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## UNIT - IV

The Principles of Thiruvai - of the Tamilians

The Natural fertility, the principles that are described in the Tamil literature the life-style, their moral principles, education during the period of Sangam, Commerce, the victory of the Cholas etc. can be seen in this unit.

Tamil Nadu:

Tamil Nadu is situated in the southern end of India. The Eastern and Western ghats are the cause of this fertility. In Tamil Nadu, North Pennai, South Pennai, Paalar, Cauvery, Vaigai, Thamiraparani, are the most important rivers and many supplementary rivers too make this state a fertile ground.

Plantation: Flora.

For human beings and animals to live most of the food grains is got through these plantation.

Biological Reproduction

On all sections of the earth, the live-stock that lives in various situations are described, and this is known as the Biological Reproduction:

The Tamilians and Botanical . . . .

The Biological reproduction can be

been in the Tamil literature as well as in the grammar books. The Tamilians lived their lives associated with the natural surroundings is noteworthy.

They had the connections with the grassy lands, plants, creepers and trees, a thousand years ago. In their socio-cultural activities, and functions, the contribution of the plantation plays a very important role.

### Tholkappiyam and plantation / Flora.

Before Gregor Jogan Mental could prove that plants have life.

Tholkappier in his Tholkappiam said that,

'உயிர் உயிர் உயிர் உயிர் உயிர் உயிர் உயிர் உயிர்'

and also said that even the grass and the tree have consciousness.

"உயிர் உயிர் உயிர் உயிர் உயிர் உயிர்  
உயிர் உயிர் உயிர் உயிர் உயிர் உயிர்"

and have mentioned this in his 'Tholkappiam'

The grass, trees, plants, creepers, and the plantation are all mono-conscious lives.

The Divisions of the land and the plantation :-

The Tamilian divided the land into five divisions:-

They are: Kurunji, Mullai, Marutham, Neithal, Paalai, and have divided the trees, the flowers according to the land.

Land	Flowers	Trees.
Kurunji.	Vengai Flower Kanthai Flower.	Sandal, Teek, Ashok, Nagam and Bamboo.
Mullai.	Kullai, Mullai Thonai, Pedasam	Konrai, Kaya. Kuruntham.
Marutham.	Lotus, Kavalai Kazhuneer.	Kaneli, Vanchi Marutham.
Neithal :-	Neithal, Thazha - am Mundagam.	Kandal, Punnai, Gra- zhe
Paalai :-	Kurampoo Marampoo.	Uzhigrai, Palai Omai, Erapp- ai

Trees in the literature :-

Kurunthogai :- Punnai, Vagai, Kaneli, Banyan, Neem, Fig tree, yah, Marutham, Mango tree, Omai, grazhal, Jack tree, Vengai, etc. These trees are mentioned in the 'Sangam' literature called Kurunthogai.

plants, known as Kalli, Mulli, Koothalan, Cotton plants, etc and creepers like

Avakai, (beans) Pepper creeper, Prappam Creepers, Angular guard Creeper, Maralai Creeper - etc are mentioned in this literature.

### Plants in Moral Books:-

In the poems of Pathinenkeelkanaku Elathi, Thirukadugam. Sirupanevattolam Naladiyar, we come across, dry ginger pepper, Thippili, Kandankathari, Siru Vazhuthunai, Sirumalli, Perumalli; Nerunchi, Cardamum (Elam) Chinnaman Bark, Nagakesaram, etc. The barks, roots, vegetables that we get can be seen.

example:-

1.  $\text{Iyayil Balyil Uniyal} \text{ (இயில் பலியில் உனியில்)}$   
 $\text{Banyil Bannil Ommiyal} \text{ (பனியில் பன்னில் ஒம்மியில்)}$  Banalyin  
 Taken from — Naladiyar.

2.  $\text{Nalin Nann Nannayal} \text{ (நலின் நன்ன நன்னாயல்)}$   $\text{Nannayal}$   
 $\text{Nannayal} \text{ (நன்னாயல்)}$   
 Taken from Nanmanikkadigai.

### Plants mentioned in Religious literature:-

Some plants were used in worshipping the deities. Banyan tree belongs to Lord Siva; Marumaram belongs to Lord Muruga, which is the residence of Lord Muruga. Kayampoo depicts the figure of Thirumal.

The Banyan tree, Nilva tree, Neemtree, Punnai Tree, Arali plant, etc. are considered as the most important trees mentioned in the Religious literature.

