philosophy - Its Evolution" and "The Self-Respect Movement in South India", written by Prof.K.K.Subramanian and Dagnar Hallmann respectively throw some light on the Self-Respect Movement and its philosophy. In his article, Prof.K.K.Subramanian makes a brief analysis on the Self-
Respect Philosophy, along with E.V.R.'s rise into prominence as a social reformer and a proponent and an advocate of a philosophy in its growth and maturity from his boyhood days till his death, Dagmar Hallmann in her article has brought out an outline of the aims and ideals of the Self-Respect Movement and its work in the socio-cultural field of the Tamil society.

Other than professional studies on the Self-Respect Movement, a few contemporaries have shared some insights. They are:

2. Maavanna Devarajan's Thammaraiya IVakkam Chetriyedu Enna? (What the Self-Respect Movement has achieved?) pamphlet.
6. E.V.Ramaswamy's Theendamaiya! Onithithatu Yaar? (Who abolished untouchability?).
(9) **Suryamariyadai Iyakkam Ponvisha Malar (1925-1975)**
(The Self-Respect Movement’s Golden Jubilee Souvenir).

(10) **K. Rajaram’s Rajaram Kanda Periyar** (Periyar as seen by Rajaram).

(11) **The Pandian’s Samudhaya Vignani Thanthai Periyar**
(Social Scientist - the father Periyar).

(12) **Mayilainathan’s Periyar Pedsikke Virumbi Pudia Maniten**
(The New man visualised by Periyar).

(13) **S. Karunanandam’s Thanthai Periyar** (Father Periyar).

(14) **N.D. Sundararadvivalu’s Purattchiyalar Periyar**
(Periyar the Revolutionary).

(15) **P. Senguttavan’s Periyar Oru Poru Muthal Vathi**
(Periyar a Materialist).

(16) **Mangayarkarasi’s Varaluru Kanda Vaikom Veesar**
(Vaikom Hero, the History had seen).

In fact all the five authors namely Semi Chidambaranar, S. Karunanandam, Tamizhvanan, N.D. sundara-
radivalu and Mangayarkarasi make a biographical sketch of E.V.R. Except Tamizhvanan, the other four authors were either ardent followers or close associates of E.V.R. Kovai Ayyamuthu was a colleague for some time in Congress, later a follower, a friend, observer and a critic of him. K. Rajaram and his family worked along with E.V.R. Most of them wrote in praise of him,
Enriched by their personal association with the leader, their writings throw much light on his philosophy and desire, throughout his career as a public personality. Samb Chidambaram's *Pramithar Thalaivar* is the first ever attempt made by any author who made a succinct biographical survey of E.V.R. from his early boyhood. Much of Kovai Ayyamuthu's and K. Rajaram's works centre around the personal life—his character, behaviour, attitudes towards friends and foes. This information to an extent is helpful to find out a "man" in E.V.R. On the other hand, Mangaiyarkarasi's *Varalay Kanda Vaikom Veedal* is the only book published recently which gives enough particulars, though not substantiated about E.V.R.'s family in Erode and about his grand parents— which serves as a background influence in the making of Periyar E.V.R.

Deviating from the sheer biographical approach the works of A.S.K. (Iyengar), Chenguttuvan, Mayilainathan and Tha.Pandian concentrates on one or several facets of E.V.R. While A.S.K. and Tha.Pandian are trying to defend E.V.R.'s atheistic solution for social reform with a materialist's interpretation, Chenguttuvan makes an attempt to prove, how E.V.R. was nearer to communism
and how his basic ideals coincide with it. And Mayilai-
nathan in his book strongly advocates that but for the
efforts of Periyar E.V.R., social reform activities and
legislations would not have made their positive impact
on the Tamil society.

E.V.R.'s Thaandermalvi: Ozhithathu Yeral?,
Velluvar Publications', Hindu Madamum Gandhiyavaam Part-
yarum and Justice Party's Golden Jubilee Souvenir serve
as background material so as to know some glimpses of
E.V.R.'s work in the Congress Party as an advocate of
non-Brahmin cause in and out of the Congress Party during
the formative years of his career as a social reformer.
Justice Party's souvenir treats E.V.R. more as a politi-
cian than as a social reformer. Hindu Madamum Gandhiyavaam
seeks to show the real ideological differences which
reached a climax in 1927, between Gandhi and E.V.R.
E.V.R.'s book examines his role in the Vaikom Satyagraha.
Nayonna Devrajavan maintains in his work that it is due to
the tireless efforts of E.V.Ramaswamy and the Self-
Respect Movement, the non-Brahmins in Tamil Nadu could
assert their self-respect to an extent possible against
the domination of the Brahmins and Brahmicit or
Sanskritic Hinduism in the society. Periyar E.V.R.'s
Chinthamical (Thoughts of Periyar E.V.R.) in three
volumes edited by Ve. Anaimuthu is a voluminous compilation of S.V. Ramaswamy's speeches and writings dating from the early days of his public life to his last days.

The challenge of new insights and the need to investigate, demands new response. This study represents a step in that direction.

**Source Materials**

To build up this thesis, sources—primary and secondary; private collection—individual and institutional, available at the Tamil Nadu Archives, the Periyar Rationalist Library and Research Centre and other libraries in Madras as well as in Delhi, have been utilised. Additionally, the private papers of S. Subbiah, a veteran of the Movement were used. Interviews were held with some of the leaders of the Self-Respect Movement, as well as other contemporary leaders professing different ideologies, since they represent the primary source of information for this study. The Archival or Government source materials throw some light on the Government's role and the impact it had made on the Movement's mission and the work. The reaction of the press, people and organization upholding different stands and attitudes is revealed from the careful perusal of
of these documents. The perusal of the Kudi Arasu (People’s Government) (from the year 1925 to 1944) the main Tamil weekly media of the Self-Respect Movement in Tamil Nadu — whose publication synchronised with the launching of the Movement on the Second May, Nineteen Twenty Five, provides primary material to understand the work of the Movement. The other communication media, Viduthalai (Liberty), Puratichi (Revolution), Kumaran, Paruththarivu (Discernment), Dravidan and Dravidanadu (Dravidian State) in Tamil “The Revolt”, "The Sunday Observer", "The Justice" and "The Modern Rationalist" in English seem to be complementary to Kudi Arasu. To strengthen this study in terms of focussing attention on the forces which extended their moral support to the self-respect ideals on the one hand and the opposition unleashed by others to its ideals and work, beside archival sources, the following available newspapers and magazines have been used. They are: Desabandhu, Navasakthi, Maduranthakam and Senthamizh, Navasakthi, Ramachandran, Tamil Nadu, Marina Oli, Theekaditha, Sampath, Chinthakunnel, Jananavagan, Ariy, Nirubar Nalla Ayan, Aivayar, Thiruvarengam Parakoil, Aya Dharmap, Panchandavikatan, Nainbul Islam, Anandavikatan.

......

T 1969
V 21 25 X 079
M 4

UNIVERSITY LIBRARY
7 JAN 1934