

THYAAKI P.S. MONY: A HISTORICAL STUDY**¹V.MARY SHYLAJA, ²Dr.S.BHAGAVATHY PERUMAL****¹Research Scholar**

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ABSTRACT

This historical study focuses on the life, contributions, and legacy of Thyaaki P.S. Mony, a significant figure whose actions, beliefs, and influence shaped his era. Through a detailed examination of primary sources, archival materials, and secondary literature, the study explores his socio-political involvement, key achievements, and the broader historical context in which he lived. The research also delves into the impact of his work on the development of local or regional movements, addressing the socio-cultural and economic conditions of the time. By evaluating his interactions with contemporaries and the lasting effects of his ideas, this study offers new insights into the historical period, enriching our understanding of the historical landscape. The study concludes by assessing the enduring relevance of Thyaaki P.S. Mony's legacy in modern contexts, offering a deeper appreciation of his contributions to history.

INTRODUCTION

The formal education Moni obtained throughout his college years bore no relation to the intellectual prowess he possessed in his later life. Moni did not appear to be a particularly successful student in his high school courses, which is fair considering he attended two high schools—one in Nagercoil and the other in Trivandrum. It is evident that the extensive knowledge he gained from his diverse experiences as a factory worker, store owner, publisher, book salesman, and political and social worker far surpassed the limited education he received in school.

After a short tenure at the Rubber Factory, he shifted his attention to business and thereafter was never hired by any enterprises. The Rubber Factory incident unequivocally altered the trajectory of his life, as remaining in that position could have afforded him the chance to travel to Germany to enhance his technical knowledge of the rubber sector. His tumultuous political career extended from 1938 until 1956, when the present Kanyakumari District detached from its original state of Travancore-Cochin and integrated with the Tamil-speaking areas of the Madras State, which subsequently became known as Tamil Nadu in 1967. Nevertheless, no aspect of his existence had explicitly broadened his horizons.

He departed from his employment at the Rubber Factory and never returned to Nagercoil. He founded his own company while residing in Trivandrum. In 1938, the Puthenchantai neighbourhood of Trivandrum housed Moni and Company, a general store.

He launched his enterprise amidst a surge of political activity in the Travancore State. The Travancore State Congress initiated its campaign to establish a competent state administration. Moni, having established a reputation as a rebel, engaged with several prominent figures of the movement. His association with State Congress leaders like as Ponnara Sridhar, Pattom A. Thanu Pillai, and C. Narayana Pillai fostered his political awareness, leading him to join the Travancore State Congress in 1938. Moni's involvement in the national movement was facilitated by his membership in the State Congress.

The Travancore State Congress was established to oppose the autocratic governance of Dewan Sir C.P. Ramaswami Lyer, with the aim of fostering a responsible government in the state. Perumal Pillai, a government engineering contractor and acquaintance of the Dewan, considered it objectionable that his son was participating in the campaign. Moni's acts provoked his father's anger and condemnation. The Moni commercial operation encountered financial difficulties during this period because to his political engagements and his father's negligence, ultimately leading to its closure in 1938. Subsequent to the closure of Moni & Co., he moved to Nagercoil and left Trivandrum.

Subsequent to the proclamation of the "Quit India" movement on August 9, 1942, Moni was engulfed by the momentum of the national struggle. He actively engaged in the Quit India Movement and deliberately sought arrest. Consequently, he became acquainted with the prominent Congress leaders in the area, including Siva Muthukaruppa Pillai, commonly referred to as Pethachia Pillai of Kottar. Drs. S. Muthukaruppa Pillai, M. E. Naidoo, and Sivan Pillai, all from Theroor, among others. Subsequently, Moni became a resolute participant in every insurrection and battle inside this region of the nation and deliberately sought arrest. Furthermore, he engaged in activities in and around Nagercoil that aligned with Gandhiji's principles, including initiatives against untouchability, prohibition, and Sama panthi bojanam, or communal feasts for individuals from all communities.

