



**MANUAL
OF
THE PUDUKKÓTTAI STATE**

Volume II Part II
(Second and Revised Edition)

EDITED BY
K.R. VENKATARAMA AYYAR

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COMMISSIONER OF MUSEUMS

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GOVERNMENT OF TAMILNADU
2002

A
M A N U A L
OF THE
PUDUKKÓTTAI STATE.



BHAVYAS IN SITTANNAVÁŚAL FRESCOES



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THE PUDUKKÓTTAI STATE.

Volume II, Part II.

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1944.



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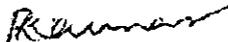
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FOREWORD

On the initiative taken by Sir William Black Burner a statistical account of Pudukkottai State was taken as early as in 1813 AD. The statistical account written in palm leaves is still preserved in the Government Museum, Pudukkottai. The next move in the direction of recording and preserving the natural and cultural wealth of the state was taken at the turn of 20th century. In 1910 AD, a Museum and the Department of Archaeology were established. A Special Officer was appointed to gather statistics on various aspects of the state to prepare a Manual. The State Manual Officer brought out a Manual in 1920. However, in course of time it lost its charm. In June 1934, the Pudukkottai Durbar decided to bring out a new and upto date edition. Thiru K.R. Venkatarama Aiyar worked for it and the First volume was brought out in 1938 AD. After two years, in 1940 AD, the first part of the Second volume was released as a revised second edition. The second part of this volume is brought out as the Gazetteer of Pudukkottai State in an exhaustive manner. It is a mine of information for the study of place names and temples in Pudukkottai State.

This is an important work for the study of South Indian History particularly for about 250 years from the middle of 17th Century AD. As it is out of print for a long time, scholars find it difficult to consult this book. After six decades, it is now reprinted due to a grant from the Government of Tamilnadu.

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(Dr.R.Kannan, Ph.D., I.A.S.)

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A MANUAL OF THE PUDUKKÓTTAI STATE.

CHAPTER XXIV. GAZETTEER.

ÁLANGUÐI TALUK.

The Álanguði taluk has an area of 347·35 square miles and lies mainly to the east of the Tanjore–Pudukkóttai–Madura road. It is bounded by Tirumayam taluk on the south-west, by Kolattúr taluk on the west and north-west, and by Tanjore District on the north, east and south-east. Four streams pass through the taluk—the Kuṇḍâr, the Agñânavimóchani, the Uyyakoṇḍân, and the Ambuliyâr. The taluk contains the Kavinàḍ tank, the largest in the State, fed from an anicut across the Vellâr at Séndamaṅgalam.

But for an occasional outcrop of granite, for example at Tirugókarnam, the country is flat, and gently undulating. A lateritic patch stretches between the Vellâr and the Agniyâr. Ochre occurs near Tiruvaraṅguḷam, and shells useful for making lime near Karambakuḍi. The colour of the soil, and the traces of old smelting furnaces evidence the presence of iron. Patches of jungle are found here and there, of which the most important are the Periyavaḷaikkaṭṭu, Tiruvaraṅguḷam and Vârappúr forests, containing deer, wild boar, and other game.

The soil is in general red loam. In Kavinàḍ there is some paḍugai soil * under the big tank.

* See *Manual* Part I, pages 10–11.

This taluk is the most prosperous agriculturally ; for, besides possessing fairly good soil, and facilities for irrigation, its inhabitants enjoy a reputation for successful husbandry, especially the Nattambàdis and Uḍayàns, who make dry cultivation under wells profitable, so that dry land in the taluk fetches nearly as high a price as wet. The taluk contains the largest number of small holdings in the State, owned by more or less poor landlords as the following comparative statements for Fasli 1348 (1938-1939) will show.

Classification of paṭṭas.	Single or Joint.	Álaṅgudi Taluk.	Tirumayam Taluk.	Koḷattūr Taluk.	Total.
Rs. 10 and less ...	Single ...	31,693	23,536	25,793	81,022
	Joint ...	7,459	6,287	5,401	19,147
Rs. 30 and less but over Rs. 10.	Single ...	3,953	3,879	4,468	12,300
	Joint ...	1,481	1,696	1,536	4,713
Rs. 50 and less but over Rs. 30.	Single ...	650	757	809	2,216
	Joint ...	235	382	288	905
Rs. 100 and less but over Rs. 50.	Single ...	308	549	394	1,251
	Joint ...	125	198	143	466
Rs. 250 and less but over Rs. 100.	Single ...	84	173	130	387
	Joint ...	32	60	37	129
Rs. 500 and less but over Rs. 250.	Single ...	11	35	21	67
	Joint ...	8	19	7	34
Rs. 1,000 and less but over Rs. 500.	Single ...	...	8	3	11
	Joint ...	...	11	1	12
Over Rs. 1,000 ...	Single ...	...	...	...	...
	Joint ...	...	1	...	1
Total ...	Single ...	36,699	28,937	31,618	97,254
	Joint ...	9,340	8,654	7,413	20,407
Grand Total ...		46,039	37,591	39,031	1,22,661

Number of paṭṭas classified according to the extent of holdings.

Classification of paṭṭas.	Ālaṅguḍi.	Tiru- mayam.	Koḷattūr.	Total.
Less than 5 acres ...	32,816	25,349	28,271	86,436
5 acres or more but less than 10 acres.	5,838	3,179	4,840	13,857
10 acres or more but less than 25 acres.	2,836	1,401	2,758	6,995
25 acres or more but less than 50 acres.	737	277	611	1,625
50 acres or more but less than 100 acres.	213	91	174	478
100 acres or more ...	15	34	48	97
Total ...	42,455	30,331	36,702	1,09,488

The taluk has to its credit a good record of scientific improvements in Agriculture and Farming. Mhote wheels and monsoon ploughs are largely used, and economic sowing and planting resorted to. Improved strains of paddy—G. E. B. 24, CO. 3 and A. D. T. 3 and 5, have been introduced in Peruṅgaḷūr, Ādanakkóṭṭai, Vārappūr, Maḷaiyūr, Kīḷappaṭṭi-Rāsiamāṅgalam, Ālaṅguḍi, Vallattirākóṭṭai, Māñjamviḍuti and Kavināḍ. Short duration or early maturing varieties such as *neḍuṅkuruvai* and *kuppan samba* are raised as summer crops. Ground-nut is largely cultivated, occasionally as a summer crop, especially at Peruṅgaḷūr, Karambakkuḍi, Mullaṅkurichi, Kīḷappaṭṭi-Rāsiamāṅgalam, Ālaṅguḍi and Kuḷavāippaṭṭi. A. H. 25 is an improved strain that is becoming popular. Ādanakkóṭṭi, Gaṇapatipuram, Venṇāvāḷkuḍi, Māñjamviḍuti and Kīḷappaṭṭi-Rāsiamāṅgalam grow cashew-nut. There are casuarina plantations along the banks of rivers and channels near Peruṅgaḷūr, Vārappūr, Maḷaiyūr, and Venṇāvāḷkuḍi, and cocoanut groves with fine Jaffna varieties in Kavināḍ. The taluk is rich in orchards.

The Government mango grove called the Kokkumàri tope near Mullúr, and the groves in and around Karambakkudi are specially noteworthy. Semmaṭṭividuti, Vaḍakàḍu, Màngàḍu and Māñjamviḍuti are villages famed for mango and jack orchards. Varieties of citrus are now being tried at Puttāmbúr, Mullúr and Semmaṭṭividuti. Betel-vine cultivation at Sembàṭṭúr, tobacco cultivation at Eḍayapaṭṭi and Sembàṭṭúr, and tapioca at Mullāṅkurichi and Māñjamviḍuti are of much economic value. Māñjamviḍuti and Maḷaiyúr grow flowers that find a profitable market in the Capital.

The prominent castes in the taluk are Kaḷlars, Nattambāḍis and Uḍayàns. It contains Pudukkóṭṭai, the capital and the only Municipal town in the State.

Its chief industries are to be found at Pudukkóṭṭai town, Tiruvappúr and Karambakkudi. The capital provides occupation for sundry artisans, among whom may be mentioned the stone-masons working at the Tirugókarnam quarries. At the other two places weaving is carried on, with some dyeing in addition at Tiruvappúr, and mat-weaving at Karambakkudi.

The taluk is not without historical interest. It contains vestiges of the early occupation of the land by Kurumbar Vellàlars, Kaḷlars, Chettyàrs, Pallavaràyers, etc. In it lie the earliest settlements of the ruling house of Tonḍaimàns (See Ambukkóvil), and two of the most important Hindu shrines at Tirugókarnam and Tiruvaraṅgulam, which are also of considerable archæological interest.

Adanakkottai.—(*Adanakkóṭṭai; Firka-Várappúr; Vattam-Adanakkóṭṭai; Distance * 15 miles; Population † 1783*) lies on the Tanjore road, and before the introduction of motor bus traffic, was a convenient halting station for travellers. It is the *Adanúrkóṭṭai* of the inscriptions (cf. P. S. I. 925)—the fort of

* All distances in this chapter are measured from the capital.

† The population figures are those of the census of 1931.

Ādan's village. It is therefore a mistake to call it, as is sometimes done, Ādnakkóttai or the fort in one's *ādnam* or possession. There was an engagement in and about this place in May 1781 between the forces of Hyder and those of the Tonḍaimān—in which the latter were victorious; and tradition tells how a man concealed in the hollow of a tree shot the Muslim commander of Hyder's army dead with a well-aimed arrow, after which the invading forces fled in panic, and Ādanakkóttai was saved from plunder and pillage. It would appear that at the time of this encounter, the Tanjore road did not pass through the village but skirting it touched Sembàttūr and Viraḍippillayarkóvil. It may be mentioned in passing that the God of the latter place is highly venerated by devotees who pay him sundry vows. The Māriamman temple at Ādanakkóttai is common to seven neighbouring villages. The God of the Śiva temple is named Kulóttuṅgésvara* after King Kulóttuṅga Cōla who installed the *lingam*. The Aiyanaṛ temple is mentioned in P. S. I. 925 as having been built by the residents of the village.

In the 18th century the village was assigned to Brahmins as an *inām*.

The Traveller's Bungalow was built in 1833 originally for the use of the Tanjore Collectors who were then ex-officio Political Agents of the State. There is a Chatram at which Brahmins are fed daily. The tank in front of the Chatram contains good drinking water. Cashew trees are grown in the neighbourhood, and the roasting of cashew nuts is now carried on as a cottage industry. Ādanakkóttai is one of the model villages chosen by the Rural Improvement officer for Improvement work. There are cairns containing urn-burials in S. No. 185/2 which are *samudāyam* lands near the village.

There is a Police outpost in this village.

* The temple may have been built in the reign of Kulóttuṅga III, (c. 1178-1216 A. D.). See pages 617-8.

Adiranviduti.—(*Adiránviduti; Firka-Maláiyúr; Distance 18 miles; Population 305*)—an old Kallar settlement inhabited by a sub-division of the Vārappúr Nàdu of Kallars. The village has a reputation for pottery.

Alanguḍi.—(*Alaṅguḍi; Distance 12 miles; Population 2373*) is the head-quarters of the Alaṅguḍi Taluk and contains the offices of a Tahsildar, a Sub-Registrar and a Stationary Sub-Magistrate; a Police Station, a Dispensary, a State Lower Secondary School, a Reading Room and Library, and a combined Post and Telegraph office. It has a Village Panchayat which looks after its sanitation and improvement and a Panchayat court. A Munsiff's court was opened here about 1878, but was closed after a few years for want of sufficient work. The old name of the place was *Kiḍárankoṇḍa Cólapuram* (See. P. S. I. 881). The Śiva temple, the idol in which is named Nāmapurísvara in Sanskrit and Péruḍaiya Nāyanār in Tamil, was probably built late in the 13th century. The temple and the tank attached to it are the gifts largely of Śīlaya Cheṭṭiyars and other merchants of Kalasamaṅgalam, who built the *maṅṭapams* and walls and, at different periods, consecrated the different idols in the temple. A chief of Māttūr and Bāṇa chieftains are also among the donors. It seems to have been a flourishing temple—and as P. S. I. 1027 records, once had thirty families of temple priests. The Mosque here contains the tombs of two Muslim saints, Fakir Saheb Valiullah and another familiarly known as Haji Saheb whose memory is much honoured.

A weekly market is held every Thursday. Jack-fruit, ground-nut and pulses are the chief articles sold. There are a number of ground-nut decorticators.

Kóttaiikkádu forms part of Alaṅguḍi. According to the *Statistical Account of Pudukkóttai* a fort was built here about 1660 A. D. by a Maratha, Bálóji Pant, which had fallen into ruins by 1813. The Draupadi Amman temple has some local renown. There is also a Roman Catholic Chapel here.

Ambukkóvil.—(*Ambukkóvil; Firka—Karambakkudi; Vattam—Ambukkóvil; Distance 27 miles; Population 800*) is the earliest seat of the Tonḍaimàns in the State. Tonḍaiman Cakravarti is the name of the first Tonḍaimàn who came from Tonḍaimaṅḍalam with a certain Véṅkatàcala Pallavaràyar and settled at Ambukkóvil (see page 755). Its original name as given in *Ahanánúru*, a Saṅgam work, and in State inscriptions, is *Aḷumbil* meaning, according to a copper plate, 'the land where no evil deeds prevailed'. It has been an important village from the early centuries of the Christian era, and a thriving centre of Panṛiyúr nàḍu in Ràja Ràja Vaḷanàḍu in the days of Cóla and Pàṅḍya rule. Here is a well-endowed temple called Vírarájendra Colísvaram. The idol in it is called Bhaktalalitésvara or Vírarájendra Cólísvaramúḍaiyàr after Vírarájendra Cóla (c. 1062–1069 A. D.) in whose time the temple was probably constructed. Among the donors to the temple mentioned in inscriptions are Ānai Tonḍaimàn and the sons of Pàṅḍi Perumàḷ Māvāli Vànàdaràya, the chief of Neḍuvāśal country. Both the Śiva temple and that of Vira Mākāḷi Anṁman are held in high veneration by the ruling house of the State. At the time of installation every Ruler is consecrated by receiving holy water and flowers offered to the idols here.

Chinnaiya chatram.—(*Cinnaiyá catram; Firka—Várappúr; Vattam—Vaḍavālam; Distance 7 miles*) is also called Tirumal-ràyàpuram after Tirumalairàya Tonḍaimàn who founded a chatram here about 1790. The chatram did not attract wayfarers after the introduction of the motor bus service, and has consequently been closed. It is well-known for its wholesome drinking water.

Ganapatipuram.—(*Ganapatipuram; Firka—Várappúr; Distance 19 miles; Population 715*). Cashew is largely grown here.

Kaikkurichi.—(*Kaikkuricci; Firka—Vallanáḍ; Vattam—Púvaraśakkudi; Distance 3½ miles; Population 779*) has three

shrines dedicated to Aiyannâr. It is one of the centres of rural work conducted in the State by the Young Men's Christian Association.

Kallukaranpatti.—(*Kallukkáranpatti*; *Firka-Várappúr*; *Distance* 17½ *miles*; *Population* 664). In the neighbouring hamlet of Kaḍambanâinârkóvil, there is a temple to Aiyannâr which is of much local importance.

Kanakkampatti.—(*Kanakkanpatti*; *Firka-Pudukkóttai*; *Vattam-Kavináḍ East*; *Distance* 2½ *miles*) is a fertile Brahmin settlement now mostly deserted in favour of the neighbouring capital. It was originally granted to the Brahmins as an *inám* by Râjà Vijaya Raghunâtha Tonḍaimân, but his son—afterwards Râjà Raghunâtha Tonḍaimân, viewed the grant with disfavour and cut off the irrigation channels of the village. Yielding however to parental remonstrance he restored the channels for his father's lifetime, but on succeeding to the throne vented his old hostility by resuming the grant. The story goes however that when hunting one sultry day on the confines of the village he repaired thither in search of food and drink, but found only a poor solitary Brahmin who could give him nothing better than *conjee*. The Râjà thereupon repented of the injury he had done to the inhabitants and restored and extended their *inám* lands.

Karambakkudi.—(*Karambakkudi*; *Distance* 24 *miles*; *Population* 3,915)—head-quarters of the firka and vattam of the same name—is a populous village, and a centre of ground-nut cultivation, and of the weaving industry. It was the head-quarters of a Deputy Tahsildar for some years. It has a Sub-Registrar's office, a Panchayat court a Dispensary, a Revenue Inspector's office, a State Secondary school, a Post and Telegraph office, a Police station and a flourishing school, owned by the Swedish Mission. The Secondary school has a Weaving section. The Adi-Dravidas of the locality are cotton weavers and make *mundis* or coarse loin cloths and towels. Since the Adi-Dravida Weavers' Union was not working properly,

a Weavers' Co-operative Society was started in May 1940, and it took over the assets and liabilities of the Weavers' factory which had been under the control of the Deputy Registrar of Co-operative Societies. The Darbar have advanced the new Society a loan free of interest. The place has also some reputation for *kórai* mats which are made and sold in some number. It is the custom for litigants to take oaths which are held to be binding, in the presence or in the name of the idol in the local Karuppar-kóvil. There are 2 *tópes*—the *Ambál tópe* and *Bungalow tópe*. In the latter may be seen the remains of the Indigo factory formerly managed by Major Blackburne's brother. (See pages 198 and 835). Since 1890, a market has been held here every Wednesday at which, among other commodities, ground-nut is largely sold. Next to the town market, it is the largest in the State. The village has a Union Panchayat.

Karukkakurichi East and West are two vattams in the Malaiyúr firka in which are included the important villages of Kíḷatteru, Vaḍateru, Terkkutteru and Vaṇakkankàḍu. A hoard of 501 Roman coins was discovered here in 1898. The coins are all aurei of the reigns of the Cæsars from Augustus (B. C. 29 to A. D. 14) to Vespasianus (A. D. 69 to 79). The hoard was presented by the late Ràja to the British Museum. The hamlet of Karukkàkurichi is noted for jack, ground-nut, varagu, and red-gram. Tapioca has been introduced as a garden product.

Kattakkurichi.—(*Kattakkuricci*; *Firka-Vaḷḷanád*; *Vattam-Kattakkurichi*; *Distance 8½ miles*; *Population 436*) has a fresh water pond called *Súryan* (the sun) on the road to Kúḷavàipatti. The village is one of earliest Kàràlar settlements.

Kavinad kila vattam.—(*Kavinád*; *Firka-Pudukkóttai*; *Population 948*). Here is the largest tank in the State, filled by the Vellàr and irrigating thousands of acres. (See Chapter V). Some of the best lands in the State lie under it. There are extensive cocoanut plantations on the banks of the Kuṇḍàr.

The fertile village of Tirumalairàyasamudram is a *Brahmadéyam* granted by Ràja Vijaya Raghunàtha Tonḍaimàn Bahadúr in 1796.

Kavinad mela vattam.—(*Population 1020*) chiefly known for the *Pushyatturai*, the bathing ghat on the Vellàr which lies near the Railway bridge. The water of the river here is held sacred, and numerous devotees, mostly from the capital and the adjoining villages, visit it in *Tai* (January–February) to bathe when the Gods of seven temples—Tirugókarnam, Sàntanàthasvami temple, Vellànúr, Tiruvéngaivàsal, Tirumayam, Viràchilai and Kóṭṭúr are brought to the bathing place. Here also are extensive cocoon plantations, in some of which Jaffna varieties are being tried.

Kilappatti Rasiyamangalam—(*Kilappatti Rásiyamangalam; Firka—Alaṅguḍi; Vattam—Melàttúr; Distance 16½ miles; Population 642*). A Christian Nattambàḍi village which has a fine church. A Village Panchayat looks after the improvement of the village. The Uḍaiyàns of the village have successfully tried scientific methods of cultivation, economic sowing and planting, have fitted mhotes to their wells and raise good crops of paddy, chillies, maize and ground-nut. There are cashew plantations in the village.

Kilattur.—(*Kilàttúr; Firka—Alaṅguḍi; Distance 17½ miles; Population 1,296*) a fertile village, inhabited mostly by the *Alaṅguḍi náṭṭu Kallars*. There is a temple in the neighbouring jungle to Nàḍi Amman.

Kirattur.—(*Kirattúr; Firka—Karambakkūḍi; Distance 34½ miles; Population 350*). This was one of the important centres of earth-salt manufacture in the State. This manufacture was suppressed in 1888, as the result of an agreement with the Madras Government. (See page 390).

Kottaikadu.—(*Kóṭṭaikāḍu; Firka—Maḷaiyúr; Vattam—Mullaṅkurichi; Distance 21 miles*), a hamlet of Mullaṅkurichi.

There is a fine church here, one of the largest in the State, built in 1906, with a rest-house and a school attached to it. The parish of Kóttai \dot{k} à \dot{d} u which includes fifteen villages with a total Roman Catholic population of about 2,950 is now under the jurisdiction of the Portuguese (Padroado) Diocese of San Thomé de Mailapur.

Kottakottai.—(*Kottakkóttai*; *Firka-Vallanád*; *Vattam-Máñjamviduti*; *Distance 9 miles*; *Population 1,319*) is famous for its kitchen gardens. Tomatos, brinjals, gourds and *venḍai* grown here are sent daily to the Pudukkóttai market.

Kovilpatti.—See under Pudukkóttai.

Kovilur.—(*Kóvilúr*; *Firka-Vallanád*; *Distance 10½ miles*; *Population 1,418*) is the seat of the Seṅgàṭṭu nàṭṭu Kaḷars. Its old name was *Kuḷakkudi*. It has an old temple dedicated to Bālapurísvara or Kuḷandai Nāyakar. The earliest inscription in it is dated 1288 A. D. The temple had once a large number of Śivabrāhmaṇas in its service and many *mathams* attached to it. A succession of Araiyaṅs and chiefs of this and the neighbouring nàḍus and merchants, particularly of Kalaśamaṅgalam, seem to have vied with one another in endowing this temple and adding to its structure. The village was for some time under the rule of the Arantāṅgi line of Toṇḍaimàns, and for many years under the Pallavarāyaṅs of Vaittúr. One of the inscriptions in the temple (P. S. I. 683–1352 A. D.—in the reign of the Vijayanagar Viceroy, Vīra Sāvaṇa Uḍaiyaṅ) is interesting as recording a compact arrived at by local Araiyaṅs to minimise internecine feuds.

Kulavaipatti.—(*Kuḷaváippatti*; *Firka-Vallanád*; *Vattam-Séndákuḍi*; *Distance 10 miles*; *Population 1,145*). This village lies on the road to Arantāṅgi and has a Branch Post office. A chatram was built here about 1803 by the step-mother of Rāja Vijaya Raghunātha Toṇḍaimàn at which a limited number of travellers were fed. The idol of the Śiva temple in the place is

called *Ataviśvarar* or the Lord of the Jungle. P. S. I. 850 mentions this village as *Kāñcimānagar*, and the God in the temple as *Ēkāmbaranātha*, after the God in the principal Śiva temple of Conjeeveram. The bronze image of *Naṭarāja* in the temple is one of the largest in the State. The place was for sometime under the rule of the *Toṇḍaimāns* of *Arañtāngi* who made endowments to its temple. The village is one of the earliest *Kārālar* settlements.

Malaiyūr.—(*Maḷaiyūr*; *Distance 15 miles*; *Population 1,277*)—headquarters of the *firka* and *vattam* of the same name, lies on the *Karambakkudi* road. The village is called *Rāmachandrapuram* in a copper plate grant (*Museum Plates No. 30*) of the reign of *Vijaya Raghunātha Rāya Toṇḍaimān*, dated in Śaka 1725—A. D. 1803—which relates to the gift of the village by the *Rāja* to *Vaiṣṇavite Brahmins*. It has a *Police out-post* and a *Post office*. A weekly market is held here every *Tuesday*. The village grows fine specimens of *marjoram* and *chrysanthemum* which find a ready market in the capital. There are *casuarina* plantations in the village. Improved strains of *paddy* are being cultivated. The village is famous for *pottery*. P. S. I. 610 calls the idol in the local Śiva temple *Tiruvagattīśvara-muḍaiyār*.

Mangadu.—(*Māṅgādu*; *Firka—Ālaṅguḍi*; *Distance 21½ miles*; *Population 1,514*) is inhabited by *Valuvādis* connected by blood with the *Nagaram Zamindars*. It is noted for *mango*, *jack* and *chillies*. *Tomato* has recently been introduced as a garden crop. When excavating the foundations of the Śiva temple dedicated to *Viḍaṅgēśvara*, seven bronze idols were discovered, one of which is *Natarāja*, probably of the 14th century, a fine specimen of *South Indian art*. (See page 699).

Mangottai.—(*Māṅgōttai*; *Firka—Maḷaiyūr*; *Distance 13½ miles*; *Population 1,948*)—the home of the *Nāvalnāṭṭu Kallars*, a sub-division of *Vārappūr Nādu*.

Maniambalam—(*Maṇiyambalam; Firka-Vallanād; Vattam-Vāṇḍākóṭṭai; Distance 8 miles; Population 463*). The place is called Séynallúr in inscriptions, and the idol in the temple, Vinaitírttésvara (=the Remover of misfortune). P. S. I. 730 dated 1510-11 A. D. in the reign of Kṛṣṇadéva Ràya of Vijayanagar mentions a gift to the temple by Nàdumaditta Vijayālayadéva a chieftain of Súraikkudi. The village was later, under the Arantāṅgi Toṇḍaimāns, one of whom made a gift of land to the temple (P. S. I. 845-1522 A. D.). The Chetṭiyàrs of Kalāśamaṅgalam and Vāṇḍākóṭṭai are mentioned in inscriptions as having constructed the shrines of the Goddesses in the temple and the maṅṭapams in front of them.

