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**Ancient Tamil Sangam age site Arikamedu was under Velir clans. A Brahmi inscription associated with Black & Red ware (BRW) culture mentions a Velir ruler named Yadu Balabhuti in Sanskrit. This indicates Tamil kings also had Sanskritic names along with Tamil during Sangam age.**

Arikamēḍu has been identified with Vīrai, the modern Vīrāmpaṭṭiṇam near the site, which was one of the *vēḷir* strongholds known to Sangam literature. In the *Akanāṇūru*, it is described as a harbour of the *vēḷir*, while the *Narīṇai* says that it was the centre of the *vēḷir* chieftain Vīrai Vēḷiyan Veṇmān.<sup>212</sup> Evidence in support of the *vēḷir* association of this centre has been recognised in a BRW sherd with a Brāhmī inscription of the first century AD reading Yadu Balabhūti-y or Balabhūti of the Yadu Clan.<sup>213</sup> The *vēḷir* claimed descent from the Yādavas.<sup>214</sup> A Possible derivation of the Poduca/ Podouke of the *Periplus* and Ptolemy is interesting in this connection. Podouke may be derived from Podikai, a meeting place in a clan settlement. Such Podikais were common among the *vēḷir* settlements of early Tamilakam.<sup>215</sup>

The Velir clans traced origins to Yadavas who migrated from Dvaraka along with Rishi Agastya and settled down in south. Sangam age text Purananuru 201 mentions Velirs from Thuvurai (Dwarka?) associated with 'northern sage', possibly Agastya.

**Puranānūru 201, Poet Kapilar sang to King Irungōvēl, Thinaḷ: Pādān, Thurai: Parisil**

If you ask who they are, they are his daughters,  
he who granted towns to those who came in need  
and earned great fame for gifting a chariot to a  
jasmine vine to climb,  
he who owned elephants with jingling bells, the  
lord of Parampu, the great king Pāri. They are  
my daughters now.  
As for me, I am their father's friend, a Brahmin,  
a poet who has brought them here.

You are the best Vēlir of the Vēlir clan,  
with a heritage of forty-nine generations of Vēlirs  
who gave without limits,  
who ruled Thuvarai with a fort with tall, huge walls  
that were made of copper, the city that appeared in  
the sacrificial pit of a northern sage.  
O king who is victorious in battles!

The Ay rulers who ruled southern Kerala also traced origins to the Velir clan as stated in Purananuru 135 where an Ay king is said to be descendant of Velirs.

**Puranānūru 135, Poet Uraiūr Ēnichēri Mudamōsiyār sang to Āy Andiran, Thinaḷ: Pādān, Thurai: Parisil**

I came here with my wife who dances and sings,  
bangles in her arms, following me with her stooped  
body as she walked slowly with sorrow through the  
small paths with cracks on this tall mountain with  
high peaks where tigers with curved stripes roam.

Lord! I have heard of your great fame, and have  
come here with sorrow, hugging on one side my  
small yāl with tight strings, stretched like gold wires,  
to play songs with lines about the various  
landscapes and in beneficial *padumalai* tune.  
Great Āy! Descendant of Vēlirs! Lord of mountains!  
You gave elephants with legs like pounding stones,  
along with their calves to those who come to your  
court in need.

The Ay rulers continued to associate with Yadus even after mixing with Cheras who migrated from Mahodayapuram ( now Kodungallur) long after Sangam age. Samgramadhira Ravi Varma Kulasekhara, the ruler of hybrid Chera-Ay kingdom held the title 'Yadu-shishu' in 13th century

of Ravivarma Kulasekhara. It says that in 1266 A. D.-  
the year of Ravivarma's birth,—the reigning king  
Kotha Martandavarma gave costly presents to the  
Brahmans because of the birth of a prince. The prince  
is called *Yadusisu* i.e. belonging to the Yadu race  
because his father Jayasimha is said to have belonged  
to that race. An inscription says that Ravivarma was

After reign of Ravi Varma, the old Tamil patrilineal succession system was changed to matrilineal system of Nairs (marumakkathayam) with adoption of princesses from north Malabar's Kolathiri line.

Kolathiris traced origins to Mushika Rajavamsha, who were offshoot of the Heheyas of Mahishmati, who were in turn related to Yadavas. The Yadava connection could explain why rulers of Travancore, whenever lacked heirs, adopted them from Kolathiri line.

Kolathiri's Mushika line was the first royal house to shift from patrilineal to matrilineal tradition. They eventually became Samantans (vassals) of the Mahodayapuram Cheras.

Perhaps the early history of Shri Padmanabha Swamy temple is closely associated with Ay kings who ruled the region independently.

Taken as whole, what all these points prove is that ancient Tamils were never under an independent non-Vedic or non-Hindu 'Dravidian civilization'. They were associated with popular Hindu legends since the dawn of their recorded history. Tamils also share Vedic heritage.

Tamils (& Mallus) should take pride in having ancient kingdoms directly tracing origins to Lord Krishna's lineage from Dwarka (we now have epigraphical & textual evidence for it) instead of imaginary non-Vedic 'Dravidian civilization' fantasies.