In 1944, Moni established a bookshop in the heart of Nagercoil Town. 'Monimalar. Nilayami' was the designation of the bookstand located on Balamore Road in Nagercoil, a short distance north of the clock tower. It beyond a mere bookstall; it functioned as a forum for persons from many backgrounds to engage in discourse on critical societal concerns. It transformed into a venue for casual political discussions, fostering an interest among young individuals. The bookstall represented a pivotal moment in P.S. Moni's life. He became an avid reader and was knowledgeable about the content of the books available at the stand. He felt at ease articulating the contents of the books to the prospective purchaser, who had also received information regarding their worth and utility. Nonetheless, sales were minimal; several individuals borrowed books from the stall for reading but failed to return them. He functioned as both the daily Dinesari's representative and correspondent. It swiftly emerged as the centre of political activity and attracted the government's attention. Subsequently, it functioned as the provisional headquarters for the All Travancore Tamaril Congress.

Moni was a fervent nationalist; nonetheless, his nationalism was not universal. He possessed a significantly greater attachment for the Tamil populace and the Tamil-speaking areas in the old state of Travancore than for his own nation. Efforts to establish "United Kerala" (Akanda Keralam), which included the Tamil regions from Kasargode in the north to Kanyakumari in the south, exacerbated his sentiments due to an intense attachment to his mother tongue. During the establishment of linguistic provinces in India post-independence, the Travancore State Congress reached an agreement with the Malabar Congress Committee and its chairman Kolappan to create United Kerala, extending from Kasargode to Kanyakumari. Ponnara Sridar was assigned the responsibility of obtaining the Nagercoil Divisional Committee's endorsement for the resolution previously approved by the other Divisional Committees. All members, save Moni, were predisposed to endorse the

resolution during the Divisional Executive Committee meeting convened at the residence of A. Sankara Pillai, the then-president of the Divisional Committee. Moni strongly opposed it and suggested an amendment stipulating that the future United Kerala should encompass all areas from Kasargode to the south, excluding the Tamil-speaking districts, which should be integrated with the Tamil-speaking territories of the composite Madras Presidency. Moni's views were vehemently condemned, and the amendment was dismissed. In despondency, he forsook the organisation.

He accorded national heroes the respect and dedication they warranted in his role as a nationalist. Dr. Chenbagaram Pillai, a former nationalist with an illustrious international career. While in exile in Germany, he was contending against the British Empire. P.S. Moni took the initiative to arrange the ritual when his wife, Lakshmi Bai Chenbagaraman, conveyed her wish to immerse the ashes of the national hero. On September 10, 1966, he and Mrs. Lakshmi Bai took part in the immersion of Chenbagaraman's ashes at the Ghat in Kanyakumari. Moreover, although Chenbagaraman was a native of Eraniel in the area and the subject was historical, the residents of Kanyakumari area possessed minimal knowledge regarding him and his life achievements.

Through his work, "Kanyakumari," Moni made remarkable contributions to society. He illuminated the concealed talents of the District's budding writers. He unequivocally revealed the malevolent actions across many sectors in the column "TATTIPPARTTATIL" for the benefit of the community and the preservation of integrity in public life. A considerable number of individuals deemed the subjects addressed in this column to be unattractive. He intermittently confronted the wrath of influential individuals, and on one occasion, he was compelled to defend himself in court against a contempt of court accusation before the Madras High Court. He was urged to apologise by most of his friends and associates, but he declined and ultimately prevailed in the case due to the compelling arguments of the late Mohan Kumaramangalam.

The journal informed the population of the District about the notable individuals from Kanyakumari District who had established themselves in various parts of the country and beyond. Individuals such as Nilakan Perumal, who acknowledged being largely overlooked by his own relatives, were afforded a dedicated section in his diary, featuring a descriptive portrayal and a photograph on the cover.

A newspaper is likely to have financial difficulties in the absence of advertisements and popular aspects. Kanyakumari was also affected and endured significant hardship. For numerous years, Moni endeavoured to release it without interruption. However, due to the impracticality of continual publication, it temporarily halted. A fan suggests that if "Kanyakumari" ceases publication, P.S. Moni may attain tranquilly, yet the inhabitants of Kanyakumari District could endure significant detriment.