Manjamviduti.—(*Māñjamviduti; Firka-Vallanād; Distance 7½ miles; Population 1,311*). The Ambuliyàr takes its rise in the jungle adjoining the village. The village contains a large number of pre-historic urn-burials and the remains of a furnace for smelting iron ore. It is one of the villages selected by the Darbar for Rural Reconstruction work. It has a thriving Co-operative Society and a free Reading room. The village is famous for its flower-gardens in which are grown rose, jasmine, marjoram and chrysanthemum, and for jack and mango orchards. Casuarina is grown in dry lands, and cashew plantations have been introduced. Poultry farming is becoming popular. Superior varieties of dholl and rice are grown.

Melattur.—(*Méláttúr; Firka-Ālangudi; Distance 15 miles; Population 1,005*) is noted for its fertility. It has a shrine dedicated to Māriamman.

Mukkampatti.—(*Múkkampatti; Firka-Várappúr; Vattam-Manaviḍuti; Distance 10 miles; Population 458*). It was for long famous for its smiths who made sickles, nūt-crackers, and crow-bars.

Mullankurichi.—(*Mullankuricci; Firka-Malaiyúr; Distance 22 miles; Population 2,945*) occupied by the Rāṅgiars very

distantly related to the Ràjà. There is a temple to Mâriamman here, and an annual festival is celebrated which is popular in the neighbourhood. A market is held here every Monday.

Mullur.—(*Mullûr; Firka-Pudukkóttai; Distance 4 miles; Population 1,972*)—an early Kàràlar settlement. There are in this village fragments of a Pallavaràyar inscription of the 16th century. The village has large orchards of graft-mango and citrus. The Government tope called Kokkumàri tope is one of the finest in the State. The idol in the Śiva temple is called Aḍiyàrku Aḍiyàr (= the Servant of His servants or devotees). There are three shrines dedicated to different village Goddesses. The Chinnaraṇmaṇai Jagirdàr's chatram built in the 18th century has now been closed.

Pacchikottai—(*Páccikkóttai; Firka-Ālaṅguḍi; Distance 16 miles; Population 887*) is an early Kallàr settlement inhabited by a branch of the Vàràppúr Nàṭṭu Kallars.

Palangarai (Palaiyur).—(*Paḷaṅgarai-Pālaiyûr; Firka-Vallanáḍ; Distance 11 miles; Population 570*) is chiefly noted for a Śiva temple dating from the 12th century, dedicated to Puràtānapurīśvara and Periyānāyaki. The Amman shrine and the *mahāmaṅṭapam* of the Śiva shrine in this temple belong to the 12th century, while the *garbhagṛham* and the *ardhamāṅṭapam* belong to the Vijayanagar style. Evidently the sanctum and the *ardhamāṅṭapam* were re-built in the 15th century. In the *mahāmaṅṭapam*, the pilasters are tetragonal, the *idaḷ** is simple, the corbels are tenoned, and the niches are surmounted by a single *tóraṇa* with a *simhalalāṭam* above and a circle in the centre. In the *garbhagṛham* and *ardhamāṅṭapam*, the plinth is not very ornate. The pilasters which are polygonal with a square base have *nāgapāḍams*. The *idaḷ* is ornamented with petals, and the abacus is thin and small. There are three niches in each wall of the sanctum, and one in each wall of the *ardhamāṅṭapam*.

* For meanings of these terms see pages 693-6 (*History. Vol. II Part I*).

The central niches in the walls of the śanctum and those on the *ardhamanṭapam* are flanked by round pilasters, while the others have polygonal pilasters. The central niches are surmounted by *pañcarams*. The corbels are of the *puṣpapódigai* type. The temple has some fine sculptures of different periods including Dakṣināmūrthi of three types *—*Viñádharma*, *Yóga* and *Jnána*, Viṣṇu holding his discus as if in the act of hurling it (*prayóga cakra*), Liṅgódbhava with features finely carved, Brahma, Saptamatṛkà, and Śubrahmaṇya holding in his upper arms a thunder-bolt and a *śakti* or spear. An early Pāṇḍyan inscription in the temple gives the designations of the different temple authorities. Inscriptions of the 15th century mention the names of a number of Toṇḍaimàns of the Arantāṅgi line who richly endowed this temple.

On the northern bank of the Vellàr near the village of Malakkuḍi is a Viṣṇu temple, in the northern *prákáram* of which there is an altar containing an idol of Súrya and a shrine dedicated to Muníśvara who is worshipped here as *Kṣetrapála* or the 'guardian of the temple'.

Pallattividuti.—(*Pallattividuti*; *Firka-Ālaṅguḍi*; *Distance 15½ miles*; *Population 1,196*) is one of the principal seats of the Ālaṅguḍi Nāṭṭu Kaḷḷars.

Pallavarānpattai.—(*Pallavarānpattai*; *Firka-Malaiyūr*; *Distance 20½ miles*; *Population 2,092*). There are two temples here, Sunayākóvil which is dedicated to Śiva, and Paṭṭavankóvil.†

Perungalur.—(*Perungalūr*; *Firka-Várappūr*; *Distance 11 miles*; *Population 2,324*)—called in inscriptions, Perungóḷiyur or Kóḷi, ‡ lies on the Pudukkóṭṭai-Tanjore road. Near it flows

* See page 697.

† "The Spirits of those who have died violent deaths are often worshipped under the name of *Paṭṭavans*, by the family of the deceased" (Hemingway: *Trichinopoly Gazetteer*). Heroes and martyrs are also worshipped as *Paṭṭavans*, and temples are built in their honour.

‡ Evidently after Uraiyur, the old Cóḷa capital, which was also called *Kóḷiyūr*.

the Agñānavimóchani or Peruñgalúr river, spanned by one of the longest bridges in the State. On both banks are extensive plantations of casuarina. The place is sometimes called *mallikāvanam* from the quantity of *mallika* or jasmine that flowers here all the year round. It has a Dispensary, a Sub-Registrar's Office, a Village Panchayat Court, a Post Office and an Anglo-Vernacular School conducted by the Church of Sweden Mission.

This was an early Kàràlar settlement, and the original seat of the Pallavarāyars of Vaittúr, who later transferred themselves to Pudukkóttai. The Siva temple was probably built by Kulóttuñga Cóla III, and, as at Ādanakkóttai, the liṅgam is called Vamsóddhāraka or Kulóttuñga-Cólišvara.*

There is a shrine to Aiyanār in the village, locally called Malayāmaruñgar, which has more than a local reputation. The God is believed to have come from Malabar and settled here, and his priests are Valluvars of the Paraiya caste. The temple to Urumanār and his attendant Muníśvaras is situated in a forest close by, and the *Ūrani* near it is held sacred.

Adjoining Siruhakuḷam and Kuṭṭakulam (S. Nos. 267/A, 269/A and 302) are some striking remains of pre-historic burials. The stone circles surrounding the cist-burials are some of them laterite and some of them granite.

Pilaviduti.—(*Piláviduti*; *Firka-Karamakkudi*; *Distance 25½ miles*; *Population 1,750*). This is one of the early settlements of the Tonḍaimàns, and contains some families related

* There is a local legend that Kulóttuñga being childless, prayed for issue, and was directed in a vision to build a temple over a *Liṅgam* which he would find at Peruñgalúr, that he was blessed with a child on completing this pious task, and that the God in consequence came to be called Vamsóddhāraka or the 'Perpetuator of the line.' This is a popular myth. *Vamsóddhāraka* is a synonym for Kulóttuñga, a name which Rájendra II of the East Cálukya line assumed when he ascended the Cóla throne. Since the temple was built by a Kulóttuñga, the God was named Kulóttuñga Cólišvara or Vamsóddhāraka.

to the Ràja. There was a chatram here built by Raṅamma Āyi, consort of Ràja Vijaya Raghunàtha Ràya, with endowments for free feeding on Dvādasi days (twelfth day of every lunar fortnight). The village is noted for its vegetables. The shrine of Karpaga Pillayar is of local repute.

Ponnamviduti.—(*Firka-Maḷaiyūr*; Distance 17 miles; Population 1,654) is the home of the Kallars of the Vīrakkūḍi Nāḍu and Punnapanṛikuṭṭi Nāḍu, a sub-division of the Vārappūr Nāḍu. There is a demonstration-orchard in the village with jack and varieties of mango and citrus trees. Silk-cotton has been introduced. Ground-nut is raised as a garden crop.

Porpanaikottai.—(*Porpanaikóttai*; Distance 4 miles) has a ruined fort round which a curious legend * has gathered. It is probable that the correct name was *Ponparappinánkóttai*. *Ponparappinán* was a title assumed by Bāṇa chiefs. The fact that the fort is of the shape called “*garuḍa*” (Brahminy kite) in the Silpa Śāstra lends support to this view, because the garuda was an emblem assumed by later Bāṇas. The original significance of the name having been lost, it was probably corrupted into *Ponpanai* (or *Porpanai*) *Kóttai*, which means the ‘gold-palmyra fort’, and ignorant folk readily associated it with the legend of the golden palmyra tree supposed to have stood at Tiruvaraṅgulam, a mile and a half to the south. The fort, therefore, may have been built in the 13th or 14th century, and, according to the *Statistical Account of Pudukkóttai* (1813), had fallen into decay by the first quarter of the 16th century. It is truly a remarkable earthwork. The circumference of its circumvallation is $1\frac{1}{2}$ miles, the area occupied by the ramparts is 14 acres and that included within the fort is 43·87 acres. It was apparently faced with bricks, each measuring about a foot in length and breadth and four inches in thickness, and had a laterite breastwork on top. According to tradition the fort had 32 bastions, and a moat which judged from the existing ditch—50 feet by 12—

* See Tiruvaraṅgulam for the legend of the ‘gold-palmyra’.

must originally have been of formidable dimensions. Inside the fort are ruins of a building, probably, the palace of a chief, and a pond. Outside the fort is a pit called *Surangapallam* or the 'hollow of the secret way', said to communicate underground with Vallam near Tanjore.

There are shrines on the four sides of the fort dedicated to Munísvara and Karuppar. Of the two shrines to Munísvara, the one on the west must have been built not more than 75 years ago. This Munísvara is regarded as the pristine tutelary deity of Pudukkóttai town and palace, whose *Ottam* or way across the town is still traced. To obstruct it by building or otherwise is considered highly inauspicious. There are shrines to this Munísvara in Pudukkóttai town and within the Śiva temple at Tiruvaraṅgūlam.

Pudukkottai.—(10°23' N. Latitude; 78°49' E. Longitude),—the capital of the State is on the main Indo-Ceylon route of the South Indian Railway about 245 miles from Madras by the direct line via Villupuram, Vriddhāchalam and Trichinopoly. The figures in the margin show the growth in the population of the town since 1881.

1881—15,384.	The Town is situated in the valley of
1891—16,885.	the Vellār—four miles north of that
1901—20,347.	river, and two miles north of the
1911—26,850.	Kuṇḍār. It stands on sloping ground
1921—26,101.	rising from the Vellār to a ridge north
1931—28,776.	of the town. Its water supply comes

from the north while the slope to the south facilitates drainage.

It was originally surrounded by an impenetrable jungle forming a natural defence; parts of which called *Chinnavaḷai kattu* and *Periyavaḷai kattu* and preserved for their game still exist to the north and east. In former times the approaches to the town were through these jungles along three roads on the north, south, and west. On these roads stood gateways called *vādi* at

distances of three miles, two miles, and half a mile respectively from the town, each under the charge of a commander with a detachment. These outposts are still commemorated by the place-names *Machu vádi*, *Kummandán vádi* * and *Puliya vádi*. The town is skirted on the west by a line of low isolated rocks which supply excellent granite. Near it are brick-works for which good clay is found at Paṭṭattikulam.

Historical.—The town and its environs have a history dating back to pre-historic days. The extensive pre-historic burial sites on either side of the Tirukkattalai cart-track indicate that there was a populous settlement in the vicinity which may have grown into the populous town of Kalasamaṅgalam † which became an important settlement of the Cheṭṭiyār and Kārāla Vellālar communities. This town was said to have been built by a Cōla King, Mucukuṇḍa, who had his capital at Tiruvārūr. It had two araiyars in view of its importance. The mercantile part of the town grew into a *nagaram*, called Śeṅikula Māṅikkapuram with a merchant-guild. With the accession to power of the Pallavarāyars of Vaitṭūr, Kalasamaṅgalam became the capital of a Pālayam.

To the west of Kalasamaṅgalam was Siṅgamaṅgalam. Parts of these two *maṅgalams* became the eastern and western halves of the modern Pudukkóṭṭai town and are still supposed to be under the tutelary guardianship of two Aiyanārs, Taḍikoṇḍa Aiyanār and Siṅgamuttu Aiyanār. Near them grew up another *nagaram*, Désabāla Māṅikkapuram by name.

There are pre-historic sites with pottery urn-burials in the Saḍaiyappārai poṭṭal, west of Tirugókarnam. (See Vol I, p. 514). Modern Tiruvappūr, known formerly as Tiruveṭpūr, was a populous locality in the sub-division named Tenkavirñāḍu

* *Kummandán* is simply "Commandant."

† *Maṅgalam* is a Brahmin settlement having a *Sabhá* or assembly. Much of the site of old Kalasamaṅgalam is now covered by a jungle called Kalasakkáḍu.

of the Cōla province of Jayasiṅga Kulakāla valanāḍu. * We learn from inscriptions that there were three *Dēvadānams* in and near Tiruvappūr. The first was Udayadivākara Caturvédimaṅgalam, the second, Aḷagapperumāṅnallūr in Peruvāyilnāḍu † and the third, the modern Tirugókarṇam.

As a *Dēvadānam*, Tirugókarṇam dates back to the 7th century if not earlier. The rock-cut shrine of Gókarṇésa belongs to the era of Mahéndravarmān I. On the south wall of this shrine is an inscription in Pallava grantha dated in the 17th year of the Pāndya king Mārañjadaiyan, which palaeographically is not later than the 8th century. The earliest Cōla inscription in the temple belongs to the reign of Rājakésari Vijayālaya. An inscription of the reign of Rāja Rāja III (1236 A. D.) is a grant by a Hoysala princess and marks the close connection between the later Cōlas and Hoysalas. (See pp. 616, and 638). In his triumphal march about 1518-19, the famous Vijayanagar Emperor Kriṣṇa Déva Rāya visited Tirugókarṇam, and worshipped Gókarṇésa and Bṛhadambā, to whom he presented many valuable jewels. (See page 709—*History* Vol II. Part I).

The bronze images of Jain Tirthaṅkaras (now exhibited in the State Museum) found on the site on which the Rāja's college now stands prove that there was a Jain colony in Pudukkóttai‡. Saḍayappārai near Tirugókarṇam had a Jain temple and a monastery.

Kalaśamaṅgalam, Tiruvappūr and Tirugókarṇam were included in the territories ruled by the Pallavarāyars of Vaittūr. Later inscriptions at Tirugókarṇam mention the names of Malittan Pallavarāyar and Śevendelunda Pallavarāyar, and refer to religious services (*Pallavan sandhis*) and festivals (*Pallavan tirunāls*) that they instituted. With the help of Kiḷavan Sétupati of Ramnad, Raghunātha Rāya Toṇḍaimān acquired the dominion

* Tiruveṭpūr dates at least from the 7th century A. D.

† Near modern Tiruvéngavásal.

‡ The Jain colonies disappeared after the 15th century.

of the Pallavarāyas and founded the modern State of Pudukkóttai (1686). The Marātha Rāja of Tanjore and his ally Tiruvúđaiya Sétupati of Ramnad contested the Toṇḍaimān's mastery over his new territories. The Toṇḍaimān defeated the Marātha general, Hindu Rao at Péraiýúr and killed the Maṛava general Indra Tévan in the waterspread of the Kavināḍ tank near Tiruvappúr.

How these towns—*maṅgaḷams* and *nagarams*—perished, or became merged into the modern Pudukkóttai is not known; nor is it clear when the *Kóttai* or fort after which the latter takes its name was built. The *Toṇḍaimān Vamsávaḷi* ascribes the fort to Raghunātha Rāya (1686—1730), but Rama Nāik, the East India Company's Agent at Tanjore, writing on 16th June 1754 observed, "there is neither stone nor mud wall". *The Statistical Account of Pudukkóttai* (1813), however, refers to a fort three *nāḷigais* or two and a quarter miles in circuit, with streets, houses and shops inside.* Possibly the old fortifications were destroyed between 1732 and 1734 by Canda Sahib or Anaṇḍa Row, or by both during their invasion of the town. Both the invaders attacked from an adjoining fort called *Kāli-kóttai* near Adappakkāran chatram to the west of the town. Canda Sahib destroyed the Rāja's Palace, which was probably the one that is said to have stood at the northern end of the town. After its demolition, a new Palace was built at Śivagñānapuram, south-east of the town, which the then Rāja used both as a Palace and a hermitage, and where it is believed that Śrī Sadāśiva came to initiate him.

In 1812 the town was burnt down and rebuilt, at considerable expense, by Rāja Vijaya Raghunātha at the instance of Major Blackburne. The streets were laid out so as to intersect at right angles with the Raja's Palace in the centre. In 1813, the town contained three Palaces, six terraced houses, 300 tiled houses and 700 thatched houses, besides 21 tiled

* The *Trichinopoly Manual* identifies it with the old Palace Fort now standing.

and 700 thatched houses at Tiruvappúr, and 320 thatched houses at Tirugókarṇam, both of them suburbs. There were also three *chatrams*, one kept open only during Dussara in the town near the Pallavan tank, one on the Kuṇḍàr, and one at Tirugókarṇam.

Even in these early days the town was attractive. *Hamilton's East India Gazetteer*, dated 1820, refers to 'its wide, regular, and clean streets intersecting each other at right angles', and to its 'stuccoed, whitened and tiled' houses. *Pharaoh's Gazetteer of Southern India* (1855) speaks of Pudukkóṭṭai as a 'populous town', and eulogises its 'handsome pagoda', its 'grand high mosque', its 'tanks and wells of excellent water' and the 'large and commodious houses in the principal streets, with tiled roofs, several of them being terraced'.

The expansion of the town since its rebuilding in 1812 has been steady and continuous, and received considerable impetus during the administration of Sir Sashia Sastriar (1878-1894). During his time Puduchéri and other suburbs were built, the streets were relaid, tanks were deepened and cleansed, and many public buildings were constructed. The sanitation of the town, which was for a long time in the hands of the Revenue Department, was transferred in 1903 to a Sanitary Board of officials. The town was constituted a Municipality in 1912.

Divisions of Pudukkóṭṭai town.

The old sections of Śivagñānapuram and Śivānandapuram are no longer recognizable under those names. To the south of Śivagñānapuram is the village of Ponnampatti, otherwise called Dakṣiṇāyāpuram or the 'village of Dakṣiṇāmúrthi', granted as *Sarvamānyam* in honor of Śrī Dakṣiṇāmúrthi who is worshipped in the palace. There is a tank here the water of which being dedicated to Ayyanàr is considered too sacred to be drunk.

Roughly speaking Pudukkóṭṭai may be considered as divided into the following blocks.

The town proper, a densely populated block, consists of wide straight streets running east to west and north to south, and intersecting one another at right angles. In the centre is a fort with thick and high ramparts. Within it stands the old Palace now no longer used as a place of residence by the Ràja. This contains the shrine of Śrī Dakṣiṇàmúrti, a Darbar Hall which is used on State occasions and the Palace Stables. State functions and Palace ceremonies, including the Dassara, are conducted here. The Military and Police offices and a Sub-magistrate's Court are also located here. The members of the Chinnaranmanai live in a part of the palace. Adjoining this palace is the residence of the Kallakóṭṭai family.

Abutting on the fort on its eastern side are the temple of Śāntanāthasvāmi, and the picturesque little Pallavan (Śivagaṅgā) tank with its central *manṭapam*, flights of steps and substantial parapets.

Outside these run the *Rājavidī* (*Rāja's or Main street*), probably the best part of the town. Its southern part is the main bazaar street; in its western part live the relatives of His Highness; and the other two sides are inhabited by families of distinction, and some of the principal officers of the State and contain important firms, banks and printing presses, the Branch of the Ràja's College, the C. S. M. High School and the Town Hall.

Originally the North Main Street, formerly known as *Dakṣiṇàmúrti vidī* or *Pújavidī*, housed the families of the priests appointed for service at the Śrī Dakṣiṇàmúrti temple within the palace. They were Andhras who wielded much spiritual influence in the palace. There is now only one family of this group; that of Svāmi Haritīrtamayya. The Sirkil and other principal officers lived in the North and East Main Streets, and for a long time the courts were held in the East Main Street near the Ariyanācchi Amman kóvil. Many of the officers were

then Maràthas, and there are still some Maràtha families of distinction in these two streets including those related to Sir T. Madhava Rao.

Káraitópe, an old suburb to the south, is chiefly inhabited by the Śāṅars and agricultural classes. It contains the Málai Ídu or site on which the Rāṇí of Rāja Vijaya Raghunàtha performed *Sati*, in memory of which a temple has been built on the site. Near it is the Kuṇḍàr on the banks of which are the remains of an Indigo Factory which flourished there in the first half of the last century.

Pichattànpaṭṭi is chiefly important for an old Bungalow for long used as a Residency by the Political Agents during their visits to the capital. It now houses the Śrī Vijaya Raghunàtha Poor Home. It is more than a century old and is mentioned in *Hamilton's Gazetteer* (1820) which says, 'About a mile and a half to the south-west of the capital Tondaimàn has an excellent house built and furnished after the English fashion where every respectable European traveller is sure of meeting with a hospitable reception.' The Railway Station is located at Pichattànpaṭṭi.

Machuváḍi or *Rámachandrapuram* with *Gaṇapatipuram*, now springing up, in the north, *Mártāṇḍapuram*, *Sántanāthapuram* and *Lakshṁipuram*, in the south, and *Rājagópālapuram* near the Railway Station are residential suburbs.

The old chéri was razed to the ground, and the present one was formed in 1888. Similarly has grown up in the south-west *Raghunāthapuram*, a suburb for the Valaiyans.

Sandappéṭṭai, to the west of the town proper, was and is, as its name implies, the market place. The market was formerly held on the roadside, but has now been shifted to an open space to the south of the road where permanent sheds have been erected for the sale of commodities. The market which is held every Friday is the largest in the State. On the high

ground of Sandappéttai a town extension has been laid out, and a number of streets have sprung up with some well-built houses in the block to the north of the market now called Ambàlpuram.

Tirugókarnam lies at the foot of a rock skirting a jungle behind. Here is the famous temple of Gókarnéśa and Brhadambà. The Goddess is the tutelary deity of the Rulers who consequently style themselves 'Śri Brihadambādàs' or 'the servants of Śri Brhadambà'. The Ràja frequently visits the temple. It is in the name of this Goddess that the State coin called the *Amman kásu* is struck.

The place is mostly inhabited by Bràhmin servants and dancing-girls attached to the temple, together with some stone-masons who work in the stone-quarries close by. In the middle of the last century the Tahsildar of the Southern Taluk, had his headquarters here. In it are now located a State Secondary School, the State Museum, the Veterinary hospital and a Post office.

At *Sadaiyáppárai* to the west of Tirugókarnam there is a Jaina *Tirthankara* image with an inscription dated the 24th year of the reign of an unidentified Sundara Pàndyadéva, in which land free of tax was granted for daily expenses and offerings to the *Álvár* of Perunarkillicóla-Perumpalli shrine in the monastery of Kallàrpu-Palli at this place which was then part of Tenkavi Nàdu.

Tiruvappúr is another suburb. Near it is the Kavinàð kanmài, the largest tank in the State, so called from its lying in the Kavi Nàdu, the name of an ancient division of the territory. On its banks are temples to Tóðuvài Pillaiyàr, Karuppar, and the seven virgins, who are all the protectors of the tank and its bund.

The village has always been a centre of silk-weaving. According to the *Statistical Account of Pudukkóttai*, there were 30 looms in the place in 1813, and according to *Pharaoh's Gazetteer*, it was an emporium with an 'extensive weekly

market', and 'numerous bazaars in which cloths of various qualities and the best in the province' were sold. The weekly market referred to here was subsequently transferred to Sandap-péttai. Up to some years ago, the weavers were making *Kambayams* or tartans for the use of Muslims and Burmans; and the dyers of the place prepared *Śayavésti* or pink cloths which had a wide reputation, but at present their craft is moribund, and the men are solely engaged in weaving silk and cotton fabrics.

Kóvilpaṭṭi is to the north of Tirugókarṇam. Its inhabitants are mostly Valaiyars, who are engaged as temple servants at Tirugókarṇam, or resort to the town for day labour. Originally a straggling hamlet, it was laid out afresh by Sir Sashia Sastriar. According to a legend, the men of this village formerly lived at Eṭṭaraikombu, which they deserted in a body because the local Poligar attempted to outrage one of their girls. The unfortunate girl committed suicide, and became after death a *Paṭṭaval* goddess. She is now worshipped in a temple built for her at Kóvilpaṭṭi. There is also another *Paṭṭavan* temple in the place called Malukkankóvil, at which a Malukkan or Muslim is worshipped in compliance with his dying request. His antecedents were by no means such as to render him worthy of canonisation, for he had been in the habit of secretly riding down nightly from Trichinopoly to meet his concubine at Tiruvappúr. One day he was slain (it is said) at the foot of an *icchi* (*Ficus tsiela* or *F. indica*) tree by the God Malaikkaruppar, whose repeated warnings to discontinue these clandestine meetings he had disregarded.

The town proper is connected with all the suburbs by good roads.