We can see trees like, Coconut tree, Kamugu, Bambo mentioned in the epic poems, narrated in the natural scenery -

In the Kalingathuparani, we can see different kinds of plants, such as Nelli, Vel, Chulli, Mulli, Valli, Vagai, Koegai, Egai, Endu, Pundu, etc.

### The animals of Tamil Nadu:

In Tamil Nadu, some animals are treated as the vehicles for the deities, some are treated as the incarnation of the deities, and some animals are considered to be the teachers who grant knowledge and wisdom.

In the religious feeling, in the literature, in the feeling of beauty, in science, animals and birds have a close connection with human beings.

In the Agaporul, we could see the fourteen kinds of animals, contained in the literature.

Name of the Land	Animals
1. Kurunji →	Tiger, Bear, Elephant Beeyam
2. Paalai →	Red-Dog
3. Mullai →	Deer, Rabbit/hare
4. Marutham →	Buffalo, Neer Nai
5. Neithal →	Shark Fish

### Two kinds of Animals :-

Animals can be differentiated in two types: ① Those animals which live on land, ② those which live in water. There are many kinds of animals. But we could know a few out of them:-

### Animals which live on land:-

Squirrel, Goat, Aaman, Turtle/totorse, Baneru, Rat, Ant, Blood Sucker - (0365), Kadama, Horse, Monkey, Frog, Dog, Cow, Lizard, Fox, Snake, Marai and their kinds, Tiger, Lion, Bear, Elephant, Cat, Varaiya, Verugu, Pig, etc. can be mentioned.

Velam<sup>zh</sup>: Elephant: The trunk of the elephant can be seen touching the ground; and it seems to be very grand. The kings of Tamil Nadu achieved victory due





'Ram' is the animal of Tamil Nadu. It is also called as Nilgiri Ram. This type of Ram can be seen only in Tamil Nadu and Kerala State. It can be seen in the Western Ghats. The (He goat) male 'ram' will be 100 kg in weight and 110 centimeter in height. The female ram will be 50 kg in

The State Animal of Tamil Nadu :-

is called 'Vellai' - by the people. Kitten. The kitten which has a small head they used to slaughter goats and their when they dance in an excited manner. celebrate the function of hard message. The people of Kurnool, when they

a buffalo.

he had a prostitute is compared to

Buffalo: In literature a man who goes

of their own.

is expressed in 'Kathirgala' the great man

marriage, their daughters. This concept

up in their homes, will be given in

man who enters the eyes which are brought

land, will give up a condition. The

entering the eyes: the people of Mullar

such a person.

will try to live along with them. It has

is driven by - but the end

Aman: - The hero that lives in jungle

who messages can be seen in Aganaman.

weight and 80 centimeter in height. The horns of the female ram will be very short and turned towards the back.

Animals that live in water:-

Kind of fishes, crocodile, frogs, hypopotamus, water-dog, are examples for it.

Shark Fish:- It is a very strong fish with a long horn. They call it as "kottu neen".

The water-dog:- The Vaalai fish is its prey. Vaalai fish lives in small ponds and lakes.

Turtle / tortoise:- The child of this turtle will look at the face of its mother and lives.

Crocodile:- It is one of the wild animals that live in water. Its legs will be bent. Its child will be a prey to the crocodile.

Frog:- They live in water as well as on land. It is a very good prey for the snakes. The species of frogs - Therai is one among them. Therai will shoot like a rock. It lives in small springs.

Crab:- They are born when the mother crab dies.

The animals and plantation are mentioned as the great treasure of a country. Therefore, it is our duty to safeguard the nature, and its contents.

Tholkappiyam and the 'Agam', 'Puzam' and their principles :-

Many traditions are followed in the Tamil literature and Grammar. Among them 'Porul Marabu' is very important. This is also known as "Thinai Kolpadu Marabu" -

The theme of the poems, deliver the personal, and impersonal lives of the Tamilians. The ancient Tamilians call these impersonal principles as 'Thinai' - 'Thinai' refers to the discipline. The personal and impersonal lives of the Tamilians are described in the great poems 'Tholkappiam' and also in the literature of 'Sargam' -

The Principles of Personal life :-

The relationship of a male and female is called personal. In 'Tholkappiam' the personal life is divided into seven sections. The personal principle is full of imagination.

Impersonal Principle :

In the impersonal principle, Courage, fame, instability, property, Education - are described. It has got its name based on the tradition. The impersonal life excludes 'Puzai' - ( This life is divided into seven sections in 'Tholkappiam' a grammar book.