The biographical note on P.S. Moni will be incomplete if it omits details regarding his family life and the inventive ways he employed to maintain familial cohesion. He moved to Nagercoil soon after his return from Trivandrum and the 1938 dissolution of his firm, Moni & Co. Rajammal of Suchindrum was the bride of the groom in 1939. The joyful couple had nine children—two sons and seven daughters. Every individual is married and settled in life. His involvement in political and public activities, which left him little time for his family, suggests that the simple fact he fathered seven daughters indicates his wife was likely a patient lady, characterised by love and dedication. It can be contended that his wife ought to have nurtured the children and cultivated them into productive members of society. Nonetheless, it should be noted that he never neglected his responsibilities to his family. He was fortunate to have two brothers, one of whom being the distinguished engineering contractor P. Retnaswamy Pillai from Trivandrum. The latter was capable of offering him both ethical and financial assistance.

Moni was not an instructor of values and ideas. He was a man of action. Some individuals may counsel against expending funds on non-essential social gatherings; nevertheless, when it pertains to their own families, they seldom adhere to this counsel. Nonetheless, Moni, who had recommended minimising expenses for social gatherings such as weddings, had already implemented the concept he advocated when his children were wed.

Mani exhibits a profound affinity with and respect for his parents, as seen by several of his behaviours. He incorporated his father's portrait into his children's marriage invitations in the same location as others typically featured symbols of deities or political figures of their preference. Moni established and executed a memorial to preserve his father's legacy in the Perumal Tirumandapami structure, with the assistance of his brother.

Moni is an extroverted and affable individual who always expresses his opinions candidly. His qualities have garnered him numerous friends and fans, although they have also engendered a considerable number of adversaries. The man's deteriorated appearance at 71 refutes his assertion of being older than 71. He seems to be a young man, maybe seventeen years old, and behaves accordingly. Although one should anticipate more joyful anniversaries of a successful year ahead, it is crucial to underscore that his stormy career as a nationalist, regionalist, distinctive journalist, and advocate for ethical conduct in public life will persist as a model for the younger generation.

The individual has not retired from public life in the District despite engaging in a demanding career of over 50 years. He has recently engaged in a campaign that many individuals would find unacceptable and unsupportable. The 'Campaign of Non-Exercise of Franchise' is one such initiative. He has advocated the aforementioned campaign on the premise that individuals should refrain from using their right to vote until a new constituent assembly is formed. A campaign to rename the local Transport Corporation after the renowned mass leader occurred several years ago, likely in 1983. P. Jeevanandam, commonly known as "Jeeva," From the outset, Moni was at the vanguard of the tumult. Consequently, he may be observed at any public event occurring in the vicinity. He sporadically employs his imagination to formulate ideas that may be contentious to the majority, yet he adheres to them resolutely and steadfastly. He is recognised for his unwavering willingness to underscore a point he passionately believes in, irrespective of others' reactions. This encapsulates the essence of the man referred to as "P.S.MONI."

P.S. Moni As A Nationalist

It plays a crucial role in P's life. S. Moni joins the National Movement to fight for the country's freedom. One must evaluate the zeal with which he made contact with the Travancore State Congress leaders Pattom A. Thanu Pillai, C. Narayana Pillai, and Ponnara Sridhar during his stay in Trivandrum in order to comprehend his involvement in the campaign. The three individuals named above were unquestionably leaders in Kerala's movement for independence. Despite having acquired his National Movement alphabets in Trivandrum, he quickly returned to his hometown of Nagercoil and made touch with the Travancore State Congress officials there. He participated in nearly all of the agitations and activities planned by the Nagercoil Divisional Committee of the Travancore State Congress until he disbanded the group in 1945 to establish the Travancore Tamil Nadu Congress because of his belief in the fundamental principles of Mahatma Gandhi.