Places of Worship.—

The Śrī Bṛhadambá-Gókarṇésvara Temple at Tirugókarṇam is the most important temple not only in the town but in the whole State. The rock-cut shrine of Gókarṇésvara belongs to

the 'Mahéndravarman epoch' (600-630 A. D.), and consists of a cubical cell with a rectangular veranda in front, resembling the cave-temple at Sittannavàsal. The *līṅga* is massive and cylindrical. The upper and lower portions of the pillars are cubical, while the middle third is octagonal with the angles bevelled off. Above the pillars are corbels supporting the architrave. The face of the bracket is curved and bears the usual Pallava roll ornaments. The figures of the huge Gaṇéśa on the south wall of the *ardhamanṭapam* and of Gaṅgàdaréśvara on the north wall are typical Pallava sculptures. On the rock face to the south of the cave are figures of the Saptamatrkà, Gaṇéśa and another God who may be identified as Vīrabhadra. The *mahāmanṭapam* and the other *manṭapams* in front of the central rock-cut shrine belong to the Cōla and Pāṇḍya periods. The shrine of Śrī Bṛhadambà seems to be a very late structure, probably renovated within the last two centuries. The absence of any inscription on its walls bears out this conclusion. The large *manṭapam* in front of the Amman shrine, and the corridor leading into the temple from the street belong to the 'Madura' style. On the pillars of this *manṭapam* are figures in high relief of chiefs and nobles who have not yet been satisfactorily identified. Within the temple are shrines to Bakulavanéśvara, in the form of a *lingam*, Śrī Maṅgalāmbikà and Dakṣiṇāmūrti, and on top of the rock-cut shrine are those of Subrahmaṇya, Durgà, Lakṣmī, Sarasvatī, Bhairava, Jvaraharéśvara or the 'Destroyer of fever', etc. At the base of a Bakula (Minusops elengi) tree within the temple is a small image of Śrī Sadāśiva Brahméndra.

The principal festivals in this temple are the Dassara, and those in *Chitra* (April—May) and *Āḍi* (July—August). The Ràja with his paraphernalia, and attended by the State officials participates in the processions of the God and the Goddess during the *Chitra* and *Āḍi* festivals.

The *Sthalapurānam* of the temple has a well-known legend relating to the God and to the tarn on to the rock, celebrated in local ballads, and dance-songs. The cow of the story was the

celestial Kàmadénu, the 'giver of all objects of desire'. Happening to arrive late one day at Indra's Court she was banished from heaven and condemned to live the life of an ordinary cow on earth until such time as she should have expiated her sins by worshipping the God Gókarṇeśa. On reaching the earth, she sought the hermitage of the sage Kapila situated in the jungle at this place, and under his guidance performed daily worship to the idol of Gókarṇeśa under the *bakula* tree. Every day she tramped to far away Ganges, and brought its sacred water in her ears for the God's ablution (*abiṣékham*; hence the God is called Gókarṇeśa or the 'Lord of the cow's ear'). In due course she had a she-calf, but stifling motherly instincts, she still performed her daily journey leaving her tender calf at the temple gate. But soon the time came for her salvation, and as she returned one day at nightfall with the sacred water in her ear, the God taking the shape of a tiger stood across her path at a place since called Tiruvéngaivàśal and threatened to devour her. On her remonstrating that it was time for the ablution of the God, she was allowed to go on condition that she returned immediately after the worship was over. When the cow came back, according to her promise, the seeming tiger changed its shape, and Śiva and his consort Pàrvatí manifested themselves and carried the cow to heaven. According to a variation of the story the tarn in the hill behind was cut by the cow with her horn and stored with the Ganges water from her ear, and a cleft on the top of the *lingam* is said to be a hoof-print that she left as she bathed the idol in the sacred water.

Adjoining this temple is a smaller one dedicated to Mfnàkṣi and Sundarésvara and built in the reign of Ràja Ràmachandra Tonḍaimàn. On the south bund of the Periyakulam is a shrine containing figures of the sixteen forms of Gaṇapati.

At Tiruvappúr is the *Ràja Rájésvaram* temple, the earliest inscription in which is dated in the twenty-fourth year of Kulóttuṅga III. It was probably built in the reign of his

predecessor Ràja Ràja II (C. 1146-63). Its architectural features—tenoned corbels, large *palagai*, plain *idal*, four-sided pilasters, etc.,—are those of later Cōla structures. One peculiarity of the temple is that the *garbhagrham*, *ardhamanṭapam* and *mahāmanṭapam* are of the same period. The idol in this temple was called Tiruvagastísvara. The temple is not now used for worship and is in ruins.

The *Kalyāna Prasanna Vēṅkaṭésa temple* first built in the reign of one of the late Sundara Pāṇḍyas and the modern temple of *Vēṅugópāla Svāmi* are the two Viṣṇu temples at Tiruvappūr.

On the confines of Tirugókarṇam and Tiruvappūr is a *Māri-amman* temple. Among the minor Gods at Tirugókarṇam, the Karuppar on the Trichinopoly road is the most important.

Within the *Śrī Dakṣiṇāmūrti* temple in the Old Palace is preserved the holy sand on which Śrī Sadāśiva wrote his instructions to Vijaya Raghunātha Ràya. The *Sāntanātha Svāmi temple* is next in importance to the Śrī Bṛhadambā temple. The chief festival of the God and Goddess of this temple is held in *Āni* (June—July). There are three Viṣṇu temples within the town proper—those of *Śrī Varadarāja* in the East third street, *Śrī Vēṅkaṭésa* on the bank of the Aiyarkuḷam and *Śrī Viṭōba* on the north bank of the Pallavankuḷam.

The minor shrines are those to Hanumān of which there are three, Ariyanāchi Amman, Manónmaṇi Amman, Kāmākṣi Amman, Porpanai Munísvara, Taḍikoṇḍa Aiyānār and Siṅgamuttu Aiyānār.

Mosques.—There are two mosques, one in the town and the other at Tiruvappūr. The town mosque is about a hundred and fifty years old, and is ascribed to one Mandra, who is also credited with having built some manṭapams at Pallivāsal in the Tirumayam taluk.

The *Darga* of Hazrat Syed Shah Parhézi Auliya is held in great veneration by the Muslims of the town. Parhézi Auliya, a prince or chieftain of Yemen in Arabia, renounced the world

and wandered about the countries of South-West Asia and India and at last settled in Pudukkóttai in the first half of the 18th century. Many miracles were attributed to him. His sanctity attracted the notice of the Tonḍaimàn Ruler who held him in high esteem and had a tomb raised in his honour after his death. It is believed that his nephew and disciple also lies buried by the side of the Auliya.

The tomb to the north of the Nainàri tank is that of Jatcha Bibi, a Muslim lady who led an ascetic life.

Churches.—*The Church of the Sacred Heart of Jesus and of the Immaculate Heart of Mary*, an elegant and spacious edifice, east of Màrtàṇḍapuram is the principal church of the Pudukkóttai Catholic parish. The foundation stone was laid in January 1908, the nave was completed in April 1911 and became the parish church in 1922. It now belongs to the Portugese (Padruado) Diocese of San Thomé de Mailapore, Madras.

The Protestant church at the north end of the town belongs to the Swedish Mission. It was built in 1905 and consecrated in 1906.

Missions and Religious Organisations.

The *Sad-Vidyá Sabhá* was started with the object of propagating the truths of the higher forms of Hinduism on the lines of the teachings of Śrī Ràmakriṣṇa and Vivékànanda. The society organises study classes in the Gíta and other scriptures. Svàmis of the Śrī Ràmakriṣṇa mission visit the centre frequently and deliver lectures. The Theosophical Society has a branch here called the *Śrī Sadásíva Brahméndra Lodge*. The orthodox 'Sanatanists' hold meetings under the auspices of the *Vaidika Samvardhani Sabhá*.

The Young Men's Muslim Association, which has thrown open its membership to non-Muslims also, is the premier Muslim association in the State with a large membership. It has a

Library and Reading Room, holds frequent meetings and generally interests itself in all activities for the amelioration of the community.

The Young Men's Christian Association has a Reading Room and conducts lectures on cultural problems. The suburb of Kóvilpaṭṭi is one of their social service centres where they run an adult school, carry on Health propaganda and other forms of rural service, as, for instance, trying to teach the villagers to improve the breeds of poultry, sheep and goats. *The Pudukkóṭṭai Village Mission* started in 1926 by Reverend and Mrs. P. F. Summerson is doing evangelistic work.

Pudukkóṭṭai is the head-quarters of a Roman Catholic parish which includes 39 villages spread over Ālaṅgudi and Tirumayam taluks.

Notable Buildings and Places of Interest.

The *Old Palace* has already been noticed. The shrine of Śrī Dakṣiṇāmūrti and the Darbar Hall are the principal attractions. In the portrait gallery of the Darbar Hall are some pictures of interest illustrating the Tanjore School, the School of Ravi Varma and the modern European School. These include portraits by F. C. Lewis, Von Strydonck and Ràja Ravi Varma. The stables and the State garage are located within the palace compound. His Highness is in residence here only during Dassara and other ceremonial occasions.

The New Palace which was designed and built by the late Mr. Nilakanta Sastriar, special Engineer for the Palace construction and later State Engineer, has a handsome appearance, with its well-dressed stone walls and Moorish cupolas and is surrounded by a large park, with lawns and gardens. There are tennis, cricket and foot-ball grounds, and a riding course. The building was first occupied in 1930. His Highness the Ràja lives here with his family. A bungalow in the

compound is occupied by the Ràja's Aide-de-camp. To the south of the New Palace is a bungalow occupied by His Highness's English Tutor.

The Public Offices, a two-storied building to the south of the town, accommodates the Darbar Office,—the highest administrative office,—the Chief Court with a Bar room and library, the offices of the Revenue, Development and Education departments, the State Press, the Huzur Treasury and a Post Office. In front of the Public offices stands a bronze statue of the late Ràja-Sir Màrtàṇḍa Bhairava Toṇḍaimàṇ Bahadur.

To the south of the Public offices is the Administrator's bungalow, and to the west of it are the Hume Police lines. The Public works department have a workshop close by.

The Ràja's College is another important building with a Theatre Hall, libraries, laboratories, a school museum, a workshop and an extensive sports ground with a pavilion.

The Ràja's Hospital is a spacious building with extensive wards and operation theatres. It is equipped to meet the demands of modern Hospital work, and has Pathological and Bacteriological, Radiological and Electro-therapy, Ear-Nose and Throat, Dental and Ophthalmic sections and an Animal Vaccine depôt.

The Ràni's Hospital situated in North Second Street has airy and spacious out-patient wards and lying-in-rooms.

The State Guest House, generally called the *Residency*, was built for the use of His Late Highness. It is now used to accommodate the Resident to the State during his visits and other distinguished State guests. Lord and Lady Willingdon occupied this building in December 1933.

The *Old Residency* in the suburb of Pichattàṇpaṭṭi, which now houses the Poor Home, has been mentioned above. Among other structures of note, may be mentioned the Central Jail, the Town Hall built by public subscription to commemorate the first audience that the late Raja had with Queen Victoria, and the Victoria Jubilee Arch which is on the road to the Public offices,

Near the Jubilee Arch is the Holdsworth park with a clock tower maintained by the Municipality. Not far from this park is the *Ananda Bagh*, a fine garden covering an area of 60 acres of land laid out in spacious lawns, gardens and walks and provided with a Band-stand.

The State Museum at Tirugókarṇam dates from 1910 and has eight sections—(1) Arts and Industries—representing local arts and industries with specimens from outside the State for comparison and study, (2) the Economic section containing a representative collection of local cereals, fibres etc—(3) the Natural History section, (4) Ethnology—with a fine selection of arms and armour and of musical instruments, (5) Numismatics—a fairly representative collection of Indian coins, (6) Archæology—illustrative of the large field of ancient monuments and sculpture for which the State is famous, (7) Painting, and (8) a reference library. The museum has developed largely in recent years and is well worth visiting. It is open to the public on all days except Sundays and State holidays.

Educational Institutions.

The Ràja's College which is a Second-grade College affiliated to the Madras University, the High School attached to it, the Ràni's Girls' High School, the C. S. M. High School, and two lower Secondary Schools, one at the Chéri and the other at Tirugókarṇam are the principal educational institutions in the town. The Darbar maintain a School of Sanskrit Studies,—the Vēda Śāstra Pātaśāla—situated within the Old Palace premises. There are a number of Anglo-vernacular Primary Schools, two of which are for girls conducted by Christian Missions.

The library attached to the College is the largest in the State. The newly opened library in the Town Bank is becoming popular. The municipality has opened three free Reading Rooms. The Women's library is located in the Ràni's Girls' High School.

Public Utility Concerns, Banks, Industries, etc.

The Pudukkóttai Electric Supply Corporation is in charge of town lighting. They now buy electric energy from the Trichinopoly-Srirangam Electric Supply Corporation, who have a transmission station near Tiruvappúr. Besides the State Press, there are four private Printing Presses, one of which is a co-operative concern. Two Tamil weekly journals, the *Janamitran* and the *Desaooliyan* are published in the town. There are eight power-driven mills in the town husking and polishing rice, two flour and condiment mills and one power-driven plant for grinding coffee seeds. There are about 250 looms at Tiruvappúr engaged in weaving and dyeing silk, and seven in weaving cotton sàris. The Pudukkóttai Weaving Factory opened in 1936 manufactures dhotis, sheets, carpets and towels. The Pudukkóttai Brick and Tile Manufacturing Company, the Pudukkóttai Weaving Factory, the Pudukkóttai Match Factory and the Lalitá Soap Works are receiving substantial help from the Darbar. The town manufactures enough aerated waters and drinks for local consumption. The Darbar manufacture ice for the use of the Hospitals and for sale at the Residency.

The Indian Bank, Madras, the Indo-Commercial Bank, Madras, the Indian Overseas Bank and the Karur Bank, and, among the Banks owned by the Chetṭiyàr community, the Chetṭinàd Bank, the M. C. T. M. Banking Corporation, and the Dewan Bahadur Subbiah Chetṭiyàr Trading and Banking Co. have branches in the town. The Town Bank is the leading Co-operative Bank. Other co-operative banks are the Central Bank, one for the non-gazetted officers, three for teachers and the Brhadambà Society's Bank at Sandappéttai. The reader is referred to pages 220 and 221 for a list of joint-stock and registered companies in the town.

The State Agricultural Farm has a seed depót, a stud farm, an apiary and poultry farm.

The town has for long had a reputation for the manufacture of scents, scented sticks and wafers.

Clubs, etc.

The *Rája's Club*, of which only Heads of Departments are eligible to become members, is the foremost club in the town. The *Town Hall Club* provides for tennis and in-door games. The *College Sports Club* has an extensive well laid out ground with a fine pavilion where cricket, hockey, foot-ball, lawn-tennis and other games are played. The *Pudukkóttai Cricket Club* has done much to popularise cricket at Pudukkóttai. The Residency Bungalow or the Guests' House provides for golf. The educational institutions and the police and military departments have their own clubs.

There are three Picture houses in the town one of which is also a theatre and a musical association.

Local Accommodation.—

In addition to the Guests' House noticed above, there are two fully furnished Travellers' Bungalows. There is a special staff to look after the comforts of guests and travellers. There are a large number of hotels for Indians, the most important of which are the 'Hotel Manasarovar' and the 'Hotel Brindavan.' 'Manasarovar' which is run on modern lines provides both lodging and boarding and has a garage. In the Town Sarkar Chatram near the Śāntanāthasvāmi temple, Brahmin travellers are fed free, while those of the other Hindu castes are given free supplies of rice and other provisions.

Communications.—Pudukkóttai is within 10 to 12 hours of Madras by express trains, and within 8 hours of Dhanushkódi. The South Indian Railway Company maintains an Out Agency at the Town for through booking of passengers, luggage and parcels. The Out Agency buses pick up passengers practically at their homes and take them to the Railway Station. Buses ply from Pudukkóttai to important Railway Stations on the

South Indian Railway—Arantāngi, Tanjore, Trichinopoly, Kolattūr (Trichinopoly district), Maṇappārai, and Madura, to Chetṭinād, Kàraikkudi and Devakóṭṭai and to all important places within the State.

The principal Post Office in the town, situated in the West Main Street, is a combined Post and Telegraph Office. There is a Sub-Office in the Public Offices and a Branch Office at Tirugókarnam.

Water Supply.—The reader is referred to Chapter XII (pages 312-4) for a description of the water supply. Small as the town is, it has no less than 20 to 30 tanks. The names *Aiyarkuḷam*, *Pillāikuḷam*, etc., show that they owe their existence to the charity of Aiyars or Pillais who formerly held high positions. Kummandānkuḷam near the Hospital was excavated by Commandant Muttu Nāyak. There are also numerous *úrānis* in the suburbs—three at Sandappéṭṭai, three at Tirugókarnam and three at Pichattāpaṭṭi.

About a dozen of these including Pudukkuḷam, Aiyarkuḷam Venkappaiyan úráni, and Maṇillaiyakuḷam, are conserved for drinking purposes. The largest of them is Pudukkuḷam which lies at the south-eastern end of the town and is the source from which water is now supplied to the town through pipes. On its southern bank are situated the water-works where the water is filtered and pumped up to the Machuvāḍi ridge on the north, from which it is carried to the town by gravity through pipes. It was hoped to augment this supply by water pumped from the Vellār near Ammayāpaṭṭi, but so far the arrangement cannot be said to have been altogether successful.

The Dassara is the holiday season at Pudukkóṭṭai and lasts for 9 or 10 days. Special worship of the Goddess Durgā is conducted at the Tirugókarnam and Sāntanāthasvāmi temples and in the palace, in which the Rāja participates. Brahmins are fed and given daily doles of rice and four *Amman kásús* on all days except on the closing day, when they are given two annas each.

An examination is also held in the various branches of Sanskrit and Tamil language, philosophy, and the arts, and *sambhāvanās* or money prizes varying according to the degree of their proficiency and scholarship are awarded to the successful candidates.

All this naturally attracts a large crowd of visitors from the villages and from outside the State. Temporary booths are erected—in fact every house-front in the main streets becomes a stall for the time being—in which cheap jewellery, Indian utensils of brass, bell-metal and pot-stone, cheap Tamil publications, bangles and toys are offered for sale.

On the tenth day the festival closes with a procession to Tirugókarnam known as *Sannāha savāri* led by His Highness with all his paraphernalia accompanied by the principal officers of the State. The idol of the Goddess Śrī Bṛhadambā is taken out in procession to Akkal Rāja fort to the east of the temple there. The *Dassara* arrow is then shot at a *Vanni* (*Prosopis spicigera*) tree and the *tilaka* or mark is painted on the forehead of the Rāja with the sap of the same tree. This State drive is known as *Vijaya Yātra* or the 'march to victory' and commemorates the victory of the Gods over demons.

Pudukkottaividuti.—(*Pudukkóttaviduti*; *Firka—Alanguḍi*; *Vattam—Kolaṇḍirákóttai*; *Distance—11 miles*; *Population—1,613*) This village is near Alanguḍi. It has a temple to Gaṇéśa called Nemmakóttai Pillaiyār which is much resorted to by the people of the neighbourhood.

Pulavangadu.—(*Pulavaṅgāḍu*; *Firka—Vārappúr*; *Vattam—Vārappúr*; *Distance 15½ miles*; *Population 731*.) In the Pulavaṅgāḍu block of the Vārappúr forest adjoining this village are the remains of an old fort. The queer name of *Šakkiliyan Kóttai* or "Cobblers fort" given to the fort is explained by an equally queer legend. A ruler of Vārappúr once bought a fabric

for his wife and offered to pay any price that the dealer demanded. The avaricious dealer demanded a fabulous price which the chief was unable to pay. He thereupon issued coins made of leather, and a large number of Śakkiliyans or cobblers were making these coins for sometime within the fort. This, it is alleged, gave this name to the fort.

Puttambur.—(*Puttāmbūr*; *Firka Pudukkóttai*; *Distance 6½ miles*; *Population 1,998*). Inscriptions on the walls of the Śiva temple in the neighbouring village of Śembàṭṭūr refer to that village as *Śembāḍu* or *Śembiyan-Puttāmbūr* situated in Kula-maṅgalaṅḍu, a sub-division of Jayaśiṅgakulakāvalaṅḍu. Śembàṭṭūr and Puttāmbūr probably formed parts of one large town which was so important that it had more than one araiyar. Inscriptions speak of the araiyars of Śembāḍu, of Puttāmbūr and of Kōraikkuricchi. The term *Śembiyan-Puttāmbūr* means the new Āmbūr built by or in honour of the Śembiyan *

There are old monuments of considerable interest in this village. To the north of the village are two temples, one facing north and the other adjoining it facing east. The former is the larger one, and now houses a metal image of Piḍāri, a village deity. It appears to have been originally a Śiva temple †. It consists of a *garbhagrham* and a *maṅṭapam*. The walls of the *maṅṭapam* appear to have been constructed on an ancient moulded basement, having a frieze of *Vyālavari* ending with wide-mouthed *makhara* heads at the corners, with stones taken from some other building no longer in existence, while its pillars are comparatively modern. Since the *maṅṭapam* is in a most dilapidated condition, the Darbar have ordered the roof, the pillars and the wall except the basement to be dismantled. The *garbhagrham* will soon be restored. The other temple has

* *Śembiyan* is one of the designations of Cōla Kings.

† There are two *liṅgas*, a *nandi* and a mutilated figure of an *Amman* in the *mahāmaṅṭapam*.

the architectural features of 13th or 14th century shrines, and is a fine bit of work. Since it is completely dilapidated, it has been abandoned.

To the east of the village is a temple consisting of two structures separated by a covered cloister. Each has a *garbhagrham* and an *ardhamanṭapam*, and there is an open *manṭapam* in front common to both. The *manṭapams* appear to be of a late period—perhaps of the 17th century. Some of the corbels are of a characteristic Cōla type and may have belonged to an earlier temple. It is very probable that the temple was built with materials removed from the ruined Jaina temple at Śembattūr. In each shrine there is now a village goddess. The goddess in the eastern shrine is called Śokkanāchiamman.

On a mound south of the ayacut under Puttāmbūr Periyakulam and west of Road No. 2 (Pudukkōṭṭai-Būdalūr Road) are the brick basement of a temple and a Jain image which have now been conserved. The image of the Tīrthaṅkara is nearly 4 feet in height sculptured fully in the round. It is a majestic figure represented as seated in *dhyāna* pose. The Darbar have ordered that the mound should be excavated.

South of the Periyakulam bund are traces of a ruined Śiva temple. There is a stone *nandi* lying amidst thick vegetation.

Puttāmbūr is now an important Muslim centre. It has a large mosque. The tomb of Hazrat Ahmad Kabīr Auliya who is believed to be a descendant of the Khalif Abu Baker is held in great reverence.

Tobacco and betel vine and also varieties of plantain and citrus and grape vine are cultivated here. There are gneiss quarries in the village. Large quantities of nitrous earth for the manufacture of saltpetre were formerly collected here.*

* Saltpetre is not now manufactured in the State.

There are pre-historic burial places in the Sircar *poramboke* (S. No. 223) on either side of Road No. 22 (Puttambúr-Vallanúr Road).

Puvarasakudi.—(*Púvarasakudi*; *Firka-Vallanáđ*; *Distance 5½ miles*; *Population 1,149*) is now the centre of the Valnád Chetṭiyárs. The guru of this community who is known by the designation *Śirkáli Véndar* lives here. The Village Panchayat and the Co-operative Society of Púvarasakudi have a record of good work. New methods of scientific agriculture such as economic sowing and planting of paddy are practised here. This village is one of the Rural Service centres of the Pudukkóttai Y. M. C. A.

Vallanáđ or *Valnáđ* was a town inhabited by Chetṭiyárs from early times. In the days of its glory, there were 1,000 families of Chetṭiyár merchants belonging to 32 septs. Seven of these took the surname of *Kón* or king, seven others that of *Pál* or protector, and seven others that of *Kuđai* because they were entitled to the privilege of carrying umbrellas. The richest sept was that of *Dhanapálar*, and it was in this family that the Goddess of Tiruvaraṅgulam was believed to have been born, a legend that accounts for the practice of Valianád Chetṭiyár women appearing with every demonstration of respect before the God in the temple of Tiruvaraṅgulam, whom they honour as the 'Son-in-law of their sept.' The Chetṭiyárs rendered help to the early Vāṇádarāya (Bāṇa) chiefs. The Vallanáđ Kaḷḷars helped these Chetṭiyárs and the Vāṇádarāya chiefs.

The hamlet of *Subbammálpuram* is named after Subbammál, daughter of a certain Veṅkayya Toṇḍaimán. In the *Statistical Account of Pudukkóttai* she is said to have built here a *maṅṭapam* of granite and laterite.

After the heavy rains and floods of 1939, a group of small bronzes, used probably in household worship or in a *maṭham*, was discovered in a breach of the *Brahmapuram sarvamānyam* tank near *Aḷagambálpuram*. They include idols of Naṭarāja,

Śivakāmasundarī, Lakṣmī, Buvanésvarī, Umā, Gaṇéśa and Saint Sambandar, bells and other utensils used in worship. The bronzes are now exhibited in the State Museum.

Raghunathapuram.—(*Raghunāthapuram*; *Firka-Karambak-kudi*; *Distance* 32½ *miles*; *Population* 1,025) is inhabited chiefly by Nattambādis who are skilled and hardworking cultivators. The small chapel here is one of the oldest belonging to the Kóṭṭaikāḍu parish of the Mylapore Diocese.

Sembattur.—(*Śembāttūr*; *Firka-Pudukkóṭṭai*; *Distance* 7½ *miles*; *Population* 1,233) is mentioned in inscriptions as Śembāḍu or Śembiyan-Puttāmbūr (see under Puttāmbūr above). The idol in the Śiva temple here is referred to in inscriptions as *Tiruvāruḍaiyār*. The *mahāmanṭapam* and the *Amman shrine* belong to an earlier period than the *garbhagrham* and *ardhamanṭapam*. The two former are of the late Cōla or early Pāṇḍya style. The pilasters in them are four-sided with *kumbham*, *padmam* and a large *palagai*, and have tenoned corbels. The *kūḍis* are plain and have a circular centre. An inscription of the reign of an unidentified Kulóttuṅga * on the walls of the *mahāmanṭapam* shows that these structures are not later than the 12th century. The *garbhagrham* and *ardhamanṭapam* have polygonal pilasters with similar polygonal members above; the *padmam* below the abacus has petals; and the corbels are of the *puṣpapódigai* type. In the recesses of the walls between the *garbhagrham* and the *ardhamanṭapam* are *kumbhapañcarams*. The niches on the walls are surmounted by *pañcarams* with wagon-shaped tops. All these are features of the late Pāṇḍya style. An inscription mentions that this structure was rebuilt by Séma Pillaiyār †, a contemporary of

* Probably Kulóttuṅga I (1070-1122). Even granting that he was Kulóttuṅga III (1178 to 1223), the date of the inscription would be A. D. 1198.