Tholkappiam:- The most ancient grammar book that we got is 'Tholkappiam' - It has three major divisions such as Letters - chapter. Speech - chapter and Porul - chapter. Out of these three, Porul - chapter describes the principles of personal and impersonal lives of the Tamilians.

The 'Porul chapter' has nine units as the others, out of them excluding the poetic part, - the personal, impersonal, Kalirial, Karpial (chastity), Poruliyal, Maipaatiyal, Uvamaiyal - the principles of personal, and impersonal can be seen.

In the traditional part, the personal and impersonal matters are not mentioned.

Agathinai - Pasathinai.

Kaikilai - refers to one side love.

Kurunji  
Mullai  
Marutham  
Neithal  
Paalai } → Refer to love.

Perunthinai → refers to matchless love.

In all the five 'Thinai' - Primary - main - Uti - three main concepts are described. (Kurunji, Mullai, Marutham, Neithal and Paalai)

Primary (Main) Theme :- (Primary) Refers to the land and time.

Main Concept :- refers to the land, time, place where everything happens, the birds, animals, the place, water, flowers, Trees, Food, the musical instrument (Parai) yaks, Tune, the work, — are described.

The main Concept of the five 'Thinai'

Kuvarai - Mating and with regard to it.  
(hills)

Mullai - waiting and with regard to it.  
(Forests)

Marutham - Strife and with regard to it.  
(fields)

Neithal - Frangal and with regard to it.  
(Sea)

Paalai - Separation and with regard to it.  
(desert)

The personal life (agathimai) refers to the love affair → life - centred.

The (Agavazhivu) personal life is considered to be in two parts: Kalavu, Karpu - (chastity)

These affairs are explained in detail by 'Tholkappier' - The messages, 'The man, and the woman' - their true love - principles, their character, disciplines are explained.

Purothinai :- (Impersonal life.)

1. Vetchi - Capturing the cattle.

2. Vanchi - To capture the enemy's camp.

they goto war

3. Uzhigrai :- Surrounding the fort from outside.
4. Thumbai :- Attacking each other directly.
5. Vagai :- Celebrating the Victory.
6. Kanji :- The effects of war, destruction and instability.
7. Paadam :- Felicitating the required.

Impersonal life has many sections for every Thiruvai. We can come to understand the impersonal life - principles through Tholkappiam.

The Literature of Sangam :-

Ettu Thogai, Patthu Paattu - which contains the 18 books - This collection is known as the Sangam literature. In Sangam literature there is lot of plans - well-planned - and high style language is used. The beauty of the language also can be seen.

1. In Sangam literature we can see the single person's message or the message of many persons.
2. The personal poems contains the imagination of the poet as a hero, or heroine or a girl friend or . . . . and sing in their own interest.

3 The discipline of an individual person, and his relationship with others are described in personal and impersonal respectively.

The relationship of human life with nature, and natural narration - can be seen in the Songs of Sangam.

Personal Songs:- describe the ... and the personal life.

Impersonal Songs:- The fertility of a nation, the glory of the reign of the king - is described, and it is made use.

The books of Ettu Thogai:-

1. Natrinai
  2. Kuruntogai
  3. Iyarkuru Nooru
  4. Kalitogai
  5. Agananooru
- } - Personal.

6. Pathitru Pathu
  7. Peramanooru
  8. Paripaadal → Personal & impersonal.
- } Impersonal

Books of Pathappaattu:-

1. Thiru Murugartruppadaai
2. Porunaratruppadaai

3. Siru paanatruppadaai .  
 4. Perum paanatruppadaai .  
 5. Kootharatruppadaai  
 6. Madurai Kanji .
- Impersonal books .

7. Mullaippaattu .  
 8. Kurunji ppaattu .  
 9. Patina paalai
- Personal Books .

10. Nedunel Vaadaai → Doubt, whether it is personal or impersonal . ?

Tholkappiam and Sangam literature and their disciplines :-

The disciplined plans, and how to adopt them are continuously followed before the times of Tholkappier. They are strictly followed by the literature of Sangam; and it is considered to be the body of the Sangam literature .

The tradition of the Tamilians are followed as the good pillar → is Sangam literature .

Tholkappiam is a grammar book, while Sangam (literature), and songs are its literature. These principles solely belong



absolutely to Tamil literature and tradition.