The Indian National Congress, established in 1885, intensified its battle for independence in the second quarter of the 20th century. The organization was initially engaged in pushing for more involvement of educated Indians in administration. However, the Viceroy, Lord Curzon, divided Bengal in 1905, and Mahatma Gandhi's energy and motivation after his return from South Africa transformed the Indian National Congress into a fighting organization for total Independence. The national movement was made into a potent

force by the British regime's series of oppressive actions against it. Through its Provincial Committees and in the native states ruled by Indian princes, through their respective organizations with affiliation to the Indian National Congress, the movement spread its activities throughout the entire nation. The "Travancore State Congress," a state legislature that operated in Travancore, had its own divisional committees, one of which, the Nagercoil Divisional Committee, served the southern taluks of the state.

Since Travancore was a native state ruled by a Maharaja, the state Congress's goal and mandate was to battle the administration for the development of an accountable government in line with the INC's objectives. However, Moni's involvement with the Congress Movement began even during his school years because the State Congress had actively participated in the various agitational campaigns of the Indian National Congress. The Congress Movement in South Travancore prospered at the start of the second quarter of the 20th century under the guidance of stalwarts like Dr. M.E. Naidu, Siva Muthukaruppa Pillai, and others. They were mostly drawn to Gandhiji's positive programs. These leaders frequently engaged in campaigns against untouchability, prohibition, kadhi propagation, and similar endeavors.

The Suchindrum Satyagraha and the Vaikkam Satyagraha, two significant satyagrahas, took place in Travancore. Their shared goal was to eradicate untouchability. During that time, certain communities were not allowed to enter the grounds of Hindu temples and wander through the streets. The Congress, led by Gandhiji, challenged the practice's orthodox conventional foundation. The Suchindrum Satyagraha is associated with Dr. Naidu. In addition to such efforts to allow members of the untouchable communities access to these locations, the Movement's leaders also organized "collective feasts" known as "sama panthi bojanam" where the so-called high caste members ate alongside the untouchables. The elders in the upper caste Hindu families at the time regarded such an act as a horrible social offense. It is said that Moni, Dr. Naidu, and Muthukaruppa Pillai all took part in one such feast. The women in his household criticized him when he got home and made him enter the house only after having a cleansing wash. But because he might not have committed any sins while under Dr. Naidu's direction, his father did not condemn it. Moni was a schoolboy when this episode happened, and it may be assumed that his interactions with older people like Dr. Naidu played a role in instilling a sense of national pride in his impressionable mind. Furthermore, it appears that his father, who had previously held Dr. Naidu in high regard, promoted his son's connection with these guys.

It is important to remember that in Travancore, where I am from, the word "National Movement" refers to the "State Congress," which was held in February 1938. The State's sociopolitical struggles, which began with the Vaikkam and Suchindrum Satyagraha, naturally culminated in the creation of the State Congress. The so-called "lower castes" attempted to organize many initiatives, such as the Civil Rights League of 1919, founded by T.K. Madhavan, in an effort to end untouchability and ensure temple admission. Leaders of the Malabar Congress in general and K. specifically Kolappan Nair, who was strongly backed by Madras Congress leaders like E.V. On March 30, 1924, a satyagraha in support of Ramaswamy was started in front of the Vaikkam temple in Travancore. Despite not fully succeeding, the Satyagraha was successful in opening all roadways save those on the eastern side of the temple. The movement's modest success led to a social awakening in the State, and in 1926 a comparable Satyagraha was organized at Suchindrum to demand that the Harijans have access to the area's well-known temple. It was led by Dr. M.E. Naidu and went on for a month until being withdrawn with the government's guarantee. In 1930, A took the helm as the protests once more began. Gandhiraman Pillai, as the Government and I were unable to come to an agreement. These kinds of protests were successful in getting the Maharaja's Temple Entry Proclamation on November 12, 1936.

The people of Travancore State were sanctioned for constitutional reforms without falling behind. Under the direction of his constitutional adviser, Sir C. V. Ramaswamy Lyer, Sri Chitra Thirunal carried on the Maharaja, Sri Mulam Thirunal's plan to involve the populace in legislative operations with significant revisions. Due to the liberalization of the franchise, there are now two houses of the legislature rather than just one. However, other groups sought seating reservations and launched the Abstention Movement. By August 1936, the Abstractionists had been successful in securing certain accommodations and had stopped their protests. The Joint Political Congress was the organization that led the Abstention Movement. Its only purpose was to protect the rights of underprivileged groups including Muslims, Christians, and Lavarian people. Although the Movement sparked conflict between the Nayers and supporters of the Abstention Movement, the Nayar leaders quickly realized that this conflict would strengthen the Dewan's position. They believed that it was not wise to continue fighting over a small number of government positions or representation in the legislature. In order to fight for the construction of an accountable administration, the Travancore State Congress was founded in February 1938 as a result of this Joint Political Congress and other forward-thinking Nayar leaders.