† See pages 619- 621. His titles are *Tiruvambalapperumāl Arulperiya Candésvaran*, *Aḷagiya Séman*, *Araśakanḍarāman* and *Nāvilingāḍharan*.

Ràjendra III (1246—1268) and of Jaṭavarman Vira Pàṇḍya (acc. 1253) and Māravarma Kulasékhara Pàṇḍya (acc. 1268). The renovation must have been carried out in the period—1246-78.

The portico to the south of the *mahāmaṅṭapam* and the *maṅṭapam* in front of the niche containing Dakṣiṇàmúrṭi are still later structures with features of the Vijayanagar style—pillars with square and octagonal parts, square capitals, corbels with *puṣpapóḍigai* and double flexured cornice. This temple which is of architectural interest has now been renovated by the Darbar. It has had a glorious past; inscriptions tell us that it was served by a large body of Śivabrahmanas belonging to 30 vaṭṭams, that a distinguished Hoysala general and conqueror, Siṅgaṇṇa Daṇḍanàyaḱa, installed an image of a goddess, and that a brother-in-law of a Pàṇḍya king gave large gifts to the principal deity, Nataràja * and the Goddess.

To the west of this temple, there was a Viṣṇu temple of which there are now no traces except idols of Viṣṇu and his two consorts Déví and Bhú Déví Śríbelonging probably to the 16th century, now set up on a rubble pedestal.

On the northern bank of the tank, *Palliyúraṇi* †, at a short distance to the south-west of the Śiva temple, is a mound in which were discovered very recently two images, one of Mahàvíra under the *tricchatra* or triple umbrella with *Yakṣa* whisk-bearers, and the other of a *Yakṣi* and five lion pillars. The inscription under the image of the *Yakṣi* has the name of its maker, Jayaṅkoṇḍa Còḷa, a *Múvèṇḍavèḷán* or administrator of Kulamaṅḱalanàḍu. Since *Jayaṅkoṇḍa Còḷa* is a surname of Ràja Ràja I, and it is known that the *múvèṇḍavèḷár* bore the names of their royal masters, we may conclude that the Jain temple to which these finds belong stood in the time of Ràja Ràja I. The lion pillars are similar to those found in the *Rathas* of

* Mentioned as *An(an)dakúttar* or *Kúttáḍumḱévar*.

† *Palliyúraṇi* is an úraṇi attached to a *paḷli* or Jain temple or monastery.

Mahābalipuram and are of the Pallava style* The lions which are *sejant* or sitting up are elegantly carved with gaping mouths and hair spread about in ringlets and carry a shaft on their heads. It is probable that parts of this temple were utilised in the construction of the Śokkanācchiamman temple at Puttāmbūr. Three other lion pillars of this temple are now to be found supporting the *manṭapams* of the subshrines of the Śiva temple at Tennaṅguḍi not far from here, and a *tiruvācci* stone with *makhara* heads and the figure of a seated lion is built into the lintel of the *mahāmanṭapam* of the latter temple. These ruins, and those found a few furlongs to the south noticed under Puttāmbūr, show that Śembāṭṭūr and Puttāmbūr were once an important Jaina centre. The Aiyānār here is called Aḷagikāṭṭa Aiyānār.

This village produces good betel leaves, and the cultivation of plantains and tobacco for which the place has been famous is now being extended.

Semmattividuti†.—(*Semmattividuti*; *Firka-Vārāppūr*; *Distance 12 miles*; *Population 1381*) contains traces of early occupation by Kurumbar and Kārāḷa Vellāḷars. To the north-west of the village are traces of an old fort near which are altars to Kōṭṭai Munīśvarar, and Vallavaṭṭamman, so named because she is believed to have come here from Vallam in the Tanjore District. To the east of the remains of the fort are two mounds, one containing traces of the plinth of a Śiva temple, a *lingam*, a *nandi* and the image of an *Amman*, and the other an image of Viṣṇu in a laterite *manṭapam*. There must have been another Śiva temple at Pūṇḍi, a neighbouring hamlet, but all that remain of it now are a *lingam* and a *nandi* near the Aiyānār temple. The village contains good springs.

Sendakudi.—(*Śéndākkudi*; *Firka-Vallaṅād*; *Distance 11 miles*; *Population 718*) There are temples here to Māriamman and Ponniamman.

* This style of Pallava lion pillars continued late into the Cōḷa period.

† *Semmati* is the name of an endogamous sept of Kāḷars.

Sengamedu.—(*Śengamédu*; *Firka-Karāmbakkudi*; *Distance 32½ miles*; *Population 1,054*) was an important centre of earth-salt manufacture before it was suppressed in the State.

Sottuppalai.—(*Śóttuppālai*; *Firka—Vārāppūr*; *Distance 17 miles*; *Population 466*). The village contains an inscription which records a meeting of the representatives of the assemblies of four *Valanādus*, of the authorities of the temples of Śríraṅgam and Tiruvānaikóvil and of the towns of Tanjore, Vallam, Kīlaiyūr and Mélaiyūr, of some castes and communities and craft-guilds and of learned and holy men, who prayed to God Kailāsanātha in the temple here for the protection of their lives and property, and agreed to pay the God an annual sum in cash and to offer a ring for every marriage celebrated.

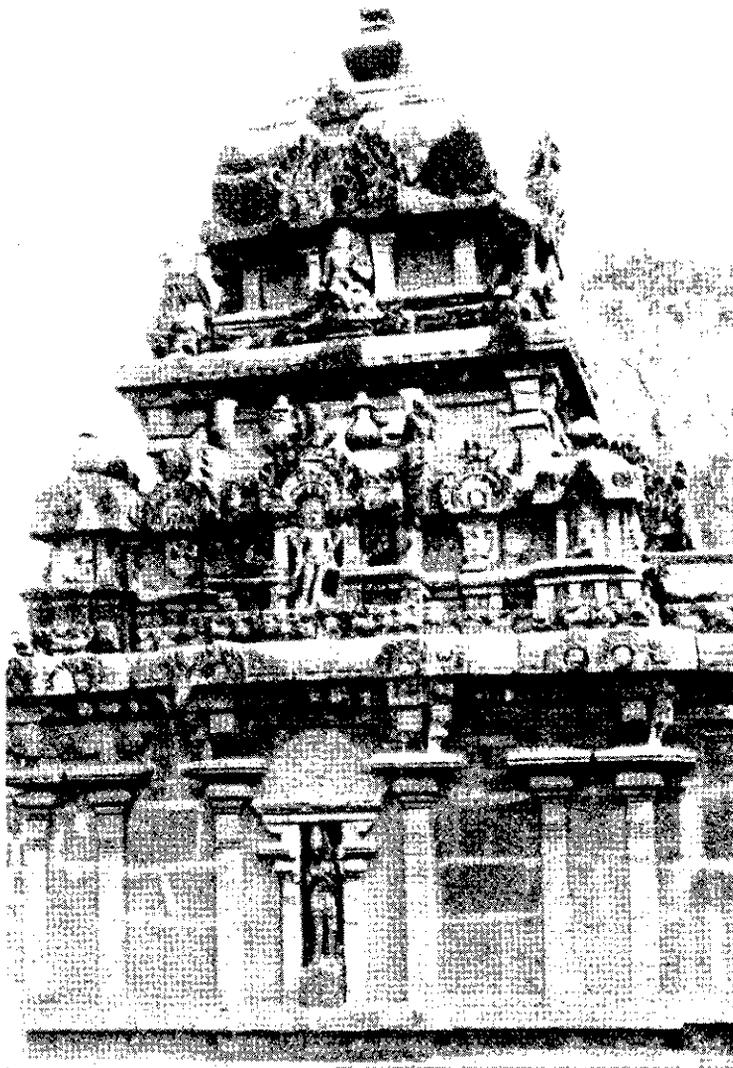
It is a pity that the data furnished in the inscription do not help us to date it, nor is it possible to find out what great danger occasioned this meeting.

It was between Sóttuppālai and Ādanakkóttai that Hyder's march into the State was stemmed in 1781 by the Pudukkóttai army. (See under Ādanakkóttai).

Tirugokarnam.—See under Pudukkóttai.

Tirukkattalai.—(*Tirukkattalai*; *Firka—Vallānad*; *Vattam—Tiruvarāṅgulam*; *Distance 2½ miles*; *Population 941*) is the corrupt form of *Tirukaṛṇali* (the 'sacred stone temple'). The village is mentioned in inscriptions as *Kaṛkuricci*. The god of the temple, now called *Sundarēśvara*, is referred to in early inscriptions as *Kaṛkuricci Kaṛṇalipperumānāḍigaḷ* or the 'Lord of the stone temple of Kaṛkuricci' and in a later one (A. D. 1462) as *Tirukkattalai Išvaramudaiyār*.

The temple which is a good specimen of early Cōla architecture of the second half of the 9th century is of special interest.



SUNDARÉŚVARA TEMPLE, TIRUKKATTALAI

The *garbhagr̥ham* and *ardhaman̄ṭapam* are among the earliest structures * in the State. The former is built of stone from basement to finial, and has a square *vimána*. Below the *stūpi* and *simhalalátams* and in the tier below are two rows of niches, one above the other; those on the south contain seated figures of Dakṣiṇàmúrti and of Bhikṣàṭanamúrti, those on the west figures of Varàha and Viṣṇu and those on the north two figures of Brahma. The corbels are fluted, and over them is a line of rampant *yális*. The niche in the southern wall contains an idol of Vīṇadhara Dakṣiṇàmúrti, a rare and interesting specimen, that in the western wall a figure of Liṅgódhbbhava and that on the northern wall a figure of Brahma. The *Dvára-pálakas* have only two arms. The Amman shrine belongs to the late Cōla period. Round the central shrine are seven subshrines dedicated to Súr̥ya, the Saptamat̥rka, Gaṇéśa, Subrahmanya, Jyéštà, Candra and Candikéśvara—a feature peculiar to early Cōla temples. The assembly of Karkuricci is mentioned in two inscriptions. Inscriptions of the fifteenth century dated in the reigns of Vijayanagar emperors show that the village was under the immediate rule of the Pallavar̥ayars of Vaittúr—Peruṅgalur. Śríraṅgan Pallavar̥ayar and Viḷitturaṅgum Pallavar̥ayar are among the donors to the temple. Karkuricci was then an important *paḍaipparru* or military station.

There is a temple dedicated to Sundara Mahākàli, the local village goddess.

Near Tirukkaṭṭalai are extensive pre-historic burials, mostly cairns with urns buried below. The stone circles marking the burials are all of laterite boulders. Urns the tops of which are found exposed show ornamentation below the rim.

The village supplies large quantities of vegetables to the town market.

* The Rájakésarivarman mentioned in the earliest inscription in the temple has been convincingly identified as Áditya I (871—907 A. D.). See Mr. K. Venkàta Rengam Raju's article in J. O. R.

Tirumananjeri.—(*Tirumaṇañjéri*; *Firka—Malaiyūr*; *Distance 24 miles*; *Population 556*) contains a celebrated temple to Śiva. It is believed that within hearing distance of the conch that is blown in the temple the bite of venomous snakes is innocuous, and that an immersion in the sacred tank opposite will cure snake-bite. It is also believed that water oozes from the ears of the image of the sacred bull perennially; and that music is heard at midnight inside the temple, made by celestial worshippers who visit it nightly.

The earliest inscription in the *garbhagṛham* of this temple belongs to the reign of Kulóttuṅga III and is dated in A. D. 1198. From this fact and the architectural features of the temple, we may assign it to the second half of the 12th century. An inscription dated in the reign of the Hoysala Sri Rāmanātha (1254–98) records gifts to this temple by Araiyaṛs of Eṭṭukuḍi in the neighbouring village of Neivéli (Tanjore District). Mention is made in another inscription of *Śivabhakta Śékharamaṅgalam*, and it is not quite clear whether the *maṅgalam* or Brahmin village was part of Tirumaṇañjéri or was situated in the neighbourhood. Two persons claim credit for having built the Amman shrine. They are Sokkaṇātha Daṇḍanāyaka, brother of Siṅgaṇṇa Daṇḍanāyaka,* the great Hoysala general, and Śéma Piḷḷaiyaṛ. They were contemporaries and must have jointly built the shrine in the middle of the 13th century.

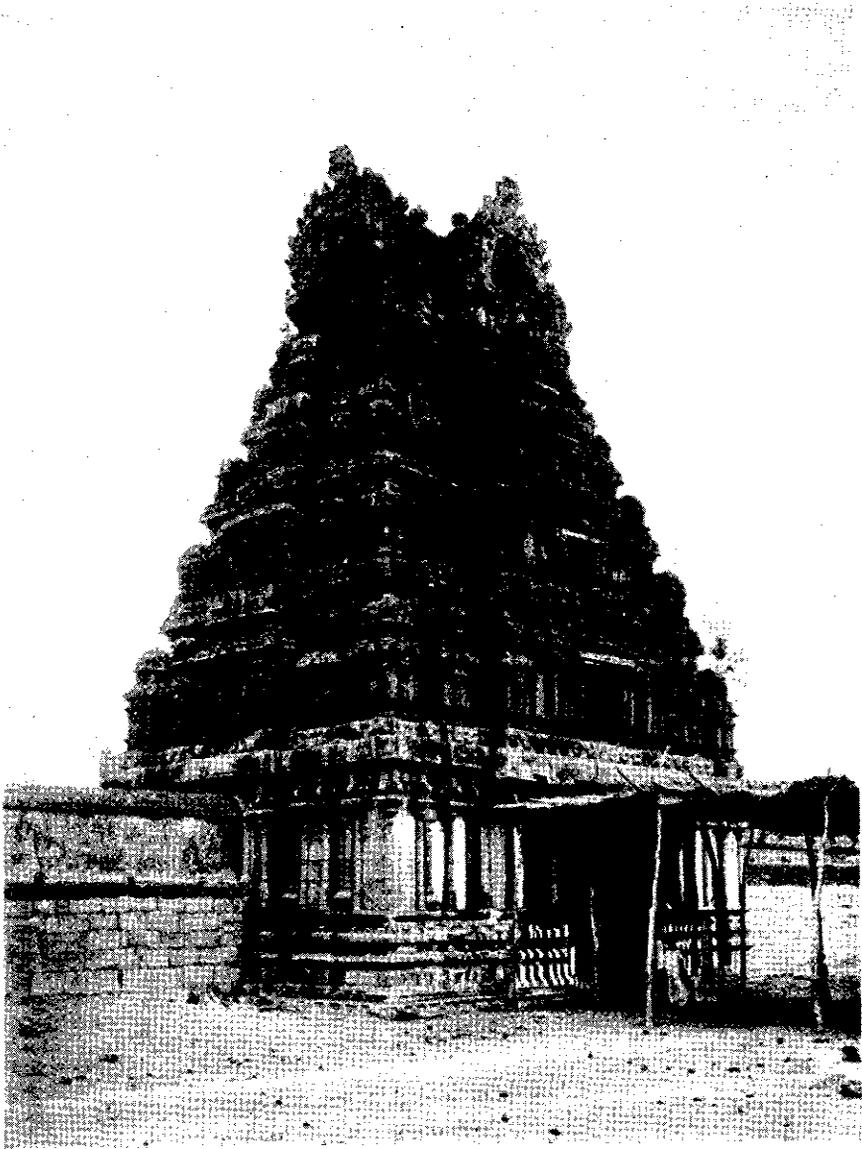
The Kallars of this village belong to the Vīrakuḍi Nāḍu.

Tiruvappur.—See under Pudukkóṭṭai.

Tiruvarangulam.—(*Tiruvaraṅgulaṃ*; *Firka—Vallanáḍ*; *Distance 5 miles*; *Population 678*) which lies on the Ālaṅguḍi Road is noted for its fine ancient temple to Haratīrthésvara.

This village is situated on the edge of a jungle. The Ambuliyār takes its rise in the neighbouring Māñjamviḍuti tank reservoir. The place is rich in ochre—white, yellow, pink, violet

* P. S. I. 1056 and 1057. See pages 619–21 and 639.



TIRUVARAᅅGULAM TEMPLE-GOPURAM

and blue,—of which a good outcrop occurs on the bunds of one of the temple tanks called Brahmakuṇḍam. According to an inscription in the temple, probably of the 13th century, iron-ore was mined and smelted here about 700 years ago, for which privilege the workers paid a fee of 600 *kāsu* per year to the Vallanāḍ Araiyaṛs. According to the *Statistical Account of Pudukkōttai* (1813) the village once contained a fort with four bastions which had fallen into ruins by 1500 A. D. According to *Pharaoh's Gazetteer of Southern India* there was about the year 1855 a 'large substantial choultry' and a 'large street'. It was a rain-gauge station for some years. There is a Branch Post office here.

The temple of Śrī Haratīrthésvara and Śrī Bṛhadambā is held in high veneration by devotees far and near. The *garbhagrham* of Śrī Haratīrthésvara may be assigned to the beginning of the late Cōla epoch. The pilasters over the plinth have simple *idāls* without petals, the *palagais* are large, the corbels are tenon-shaped and bevelled. On top of each *palagai* are two *yālis* standing on their hind legs as if supporting the architrave above. Above the pilasters is a line of *bhūtagaṇa* supporting a convex moulded cornice. The *kūḍus* are formed of foliage scrolls with figures of human heads within. There are niches in the walls, that on the south has a finely carved figure of Vīṇādhara-Dakṣiṇāmūrti, that on the west one of Liṅgōdbhava and that on the north one of Brahma. The niches are surmounted by *makaratorāṇas*. The *ardhamantapam* and *mahāmantapam* are of the same style. The earliest inscription in the central shrine is dated in the 40th year of Kulōttuṅga Cōla III, corresponding to A. D. 1218-19. The *Sthalapurānam* says that *Kalmāṣapāda* meaning *Karikāla* built this temple. *Karikāla* is one of the titles assumed by Rāja Rāja II (C. 1146-63) and Kulōttuṅga III (C. 1178-1216). The temple may have been built either in the reign of Rāja Rāja II or early in the reign of Kulōttuṅga III,—the reign of Rāja Rāja II is the more probable judging from the architectural features. The *garbhagrham* and

the two *manṭapams* in front are surrounded by a hundred-pillared *manṭapam*, the construction of which the *Statistical Account of Pudukkóttai* attributes to Gópuliṅgam, a Cóla minister (?). Along the walls of the southern cloister are the figures of the 63 Śaiva saints. In this *manṭapam* are sub-shrines of Gaṇéśa, Lakṣmí, Subrahmaṇya, Bhairava, etc. In the front part of this *manṭapam* are the processional images which are fine specimens of late Cóla or early Pāṇḍyan bronzes. From this *manṭapam* one passes out through the second *gópuram* erected by a Gaṅgaiyarāya chief. It is in the Pāṇḍya style with polygonal pilasters, *idals* with petals spread out, thin *palagais* and corbels with *puṣpapódigai*. Between the second *gópuram* and the first or main *gópuram* is a long corridor with massive monolithic pillars (*aniyottikál*) with carved lions on top supporting the roof. The pillars are elaborately sculptured with figures of donors—Vallanāḍ Chetṭiyars, local chieftains, etc. One of these figures sculptured on the southern wall is that of Kaṭṭudaiyān who is believed to have built this *aniyotti-manṭapam*. In the middle part of the ceiling are sculptured the signs of the zodiac. To the north of the *manṭapam* are the *sabhāmanṭapam* or the 'hall of dance' and a separate enclosure for the Amman shrine which is much simpler than that of the God. The architectural features of the Amman shrine mark the transition from the Cóla to the Pāṇḍya epoch. The *yális*, and the *bhútagana* found in the central shrine are absent here. The earliest inscription in this shrine is dated in the 39th year of Kulóttuṅga III (1217-18 A. D.) and says that the structure was built by Kaṇṇuḍayaperumāl, queen of the Niṣadarāja chief of Pirānmalai and daughter of the Niṣadarāja chief of Ponnamarāvati. The main *gópuram* may be assigned to a late period in the Pāṇḍya epoch, and has the decorative pilaster motif. There is an inscription on the wall of this *gópuram* in Telugu mentioning that a *Kumbhabhiṣékam* was performed by Rāja Rāmaçandra Tonḍaimān Bahadúr.

There are 65 inscriptions in this temple which are of much interest. They belong to the reigns of Kulóttuṅga III, Séma Pillaiyàr, the emperors of the second Pàṇḍya dynasty, Vijayanagar emperors and Nàyak chiefs, Vijayàlaya Tévars, the Tonḍaimàns of Arantāṅgi, the Pallavaràyas of Vaittúr-Peruṅgalur, and the present ruling line of the State. The large and numerous benefactions recorded in them convey an idea of the affluence of the temple in the past—its rich and costly jewels, festivals, cars, *vāhanams* or vehicles in which the deities were taken in procession, and lands and gardens endowed to meet the expenses of daily worship. How rich the temple was is seen in P. S. I. 607 which records that the residents of Vallanāḍ unable to pay arrears of taxes for nine years amounting to 11,000 *Kāsu* mortgaged a jewel of the God, and with the money thus raised paid the taxes, and in return conveyed lands to the temple. There are eight inscriptions which tell of agreements reached in the temple by rival parties and compacts entered into by them not to engage in fighting in future. One of them (P. S. I. 737) records a covenant entered into by the Vellāla tenants of Vallanāḍ to offer free service to the temple to secure relief from the effects of evil planets, and another (P. S. I. 898), an assignment of *pāḍikāval* rights by the residents of the three villages of Irumbāḷi, Marudāntanilai and Vaḍamayilāppūr to the temple of Tiruvaraṅguḷamuḍaiyanāyanār to protect them against possible oppression by the residents of Vallanāḍ. An inscription dated A. D. 1218-19 says that the local assembly met within the temple. It has continued to meet there in the succeeding centuries, and the caste 'Panchayats' of the Kallars and of the Cheṭṭiyàrs of Vallanāḍ continue to meet in the temple. A sixteenth century inscription (P. S. I. 746) refers to a Śaiva *matham* situated in the south street then called *Vallanāḍānperunteru*. In the southern cloister of the hundred-pillared *maṅṭapam* there is a slab with the figures of a warrior on horse-back and his attendants bearing an inscription which can be translated as—

Hail! Prosperity! Vijaya Ràya Miṇḍar, also called Kaṇḍiyadévar of Ràjéndram, the servant of Vîra-Pratàpan.*

The idol of Gaṇésa in the western entrance to the temple is believed to lie directly in the path taken by Porpanaikóttaimuni.†

The following account of the legendary origin of the temple is taken from an old Tamil prose manuscript.

A Rîṣi who was doing penance in the forests near Tiruvaraṅguḷam happened one day to restore to a hunter his wife whom he had lost in the woods. Out of gratitude, the hunter brought him every day some tubers and fruit to eat. The hunter was in his turn amply rewarded for his service, for a palmyra tree sprang up miraculously in the jungle, and dropped a fruit of pure gold every day at the hunter's feet as he brought food to the hermit. But unaware of the value of the fruit he sold them all to a Cheṭṭiyàr of Valnàḍ for some rice, salt, chillies, and tobacco. A dozen years passed, and the Cheṭṭiyàr had amassed thousands of these gold fruits.

At this time the Cóla King who held sway over these parts had built a fort near Tiruvaraṅguḷam. The hunter finally discovering his stupidity one day demanded additional payment for his fruit from the Cheṭṭiyàr, and when this was refused he appealed to the King who made inquiries. The King examined the miraculous fruits and found them to be of pure gold. They then sought for the hermitage of the sage, but both he and the palmyra tree had vanished, and in their place stood a *lingam*. It also happened that a shepherd who carried milk for the King's use from Kaḍayakkuḍi stumbled every day at this

* It is not possible to identify this warrior or the ruler whose servant he proclaims himself to be. *Vîra-Pratàpa* is one of the titles assumed by the Vijayanagar chiefs of Penukoṇḍa; the title being such a common one, it is quite possible that some Náyak or Tamil chiefs also assumed it.

† This Muníśvara whose shrine is at Porpanaikóttai is regarded as the guardian of the Tiruvaraṅguḷam temple and the pristine tutelary deity of Pudukkóttai town and palace.

hallowed spot and broke his milk pot over the *lingam*, thus unintentionally performing the daily ablution of the God with cow's milk. When the shepherd one day examined the spot with pick-axe and spade, he inadvertently cut the top of the *lingam*—and the cut may be seen to this day—and was horrified to see blood issuing from the cut. The King decided that a temple must be built to the God, and he was pleased to find that the Cheṭṭiyār of the golden fruit was himself willing to build one at his own expense in six months. After completing the temple in this manner and providing it with a car and some jewels, 3,000 of the gold fruits were still left and they were locked up in the temple cellars.

According to this authority, the idol of this temple was once attacked when taken round in procession, by Maṛavars, and honours were bestowed on those who defeated the impious marauders. The same authority also accounts for the present connection of Paraiyas with the temple. It appears that the temple car once stuck fast, and the axle-tree broke as often as an attempt was made to move it. Thereupon the God appeared in a vision and apprised the devotees that the car could not be moved unless a Paraiya broke a cocoanut and touched the car ropes.