The Moral disciplines followed by the Tamilians:-

Moral:- Man has dedicated himself to discipline. This is known as morality. The learned have put aside the bad habits, and made them to do what they should do - This is known as Morality or ethics.

The word Moral:-

The word Moral is split into two as (M + Ral) which is meant as to destroy the evil and put away the bad things, and to follow the ideals.

The characteristic of Morality:-

The principles of the Tamilians, Aram, Porul, Inbam, Vedu. - are incomparable. And out of these four Aram (moral) is praised as the main principle.

In order to live a good and great life, the Tamilians have setup certain principles which are called as moral concepts.

1. Individual and Moral.
2. Home and Moral.
3. Politics and Moral.
4. In the plans of Society / Social & Moral and their Contributions.
5. Moral - a new Concept that is derived from Social Situation.

With regard to these characteristics, as centralized, the principles of Tamilians can be known.

### I. Individual and Moral:

When we describe the individual morality, his own personal well being, helping the relatives, no any negative thoughts, 'Giving' - all these three principles are more than one's own life; and one should follow these principles → are mentioned and described in 'Kalithogai' which gives us the good instruction that every one should follow.

If the ornaments made by gold, pearls, rubies, were to go bad, it can be set right by the skilled people.

(Salbu, Tgalbu) - if these were to go bad, and stop becoming famous, even the monks who dedicated their lives to God completely, will not accept it.

2. Morality in homes: Moral Principles at home:-

The married life of a man and a woman, has certain moral values. Their thoughts, Cooperation, beauty, all these, even when they disappear, they both should love each other, and should not get separated, and should teach their children the moral instructions - all these are the family principles.

Besides, they should entertain the guests, who come to their homes, with food. is the climax of their duty.

"work belongs to a male person" - in a family the head of the family / or / a male person should run the family with his own earnings, and this is the most important principle in a family.

3. Morality in Politics:

The Sceptre of the king, and . . . . are the two symbols of a king and it was justified. Bringing his Country into fertility according to the justice, Search for the right or wrong and levy punishment, Saving the poor from all destruction and poverty, → These are the moral principles of politics.

4. Social plans and Contribution of morality:  
A society must follow certain good

characters and follow them strictly.

They are: Justice, Friendship, mean type work, that has to be avoided, the action that has to be done, which will be useful to others and the individual, action done according to the attitude of others. — all these must be followed in a society. Tamilians followed these principles more than the riches in the country. They followed these principles because they thought that it will lead to a moral life.

Morality is a new object that in socio-environment:-

Aasarakavai describes, the gratitude, patience, good words, not harming any lives, cooperation, having good relationship with good people. — These are the moral instructions said in Aasarakavai -

→ Manimegalai describes morality, what is morality? It should be carefully noted that, — grant the whole mankind with food, clothing and shelter. — nothing is greater than this.

"சிந்தை சிந்தையென்று வாய்நெயர் கடைபினர்  
கொள்ளி கிழி கைர் — கொஞ்சுமிந் தெய்வமர்  
கொள்ளியும் கொடியும் கொடியென்றி  
கொள்ளி கிழி" — From Manimegalai Epic.

Therefore the word morality brings a new meaning day-by-day according to the situation.

சான்றோர் சுவரொடு சுவரென்று  
சான்றோர் சொல்லுமே சுவரென்று

Talking with good words Coming down right from the heart, and Showing a smiling face is called Morality. — Says

Valluvar. From the above lines we come to know that the moral principles of the Tamilians are very great.

### Period of Sangam :-

The period of Sangam before 1800 years was known as the "Golden Age of Sangam".

The period is from 500 A.D to 100 A.D. Says M. Varatharayan. It was the period that "The Tamilians were the people who ruled Tamil Nadu". Tamil Nadu was flourished with education. Those days were the towns, cities and harbours flourished in Commerce. It was the period that people had Commercial relationships with other countries abroad. The Cholas established their power of Success with other countries. Thus we can go on praising the period of Sangam literature.

### Literary and Education in Tamil Nadu :-

It had been said that, the Sangam period Tamil was the political language in Tamil Nadu. Tamil had been the medium of instruction, Education the period of Sangam — Tamil was in a high position. There were many schemes to teach Tamil to teach religion, to teach moral, to conduct

them.

The places where 'Teaching' was held during the period of Sangam:-

Sangam → The scheme of Sangam refers to the Tamil poets who gathered together and made research in a place, which later on originated as the first scheme of Tamil and taught Tamil.

School :- → It was the place of the people who followed the religion, where they cooked their meal and resided. During the day time, they became the teaching centres.