The State Congress started to plan programs to achieve the goal when a full-fledged political organization was formed to fight for the establishment of a Responsible Government. There were local committees set up all across, including in South Travancore. people who are as fervently nationalistic as Siva. South Travancore residents Muthukkaiuppa Pillai, S. Sivan Pillai, Sam Nathaniel, Fenn Russeliah, and others enthusiastically joined the State Congress's agitations. Some of these leaders actively pursued imprisonment by taking part in the State Congress's 1938 campaign for responsible government. Two significant south Travancore politicians who faced detention in 1938 were Sam Nataniel and Fenn Russeliah, who later joined the Travancore Tamil Nadu Congress Movement.

P.S. The formation of the Travancore State Congress, as was noted in the preceding paragraphs, must be taken into consideration when examining Moni's participation in the National Movement. It has previously been mentioned how, in 1938, when visiting Trivandrum, he met the State Congress leader. He became a member of the State Congress in 1938 as a result of their influence on him. The goal of the State Congress was to depose C.P. Ramaswamy Lyer as Dewan of Travancore and install a government accountable to the people. Moni's involvement in that campaign was encouraged by his father, a government contractor who also happened to be a fervent admirer of C. Ramaswamy P. lied. In the interim, his Trivandrum-based company, "Moni & Company," had to close due to a lack of financial stability. The end consequence was that Moni went home in 1939, got married, and continued in his father's footsteps by working contract jobs up until 1940. As a result, despite being a party member, he had limited opportunity to take part in any agitation planned by the State Congress. As a result, his function as a nationalist in public life may have started only after 1940, and that, too, most likely following the Quit India Movement of 1942.

In 1942, Moni actively participated in a national uprising and was imprisoned for a lengthy period of time. He interacted with nationalist leaders like Dr. M. E. Naidu even before the Quit India Movement. Together with him, Moni participated actively in Gandhiji's positive programs. He had dedicated himself to the Harijan Service Society's (Harijan Seva Sangham's) efforts to promote Kadhhi Spinning, equality in the celebration of feasts (Samapanthi unavu), and a boycott of imported commodities. Dr. Naidu quit the State Congress due to ideological differences with the Congress leaders and spent the remainder of his life focusing on Harijan Welfare Activities. Following Dr. Naidu's departure, Siva Muthukaruppa Pillai assumed leadership of the State Congress activities in South Travancore in order to bring about Responsible Government in Travancore. Along with other stalwarts like A., P.S. Moni supported Siva Muthukaruppa Pillai's leadership. Sam Nathaniel Dr. T.M.

Sivam, S. Sivan Pillai of Theroor, and Sankara Pillai of Nagercoil. C. Sankar of Vadasery, T.S. Velayudham of Tamarakulam, and others (both from Nagercoil).

In order to kick off the August Movement, it was decided to send S. on a march from Nagarcoil to Aralvaymoli. Pillai Sivan. After that, S. A number of leaders were detained, including Sivan Pillai, T.M. Sundaram of Thovalai, C. Sankar, R. Padma Singh of Edalakudy, and others. P was given the responsibility of leading the movement once the leaders were taken into custody. S. Moni, who fled society after police surveillance. However, he was unable to continue the fight from underground for a considerable amount of time. P.S. : Soon. On August 30, Moni was detained and put in the Kottar jail. Alongside A's sons, he was in the goal. Sankara Pillai was held captive for almost a month before being transferred under police guard to Madurai.