The account in the *sthalapurānam* varies in some details. According to it Kalmāṣapāda (Karikāla) Cōla was divinely directed to repair to this place in order that he might be blessed with a son for whom he had prayed. In the course of his exploration of the country he discovered the miraculous *lingam* under a golden palmyra tree with the help of the shepherd of the story. The Cheṭṭiyār who was in possession of the golden fruits was a native of Kalaśapuram, and was forced by the king to disgorge his plunder; and with that gold the king himself built the temple. In this account the palmyra tree has also a legend of its own. Siva's umbrella-bearer was condemned for neglect of duty to a mundane life. He was directed to this spot on earth, as it had

become consecrated by the Haratírtham tank into which once had fallen a few drops of Ganges water shed from Siva's locks. He was also doomed to live four lives on earth, one as a margosa tree in the first yuga or age, one as Kàṭṭàtti (*Bauhinia tomentosa*) in the second yuga, one as a gold palmyra in the third yuga, and one as a stone *maṅṭapam* in the present age. The *maṅṭapam* now built over the idol in the temple is believed to be this déva. Whatever else this Puranic story may be taken to mean, it seems to point to an original connection of the temple with the men of the Iḍayar (Shepherd) and Cheṭṭiyàr castes; and this inference is strengthened by the fact that at present, in the annual festivals, the Iḍaiyars are called the bridegroom's (the God's) family, and the Cheṭṭiyàrs the bride's (the Goddess's) family. The latter appellation is further explained by a story of a Cheṭṭiyàr girl * who mysteriously disappeared as she was worshipping in the temple one day whereupon the voice of God was heard to say that He had taken her as His consort.

There are seven sacred tanks in this village; the most sacred is the *Haratírtham* within the temple. On the bank of the *Brahmatírtham* tank is a temple dedicated to Hanumàn.

To the north is a small temple containing a male and a female figure. The story is that a Paraiya disguising himself as a Sudra was appointed Peishkàr or manager of the temple, that being detected he was killed, that a concubine of his, of the dancing-girls' caste, out of grief at his death committed suicide, and that both were deified after death. They are now worshipped as Paṭṭavans by the Melakàrs (pipers) of the village. There is also an Aiyànàr temple in this village.

Tiruvidaiyapatti.—(*Tiruvidaiyápati*; *Firka—Vallanáḍ*; *Vattam—Vāṇḍákóttai*; *Distance 8 miles*);—now a hamlet of Vāṇḍákóttai village, is called in inscriptions *Tiruvidaineri* or *Peruntiruvarattinallúr*. It is one of the holy spots on the

* The legend is that the Goddess of the temple had become incarnate as a daughter of a Cheṭṭiyàr of the Dhanapálar sept of the Vallanáḍ Cheṭṭiyàrs. See under Púvaraśakuḍi.

banks of the Vellàr, and its sanctity is so great that it is believed that it will secure merit to the soul of dead persons if their bones and ashes are cast into the river here after cremation. A bath in the river in front of the temple is considered to be as efficacious as a bath in the Ganges.

The temple dedicated to Śrī Mūlanàtha or Tiruviḍaineri * Uḍaiyàr and Śrī Tripurasundarī is of the Pàṇḍya style of the 13th-14th centuries. Above the plinth is a *vyālavari* with projecting *makara* heads. The pilasters are polygonal with *nāgapadams* at the top of the cubical base. The *idaḷ* has petals, the *palagai* is square and the corbels are of the *puṣpapodigai* type. The cornice is a convex moulding with *kudus* formed by scrolls and having circular centres. The niches are surmounted by *pañcarams* with wagon-shaped tops. The *mahāmaṅṭapam*, however, belongs to an earlier epoch, and has features of the Cōla style with four-sided pilasters, *idaḷ* of a simple type without petals, thick *palagai* and tenon-shaped corbels. The earliest inscription in the temple is dated 1232 A. D. in the reign of Māravarman Sundara Pàṇḍya I. Another inscription says that Séma Pillaiyàr had the principal deities consecrated, and instituted worship in his name. It is quite probable that the inner shrine was rebuilt by Séma Pillaiyàr in the latter half of the 13th century.

The village is very fertile.

Tittanviduthi.—(*Tittānviḍuti*; *Firka—Karambakkudi*; *Distance 26 miles*; *Population 580*). A weekly market is held here every Sunday.

Vadakadu.—(*Vadakādu*; *Firka—Alangudi*; *Distance 18½ miles*; *Population 2,807*) is noted for its jack and mango topes. A weekly market is held every Saturday. Tomato is now grown here largely.

* The Tamil word *Viḍai* means a *bull*. It is believed that the outline of a bull may be traced on the rough face of the *lingam* which accounts for the name. There may have been a local tradition to explain this, but it is now forgotten.

Vadavalam.—(*Vaḍaválam*; *Firka*—*Váráppúr*; *Distance 6 miles*; *Population 2,726*). This village is mentioned in early grants. Its name means the 'northern Banyan tree'. It contains a temple to Aiyanaṛ called Kaliyuga Meiyar or the 'true God of the present dark age', and his consorts Puṣkalà and Púrṇà. Opposite to the temple is a stone image of an elephant six feet long and five feet high said to be the gift of the Iḍayars of Tiruvappúr. The attendant gods Mānpūṇḍi, Karuppar and Chinna Karuppar are also worshipped here. In 1783 a chatram was built near here at a place called Icchiyaḍi on the Tanjore Road by Muttalaḡammāl, one of the Ranis of Rāya Raghunātha Toṇḍaimān or Śivānandapuram Durai. Here *conjee* or gruel was formerly distributed to Non-Brahmins, and Brahmins were regularly fed on every Dvādasi (twelfth lunar) day.

Vagavasal.—(*Vāḡavásal*; *Firka*—*Pudukkóttai*; *Distance 4 miles*; *Population 904*). This village is one of the seats of the Kulamāṅgalya nāṭṭu kaḷḷars. At Kéḍayapaṭṭi near by, there are temples to Aṅḡalamman and Karuppar. In Eḍayapaṭṭi tobacco is cultivated. New varieties of plantain have been introduced here.

Valavanpatti.*—(*Valavanpaṭṭi*; *Firka*—*Varáppúr*; *Vat-tam Śóttuppáḷai*; *Distance 18½ miles*; *Population 777*) is situated near the frontier toll-gate on Road No. 3 (Pudukkóttai-Tanjore Road). An image of a Jain Tírthaṅkara was discovered recently in this village. The Tírthaṅkara is seated in the *dhyána* pose under a triple umbrella with an attendant deity on either side. The whole group is surmounted by scroll work. The *láñcanam* is quite defaced, and it is not possible to identify the Tírthaṅkara.

The village is one of the homes of the Kaḷḷars of Śóttuppáḷai Nāḍu.

* *Valavan* is a designation of Cōḷa Kings.

Vallattirakottai.—(*Vallattirakóttai*; *Firka-Vallanáđ*, *Distance 7 miles*; *Population 925*). There is a temple here dedicated to the five Pàṇḍavas and their consort Draupadi. An annual festival lasting 18 days is celebrated in their honour in Chitrai (April–May), during which the Mahābhārata is read aloud to the devotees. On the closing day the priest walks through fire carrying on his head the *Karaham* or pot of consecrated water, accompanied by others who have taken a vow to walk through fire.

The village has been chosen as one of the centres for Rural Reconstruction work. It has a co-operative society, a Village Panchayat, a seed farm that supplies improved varieties of paddy, and a poultry farm. Economic sowing and planting of paddy have been successfully demonstrated here.

Near this place is Pakkirittaikkāl, a *sarvamānyam* village granted to a Mussalman. The story is that a fakir who had a *Śaligrāma* (ammonite regarded as a symbol of Viṣṇu) representing Gópāla was chased by a herd of cattle and had to drop the *Śaligrāma* at Vallattirakóttai and take refuge at Pakkirittaikkāl.

Vandakottai.—(*Vāṇḍákóttai*; *Firka-Vallanáđ*; *Distance 6 miles*; *Population 299*)—the corrupted form of *Vāṇādirāyankóttai* or the fort of Vāṇādirāya (Bāṇa), was once the headquarters of Vāṇādirāya chiefs, and later of the Amin of Valnáđ. The Vāṇḍákóttai Chetṭiyārs were a class known as *Gaḍiyakkāra Chetṭiyārs* from *gaḍiyam*, a herd of pack-bullocks, which they used to carry articles required for the palace at Pudukkóttai. Plantain cultivation has now been successfully introduced in this village. Earth salt was manufactured here until 1888.

Varappur.—(*Vārāppūr*; *Distance 15 miles*; *Population 744*).—Head-quarters of the firka and vaṭṭam of the same name. Vārāppūr was the headquarters of a Zamindari of that name owned by a line of Vaiṣṇava Brahmins towards the close of the 17th century. The Zamin was originally presented to Jagannātha Ayyaṅgār, the founder of the line, by the Raja of Tanjore. Vijaya

Rāghunātha Rāya Tonḍaimān annexed it about 1735 A. D. The credit for having slain the last Vārāppur Zamindar is given to Kākā Tiruman, a Paraiya by caste, who when asked what reward he would have, is said to have replied that a foot-measure that he chose should be used in measuring lands to be given as *inām*. He gave a foot-measure much longer than any then in use, and thus became the means of providing large *ināms* to others. This was for a long time a recognised linear measure in the State.

According to the *Statistical Account of Pudukkóttai* there was built here about 1660 A. D., a rectangular fort with bastions, but it was demolished early in the 18th century. There are now substantial remains of one of its bastions at the eastern end of the Vārāppūr Periyakuḷam, and of another about 400 feet away to the north of the temple, and traces of the foundations of a third between the two.

The place has a Śīva temple. The central shrine of Agastīśvara, the name of Śiva in this temple, must have been first built in the early 11th century. The earliest inscription in it (1026 A. D.) belongs to the reign of Rājendra Cōḷa I. It was renovated probably during the 13th century in the reign of an unidentified Sundara Pāṇḍya. The walls of the *garbhagrham* have polygonal pilasters surmounted by *tāḍi* and *kumbham*, *padmam* with petals spread out, four cornered *palagai* etc. There are figure-niches not only in the walls of the *garbhagrham* but also in those of the *ardhamanṭapam*. Above the niches are *pañcarams* with wagon-shaped roofs. The corbels are plain with brackets chamfered at the ends. Below the cornice runs a beaded moulding with lotus designs in the angles. The front *manṭapams* are evidently later additions. Along the *tirumadil* are four sub-shrines for Gaṇéśa, Subrahmaṇya, Bhairava and Sūrya.

The Māriyamman temple here is worshipped all over the Vārāppūr Nādu.

Kankar which is used in making lime occurs here. Until 1888, earth-salt was manufactured here. The forests round about here are game preserves. New strains of paddy are being experimented with here. There are casuarina plantations near the village.

Vàràppúr is the principal home of the Vàmàppúr Nàttu Kallars.

The *Statistical Account of Pudukkóttai* mentions a *Chatram* built at Ayipaṭṭi near here by Nallakàttàyi in which Brahmans were fed on *dvádasi* (twelfth day in the lunar fortnight) days.

Venkatakulam.—(*Venkaṭakulam*; *Distance 11 miles*; *Population 1225*) is occupied by Nattambàdis. It is the headquarters of a Parish belonging to the Portuguese (Padroado) diocese of San Thomé de Mailapur and has a chapel called the church of 'Notre Dame de Rosario' (Our Lady of the Rosary).

Vennavalkudi.—(*Vennàvalkudi*; *Firka—Alangudi*; *Distance 13 miles*; *Population 2096*)—an ancient place that was surrounded by jungle in the days of the Kàràla Vellàlars. This village is inhabited by Vellàn Chetṭiyars and Pàlaiyur nàttu Kallars. An area which was scrub jungle has recently been cleared and converted into a cashew plantation. Casuarina is cultivated in dry lands.

Vijayaraghunathapuram.—(*Vijayaraghunàthapuram*; *Firka—Vallanàd*; *Vattam Pívarasakudi*; *Distance 5 miles*; *Population 225*)—a *sarvamànya agrahàram*. In 1826 Ràja Raghunàtha Toṇḍaimàn originally built this *agrahàram* of twenty houses all of the same plan and of the same size, for the use of deserving Brahmans to whom he also gave lands. The houses were furnished with utensils and one year's supply of all household requisites. This *agrahàram*, was named *Vijaya Raghunàthapuram* to perpetuate the name of his beloved brother and predecessor.

KOLATTUR TALUK

Kolattúr is the most northerly taluk. In shape it is like an inverted cone with the apex at some distance from Pudukkóttai town, and with its western side indented where the Iluppúr area projects from the British territory and cuts a large slice out of the taluk. Along its south-western boundary flows the Vellár dividing it from the Tirumayam taluk. Kolattúr taluk contains numerous rocky hills and hillocks, continuous and isolated, running more or less in a line from Kolattúr south-south-westwards towards the Iluppúr road. Of these the Nàrttámalaí range is the most conspicuous; within a few miles of it is Síttannavásal; while away to the south-west, north-west, and north-east respectively lie the hills of Kuḍumiyámalaí, Virálímalaí and Kunnāndàrkóvil. The rocks are of the usual gneissic variety, providing good building material. Near Malampatti occurs a deposit of magnetic iron-ore, first noticed by Dr. Bruce Foote, and subsequently prospected by Mr. Alexander Primrose. Near the Síttannavásal hill are found garnets, jasper and rock-crystal. Fuller's earth used for making bangle-glass, and dhobie's earth are found at Vaittúr and Rásipuram.

There are very few rivers in the taluk: the most important is the Agñānavimóchani which rises in the taluk, and the Kóraiýar which is the surplus of the Tennambàḍi tank near Virálímalaí.

There are game preserves at Pulvayal and Nàrttámalaí. The soil is for the most part infertile. In parts of the taluk a saline soil known as *Kaḷar* occurs which is ill-suited to cultivation, and a patch of laterite soil occurs at Nallúr. There is double-crop cultivation under the Nírpaḷani tank. The best dry lands lie round Virálímalaí. The agricultural prosperity of the taluk is low owing partly to the mediocrity of the soil, and partly

to the comparatively small number of large tanks ; there are only three tanks having an ayacut or irrigated area of over 500 acres each,—Annavaśal Periyakuḷam, Perumànaḍu Periyakuḷam and Vayalógam Periyakuḷam. The agricultural department have succeeded in introducing A. E. B. 65 and 178, G. E. B. 24, C. O. 3 and 6, A. D. T. 11—improved strains of paddy, E. C. 593 of ragi and A. H. 25 of ground-nut (particularly at Nàrttāmalai). Horse-gram is widely cultivated ; Cambodia cotton is grown in the Virālimalai and Nīrpaḷani firkas, and red-gram, ground-nut and *varagu* in the Nattambāḍi villages, specially in the Kíranúr firka. Ryots are coming to recognize the advantage of growing green-manure crops and ploughing them in. The chewing varieties of sugarcane are cultivated at Satyamaṅgalam, Kaḷamàvúr, Śittannavaśal, Kammaṅguḍi, Puliyúr and Killanúr, and in the last three places the reed variety has been introduced and has proved a paying crop. Plantains are raised at Kuḍumiyāmalai, Virālúr, Vellaṅnúr, Satyamaṅgalam, Nàrttāmalai, Minnàttúr, Aṇḍakkuḷam and Kaḷamavúr ; tapioca at Annavaśal, and graft varieties of mango at Kaḍavanpaṭṭi and Séndamaṅgalam. There are casuarina and mango plantations at Vírakkuḍi and Vaittikóvil, and tamarind plantations at Kuḍumiyāmalai and near Annavaśal.

The taluk has no industries worth mentioning. Weaving is carried on at Parambúr. A tannery has been opened at Kíranúr. The bangle industry for which Vaittúr was long famous is now practically dead.

In certain other respects also this taluk is backward. In population it stands lowest. While its area (464·82 square miles) is the largest, and it contains the largest number of villages (149) it possesses the fewest occupied houses (23,002) and has the smallest population (114,791).

In point of education, the taluk is the most backward having the fewest schools and scholars. There is no town ; but some of the villages are fairly large, such as Kíranúr, the taluk

headquarters, Annavásal, and Virálimalai. The taluk is well-served with roads.

The taluk is not devoid of objects of religious, historical and antiquarian interest. It contains Ávúr one of the oldest Chirstian Mission centres in Southern India; it has the important Muslim *dargas* of Aṇḍakkuḷam and Annavásal; for the Hindu it abounds in places which were for centuries important centres of worship—Virálimalai sung by Aruṇagiri-náthar, the well known author of *Tiruppugal* (hymns in praise of Subrahmaṇya), Kuḍumiyámalai, Kunnāṇḍarkóvil, Malaiyaḍipatti, and Maḍattukkóvil.

There are vestiges of Jain culture at various places in the taluk; especially at Sittannavásal, Annavásal, Nárttámalai and Cheṭtipatti. At Sittannavásal there is a Tamil inscription in Brahmi characters of the 3rd-2nd centuries B. C., and there and at Kuḍumiyámalai there are Tamil inscriptions of the 8th century A. D. The rock-cut cave temples of Sittannavásal, Kuḍumiyámalai, Malaiyaḍipatti and Kunnāṇḍarkóvil, the early Cóla temples of Panaṅguḍi, Tiruppúr, Kaḷiyappaṭṭi and Virálúr, the Vijayálaya Cólísvaram at Nárttámalai and the Koḍumbálúr temples which combine features of the late Pallava and early Cóla styles, the later Cóla and Pāṇḍya structures of Maḍattukkóvil, Perumāṇāḍu and other places and the *manṭapams* in the Vijayanagar and Madura styles at Kuḍumiyámalai, Kunnāṇḍarkóvil, and elsewhere, exemplify the history of South Indian art and culture from a very early period down to comparatively modern times. A large majority of the pre-historic burial sites in the State occur in the northern and western parts of the taluk. All the more important villages where such sites occur are noticed in this section.

There are places in the taluk which were once powerful principalities and chieftainships such as Koḍumbálúr which was ruled by the Irukkuvéls, Péràmbúr-Kattalúr ruled by chieftains under the Madura and Trichinopoly Nāyaks, Vaittúr which

was the original seat of the Pallavaràyars of Pudukkóttai, and Kolattúr where a branch of the Toṇḍaimàns ruled till the middle of the 18th century.

The chief places are mentioned below :—

Alangudippatti.—See under Tennàttiriyappaṭṭi.

Alattur.—(*Ālattúr*; *Firka*—*Kudumiyámalai*; *Vattam*—*Kaḍavanpaṭṭi*; *Distance 18 miles*; *Population 518*) referred to in inscriptions as *Peruñjelvi Ālattúr*, has a Śiva temple dedicated to Tiruvagastísvara. There is an inscription here dated in the 23rd year of Hoysala Vira Sómésvara (1255 A. D). The other inscriptions belong to the reigns of an unidentified Māravarman Kulasékhara, and Vira Pāṇḍyas. The Viṣṇu temple is dedicated to Varadarāja. There are temples to Śokkavināyagar, and the village goddesses, Níliyamma and Piḍàri.

Ālattúr is one of the five villages received by Rāmasvāmi Toṇḍaimàn as the dowry of his Rāni Muttaḷagammal, a foster daughter of Maṅgammal, the Nayak Queen-Regent of Trichinopoly.

There is a Jain image of Mahāvira, cut in high relief, lying in front of the Śiva temple. The Tīrthaṅkara is seated on a *padmapītham* attended by chowrie-bearers and bearing the *mukkudai* or triple umbrella. There are two *yālis* one on either side of the pedestal. The image has been conserved.

Amburappatti.—(*Amburáppatti*; *Firka*—*Nirpaḷani*; *Distance 24½ miles*; *Population 727*). About a furlong or two to the north-east of the village are small outcrops of dark magnetic iron ore. The pre-historic burial sites here have been conserved; one group is in S. No. 5/1a-2b, 12/1b and 12/2, and another in S. Nos. 15 and 16. There are stone circles enclosing cairns of small boulders.

Ammachatram.—(*Ammácatram*; *Firka*—*Nárttámalai*; *Vaṭtam*—*Nárttámalai*; *Distance 11 miles*; *Population 1074*). Muttaḷagammal chatram is the original name of the village.

It was formerly under Akkal Ràja, a Nàyak governor, who, judging from the existence in about the 16th century of a fort called Akkal Ràja-Fort to the east of Tirugókarnam, must have exercised authority as far as the modern town of Pudukkóttai. When the Tonḍaimàns became powerful at Koḷattúr, the place passed into their hands. It took its present name in 1730 when Ràmasvàmì Tonḍaimàn built a chatram here for the benefit of pilgrims to Ràmésvaram, and named it after his wife Muttaḷagammal. Behind the Perumàlkóvil is the burial-ground of the Rànìs, and there is a statue of the Tonḍaimàn in the Kàsivìsvanàtha Svàmì temple here, otherwise called Koḷattúr Duraikóvil which was built by Ràmasvàmì Tonḍaimàn.

There is a lotus tank in front of the chatram, on the southern bund of which lies a heap of stones which is said to mark the spot where a cobbler woman once committed suicide owing to her being ill-treated by her husband. An adjacent rock called Sakkiliccimalai or the hill of the cobbler woman is said to have been her home. The descendants of the woman visit the spot annually and make offerings to her spirit, in which others also join in the belief that the spirit can confer favours on those who propitiate it.

The Àmmàchatram copper plate grant referred to on pages 755 and 770 (Vol II. Part I) mentions that Ràmasvàmì Tonḍaimàn formed an *agrahàram* here importing Brahmìns who were given rent-free lands. The pre-historic burial sites in the Siruvàrakulaṃ water-spread (S. No. 116 and 243/A-2) have been conserved.

The natural cavern and the Jain images in the hill to the west of Àmmàchatram are noticed under Nàrttàmalaì.

There are two springs in the village called, from the taste of their water, *pàl ùraṇì* or milk pond and *karkandù ùraṇì* or sugar-candy pond. There are fine granite quarries in the neighbourhood. There was formerly a Munsiff's Court here.

Andakkulam.—(*Andakkulam*; *Firka-Kironúr*; *Distance 13 miles*; *Population 2,219*) is inhabited by Muslims who are mostly money-lenders. It contains a mosque and the *darga* or tomb of a Muslim saint Syed Ahmed Auliya to whom offerings are now made by Hindus as well as Muslims. He was a native of this village, and lived for some time at the Court of the Nawab of Trichinopoly who had a high regard for his saintliness. As an illustration of his occult powers it is said that he once predicted that the death of the Nawab would take place within 40 days, as it did. An annual festival is celebrated here for 17 days, and on the last day a revolving illuminated *Śandanakkūdu*, or car carrying a pot of sandal-water is dragged along the streets, and hundreds of people congregate from the neighbourhood for the occasion.

The caste panchayats of the Tenmalai Nāṭṭu Kaḷḷars meet at Mukkāṇi Amman kóvil in this village.

The Śérvaikàrs of this place were of much help to Ràmasvāmi Tondaimān of Kolattúr (1713—1736) in keeping his country in order. It was also the birthplace of Sardār Uḍaiyappa Manna Vélār. His exploits and those of Āṇḍappa Manna Vélār in the time of Rāja Vijaya Raghunātha (1789—1807) are celebrated in local songs in the *kuravañji* metre (See *History* Vol. II—Part I, page 826).

The *Kichili samba* variety of paddy, plantains and onions are now grown here.

Annavasal.—(*Annavásal*; or *Annal Váyil* or the 'Abode of Arhat'; *Firka—Nárttámalai*; *Distance 10½ miles*; *Population 3,160*) is another thriving Muslim centre. The following description of this place is given in *Pharaoh's Gazetteer of Southern India* (1855):—"It is a populous town in lat. 10° 28', long. 78° 45', 10 miles west of Poodocottah... It is situated on the declivity of a rising ground on the road to Virallimolai, has a small pagoda on the east and is chiefly inhabited by Mussalmans and Pullars. The former are people of traffic, and

the latter are labourers employed under Brahmins for the purpose of cultivating the lands. The Tahsildar of the western taluk has his cutcherry here. A weekly market is held at this place every Friday. It is well stocked with cocoanut trees which thrive remarkably, and the town towards the north and west exhibits a pleasing prospect of paddy fields”.

The above description is more or less true of the place to-day except as regards the cutcherry, which no longer exists. It now contains a Sub-Registrar's Office, a Dispensary, a Post Office, a Police Station, and a Secondary School. The village also has a Union Panchayat.

There are two temples, a mosque and a *darga* or tomb of one Fathahani Auliya. The mosque was built, according to local reports, in the middle of the 18th century when the Nawab of Trichinopoly, or one of his generals, halting here on his return from Madura whither he had gone to defeat Khan Sahib, found no mosque in which to worship, and ordered one to be built with materials taken from a ruined temple at Erukumaniappaṭṭi in Iluppur village, sanctioning 400 pón for its construction. It is also said that he endowed it with 500 kuḷis of land to pay for lighting it.

Annavaśal and the neighbouring village of Sittannavaśal were for centuries a great centre of Jain culture. In a cocoanut tope on the west of *Palliúrani* (tank belonging to a Jain *Palli* or monastery) are two Tírthaṅkara images. Unfortunately the head of the larger one is broken. It is a figure of Mahàvíra seated on a pedestal with his attendants, Mátanka and Siddhà-yikà. Over the scroll work surmounting the Tírthaṅkara are two flying *dévas*, and on either side there is a rampant lion facing the observer. The details of the smaller image which is also that of Mahàvíra are generally similar.

Annavaśal is mentioned in one of the hymns of Tirunàvuk-karaśu Nàyanàr (*Tiruttàṇḍakam* 6th *Tirumurai*) which shows

that there was an old temple to Śiva here before the 9th century A. D. In the Śrī Vriddhapurīśvara temple now standing there is an inscription of the reign of Kulóttuṅga III (dated 1215 A. D.) which records a gift by Prince Śolakónàr, a chief under Kulóttuṅga III, who transferred his allegiance to KóPeriñjīnga, Kulóttuṅga's enemy. Another inscription belongs to the reign of Kriṣṇa Raya of Vijayanagar.