In the book of Madurai Kanchi, we come across, School of the Buddhists, School of the Samanas and School of the Bramins.

In the School of Bramins, during the period of Sangam, Scriptures were taught.

பிள்ளைகள் சிவனின் பள்ளி  
சிற்ப்புள்ளி சிவனின் பள்ளி

The above lines are seen in Madurai Kanchi.

Amara School: The members of this school were people who studied the three - present, past and future. Their teachings were inscribed on the copper walls. Religious classes were performed can be known in the book of 'Parasamecra' -

Clubs :- The schemes of school, where they learnt - the lessons were staged one day in clubs and recalled them. In the clubs, the greatness of education, Training in the battle field, plays, were staged.

"*Thiruvalluvar, Thiruvalluvar, Thiruvalluvar, Thiruvalluvar,  
 Thiruvalluvar, Thiruvalluvar, Thiruvalluvar, Thiruvalluvar?*"  
 — (Thiruvalluvar)

### The Place of the Learned / Scholars:

From the poetic lines of Ponnudiyar we come to know that a person is made a scholar — is the duty of a father.

"*Thiruvalluvar, Thiruvalluvar, Thiruvalluvar, Thiruvalluvar,  
 Thiruvalluvar, Thiruvalluvar, Thiruvalluvar, Thiruvalluvar?*" Ponnudiyar

From the above lines we come to know that in all the towns and villages there were scholars or learned people.

→ "*Thiruvalluvar, Thiruvalluvar, Thiruvalluvar, Thiruvalluvar,  
 Thiruvalluvar, Thiruvalluvar, Thiruvalluvar, Thiruvalluvar?*"

Single Teacher: Some of the individuals excelled as scholars, and the society made use of them every now and then (eg) Naalvikilavum, Kabilar,

Skill in Women Education: There were female poets like: Nuvaiyar, Kakkai padinigar, Nachellaiyar, Kavarpandu, Velli Veethiyar, Karamagal, Elaveyinar, etc

### The Greatness of Education:

"*Thiruvalluvar, Thiruvalluvar, Thiruvalluvar, Thiruvalluvar,  
 Thiruvalluvar, Thiruvalluvar, Thiruvalluvar, Thiruvalluvar?*"  
 What ever you have spend it to education and it is good that you are educated.

The above lines describe the importance of education: said in Sangam Poems.

During the period of Sangam, Male and female and everyone had the opportunity of getting themselves educated - and we come to know about this through Tamil Literature.

### Cities and Harbours during the period of Sangam

There were many Cities and towns during the period of Sangam - and we come to know about this through many proofs, from the literature. In order to confirm this again and again, the researchers at Keeladi, proved it from the buried material.

→ During the period of Sangam - there were many towns, Cities. Even though there was a few Cities, they were large in size.

→ The Cities that were fully developed can be seen during the period of Sangam. They are: Puzar, Korkai, Madurai, Vanchi, or Karoor, Musiri, Kanchi, etc. were very great Cities.

→ In Cities the word 'Pattinam' refers to the Cities that were situated on the sea-shore. - Pattinam is a part of the City.

→ The Cities were properly ruled, and taken care, and safe-guarded.

→ In Cities, the buildings were constructed by bricks. They were the apt places for Commercial business and jobs.

→ Next/near to Ramanathapuram, there were two ancient Cities, - there is proof in the



literature of Sangam.

Harbours:- During the period of Sangam Tamil Kings encouraged the Commercial people and developed the Commerce in their Countries. They Constructed Harbours for the Commercial Ships to enter and exit, and to import and export the goods. They Constructed the light-houses to direct the ships that come during night, so that they might not go astray.

The East Coast Harbours:- These ancient harbours were situated in the East coast of the Bay of Bengal. The harbours of Tamil Nadu that are situated in the East Coast are:- Kollathurai, Eyirpattinam, Arikkamedu, Kavirippom pattinam, Thondi, Marungai, Korkai, etc.

Kollathurai:- At the end of the period of Sangam Kollathurai was one of the greatest cities in Tamil Nadu. On the Southern side of the North Pennai River, where the river joins the sea, at the estuary (Kosijjengio). The name of this city was changed in 10AD as 'Kanda Gopala Pattinam'.

Eyir Pattinam:- During the period of Sangam this city was a famous sea-port town. Later on its name was changed as 'Marattan  
nam'.