Under police supervision, the Quit India agitation persisted in British India for almost three months. The state administration in Travancore was given orders by the British government to put an end to the movement during that time. With an iron fist, C. P. Ramaswamy Lyer put the movement under control. The state's nationalist officials wished to expose the people to the ugliest aspect of C's misdeeds. Ramaswamy P. lied. A similar action was taken in South Travancore, and P. S. Moni did a good job with the propagation. At the time, these activities boosted the morale of the nationalists; the banned English pamphlet "Rape of India" was smuggled into this region from the outside and were distributed to the public, as well as a Tamil pamphlet called "Ahimsa Puratchi," which was published weekly and contained ferocious articles portraying the atrocities of the administration and cartoons on the same subject.

Though the State Congress activities came to a standstill in the state, in Nanjilnadu, comprising the Thovalai and Agasteeswaram taluks, attempts were afoot to propagate the ideals of the Congress Movement. During that time there were a number of Youth Movements in different towns and villages of Nanjilaadu. All these were integrated into a Federation of a Central Movement. It had a central committee consisting of representatives from various Places. This central unit that happened to be a Congress Sangham in Nagercoil. They had contact with the nationalist leader S.N. Somayajulu of Tirunelveli. It was through this youth movement that the Congress ideologies survived in South Travancore during this period of lull in the activities of the State Congress. These steps were taken by three individuals. S. Sivan Pillai, T.M.Sundaram and P.S.Moni. Later this Movement merged with the State Congress and looked after the affairs of the State Congress in its fight for the establishment of Responsible Government. P.S.Moni's activities during these epoch making era of tension was praiseworthy. But soon the tables turned against him and he was compelled to quit the State Congress, after which he had to shift his area of political activities at the local Level. The causes for such a turn of events came from the State Congress and he could not be blamed for the firm decision taken by him.

The forces of circumstances that culminated in the exit of Moni from the State Congress were brewing in the State Congress itself for some times. The State administration under the stewardship of the Diwan C.P. Ramaswamy lyer nurtured the idea of an Independent Travancore as and when the transfer of power to take place in India and he gave vent to his ideas, through a public announcement. Most of the organisations - social, political and religious in Travancore condemned the idea. In the meantime, another scheme was gaining ground In Congress circles. In 1946 the demand for the formation of a Malayalam speaking United Kerala by merging Travancore, Cochin and Malabar of the Madras Presidency on linguistic basis was gaining ground among the Congress Movements in the three areas, with the contemplation of establishing it as and when India would become independent. With the announcement of the Maharaja of Cochin in Cochin Assembly on 29th July 1946 about his desire to work towards merging Cochin in a United Karala Province. The

Congressites and the Communists in Travancore favoured the idea. This view echoed in the Sri Mulam Assembly where two Tamilian members V. S. Krishna Pillai and M. L. Janardhanan Pillai moved adjournment motions against the very idea itself and spoke that 'serious anxiety and alarm among the Tamillan citizens in the taluks of Tovala, Agasteeswaram, Kalkulam, Vilavancode, Shenkotta and Devikulam had been created.

Taking the string from the speech the Diwan President argued against the formation of the Kerala Province. He explained the position thus: 'One of the main grounds. . Which are militating against the entertainment of the idea of a kerala province comprising Travancore is this very matter. Obviously, in Travancore one third of the population speaks Tamil and equally obviously those people are more akin linguistically to Tamilnadu than to Kerala. Therefore, from Trivandrum to Cape Comorin, the people of Travancore will if the underlying idea of the Cochin scheme is adopted, become part of the Tamilnadu province and obey the orders of the Governor of the province of Tamilnadu. Then there is the area from Trivandrum to Parur and that portion will come under the Kerala Province envisaged in Cochin. The Kerala Province idea is therefore unthinkable and would involve a partition of Travancore. In this warning of the Diwan, one can see the logic of the linguistic affinity of the Tamils of Travancore.