Annavaśal was an early Kàràla Vellàlar settlement. The Vellàlars of this place invited many families of Sembumàrinàdu Maṟavars and settled them in the neighbourhood. This village was the scene of a sanguinary battle in the 8th century in which the Muttaraiya chief, Perumbiḍugu Śuvaran Màran, fought successfully on behalf of the Pallavas against the Pàṇḍyas and Céras*. Annavaśal was probably one of the places destroyed by Malik Kafur and his Khilji army on their way to Madura. (See page 632—*History*; Volume II—Part I). On 25th of March 1757, Captain Caillaud, who was sent by the Madras Government to suppress the rebellion of Mahfuz Khan, the renter of Madura who had sought an alliance with Hyder, halted at Annavaśal, where he was joined by 1000 of the Toṇḍaiman's horse and 100 Kaḷḷar warriors.

Nitrous earth for the preparation of salt-petre was formerly collected near Annavaśal. Mica is found in small pieces here.

Superior *samba* varieties of paddy, and tapioca cultivation have been introduced here.

The high tension line which supplies the Méṭṭúr—Pykara electric current to Pudukkóṭṭai passes through Annavaśal.

There are pre-historic burial sites in S. No. 310.

Aranippatti.—(*Āraṇippatti*; *Firka—Kīranūr*; *Vattam—Vaittūr*; *Distance 11 miles*) a hamlet of Múṭṭampaṭṭi, is one of the few Kurumbar settlements in the State. The original name

* See pages 567-8—*History* (Vol. II—Part I). The titles of Śuvaran Màran are Śrī Màran, Tamardlaya, Śatrukésari or Śatrubhyaṅkara Abhimánadhīran and Kaḷvarkaḷvan.

of the village was Arananallúr. There are pre-historic burial-sites on the foreshore of the Pudukkuḷam, some of which were excavated in 1934-5.

Ariyur.—(*Āriyúr*; *Firka*—*Nárttámalai*; *Vattam*—*Madiyanallúr*; *Distance 7 miles*; *Population 403.*) P. S. I. 505 dated in the fourth year (A. D. 1220) of Māravarman Sundara Paṇḍya I refers to the consecration of the Goddess in the temple of Tiruvagastísvara of Āriyúr.

Pre-historic burials occur in S. No. 214/5.

Avayapatti.—(*Avayápaṭṭi*; *Firka*—*Nirpaḷani*; *Vattam*—*Nirpaḷani*; *Distance 22 miles*). Tradition connects this hamlet with the celebrated Tamil poetess Auvaiyār who is believed to have lived here for some time.

Avur.—(*Āvúr*; *Firka*—*Nirpaḷani*; *Vattam*—*Amburáppaṭṭi*; *Distance 26½ miles*) is a hamlet near Amburáppaṭṭi. It is quite probable that this village, situated about 10 miles to the south of Trichinopoly, was the birthplace of Āvúrkilār, a Saṅgam poet.* In the 15th to 17th centuries, it belonged to the chieftains of Péràmbúr-Kattalúr, referred to in the letters of the Madura Mission as the Chieftains of Kaṇḍelúr, a village which lay within their territory. Early in the 17th century Father Robert De Nobili had extended the jurisdiction of the Madura Mission so as to include Trichinopoly which became an important centre. Since Trichinopoly was exposed to frequent sieges, the missionary there sought a quieter place in which to carry on his activities. The 'Kaṇḍelúr chief' granted him the village of Āvúr † which was the first place in the State to be occupied by the Jesuits. It soon became the centre of Christian propaganda not only for the State but also for

* See *History* (Vol II-Part I, Page 529).

† Spelt *Aur* in old Mission records which explain the term as follows:—*A*=Cow, ;—and *úr*=village. The place was known as the 'village of cows' because of the large number of wild bulls and cows that came to drink water in an *úrani* on the outskirts of a jungle here.

the adjoining taluks of Trichinopoly Madura and ~~Ramanad~~ districts. After the extinction of the Péràmbúr Kattalúr pàlayam, Àvúr came under the Kolattúr Tonçaimàns, and, after the annexation of Kolattúr, under the Pudukkóttai Tonçaimàns. Father T. Venantius Bouchet pulled down the original mud chapel built in the Kóvil tope, and erected a church in brick and mortar dedicated to the Blessed Virgin Mary of Assumption, locally called *Periya Náyaki* or the 'Great Mother'. The chapel soon became a place of pilgrimage. Father Constant Joseph Beschi, began his missionary life at Àvúr. In 1716 the church was destroyed by the Tonçaimàn soldiery in a moment of general panic. Father Francis Homem abandoned the original village of Àvúr, and founded in 1740 the new village about two furlongs to the south-east. In 1747 the Marathas burned the thatched roof of the temporary church in New Àvúr, and the present church was then built. The church is in the form of a cross, 242 feet in length, 38 feet in width, and 28 feet in height. The High Altar is at the intersection of the cross. Eight columns support a dome of gold and azure, 56 feet above the pavement. Catenar Periya Yàgupar (Jacob) who was in charge of Àvúr after the suppression of the Society of Jesus in 1773 built a chatram and a car. After the re-establishment of the order of the Jesuits in 1814, the Jesuit and Goanese missions disputed the possession of Àvúr. The two parties have since composed their differences, and Àvúr is now under the Jesuit mission. The parish of Àvúr has jurisdiction over 94 villages, 45 of which are within the State. Though Àvúr is now only a hamlet, the festivals of Easter and Assumption Day attract numerous Christian devotees and non-Christian sight-seers.

Budagudi.—(*Búdagudi*; *Firka*—*Virálimalai*; *Distance* 30½ *miles*; *Population* 831). There are pre-historic burials in the poramboke lands adjoining Vaiyàpurikułam.

The Vişņu temple here is not now used for worship. There are temples to Màriamman and Makàliamman.

Chettipatti.—(*Settipatti*; *Firka*—*Kunnándárkóvil*; *Distance 24 miles*; *Population 1,003.*) The old name of this village was *Tiruvenñáyil*, which persists in the name of the irrigation tank here—*Venñávi* (a corrupted form of *Veññáyil*) *Kulam*. Excavation of the large mound called *Samanarkundu* or 'Jain mound' adjoining the bund of *Veññávikulam*, in which traces of a temple locally known as *Oññáikóvil* or 'ruined temple' were visible, was begun in 1936. So far the plinths of a central shrine, and two smaller shrines behind it and facing each other have been exposed. The plinths have stepped approaches similar to those found in the Ceylon shrines of the period. There are clear traces of the existence of another shrine parallel to the central shrine and of two more sub-shrines in front. The site, occupying about 2 acres of land, on which these structures stand, was surrounded by a *prákáram* with a gateway on the east. The *garbhagrham* of the central shrine measures 31' × 18', and the front *maññapam* 21' square. Fragments of the superstructures of the shrines have been unearthed, and include well-dressed blocks of stone—parts of the *vimánas*, pilasters, corbels, cornice, *vyálavari*, *ratna* and *kamala pithas*, finials, etc. They all belong to the early Cólá style of the 9th—10th centuries resembling similar features in the *Múvarkóvil* at *Koñumbàlúr*. Two lion-pillars each measuring 5' in height, resembling pillars of the Pallava period (8th century) and two couchant lions without pillars, probably serving as *láñcanam* or distinguishing mark have been discovered. The temple may be assigned to the close of the 9th or the beginning of the 10th century. There is also epigraphical evidence in support of this conclusion. A fragmentary Tamil inscription on one side of the beaded moulding in front of the main basement begins with the words *tirumahal póla*, the first words of the *Prasasti* of *Ràja Ràja Cólá I* (A. D. 985–1014). The temple seems to have had numerous ímagés, twelve of which have been discovered so far. They include *Tírthañkaras*,—among whom *Mahávira* and *Pàrsvanàtha* can be easily recognised, *Yális* and attendant *dévas*.

The images have been erected on a platform at the site itself, since such finds lose a certain amount of their interest when removed to the Museum. The whole group has now been fenced round and has been conserved.

Another inscription on the moulding of the central shrine mentions Matisàgara, a Jain Ācàrya of the 10th century, the guru of Dayàpàla and Vàdiràja.

A Tírthañkara image belonging to this temple now stands a few furlongs off near the village of Kàyàmpaṭṭi. The Tírthañkara is seated in the *siddhāsana* pose under a triple umbrella and has an attendant on either side. There is a slab near the image, which may originally have served as a base, bearing an inscription in Tamil which records that one Jayavíra Périḷamaiyàn* built part† of the *Aiññúrruvapérumpalli* at Tiruveñṇàiyil. It is therefore possible that the temple at Chetṭipaṭṭi was named after the famous corporation of merchants, the *Aiññúrruvar*—(See *History* Vol. II—Part I, Pages 675—9).

Tiruveñṇàiyil, the modern Chetṭipaṭṭi, is referred to in the Tiruvālaṅgādu plates (S. I. I. Vol. III—page 438), which mention Kúttanār of Veñṇàiyil, a chief of Ēriyúrnādu of Paṇḍya Kulàsinivalānādu under Ràjendra Còla I (A. D. 1012—1044), the donor of the grant ‡.

A stone image of an Amman has been discovered near what is now left of the basement of a Śiva temple at Kàyàmpaṭṭi.

* *Périḷamaiyàn* = one who belongs to the great Iḷaiya community (Agambaḍis) who were cultivators and traders.

† The inscription reads *Svasti Śrī tiruveñṇàiyil aiññúrruvapperum—pallittiruváittalai mádam jayavírapériḷamaiyàn*. If *aiññúrruvaperumpallittiruváittalaimádam* is taken as one word, as it evidently is, the inscription will mean that Jayavíran Périḷamaiyàn built the edifice at the entrance to the *aiññúrruvapperumpalli*. If it is split up into two words, as is sometimes but erroneously done, the sense will be that Jayavíra Périḷamaiyàn of the Tiruváittalaimádam built the *Aiññúrruvapperumpalli*.

‡ According to this grant and an unpublished inscription discovered at Káliyappaṭṭi, Veñṇàiyil (Chetṭipaṭṭi), Viśalúr and Kaṇṇaṅguḍi were important towns or villages in the same *nádu*.

Chettipatti is a Kallar village.

Chinnapanduranpatti.—(*Sinnapánduranpatti*; *Firka—Nirpaḷani*; *Vattam—Latchumanpatti*; *Distance 23 miles*). Near Uppumalai, a low rock, there are the remnants of a pre-historic burial-site. The urns are in places exposed and damaged by the action of water. The circles are of laterite.

Gudalur *.—(*Gúḍalúr*; *Firka—Kuḍumiyámalai*; *Vattam—Kilikkudi*; *Distance 17 miles*; *Population 259*). This village was named *Kanda Pallavaráyar Bhúpálapuram* having been granted as a *Śrótriam inám* by a certain Kanda Pallavaráyar in 1767 A. D. In it are four boundary stones set up on June 15, 1804 by the Surveyors of the Hon. East India Company to define the limits of Maruṅgàpuri and Pudukkóttai.

There is a Viṣṇu temple here.

Iluppakkudippatti.—(*Iluppakkudippatti*; *Firka—Nárttámalai*; *Vattam—Táyinipatti*; *Distance 15 miles*). Near this village are the ruins of a palace and an irrigation tank called *Pallavan kuḷam*. This village was one of the outposts of the Pallavaráya territory which extended as far as Kuḍumiyámálai.

Irumbali.—(*Irumbáli*; *Firka—Nárttámálai*; *Vattam—Satyamangalam*; *Distance 9 miles*; *Population 370*) contains a ruined Śiva temple referred to in inscriptions as *Rája Rájésvaram*. The earliest inscription here is that of the reign of Kulóttuṅga I (30th year=1200 A. D.) which records the building of a calingula by Prince Araṣan dévan or Anapàyanàḍalvàn (later Kulóttuṅga II). The place was administered by *Kaḍavattaraiyars* or *Kiḍáráttaraiyars* who called themselves *araṣus* or rulers of Irumbáli (cf. P. S. I. 1082). There is a tradition that the Pallavan tank in the capital was built with stones removed from the temple here.

Kadavampatti.—(*Kaḍavanpatti* or *Kaitavanpatti* †; *Firka—Kuḍumiyámalai*; *Distance 17½ miles*; *Population 528*)—called

* Also spelt *Kúḍalúr*.

† *Kaitavan* = Páṇḍya.

in inscriptions *Kaitavankaitavan* or *Śrī Aḷagiyamaṇavāla Caturvédimāṅalam*, contains a ruined Viṣṇu temple which was called *Tirumélkóvil* or *Rājamahéndravinnagaram*, probably after Rājamahéndra, a Cōḷa crown prince (C. 1060—3 A. D.) who died before ascending the throne. The village was called *Aḷagiyamaṇavāla caturvédimāṅalam* after the processional image called *Aḷagiyamaṇavāla* in the temple of Śrīraṅgam, to which Rājamahéndra had made rich endowments. A Pāṇḍya inscription of the reign of an unidentified Kulasékharā mentions the *Sabhā* or assembly of this *māṅalam* or Brahmin village.

Kalakudipatti.—(*Kalakkudippatti*; *Firka*—*Kunnāṇḍār-kóvil*; *Vattam*—*Kiḷḷukóṭṭai*; *Distance 21 miles*). The pre-historic cemeteries near this village contain stone cists within laterite circles, 18 to 23 feet in diameter. Some of these were excavated in 1937—8. (See *History*—Vol. II, Part I, pages 523—4 for a description of the cists and the finds in them.)

Kalamavur.—(*Kalamávúr*; *Firka*—*Nirpaḷani*; *Distance 17 miles*; *Population 1,738*) lies near the Pudukkóṭṭai-Trichinopoly road. Rāmasvāmi Toṇḍaimān of Kolattúr built a chatram here in 1728 for the use of Brahmin pilgrims to Rāmés-varam; and set apart the revenue of Pallattuppaṭṭi for its maintenance. It is said that travellers were fed here till fasli 1305, when the opening of a choultry at Māttúr rendered it superfluous.

There is a temple to Ayyanār here with a male and a female figure standing by the idol. These figures are supposed to represent two Rājus of Ramnad, Māvaliṅgam and his wife, who halted here on their way to Śrīraṅgam on a pilgrimage. There is a story that the woman was torn to pieces by the Ayyanār, and that the man out of grief committed suicide. They are now deified. It is the local custom to give them precedence over the Ayyanār in worship. There is also a Viṣṇu temple here.

A road branching from the Pudukkóṭṭai-Trichinopoly road connects this village with Virālimalai.

The cultivation of tomato and varieties of citrus has been introduced here.

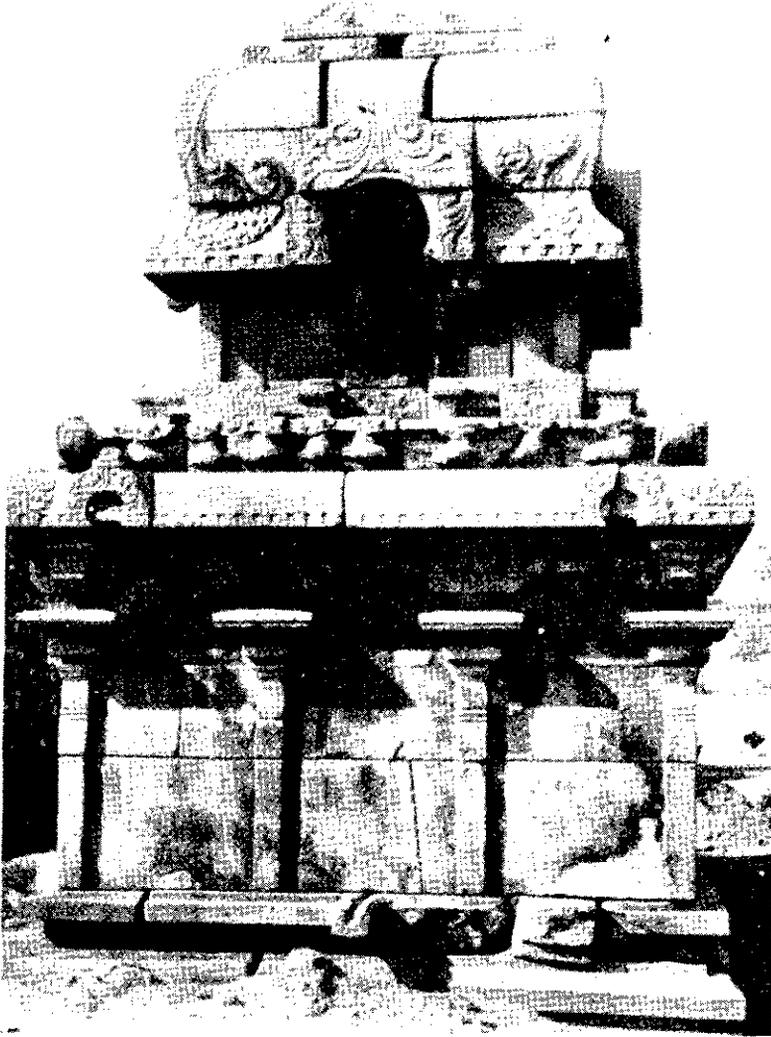
Kaliyapatti.—(*Kaliyápaṭṭi; Firka—Kinnándárkóvil; Vattam—Taluk Kīlaiyūr; Distance 24 miles*). Situated on the foreshore of Samādikuḷam near Kaliyápaṭṭi is a small but interesting Śiva temple facing east—a compact structure, the central shrine of which measures about 8'×8'. It is built entirely of well dressed granite blocks from basement to finial. The *vimánam* is simple and plain resembling those of the Múvarkóvil at Koḍumbálúr, with a four-sided *grivam* with niches on each side, a four-sided and curvilinear *sikharam*, and *kuḍus* surmounted by *simhalalátam*. It appears to have been originally covered with plaster and decorated in stucco. Of the *ardhamañṭapam* the moulded basement alone remains. There are traces of the usual seven subshrines characteristic of early Cōla temples of the 9th–10th centuries. The inscriptions in the temple have not yet been published. One of them dated in the 18th year of an unidentified Parakésarivarman may be paleographically assigned to the 9th or early 10th century. The temple which was badly out of plumb has now been repaired, the idols of Brahma, Viṣṇu and Dakṣiṇàmúrṭi have been restored to their respective niches in the *grivam* of the *vimánam*, and two of three stone bulls discovered in the site have been placed at the corners of the top of the shrine and the third on a pedestal in front of the temple.

Some of the cists* near Kaliyápaṭṭi were opened in 1937.

Kalkudi.—(*Kalkuḍi; Firka—Virálimalai; Distance 29 miles; Population 772*) lies on the road from Virálimalai to the Railway Station at Koḷattúr on the Trichinopoly-Madura section of the South Indian Railway. It contains a number of Kuḍukuḍukàrans, † and Tottiyar from Maruṅgàpuri.

* For a brief description of the cists, and the finds the reader is referred to pages 523–4 (*History* Vol. II—Part I).

† Kuḍukuḍukàrans also called Kuḍukuḍuppāṇḍis are a caste of mendicant sooth-sayers who go about beating a small drum shaped like an hour-glass.



KALIYÁPAṬṬI TEMPLE

Kannangudi.—(*Kaṅṅaṅgudi Firka—Kunnāṅḍārkóvil Vattam—Viśalūr; Distance 22 miles; Population 509*) has a large Muslim population. There are here a large irrigation tank and an important temple to Māriamman. To the north-east of it are the ruins of a Śiva temple, believed to mark the site of a populous town which has now completely disappeared.

There are traces here of a ruined Jaina temple with a *prākāram* of laterite stones. A fine image of Mahāvīra seated under a triple umbrella, with chowri-bearers on *piṭhams* supported by *yālis*, and two attendants carrying lotus flowers, and a stone lion by its side have been discovered near the site of the temple.

Kattalur.—(*Kattalūr; Firka—Virālimalai; Distance 29½ miles; Population 548*). The country round this village and Perāmbūr belonged till the beginning of the eighteenth century to a Vaṅṅiya chief mentioned as one of the Pāḷayakārs guarding the bastions of Madura in the time of Tirumal Nāyak. One of these chiefs granted Āvūr to the Catholics in the 17th century (See *History*, pages 723 and 768, and under *Āvūr* in this Chapter).

This village was one of the centres of earth-salt manufacture before it was suppressed in the State in 1888.

Kattukkottaipatti.—(*Kāṭṭukkóṭṭaipatti; Firka—Kunnāṅḍārkóvil; Vattam—Sengalūr; Distance 25 miles; Population 308*). Pre-historic burials occur on the Kāṭṭukkóṭṭai kuḷam poramboke (S. No. 70). There is a temple here dedicated to Ayyanār.

Kilaiyur.—(*Kīlaiyūr; Firka—Kunnāṅḍārkóvil; Distance 21½ miles; Population 1,358*). In the neighbourhood of Viḷārikuḷam and near mile 9/6 on Road No. 22 (Kīranūr-Kīḷḷukóṭṭai road) are pre-historic burial sites containing cists marked by laterite circles, 18' to 23' in diameter.

Kilakurichi.—(*Kīlakuricci; Firka—Nārttāmalai; Vattam—Viḷattupatti; Distance 13½ miles; Population 1,017*). This village is occupied by Ūrāḷi Kavaṅḍars. There is a temple

to Ayyanàr. The Śiva temple here is called *Aḷagiya Sémésvaram*, probably after Aḷagiya Séma or Séma Pillaiyar; and from inscriptions we learn that it was once served by 30 *vattams* of bhattars or priests. The place was a military outpost of Ūrattūr kūrāṁ; and in the 15th century its inhabitants deprived a Māvali Vāṇḍarāya of his lands for disobeying the orders of Pillai Pallavarāyar (See *History* Vol. II—Part I, page 731.)

Killanur.—(*Kiḷḷanūr*; *Firka-Kīranūr*; *Distance 15 miles*; *Population 827*). In 1784-5 there were disputes between the Toṇḍaimān and the Rāja of Tanjore about the possession of this village and a few others, and the Madras Government decided in favour of the Toṇḍaimān. There are extensive pre-historic burial sites in S. Nos. 185, 186/4, 174/2-3, 7 and 9 and 175/2.

Bellary onions and the reed variety of sugarcane have been introduced in this village, and jaggery-making is becoming a useful cottage industry.

Killukottai.—(*Kiḷḷukóttai* or *Kiḷḷikóttai*;^{*} *Firka-Kunnāṇḍárkóvil*; *Distance 23 miles*; *Population 1,168*) is a Kaḷḷar village on the north-eastern frontier of the State. The chief inhabitants are Viśiṅgināḍu Kaḷḷars and Christian Uḍayāns. The village contains a Christian chapel, and a temple to Mahiṣāsūramardani †. In a field close by is a stone slab on which are the figure of a tiger in a recumbent posture, and an inscription in Tamil of the 8th century, giving the following surnames of the Muttaraiya chief Perumbiḍugu also called Suvaran Māran—*Śatrukésari*, *Abhimānadhīran*, and *Kaḷvar kaḷvan*.

Pre-historic burials are found in S. No. 279. Killukóttai was one of the places in the Toṇḍaimān's territory which were attacked by the French and Mysore armies (1754) shortly after the close of the Carnatic Succession war.

* *Kiḷḷi* is a surname assumed by Cōlas.

† Mahiṣāsūramardani is Durgá slaying the demon Mahiṣá who had the form of a buffalo.

Kiranur.—(*Kīranūr*; Distance 14½ miles; Population 2,463) lies on the Pudukkóttai-Trichinopoly road and is a Station on the Trichinopoly-Mànàmadurai section of the South Indian Railway. It is the headquarters of the Kolattúr Taluk, and contains besides the Taluk office, a Stationary Magistrate's court, a Sub-Registrar's office, a Police station, a village Panchayat Court, the office of the Panchayat Board, a Dispensary, and a Secondary School.

The place is called in Sanskrit *Śukapuri* or 'the city of the parrot or pigeon'. Some explain this name as due to the presence of some pigeons in the local Śiva temple, but according to the *Stalapurānam* the name is derived from the sage *Śuka* * who is believed to have performed penance here. A king who came to this place when out hunting hit him with an arrow, and thus disturbed his meditations. Thereupon the sage commanded the king to expiate his sin by building a temple and setting up a *lingam* in it.

Whatever the origin of the name, the place shows traces of occupation from very early times. Near it are prehistoric burial sites. It is one of the oldest Kārāla Vellāla settlements. Near the present Taluk office building there are vestiges of an old mud fort called *Sāmantan kóttai*, after Acyutappa, a Nāyaka king of Tanjore, referred to in a Malayadipaṭṭi inscription as Acyuta Nāyaka Sāmantanār (See *History* Vol. II—Part I, page 716), and an altar to Pillaiyār called Kóttaiakarai Pillaiyār or 'Pillaiyār on the rampart of the fort'.

During the middle ages Kīranūr was an important town, with an Ūr or village assembly and a *Sabhá* or Brahmin assembly, and was ruled directly by Araiyaṛs †. It was a *paḍaiparṛu* or cantonment. It was included in the

* The sage was so called because he had the appearance of a parrot. (*Śuka*=parrot).

† One of the inscriptions in the Śiva temple at Kīranūr refers to a compact between *araiyaṛs* under which they agreed not to hinder agricultural pursuits whenever they fought with one another.

territory of the Vaittúr Pallavaráyars, and later was ruled by the Kolattúr Tonḍaimàns. During the siege of Trichinopoly by the French and Canda Sahib, the English forces camped here, and it was partly destroyed when the enemy overran the Pudukkóttai territory out of revenge for the help that the Tonḍaimàns had given to the English. In 1754 the enemy's troops were stationed here, and making it their base sallied out in all directions plundering and burning the villages, until Major Lawrence and the Nawab of Trichinopoly relieved it. In 1804 Ràja Vijaya Raghunàtha Tonḍaimàn Bahadúr, known as Bhója Ràja, granted to Brahmins houses built in a part of Kíranúr then known as Maṅgaḷàmbàlpuram.

The Uttamanàthasvami temple here was built towards the end of the 11th or early in the 12th century (see *History* Vol. II—Part I, page 617). Raghunàtha Ràya Tonḍaimàn built a *prákáram* for this temple.

There is a pond opposite to the fort ruins named *Kṛṣṇattu úrani* after *Kṛṣṇá*, a mistress of one of the Kolattúr Tonḍaimàns.

