



A HISTORICAL STUDY OF THIYAKI P.S.MONY

¹V.MARY SHYLAJA, ²Dr.S.BHAGAVATHY PERUMAL

¹Research Scholar

Register Number: 20213151082005

Department of History

S.T Hindu College

Nagercoil – 629 002

²Associate Professor

Department of History / History and Tourism

S.T Hindu College

Nagercoil – 629 002

(Affiliated to Manonmaniam Sundaranar University, Tirunelveli – 627 012)

The formal education Moni received throughout his time as a student had absolutely nothing to do with the knowledge acumen he held in his latter years of life. Moni didn't seem to be a particularly promising student in his high school classes, which is understandable given that he attended two high schools—the first in Nagercoil and the second in Trivandrum. It is clear that compared to the immense information he acquired from his experiences in the numerous elements of his profession as a factory worker, store owner, publisher and book salesman, as well as a political and social worker, what he studied in school was incredibly little.

Following a brief stint in the Rubber Factory, he transferred his focus to business, and from that point on he was never employed by any undertakings. It is undeniable that the Rubber Factory incident changed the course of his life since, had he remained in that service, he might have had the opportunity to travel to Germany to deepen his technical understanding of the rubber industry. He had a rocky political career that spanned from 1938 until 1956, when the current Kanyakumari District separated from its native state of Travancore-Cochin and merged with the Tamil-speaking regions of the Madras State, which later became known as Tamil Nadu from 1967. However, nothing in his life had directly opened up new vistas for him.

He left his work at the Rubber Factory and never came back to Nagercoil. He established his own company while remaining in Trivandrum. In 1938, Trivandrum's Puthenchantai neighborhood was home to Moni and Company, a general store. He began his business during a flurry of political activity in the Travancore State. The Travancore State Congress had begun its campaign to bring about a responsible state administration. Moni, who by then had developed a reputation as a dissident, came into contact with some of the movement's stalwarts. As a result of his friendship with State Congress figures like Ponnara Sridhar, Pattom A. Thanu Pillai, and C. Narayana Pillai, he developed a political conscience and joined the Travancore State Congress in 1938. The reality of Moni's participation in the national movement was made possible by his enrollment as a State Congress member.

In order to create a responsible government in the state, the Travancore State Congress was founded with the mission of opposing the Dewan Sir C.P. Ramaswami Lyer's arbitrary rule. As a government engineering contractor and a friend of the Dewan, Moni's father Perumal Pillai found it offensive that his son was involved in the movement.

The actions of Moni aroused the ire and chastisement of his father, who denounced them. The Moni commercial operation was in financial trouble in the interim due to his political activities and his father's neglect, and it was finally shut down in 1938. After Moni & Co. closed, he relocated to Nagercoil and departed Trivandrum.

Following the declaration of the "Quit India" movement on August 9, 1942, Moni was swept away by the tide of the national struggle. He actively participated in the Quit India Movement and actively sought out arrest. As a result, he got to know the top Congress figures in the region, including Siva Muthukaruppa Pillai, also known as Pethachia Pillai of Kottar. Drs. S. Muthukaruppa Pillai, M. E. Naidoo, and Sivan Pillai, all of Theroor, among others. From that point forward, Moni was a steadfast participant in every uprising and conflict in this region of the nation and actively sought arrest. Additionally, he took part in activities in and around Nagercoil that were related to Gandhiji's beliefs, such as those against untouchability, prohibition, and Sama panthi bojanam, or Common Feasts of People from All Communities.

Moni opened a bookshop in the center of Nagercoil Town in 1944. 'Monimalar. Nilayami' was the name of the bookstand, which was situated on the Balamore Road in Nagercoil a few yards north of the clock tower. It was more than just a bookstall; it served as a gathering place for individuals from all walks of life to debate the pressing issues facing society. It evolved into a place where politics were discussed informally and young guys developed an interest in it. The book-stall served as P.S. Moni's turning point in life. He developed into a voracious reader and was well-versed in the information contained in the books that were being sold in the stall. He felt comfortable describing the books' contents to the potential buyer, who had also been given information about their value and practicality. However, there were not many sales made there; some people borrowed the books from the stall to read them but never returned them. He served as both the daily Dinesari's agent and correspondent. Of course, it quickly became the hub of political activity and caught the government's notice. After a few years, it served as the All Travancore Tamilar Congress' interim headquarters.

Moni was a staunch nationalist, yet his nationalism was not general. He had a much stronger affinity for the Tamil people and the Tamil-speaking regions in the former state of Travancore than he had for his own country. When attempts were made to create "United Kerala" (Akanda Keralam), incorporating the Tamil areas, from Kasargode in the north to Kanyakumari in the south, this excessive love for his mother tongue worsened his feelings. When linguistic provinces in India were being established after independence, the Travancore State Congress agreed with the Malabar Congress Committee and its chairman Kolappan to form the United Kerala, spanning from Kasargode to Kanyakumari. Ponnara Sridar was given the task of securing the confirmation of the Nagercoil Divisional Committee for the resolution that had been voted to that effect by the various Divisional Committees. All the members, with the exception of Moni, were inclined to ratify the motion in the Divisional Executive Committee meeting that was held at the home of A. Sankara Pillai, the Divisional Committee president at the time. Moni vehemently opposed it and proposed an amendment that stated the future United Kerala should include all regions from Kasargode to the south, with the exception of the Tamil-speaking regions, which should be amalgamated with the Tamil-speaking regions of the composite Madras Presidency. Moni's opinions were viciously criticized, and the amendment was rejected. In despair, he abandoned the organization.