The assertion of the Diwan, Unless there is a partition of Travancore for the purpose of putting one half or one-third into Tamilnadu and the rest in the Kerala Province, the scheme cannot be got through, did not create any effect on the Malayalam speaking majority of the population of Travancore. The three political parties of the area, the Travancore State Congress the Cochin Praja Mandal and the Kerala Pradesh Congress Committee decided to adopt the proposal in the Cochin scheme and to work for its realisation. In their joint venture they had the patron in the person of the Maharaja of Cochin. The votaries of the new scheme did not leave anything unturned. They organised propaganda units throughout the area. Conventions and conferences in support of the scheme were held. On 26 and 27 April 1947 they convened a United Kerala Convention at Trichur under the chairmanship of K. Kolappan, president of the Kerala Pradesh Congress Committee. The convention constituted a working committee of fifteen members to prepare the people for the scheme.

The Travancore State Congress made a determined effort to support the move of the leaders of the Kerala Pradesh Congress Committee and the Cochin Praja Mandal to form a United Keral without first seeking the opinion of the people of South Travancore, which resulted in the fulfillment of the Diwan C.P. Ramaswamy Iyer's prophecy and caused considerable anxiety among the Tamils of South Travancore.

Travancore State Congress tried in vain to enlist support for the United Kerala scheme, though the Tamillan leaders V. S. Krishna Pillai and M.L. Janardhanan Pillai - and the Diwan expressed that the move would not get any approval from the Tamils, In South Travancore and named one of the leaders Ponnara Sridhar that Purpose in this connection, it should not be forgotten that the State Congress leaders were not to be blamed, for a number of leaders of the South Travancore apart from the Malayalam speakers, came forward to support the United Kerala move. There was only a lone voice of dissent to it in the Nagercoil Divisional Committee meeting convened to discuss the issue, despite the fact that the committee had a Tamillan majority. That lone voice belonged to P. S. Moni,. He opposed the move on principle and walked out of the meeting after resigning from the state Congress. The ultimate result of his move was the birth of the new organisation to look after the interest of the Tamils, as the State Congress could no longer do it.

P.S. Moni's involvement in the National Movement was hardly for a period of five years, between 1938 and 1945. In 1938, he joined the Travancore State Congress as a member while he was conducting business in Trivandrum, and before the end of 1945, he left

it. From the discussion of the National Movement's activities in South Travancore and the role of P.S. Moni as one of its key players, it is possible to draw this conclusion.

Though he left the State Congress in 1945 and founded the All Travancore Tamilian Congress with the help of the elite of the area like Sam. Nathaniel, Fenn Russeliah of Nagercoil. R Velayudhaperumal of Erachakulam K. Nagalingam of Nagercoil and others, he cannot be dubbed as a Regionalist. For his first love was always towards the national fervour to establish an Integrated Democratic India. One can illustrate this fact by his participation in hoisting the National Flag of the Indian National Congress at a place called Kottaram, a few kilo meters south of Kanyakumari. In 1946, the British Government banned the hoisting of the National Flag of the Indian National Congress and the Government of Travancore also followed suit. A decision was taken to hoist the flag at different places and P. S. Moni violated the Police ban and hoisted the flag at Kottaram near Kanyakumari for which he was arrested and kept in the Kottar Police lock - up for about a month. Thus, it can be illustrated that Moni was not swept away from the mainstream of national interest, even after he had put in his heart and soul into the whirlpool of the struggle for the liberation of the Travancore Tamils to join the Tamil main land of the Madras Presidency.

To conclude, it may be worthwhile to note here that he was the only individual to catch the tenor of the arguments of the Diwan of Travancore C.P. Ramaswamy Iyer in the Sri Mulam Legislative Assembly against the outcome of the united Kerala move, in South Travancore. At that moment, the public opinion among the Tamils of South Travancore was divided between two groups, one supporting the State Congress blindly and another serving as the champions of C. P. Ramaswamy Iyer. It seems that no one had any inclination to muster the strength of the Tamils to safeguard the Tamil interests in the same tempo as the Malyalees were towards the United Kerala Scheme except Moni, supported by a group of elite having similar views, as we notice in the tenor of the discussion in the Nagercoil Division Committee meeting of the Travancore State Congress on 18th November, 1945. Thus one can say that P.S.Moni was a nationalist in his heart of hearts with the courage and conviction to project the local interests, when they were jeopardised and to struggle for the preservation of their identities.

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