Kíranúr is an important Muslim centre in the State, and has a fairly large mosque.

Leather-tanning is carried on here. The weekly market is held on Mondays.

Kodumbalur.—(*Koḍumbálúr; Firka—Virálimalai; Distance 25 miles; Population 839*) is one of the most ancient places in the State. In the *Śilappadikáram* it is mentioned as lying on the highway between Uraiyúr, the Cóla capital, and Madura, the Pàṇḍyan capital*. Its ancient names were Koḍumbai and Irukkuvélúr. The *Periyapuránam* calls it the chief city of Kónaḍu †. It was formerly the seat of a flourishing State, ruled by a dynasty of Vélirs called Irukkuvéls, who were connected by blood with the Cólas, but politically were

* See *History* (Vol. II—Part I) page 530.

† *Kónḍṭṭukkoḍinagaram.*

subordinate to them. The Vélírs claimed to be Yádavas from Dvārasamudra; and one of the chiefs assumed the title of *Yaduvamsa*. Idangalināyanār, who is revered as one of the 63 Śaiva saints, and mentioned in the *Tiruttāṇḍakam* by Sundaramūrti (6-7th centuries), was a king of this dynasty. The Cōla king Vijayālaya (C. 830—850 A. D.), the founder of the Imperial Cōla line, and his son Āditya were connected with this dynasty.

Koḍumbālūr is mentioned as the scene of an engagement in the 8th century in which the Pāṇḍya king Māravarman Rājasimha (C. 740—765 A. D.) defeated the Pallava king Nandivarman Pallavamalla. The Śēndalai records attribute a victory at Koḍumbālūr to Perumbidugu Suvaran Māran—a Muttaraiya chief and contemporary and ally of Pallavamalla,—who is mentioned as having defeated the Pāṇḍyas and Céras*. It is not known whether these were two different battles or only two different but contradictory versions of the same engagement. The Sanskrit inscription † in grantha characters in the Múvarkóvil gives the genealogy of the Irukkuvéls from a king whose name is unfortunately illegible to Bhúti Vikramakésari, perhaps the greatest of them all. He was a contemporary of Madurāntaka Sundara Cōla Parāntaka II and Āditya II.

The Irukkuvéls as the staunch allies and vassals of the Cōlas, helped them in all their wars ‡. The Śinnamanúr plates of the sixteenth year (C. 916 A. D.) of the Pāṇḍya Rājasimha II give an embellished account of a surprise victory that he won over the Vélír forces at Koḍumbālūr in a war which ended, however, in the triumph of the Cōla Parāntaka I and his Vélír ally. During the Pāṇḍya wars in the reign of Sundara Cōla Parāntaka II, one of the commanders of the Cōla forces was Prince Parāntakan Śiriya Vélír of Koḍumbālūr. In the reign

* See *History* (Vol. II—Part I) pages 567—8.

† P. S. I. 14.

‡ See *History* (Vol. II—Part I) pages 582, 588, 591-2 and 602-6.

of Ràja Ràja the Great, another Koḍumbàlúr chief marched on an expedition to the north, evidently to Nolambapàḍi and Gaṅgapàḍi, now parts of Mysore State. We do not hear much of the Irukkuvéls after the reign of Ràjendra I.

Koṅgaṇavan, an unidentified ruler of Koḍumbàlúr, conceived a scheme for bringing into his territories Kàvéri water from Kaṭṭalai in the Trichinopoly district, and began to dig a channel for the purpose. The town was occupied by the Muslim invaders of Madura*.

The place was known as *Maṅgammál Samudram* when it was given away as an *inám* by Ràṇi Maṅgammál to Daḷavai Lakṣmi Narasayya on the birth day of Vijaya Raṅga Cokkanàtha. There are still traces of a ditch and a fort called *Kàràlan Kóttai* or fort of the Kàràlars. Some of the surrounding dry lands are still called 'stables punja' or 'vidutikkara punja' meaning dry lands on which guests' quarters once stood.

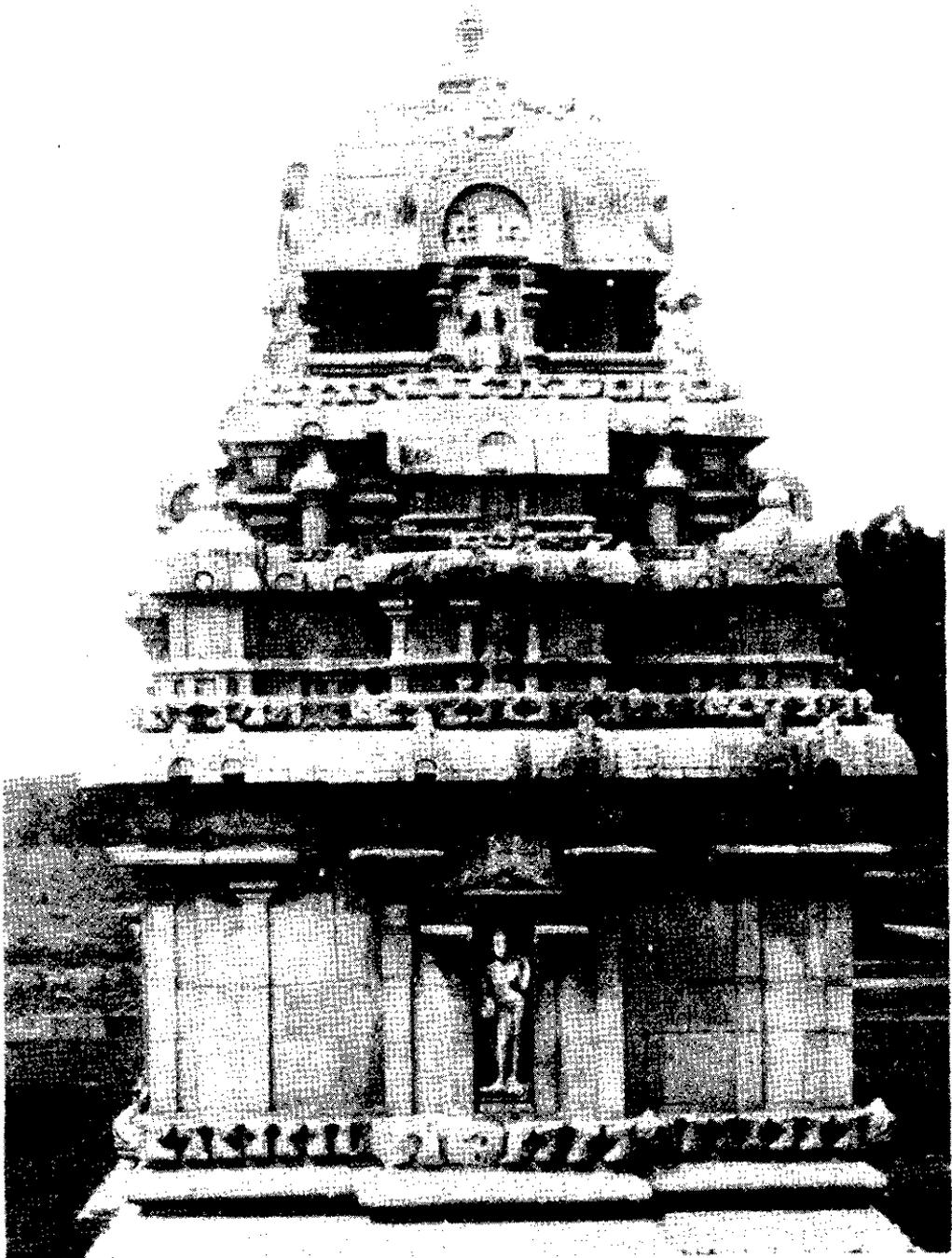
The town must have been finally destroyed during the Muslim invasions. The local tradition that there were as many as 108 Śiva Temples here is supported by the discovery of *liṅgams*, *nandis* and other sculptures wherever the soil is dug up. From the Cóla times up to about the 15th century, Koḍumbàlúr had at least two *nagarams*, or assemblies of merchants.† It had a *maṅigrámam* ‡ or corporation of merchants or trade-guild. According to a Pirànmalai inscription the *nagarams* and *maṅigrámam* of Koḍumbàlúr were either associated with or affiliated to the great guild or corporation known as the *Aiññúrruvar* §.

* *Ibid* p. 632. Two coins of Jallaluddin Hasan Shah, one of the Sultans of Madura, were recently discovered at Koḍumbàlúr when the Curator of the State Museum excavated the site in front of the Múvarkóvil shrines.

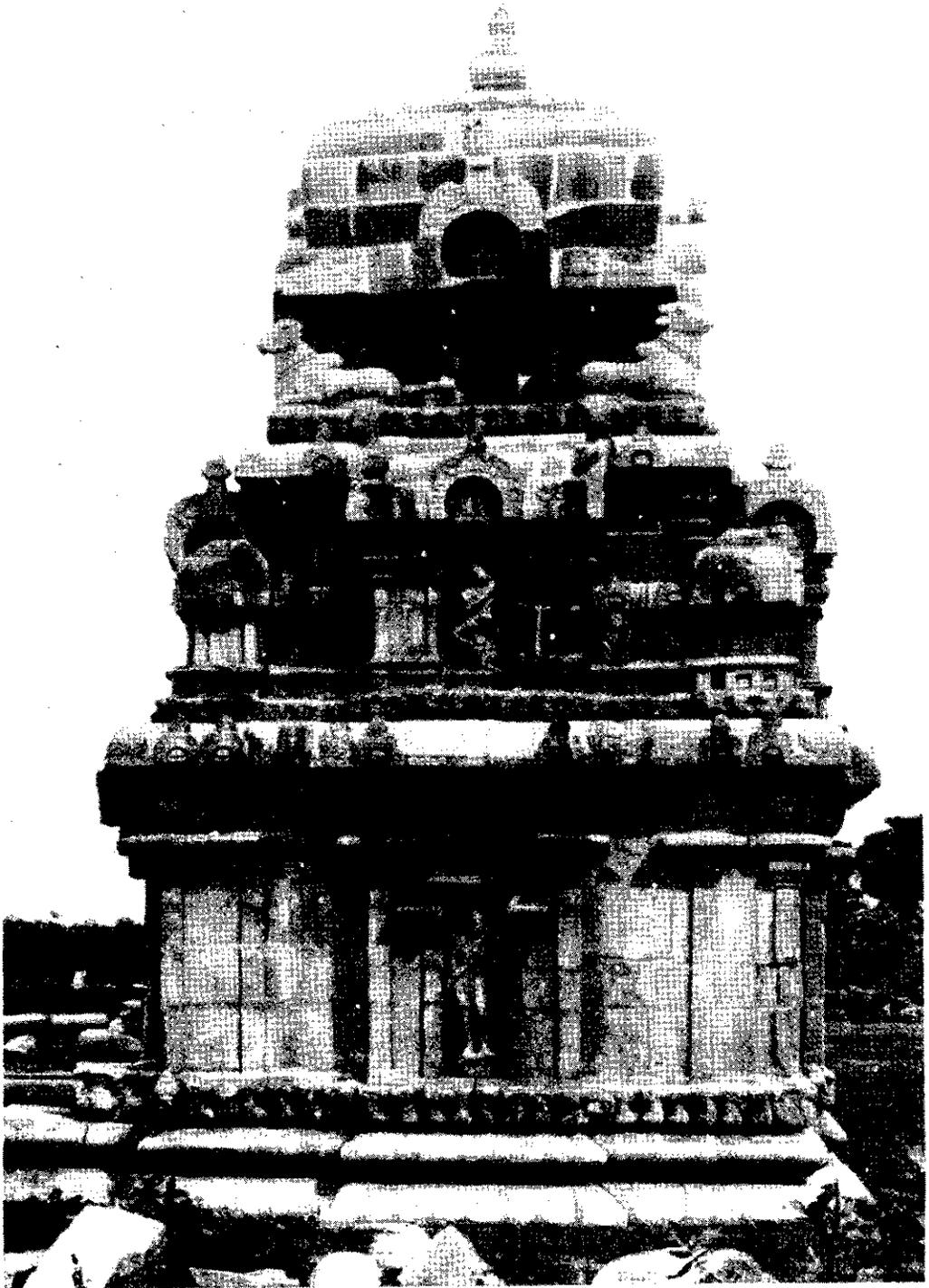
† Cf. P. S. I. 82.

‡ A. R. E. 47 of 1888.

§ A. R. E. 154 of 1903. See *History* (Vol. II—Part I) pages 676-7.



MÚVARKÓVIL-CENTRAL TEMPLE, KODUMBÁLÚR



MÚVARKÓVIL-SOUTHERN TEMPLE, KODUMBÁLÚR

The Múvarkóvil.—Of the three principal shrines of this temple, only two, the central and southern, are now intact. Of the third or northern shrine, the plinth alone remains. Each shrine is 21' square at the base and has an *ardhamanṭapam* 18' square, and they all face west. There was a *mahāmanṭapam* 91' by 41', common to all the three shrines, and a *nandimanṭapam*, the plinth of which has now been exposed to view. In front of the *nandimanṭapam* is the base of what must have been either a *dvajastambam* or *balipīṭham*. Surrounding this group were 15 symmetrically arranged sub-shrines, each having a *garbhagrāham* and an *ardhamanṭapam*, the basements of fourteen of which are now intact. Surrounding these sub-shrines was the *tirumadil*, a massive stone-wall, 3' 4" in thickness with two openings, one underneath a *gōpuram* and another, near the north-eastern corner leading down by a flight of stone steps to a circular stone well 10' in diameter. It is very probable that there was a covered cloister all round the inside of the *tirumadil* linking together the sub-shrines.

The plinth of each of the three central shrines rests on a lotus base. The *kumudam* is curvilinear as in all early temples, and above it runs a frieze of *vyālas* with projecting *makhara* heads, with human figures sporting inside their gaping mouths. The pilasters in the walls are tetragonal. The abacus is large and massive, as in late Pallava and early Cōla temples. The capitals are adorned with elegant scroll-work. The corbels are brackets with angular bevelling, and on their lower surfaces are roll ornaments with a plain median band, with the peculiarity that instead of a roll moulding at the bend of the corbel, there is a hollow moulding—a feature of early Cola temples.

The niches in the walls are surmounted by *makhara tōraṇas*. On the top of the walls run friezes of *bhūtagaṇas*, a sort of cherubs playing on different kinds of musical instruments. The *kūḍus* on the cornice have trifoliated finials. Over the cornice are the *vyālavari* with projecting *makhara* heads at the corners. The *vimānam* is of three tiers, diminishing in size.

The lowest has cubical *pancarams*, and niches surmounted by wagon-shaped tops, with large *kúḍus* reaching up almost to the top of the tier above. In the second tier there are pilasters on either side of the wagon-shaped tops. In the topmost tier are the *grivam* with niches containing sculptures in bas-relief and flanked by pilasters, the *śikharam*, four sided and curvilinear, and the four-sided finial. From what are now left of the sub-shrines we may infer that their architectural features were similar to those of the central shrines.

There are now no *lingams* inside these shrines, but a complete *lingam* and the fragments of two others have been dug up during the recent excavations. The niches on the walls and the *vimānams* contain sculptures of great beauty which include Ardhanārīśvara, Vīṇādhara Dakṣiṇāmūrti, Gajārimūrti, Antakāsurasamhāramūrti, Kirātamūrti and Śaṅkara Nārāyaṇamūrti. The image of a lady at her toilet, probably representing Mōhini, is perhaps the finest of the sculptures recently unearthed. Except for two specimens which are exhibited in the State Museum, all the loose images of this temple are kept on the site and form a fine gallery of early Cōla sculptures. In the main they resemble Pallava sculptures in form, pose and proportion of parts, but, are more highly decorated, the decoration being simple though elegant.

The architectural features of the temple and the Pallava grantha inscription in the central shrine which gives the genealogy of Bhūti Vikramakēsari* show that it belongs to the early Cōla period.

Vikramakēsari built the three central shrines† on his own behalf and that of his two wives, Karṇali and Varaguṇā. He also

* Vikramakēsari was an ally and vassal of Sundara Cōla Parantaka II (C. 956—973 A. D.)

† विमानत्रयमुत्थाप्य प्रतिष्ठाप्य महेश्वरम् ।

स्वनाम्नाप्रिययोर्नाम्ना तस्मै सोदाद्बृहन्मठम् ॥

[P. S. I-14—Lines 20—21.]



MUCCUKUNDÉŚVARA TEMPLE, KODUMBÁLÚR

built a large *matham* for his Kàlamukhà* preceptor Mallikàrjuna and his other disciples, and endowed eleven villages for the maintenance of the temple and the monastery.

Mucukundésvara Temple† is another early Cōla shrine which was built by Mahimàlaya Irukkuvél also called Paràntaka Vira Cōlan or Kuñjaramallan, about the 14th year of the reign of the Cōla emperor Paràntaka I (C. 907—953).

The main shrine consists of a *garbhagṛham* and an *ardhamantapam* facing east. The closed *mahāmantapam* and the *Amman* shrine are later structures. Only four of the seven

* See *History* (Vol. II,—Part I, page 686.)

† Following Mr. K. Venkata Rangan Rāju (*Cōla temples in Pudukkōṭṭai*; *Journal of the Indian Society of Oriental Art—Coomaraswamy Volume* page 79) it has been suggested (*History* Vol. II,—Part I, page 581) that 'this temple must have been built in the time of Āditya Rājakésari' (C. 871—907). Mr. Rāju has based his conclusion on architectural grounds and on his identification of *Rājakésari*, mentioned in P. S. I. 33, which was till very recently considered to be the oldest inscription in this temple, with Aditya I. Further excavations round the plinth of the central shrine have since disclosed four inscriptions dated in the reign of a Parakésari which mention clearly that the *Karrali* or stone temple of *Tirumudukunṭam Uḍaiyār*, the old name of the *liṅgam* here, was built by Mahimàlaya Irukkuvél, who appointed priests to conduct worship and endowed the temple with *Dēvadānam* lands in Ollaiyūr-kūṭṭam and other places. Mahimàlaya Irukkuvél was a contemporary of Parakésari Paràntaka I and his successor Rājakésari Gandarāditya. (See *History* Vol. II,—Part I, p. 603). We now know with certainty that this temple, which was believed to have been built in the 9th century, was built early in the 10th century—about A. D. 921.

Until very recently it was believed that *Tiruppúdiśvaram* mentioned in P. S. I. 33 was another name for the Mucukundésvara temple (See pages 581 and 606). One of the inscriptions recently discovered mentions that Mahimàlaya Irukkuvél appointed the priests of the Tiruppúdiśvaram temple to conduct worship in the new temple of Muḍukundamuḍaiyar (Mucukundésvara). The two temples are therefore different. Tiruppúdiśvaram is also mentioned in P. S. I. 379 and in S. I. I. Vol. VIII No. 555 from Tiruppalāturai and No. 602 from Tiruchendurai—both in the Trichinopoly district.

P. S. I. 144, an inscription of the reign of Kulóttuṅga III, and P. S. I. 379 of the reign of Jatavarman Vira Pāṇḍya II mention another temple at Koḍumbālūr, *Tiruvālaṅgōvil*. The latter inscription refers to the installation of Dakṣināmūrti, Viṣṇu, and Brahma in the niches and of *Dvārapalakas*. It is not now known where these temples were situated.

sub-shrines characteristic of early Cōla temples, now stand. The walls of the main shrine are adorned with four-cornered pilasters with *kalasam*, *padmam* and *palagai* on top. The corbels are decorated with a roll-moulding with a median band of the Pallava type. The arches above the figure niches are surmounted by *makhara tóranas*. The *kudús* have trifoliated finials. Above the cornice are friezes of *bhútaganas* and *vyálas*, from the corners of the latter of which *makhara* heads jut out. The stone cupola resembles that of the Tirukkaṭṭalai temple (See page 999). Among the images exhibited in the *mahá-manṭapam* is a prismatic *lingam* of the Pallava type, which probably belonged to the *Aintali* noticed below. The temple seems to have been repaired in the 13th century when the *mahámanṭapam* was built. Of the stone wall enclosing the temple only some parts now remain. There is an ancient circular stone well in the temple measuring 6' 9" across, said to have a tunnel 2' 9" in width below, probably an inlet for water from the tank in front of the temple.

The Aivarkóvil or Aintali ("The Five Temples").—Excavations in a mound a little to the south-east of Múvarkóvil have so far exposed the plinth of an interesting Śiva temple. The *garbhagṛham* contains an inner sanctum enclosed by a narrow circular *prákáram*, against the walls of which are four attendant shrines. All the five shrines have a common base or plinth, and now contain only the broken pedestals of *lingams*; that in the central shrine is larger than those in the subshrines.

In front were a pillared *ardhamanṭapam* and a *mahá-manṭapam* of which the plinth alone now remains. This plinth is lower than that of the main shrine. The *ardhamanṭapam* was a closed structure; the *mahámanṭapam* which was supported by sixteen pillars had a verandah all round. Two flights of steps, one on the north and the other on the south, lead up to the *ardhamanṭapam*, and two others to the circumambulatory passage of the central shrine. The smaller sanctums at the four corners have also flights of steps leading up

to them. On the balustrades of the steps are carved stone figures of dwarfs blowing conch shells. In the extreme west was a pillared *nandimantapam*.

The sanctum of the *Aintali* resembles in many respects the Śiva temple at Panamalai in South Arcot district, and the Kailāsanātha temple at Conjeeveram, both built early in the 8th century in the Pallava period.* At Panamalai there are three attendant shrines, while at the Kailāsanātha temple, there are nine, seven of which are situated on the same plinth. All the shrines in the three temples face either east or west.

Except fragments of walls over the plinth of the central shrine, there is nothing definite to indicate what the superstructure of the *garbhagṛham* was like. The important finds include friezes of dwarfs and of elephants, bulbous tops of polygonal pillars, corbels and corner pieces of the cornice, a *nandi*, an idol of Durgā† with four arms, one of Viṣṇu ‡, also with four arms, and six of *dvārapālakas* §. The corbels are of the bevelled type without roll-ornaments. The *kūḍus* have scrolls of foliage inside which are two human heads—male and female—wearing a peculiar head-dress.

The main shrine may be assigned to the 8th-9th century A. D., and the *ardhamantapam* and the *mahāmantapam* to the early Cōla period—9th-10th century||.

* See A. H. Longhurst: *Pallava Architecture* Part III. (The later or 'Rājasimha Period').

† This idol resembles the Durgā in the Varāhā cave at Mahābalipuram and in the Tiruttai temple.

‡ This resembles the one in the Trīmūrti cave at Mahābalipuram.

§ All the *dvārapālakas* in the *Aintali* except one are crudely executed figures as in the Kailāsanātha temple at Conjeeveram, and face the spectator. The Panamalai and Kailāsanātha temples have pillars or pilasters resting on stucco lions. The lion-pillars built into some modern structures at Koḍumbālūr and Virālimalai probably belonged to this temple.

|| The difference in the structure of the plinths, the absence of inscriptions on the plinth of the central shrine, and the presence of early Cōla inscriptions on that of the *ardha* and *mahāmantapams*, are features for consideration in fixing the probable date of these structures.

Seven inscriptions have been found. They are all in the *ardhamantapam* and the *mahámantapam*. One of them is dated in the reign of a Parakésari, who can be identified as Uttama Cólá, two in that of a Ràjakésari, probably Sundara Cólá Paràntaka II, and one in that of Ràja Ràja I; the others are either incomplete or illegible.

A Śiva temple to the South of the Múvarkóvil.—Excavations in a field a few furlongs to the south of the Múvarkóvil have brought to light the basements of the *garbhagrham* and *ardhamantapam* of another Śiva temple, and a number of idols, among which is a *lingam* with broken parts of its pedestal. The most interesting of these finds is a group of Tripuràntakamúrtil, Tripurasundarí and Tripura demons. The legend associated with this group of images is that Śiva burnt to ashes three demons. The other Gods whom he had summoned to his help thought that without their help the great God would not be able to face the formidable demons, but Śiva merely smiled at the demons, whereupon fire emanated from his smile and destroyed them. The images of Tripuràntaka and Tripurasundarí are fine examples of Cólá art and are now exhibited in the State Museum.

The Hanumán temple, was built by the Madhvàs after the place was ceded to Lakṣmi Narasayya.

The large stone *nandi*, measuring 9' from the foreleg to the tail, and 8' 5" round the neck, is comparable for artistic skill and majesty of appearance with the *nandi* in the Tanjore temple, but the latter is larger. Attempts to remove it to Pudukkóttai proved futile, and it stands now near the Vattam catchery not far from the road.

Inscriptions at Koḍumbálúr.—Nineteen inscriptions found in this village have been published while thirteen others newly discovered have not yet been published. There are two in the Múvarkóvil of which P. S. I. 14 is the Sanskrit inscription of the Koḍumbálúr chief Vikramakésari, the builder

of the Múvarkóvil already referred to, and the other belongs to the reign of Parakésari Ràjendra Cólā I (1012—1044 A. D.) of which the date is lost. The inscriptions discovered in the *Aintali* have been noticed above. In the Mucukundésvara temple are found most of the other inscriptions, Cólā, Pàṇḍya, Vijayanagar and modern. Four of the unpublished early Cólā inscriptions are dated in the reign of a Parakésari who may be identified as Paràntaka I, and relate to the construction of this temple by Mahimàlaya Irukkuvél who endowed it liberally. The other Cólā inscriptions include one of the 22nd year of an unidentified Ràjakésarivarman, a damaged inscription of Madhuràntaka Sundara Cólā (of which the date is lost), which according to Prof. K. A. N. Sastri is a very important document, offering a clue to the correct identity of Maduraikonḍa Ràjakésari, one of the 6th year of Kulóttuṅga III (A. D. 1183—4), and three of an unidentified Kulóttuṅga Cólā, one of which, unpublished, mentions a Ràjàśraya Caturvédimaṅgalam. There are 6 Pàṇḍya inscriptions in the Mucukundésvara temple belonging to the reigns of Māravarman Sundara Pàṇḍya I (A. D. 1232), Jaṭavarman Vira Pàṇḍya II (A. D. 1269), an unidentified Jaṭavarman Sundara Pàṇḍya and an unidentified Māravarman Kulasékharadéva. The one Vijayanagar inscription in the Mucukundésvara temple belongs to the reign of Mallikàrjuna—Virapratāpa (Virúpākṣa III) dated A. D. 1420. There are fragments of inscriptions on the basement of the Subrahmaṇya shrine in this temple one of which is a line from the *prasasti* of Ràjendra I. Another grant in the same temple is of the 7th year of an Irukkuvél chief—Parakésari Vikrama Cólā Irukkuvél. There are two ancient fragmentary Kanarese inscriptions on slabs on the steps of the tank in front of the Mucukundésvara temple. One of them mentions Koḍumbāḷūr and (Vikrama?) Késarísvaram, while the other is a damaged fragment and seems to be the beginning of a genealogy in which Atri is mentioned. “Perhaps the Kanarese fragments found on the margin of the pond, would if complete, have

furnished more information about the Kàlamukha sect (to which Mallikàrjuna, the donee in the Grantha inscription at the Múvarkóvil belonged), and how its doctrines spread so far south as the Pudukkóttai State".* The three other inscriptions are of little historical significance being modern.