Arikkamedu :- During the period of Sangam there was an harbour on the southern side of Eyoipattinam. Now that place is called Arikkamedu.

Kaveripoompallinam :- In the <sup>dystasty</sup> territory of the Cholas, River Cauveri joined the sea at this place; and there was an harbour during the period of Sangam. During that period it was a world-famous harbour.

Thondi Harbour :- During the period of Sangam there were two <sup>Thondi</sup> cities one on the Eastern shore and one on the western shore. Both of them were harbours. One Thondi city was on the western shore of the Chera Country. This city Thondi is on the eastern side of the Pandias Country. This city is described in the epic poem "Silappathikaram" -

Mazurkorpattinam :- This city was situated on the east coast of the Pandias Country.

Korkaipattinam :- This was an harbour city. Here, pearls, and Conch (ambrisin) were sold.

Kumari :- On the southern side of Pandias Country, the Cape Comorin. It was an harbour city as well as a holy land. In the epic Manimegalai, 'Kumaricem Peruntherai' - as it is described.

Western Coast Harbours :- The ancient Tamil Nadu The ancient Tamil Nadu, on the west coast a country called 'Thulu' - was situated. The important harbours on the west coast are

Mangalore, Narava, Thondi, Parade, Neelkanda are very famous harbour towns in the Chera country.

Mangalore: This city was the main city of 'Thuli' and the harbour is situated on the estuary of the River Nethravathi.

Narava: On the Southern side of 'Thuli' there was the harbour city called 'Narava'.

Thondi: This city was situated on the west coast of Chera country.

Manthai: It is the harbour of Chera country. It is called as "Kodalakelu Manthai".

Musiri: It is one of the very famous harbour cities in Chera country. It has a famous harbour on the west coast.

It was situated on the estuary of the River, Periyar. The major commercial object was Pepper.

Vaikarai: This <sup>harbour</sup> city was on the Southern side of Musiri.

Vizhignam: Aai Nadu was found in Pandia's country. The harbour of this place is called "Thalami Ilangol". Vizhignam was a very famous ancient, historical harbour city. All the above were the harbour cities during the period of Sangam.

The export and import during the period of Sangam:-

The Tamilians during the period of Sangam, not only in India but also through sea - they went abroad to do Commercial business. They imported the objects from foreign countries and exported the objects from our country.

The objects that were exported:-

The Tamilians had their Commercial business with Rome, Egypt, Prussia, and Greeks. They exported, Pepper, Chinnam, Ivory, precious stones, Rare kind of trees, medicines, kinds of dresses, etc.

The objects that were imported:-

Glass, metal vessels, thin clothes, - etc were imported. We can understand, the greatness of Tamilians Commercial business through [Pattirampalai]

The Cholas Victory over the Countries abroad.

King Cholas was one of the Tricambars, who ruled Tamil Nadu. The Chola Caste, originated on the banks of Cauveri, which was a fertile land.

Cholas and their Capital Cities:-

The ancient Chola King:  
The greatest among them was Karikalan.

Paomban  
Uraiyar  
Thiruva-  
ur.

2. Medieval Cholas: — Tanjore,  
Kumbakonam,  
Chidambaram.

3. The last of the Cholas: —  
Raja Raja Cholan — I.  
Rajendra Cholan — I.  
Kangai Konda  
Chola Peram.  
Pazhaigrai  
Tharasuram.

### The Boundary of the Chola Country: -

The boundary of the Cholas was spread on the East <sup>Bangal</sup> Bengal, on the South the Maldiv Islands, on the North Oddisa.

1. <sup>King</sup> Raja Rajan Conquered Sriranka with a very powerful Navy. — The Trinacelankattu Copper inscriptions are the witness for it.

2. He also Conquered, Salukian, Kalingar, Olla Visayer, etc.

→ Kanikalan Conquered the Cheras and Pandias at Venni paranthalai, and also Conquered many elephants.

→ Once again he Conquered the elephants at Vagai paranthalai.

→ During the period of Rajendran the battle of Chola, Conquered the King Mahibalan at Paadali puthiram The Malai peninsula (Kadaram) Sri Vijayam

these places were conquered by the Cholas.

→ The Chola king Vijayalayan defeated the Mulharaiyars who were ruling Tanjore as their Capital City.

→ Sundara Chola - Captured the Thondai Mandalam.

→ Raja Raja Cholan conquered the Kangerhal, and Thulambahal.

When we look at the research report we come to understand the greatness of the Chola-battle and also their broad victory over many places in Tamil Nadu.



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