He had paid national heroes the respect and devotion they deserved in his capacity as a nationalist. Dr. Chenbagaram Pillai, a former nationalist with a distinguished

international career. In exile in Germany, he was battling against British empire. P. S. Moni stepped forward to organize the ceremony when his wife Lakshmi Bai Chenbagaraman expressed a desire to immerse the national hero's ashes. On September 10, 1966, he and Mrs. Lakshmi Bai participated in the immersion of Chenbagaraman's ashes at the Ghat in Kanyakumari. Additionally, despite the fact that Chenbagaraman was a native of the district's Eraniel and the piece was historical in nature, the people of Kanyakumari District knew very little about him and his life and accomplishments.

Through his organ, "Kanyakumari," Moni provided astounding contributions to society. The District's aspiring writers' hidden skills were brought to light by him. He did not hesitate in the slightest to expose the evil deeds in various sectors through the column "TATTIPPARTTATIL" for the good of the community and a clean environment in public life. Many people found the topics this column dealt with to be unappealing. He occasionally had to deal with the fury of powerful persons, and once he had to defend himself in court on a contempt of court charge before the Madras High Court. He was persuaded to apologize by the majority of his friends and associates, but he refused and ultimately won the case thanks to the forceful arguments of the late Mohan Kumaramangalam.

Through his diary, the public of the District was made aware of the distinguished sons of Kanyakumari District who had settled in different regions of the nation and even outside of India. People like Nilakan Perumal, who, as he admitted, was essentially forgotten by even his relatives, were given space in his diary with a pen picture of them inside and a photo of them on the cover.

Without advertisements and popular elements, it is unavoidable that a newspaper may not function well without facing financial issues. Kanyakumari was not an exception, and it suffered greatly. For many years, Moni worked to bring it out without any breaks. But because it was no longer feasible to publish it continuously, it momentarily ceased. According to one fan, if "Kanyakumari" is no longer published, P.S. Moni may find some peace, but the residents of the Kanyakumari District might suffer a great loss.

If the biographical note on P.S.Moni does not include information about his family life and some of the creative strategies he used to keep the family together, it will not be a complete one. He relocated to Nagercoil shortly after his return from Trivandrum and the 1938 liquidation of his company, Moni & Co. Rajammal of Suchindrum, a noblewoman, was the bridegroom's bride in 1939. The happy couple had nine kids—two sons and seven daughters. Each person is married and established in life. Given that he was involved in political and public activities and scarcely had time to care for his family, the mere fact that he produced seven daughters shows that his wife may have been a patient woman full of love and dedication to him. It may be argued that his wife should have nourished the kids and raised them to be productive members of society. It must be said, nevertheless, that he never lost sight of his obligations to his family. He was lucky to have two brothers, one of which being the prominent engineering contractor P. Retnaswamy Pillai from Trivandrum. The latter was able to provide him with both moral and financial support.

Moni wasn't a teacher of principles and ideologies. He was a guy of action. There are those who may advise against spending money on social events that aren't necessary, but when it comes to their own families, they rarely follow this advice. However, Moni, who had advised keeping costs for social events like weddings to a minimum, had already put the idea he promoted into action when his children were married.

Mani has a strong bond with and respect for his parents, as evidenced by a couple

of his behaviors. He included his father's portrait in his children's marriage invitations in the same spot that other people would have placed the symbols of the gods or political figures of their choice. Moni created and carried out a memorial to keep his father's name alive in the building Perumal Tirumandapami with the aid of his brother.

Moni is an outgoing, friendly person who always speaks his mind. His attributes have made him a lot of friends and admirers, but they have also made him a lot of enemies. The man's decrepit appearance at age 71 disproves his claim to be older than 71. He appears to be a young man, about seventeen, and acts like one. While one must hope for many more happy returns of a prosperous year to come, it must be emphasized that his tumultuous career as a nationalist, regionalist, journalist with a difference, and warrior for a moral life in public spaces will continue to serve as an example for the younger generation.

The man hasn't retired from District public life despite leading a grueling life of public activity for more than 50 years. He has recently been actively involved in a campaign that many people would not be able to accept and support. The 'Campaign of Non-Exercising of Franchise' is one of them. On the grounds that one shouldn't exercise their right to vote until a new constituent assembly is elected, he has promoted the aforementioned campaign. There was a campaign to rename the Transport Corporation of the local after the celebrated local mass leader a few years ago, probably during 1983. P.Jeevanandam, also referred to as "Jeeva," From the start, Moni was at the forefront of the uproar. As a result, he may be seen at any public event held in the neighborhood. He occasionally uses his imagination to draw conclusions that may be disagreeable to most others, but he sticks to them firmly and unwaveringly. He is known for never being ashamed to emphasize a point that he feels strongly about, regardless of how others may react. This is the essence of the man known 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 Nathaniel 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. Iyer. 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 Kadi 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 Nagercoil 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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