Among the *other curiosities* of the place are three images of *Valamburi* Gaṇéśa, with his trunk curled to the right, an altar to Pàraikkaruppar, or the 'Karuppar on the rock', who is said to have come from Kollimalai Hills in the Salem District, and to have introduced himself here by eating up the offerings to a local Goddess, and informing her priest that he had come to stay, a temple to a *Siddhar*† called Konkani Siddhar and a large irrigation tank mentioned in the *Silappadikàram*.

According to tradition, the stones of the fort here were transported to Trichinopoly to build the Trichinopoly fort, while some of the materials of the Múvarkóvil and other ruined temples were used for the construction of the tank in front of the Mucukundésvara temple here, of a calingula in Mínavelli village, and of the Śiva temple at Trichinopoly. Earth salt was originally manufactured here until its manufacture was suppressed in the State.

There are prehistoric burial sites near this village.

Koḍumbàḷúr has a Village Panchayat. It has casuarina and mango topes, and improved varieties of *Samba* paddy, plantains and citrus have been introduced. The weekly market is held on Sundays.

Kolattur.—(*Koḷattúr ; Firka-Kíranúr ; Distance 13 miles ; Population 1294*) gives its name to the taluk. It lies on the Pudukkóttai—Trichinopoly road not far from Kíranúr, the taluk headquarters. It contains a large tank called the Koḷattúr kanmài, from the surplus of which the Agñānavimóchani river takes its rise. It is called in inscriptions *Kúḷai Kuḷattúr*, probably

* A. R. E. 1907—08, pp. 87—89 Paragraph 89—90.

† *Siddhars* are *yogis* or men believed to have attained psychic powers.

meaning 'Kolattúr of the rice fields'. Inscriptions in the local Śiva temple connect it with the Pallavarāyars. For nearly three quarters of a century, from about 1685 to 1750 A. D., it was the seat of a line of rulers called the Kolattúr Tonḍaimàns, a branch of the present ruling dynasty at Pudukkóṭṭai. Namana I, the founder of the line, received it as a free gift from the Madura Nāyak, Raṅga Kṛṣṇa Muttu Vírappa (1682-89) for loyal military services rendered in the subjugation of the Pālayakār of Nagalāpuram (See *History*—Vol. II. Part I, page 767). To this Namana is ascribed the building of the Viṣṇu temple here, and of the calingula of the big tank. The Viṣṇu temple was probably constructed to please his Nāyak overlord, at the instance of his minister Varada Veṅkaṭa Nāyak, a Vaiṣṇava devotee, after whom the God of the temple is named Varadarāja Perumāḷ.

The existence in close proximity of more powerful neighbours at Pudukkóṭṭai prevented the expansion of this little State of Kolattúr, with the result that after a brief career of its own, it came to an end in the time of Namana II, a weak and effeminate prince, and became merged in the Pudukkóṭṭai State.

To the west of the village lie the ruins of a Śiva temple and a Palace, and a tank said to have been dug in the time of the Kolattúr Tonḍaimàns. The Śiva temple, called *Sundara Cólisvaram*, was probably built in the 12th century. (See *History*—Vol. II. Part I, page 617), and has inscriptions of the reigns of Kulóttuṅga Cóla III, the emperors of the second Pāṇḍyan dynasty, Vijayanagar emperors and the Pallavarāyars of Vaittúr.

Kudumiyamalai.—(*Kudumiyámalai*; Distance 12 miles; Population 855) is called in earlier inscriptions *Tirunalakkunṇam**, and in later ones *Śikhánallúr* †.

* *Tirunalakkunṇam* means 'the sacred and prosperous hill'. The Tamil word *nala* which means prosperity, excellence, etc., was later Sanskritised and made to refer to a Purānic king Nala, and popular fancy associated the temple with his name.

† *Śikhá* is the Sanskrit for *Kuḍumi* which means a 'lock of hair',

The principal idol worshipped in the temple here is named *Śikhànàtha*, or the 'lord with the tuft'. This queer name is explained in a local legend, according to which a temple priest once gave his sweet-heart the flowers intended for divine worship, and when the Ruler of the place came unexpectedly to the temple, offered him as *prasadam* the flowers that the lady had worn. The Ràja discovered some hair among them, and asked the priest how it got there. To conceal his offence the priest asserted that the God himself had natural hair, at the same time praying that he might not be proved untruthful. His prayer was heard, and a *kudumi* or lock of hair miraculously appeared on the *liṅgam*. A small protuberance on the idol is still shown to the worshipper as the *kudumi* that originally appeared to save the priest.

In the past the village extended all round the sacred hill which is crowned by a temple to God Subrahmaṇya. By the side of the path leading up to the top of the hill is a natural cavern under overhanging ledges of rock which bears signs of habitation in very early times. At the foot of the rock and on its eastern side is the celebrated temple of Śrī Śikhànàtha and Akhilàṇḍésvarī,—one of the largest in the State.

The temple.—The visitor first enters the *dyirakkálmantapam* or the *mantapam* with a thousand pillars, now in disrepair. The middle part of this *mantapam* is a corridor with *anivottikkál* or massive monolithic pillars, oblong in section, set at right angles to the axis of the corridor which they flank, and elaborately sculptured. The sculptures represent the monkey chieftains and warriors of the *Rámáyana*,—Vàli, Sugriva and Hanumàn,—the Matsya, Kúrma, Varàha and Nṛsimha forms of Viṣṇu,—Maṅmata and Rati riding on parrots which in their turn are carried by *yàlis*, and equestrian warriors, and there are also some portrait-sculptures. One passes from this to another but larger *anivottikkál mantapam*, on the pillars of which are sculptured huge figures of Gaṇapati, Subrahmaṇya, Ràvaṇa with ten heads, Ugra Nṛsimha in the act of tearing the



KUDUMIYÁMALAI TEMPLE-GOPURAM

entrails of Hiranya; Ràma, Mòhini, the enchantress, some Sambhàra or destructive forms of Śiva, Vírabhadra, Kàlī, Naṭaràja in the *Ūrdhvatāndava* pose*; two images of Viṣṇu, one on Garuḍa and the other on Hanumàn; Rati, Manmata, and portrait-sculptures of Nàyak or Pallavaràya chiefs and their ministers or vassals. Passing between two huge four-armed *dvārapālakas* with tusks, and ascending the *Gāṅgaiyarāyan koradu* or *annexe* built by a Gāṅgaiyaràya chief, one enters a *manṭapam* built in the Pāṇḍya style, which is now the *Sabhā manṭapam* where are kept large idols of Nataràja, about 6' in height, and Śivakāmasundarī and other bronzes including Sōmaśkanda and Candrasékharā, all belonging to the late Cōla or Pāṇḍya period. The *mahāmanṭapam* which is next entered is a late Cōla structure which contains the other bronzes of the temple—Gaṇéśa, Subrahmanya, Caṇḍikésvara, Śàsta, Māṇikkavācagar, Sundaramūrti, Sambandhar, Bikṣāṭanamūrti, Piḍàri, etc. The shrine and the *ardhamanṭapam* belong to a much later epoch than the *mahāmanṭapam* and the *sabhāmanṭapam*. The basement of the *garbhagrham* and the *ardhamanṭapam* is on a plinth which consists of a lotus base, short pilasters, a cornice with a row of *kūḍus* and a *vyālavari* with *makhara* heads jutting at the corners: The basement proper consists of a lotus base, *kumudam* and *kapótam* ornamented with *kūḍus* and *vyālavari*. The pilasters on the walls are polygonal resting on square bases ornamented with *nāgapadams*. The *palagai* is thin, and the *idaḷ* has broad petals. The niches in the walls are flanked by round pilasters and surmounted by *pañcarams* with a wagon-shaped top. Within the *kūḍus* are miniature shrines. In the recessed parts of the walls flanking the niches are *kumbhapañcarams*. The corbels are of the *puṣpapódigai* type with well-formed lotus buds. The *kūḍus* in the cornice are surmounted by *simhalalātams*, and above them runs a frieze of *vyālavaris*. The *vimānam* which is of brickwork has three tiers surmounted by a circular *grīvam*, *śikharam* and *stūpi*.

* With the right leg uplifted.

The original *garbhagrham* and *ardhamantapam* must have been late Pallava or early Cōla structures and have been twice renovated, once in the Pāṇḍya period and again in the Vijayanagar period. As proof of this, there are two-armed *dvārapālakas* in the *ardhamantapam* which resemble those of the *Vijayālaya Cōlīśvaram* at Nārttāmalai, a tenth century structure, and a Pallava Valamburi * Gaṇapati exhibited in the first *prākāram*. This *prākāram* has a cloistered pathway, and against the walls are set up sculptures of the Saptamatṛkās, Liṅgōdbhava mūrtis, Śaiva saints, Jyēṣṭhādēvī, Subrahmaṇya, Gajalakṣmī, etc., belonging to different periods—'late Pallava' or 'early Cōla', 'Pāṇḍya' and 'Vijayanagar'. The later renovators have carefully preserved the sculptures of the earlier periods. In the niches in the walls are Dakṣiṇāmūrti, Viṣṇu, Brahma and Durgā. On a pillar behind the western wall of the shrine is a sculpture of a chief, probably a Pallavarāya who renovated the shrine and the *ardhamantapam*.

The walls of the second *prākāram* are not later than the 12th century. To the south-west of this *prākāram* is another but smaller *anivottikkālmantapam*, called *Nāyakmantapam*, containing two portrait-sculptures and an image which combines the features of Vyāgrapāda and Patañjali†, two devotees of Śiva. To the north is the Amman shrine.

On the southern side of the outermost *prākāram*, which takes off from the extremities of the thousand-pillared *mantapam*, is a pond, and on the western side are a rock-cut shrine of Śiva, another Amman shrine and a Gaṇapati shrine.

The *garbhagrham* and *ardhamantapam* of the main Amman shrine dedicated to Śrī Akhilāṇḍēśvarī belong to an earlier period than the present Śiva shrine. The leading

* With his trunk curled to the right.

† Vyāgrapāda has a human body with the legs of a tiger, while Patañjali has his lower limbs shaped like a serpent.

architectural features comprise tetragonal pilasters on square bases having *nāgapadams*, circular pilasters flanking the niches, *idals* with outspread petals, thin and square *palagais*, decorative pilasters not fully developed into *kumbhapañcarams*, corbels with lotus buds not fully developed but connected with the body by a transverse line, a cornice with *kūḍus* with circular centres, and a brick-work *vimānam*. This structure is of the late 'Pāṇḍya' period. In front of it are a *mahāmantaṭapam* and an *antarālamantaṭapam*; the latter belongs to the 'Madura' style, and on its floor is a hexagonal stone slab, 12' × 18' on which the Toṇḍaimān Rulers of the State, following the practice of Pallavarāya chieftains, performed their coronation ceremonies till recent times.

The rock-cut temple is believed to belong to the period of Mahēndravarman I. The pillars have bulbous capitals and rest upon square bases. The corbel is flattened and has roll ornaments with a median band. Over the entrance to the inner shrine are four figures representing flying gods. The *dvārapālakas* are two-armed, and while both wear *rudrākṣa* beads, only one wears the *yagnōpavīta*. There are also a Vāṭamburi Gaṇēśa engraved on the rock and two loose sculptures of the Pallava or early Cōla period, one representing Caṇḍikēśvara, and the other the Somāskanda group. The *mahāmantaṭapam* is an early Cōla structure, and the front *manṭapam* was put up by a Toṇḍaimān Ruler.

The Soundaranāyakī Amman shrine to the south of the cave-temple belongs to the 'Pāṇḍya' style.

To the south of the rock-cut shrine is a large figure of *īdam puri* (with the trunk curled to the left) Gaṇēśa, 5' 2" in height, cut in bas-relief in the vertical face of the rock. Far above this shrine, but a little to the north of it, cut in the vertical surface of the rock and approached by a narrow and dangerous ledge are figures of the 63 *Nāyanmārs* or Śaiva saints, and one of Śiva and Pārvatī riding on the sacred bull.

The Pallava inscription on music.—This famous inscription is engraved on the rock to the south of the Mélakkovil and between the two Pallava Gaṇésas. It is in a good state of preservation, and its script very closely resembles that of Mahéndravarman's inscriptions at Trichinopoly and in the South Arcot district, and may therefore be assigned to the same period as the latter—early 7th century. The existence of this inscription was discovered by Mr. Krishna Śāstri in 1904, and Dr. Bhandarkār edited it in the *Epigraphica Indica*, Vol. XII. The area covered by the inscription is 13' × 14', and it is a pity that the wall and basement of the *maṅṭapam* in front of the Mélakkovil have hidden parts of the last section of the inscription.

The inscription begins with a salutation to Śiva*. It is arranged in seven sections †, each section has several sub-sections, and each sub-section has sixteen sets of four *svaras* or notes. These different combinations of *svaras* in the seven sections are arranged under specific headings—(1) *Madhyama grámé catuṣprahára svarágamáh*, (2) *Śadja grámé catuṣprahára svarágamáh*, (3) *Śādabé catuṣprahára svarágamáh*, (4) *Sadhárité catuṣprahára svarágamáh*, (5) *Pañcamé catuṣprahára svarágamáh*, and (7) *Kaiśika madyamé catuṣprahára svarágamáh*. Dr. Minakshi has pointed out that the seven sections do not represent the 'permutations and combinations of *svaras* of *rāgas* as is generally believed, but those of *grāmas* ‡ and *jātis* 'which are among the fundamental principles of South Indian music.' A note in

* *Siddham namah Śiváya.*

† For a complete account of the technique of the music dealt with in this inscription, the reader is referred to *Epigraphica Indica*, and particularly to the latest contribution on the subject—Dr. C. Minakshi's *Administration and Social Life under the Pallavas* (pp. 256-275).

‡ *Grāma* = scale in classical music.

Jāti means types of *tāla* or keeping time in music. One of the *birudas* of Mahéndravarman is *Saṅkīrṇajātih*, the inventor of a new *jāti* called *Saṅkīrṇa*. (See *History* Vol. II—Part I, p. 557).

Tamil below this inscription in Pallava grantha tells us that the notes are intended 'for the eight and seven'* , evidently meaning for the eight-stringed as well as the seven-stringed *viná*.

The colophon at the end of the inscription mentions that these notations were composed by 'the King, a Mâhészvara or devotee of Śiva and disciple of Rudrâcârya, † for the benefit of learners or students of music'. Scholars are now agreed that the King who composed these notes was no other than Mahéndravarman I himself who was a Mâhészvara and a great musician ‡. Rudrâcârya, the music-master mentioned as the guru of Mahéndravarman, is identified with Rudrata, an old authority on music who flourished probably in the 7th century.

* *Ettirkum êlirkum ivai iriya*. By the side of this inscription there is another, a short one—just a label—which reads *parivâdinidâ*. *Parivâdini* is a seven-stringed *viná*.

† *Rudrâcârya śiṣyêṇa parama mâhészvarêṇa rājñâ śiṣyahitartham kṛtâh śvarâgamâh*.

‡ This conclusion is based (1) upon some lines of the Mâmaṇḍûr inscription of Mahéndravarman—S. I. I. Vol. IV. No. 38 of 88 which Dr. Minakshi translates as "Having compiled according to rules and having made combinations (of *svaras*) in various kinds in fours.....to hear this unique composition played on an instrument.....". The combination of four *svarâs* is, as Dr. Minakshi points out, clearly, a reference to the groupings of *catuṣsvaras* in the Kuḍumiyâmalai inscription. The phrase *apṛâptapûrvam* (= not known in the past) in the Mâmaṇḍûr inscription shows that the king had made an original contribution to the science of music, and *Vâdyaśravaṇaih* (= by hearing played on the instrument) indicates that he tested his composition on the *viná*: and (2) upon fragments of inscriptions at Tirumayam and Malayakkôvil which will be noticed in their proper places. The following lines—*Guṇasêṇa pramânañ jeyta vidyâ parivâdini* from one fragment of a Malayakkôvil inscription, and the first line from another fragment—*Karkappaduvatukân* together make intelligible reading, and may be translated as—"See how this science (of musical notation) authoritatively laid down by Guṇasêṇa may be practised on the *parivâdini* or *viná*." *Guṇasêṇa* here is believed to refer to Mahéndravarman who was often called *Guṇabhara* or *Guṇadhara*. As we have seen above, paleography also supports this conclusion.

The importance of this inscription is emphasised in the *Epigraphica Indica*. It is the only treatise on music now extant between the earlier *Nátya Śástra* of Bharata (4th century A. D.) and *Náradi sikṣá* (date not known) and the very much later one, Sáraṅgadéva's *Saṅgita Ratnákara* (13th century) *.

Tambikkinaṟu or 'Younger brother's well', and *Annankinaṟu* or 'Elder brother's well' are two wells which lie respectively to the south and north of the hill. The former is the better known, and now supplies the village with wholesome drinking water. The *Annan* well is reputed to be the gift of Atalaiyúr Nàḍalvār, the chief of Atalaiyúr nàḍu; while the other bears an inscription which states that its 18 steps were constructed as a memorial to Uḍayappan by two Cheṭṭiyàrs who came from Trichinopoly in the time of Mallappa and Seventeḷunta Pallavaràyar.

There are temples here to Piḍàri, Aṅgālamman and Aiyanàr.

There are some fine sculptures on the parapet wall of the tank in front of the temple, and in the *manṭapam* situated in the centre of the Teppakulam further east.

The village has a Branch Post Office. The weekly market is held on Tuesdays. There are tamarind and cocoanut groves here.

Historical.—There are 120 inscriptions in Kuḍumiyàmalai, some of which are of great importance and help us not only to trace the history of the temple and village of Kuḍumiyàmalai but throw much useful light on the history of the State. The oldest part of the Kuḍumiyàmalai temple is the rock-cut cave shrine called the Mélakkóvil, or *Tiruméṟṟaḷi*, the idol in which is referred to in inscriptions as the Mahàdéva of Tiruméṟṟaḷi.

* Bharata's *Nátya Śástra* while defining different *játi*s does not give actual examples in notation. Sáraṅgadéva's book includes notation, but it is so much later than Bharata's work that the author cannot be regarded as a first-hand exponent of Bharata's music. "In these circumstances it is easy to imagine the great value of the discovery of any noted music belonging to a period earlier than that of the *Saṅgita Ratnákara*. The Kuḍumiyàmalai inscription supplies such music". (*Epigraphica Indica*. Vol. XII—Jan. 1914).

Scholars assign the origin of this temple to the epoch of Mahéndravarma I, early in the 7th century. Next in date comes the shrine of Śikhànàtha referred to as *Tirumūlattānam*. P. S. I. 230 refers to the gifts of Kóccaḍaiyan Raṇadhíra Pàṇḍya also called Śaḍayan Māran (C. 710—740 A. D.) to the God of *Tirumūlattānam*. We may safely conclude that the shrine was in existence before the 9th century. It is next referred to in an inscription dated C. 922 A. D. in the reign of Parāntaka I when the attendants of Prince Kóḍaṇḍarāma who camped at Kuḍumiyāmalai during his Madura campaigns made gifts to the idols of *Tirumūlattānam* and *Tirumérṛali*. The early inscriptions refer to gifts of 'ever-burning' lamps, and provisions for temple festivals and feeding of people, and the list of donors includes Muttaraiya princes and princesses, Irukkuvél princes and princesses such as Madurāntakan Irukkuvél or Ādittan Vikramakésari, and Naṅgai, queen of Sembiyan Irukkuvél, Uḍaiyāl * Kavimadi, the Cōla crown-prince Kóḍaṇḍarāman, the early Pàṇḍya kings Śaḍayan Māran and Mārañjaḍaiyan, Mayilaitiṇḍan or Avantiya Kóvappallavarāyan and a devotee from Koḍuṅgólúr †, modern Cranganur, in Malaināḍu.

It is interesting to note that all the early Cōla inscriptions in this temple are either in the Mēlakkóvil or on the walls of the second *prākāram*, and not in the main shrine of Śikhànàtha. This suggests that the shrine was remodelled, and tradition attributes the remodelling to the time of Māravarman Sundara Pàṇḍya I. Princes and devotees who remodelled the temple have reinscribed on the *prākāram* and kitchen walls some of the more important grants of the earlier sovereigns that they had to remove or obliterate in the course of reconstruction. During the centuries of the Cōla—Cālukya rule, Kuḍumiyāmalai was a prosperous town. Two divisions of the army were stationed here, and they interested themselves in the civic affairs of the town, and co-operated with the assembly of the

* = Queen.

† See 351 of 1904.

nāḍu in maintaining charitable endowments (P. S. I. 125). The *mīnṛuppadai poṅkóyil kaikkólar* was part of the royal army receiving pay from the treasury, while the *náttuppadai paḷiyili aiññúrruvar* was part of the local or popular militia which had in its ranks members belonging to the famous trade-guild or corporation, the *aiññúrruvar*. During this period large structural additions were made to the temple. The *mahá-manṭapam* in front of the cave-temple was put up in the reign of Kulóttuṅga Cólā I (1106 A. D). The earliest inscription that refers to the principal Amman of this temple is dated 1196 A. D. in the reign of Kulóttuṅga III. Among the donors to the temple was Kulóttuṅga Cólā Kaḍambarāyan. P. S. I. 166 dated 1212 A. D. records a royal order of Kulóttuṅga III exempting certain temple lands from taxes, and the *prasasti* in this grant is a variant giving new historical facts not mentioned in the other *prasastis* of this king found elsewhere, and adds considerably to our knowledge of contemporary South Indian History*. There is also a grant by an unidentified Kulóttuṅga to Śaiva *mathams* at Kuḍumiyāmalai.

The period of the second Pāṇḍyan Empire marks another era of prosperity for this village and its temple. As mentioned above, the remodelling of the Svāmi shrine is attributed to Māravarman Sundara Pāṇḍya I. P. S. I. 1091 is a verse in Sanskrit which mentions that the *vimānam* of Śrī Akhilāṇḍéśvarī was constructed by the 'hero Sundaréśa', 'to shine as an ornament to the Pāṇḍya country'. It is probable that the king referred to was Māravarman Sundara Pāṇḍya I. The *sabhámanṭapam* and its annexe are of Pāṇḍyan architecture, and their construction is attributed to Gāṅgaiyarāya vassals† of the Pāṇḍyas. The successors of Māravarman Sundara Pāṇḍya also evinced great interest in the growth of the temple. For half a century from about 1215 to 1265 A. D., the old *manṭapams* were renovated, and additional structures were put up. It is interesting to note

* See *History* (Vol. II—Part I, pages 612–3).

† One of them is referred to as the *Uḍaiyār* (or lord) of Áṅṅúr.

what steps the temple authorities took to add to the temple structures by co-operative effort. P. S. I. 285 (1228 A. D.) registers an agreement drawn up by representatives of the *nāḍus*, *nagarams*, *úrs* and *padaiapparrus* of Kónāḍu to provide funds for the renovation of this temple. This meeting fixed the quota to be paid by every person living within 24 *kādams* (=one league) of the village, and empowered the temple authorities to collect contributions in money and in kind. The temple authorities augmented their funds by selling lands to a dancing woman of the temple named Umaiyālvi Nācci*, also referred to as the daughter of Durgaiyāṇḍār, for 73,300 current gold coins. This woman was a philanthropist, and built the Amman shrine adjoining the cave temple, and consecrated there the goddess Malaiyamaṅgai or Saundaranāyakī. Jatāvarman Vīra Pāṇḍya II issued a royal order from his camp at Kāraiyyūr granting to this Amman shrine the village of Mélamānallūr, excluding the lands belonging to the Śiva temple of that village and those belonging to a monastery, *Nārpattēnnāyiravan tirumaṭham*, attached to the Kuḍumiyāmalai temple. Saṅkaran Kaṇḍan Kalikaḍinda Pāṇḍya dévan was another notable donor. The temple acquired lands, gardens, and wells in the villages of Viśalūr, Pinnaṅguḍi, Maruṅgūr or Maruṅguppaṭṭi and Kāraiyyūr, in addition to Mélamānallūr mentioned above. During this period the *nāḍu* to which Kuḍumiyāmalai belonged seems to have been administered by Gaṅgaiyarāyas and Vaṇādarāyans or Bāṇa chieftains as vassals of the Pāṇḍyan kings. On the *gōpuram* of the temple are inscribed verses in Tamil †; five of them are in praise of a Pāṇḍya king, and five others in praise of a Bāṇa chief‡. P. S. I. 601 throws some light on the system of judicial trials during this period.

The only inscription in the Subrahmaṇya temple on the top of the rock is dated 1317 A. D. The temple may have been built in the 13th century. The earliest inscriptions on the walls of

* P. S. I. 319 calls her *Nācci*, but P. S. I. 366, 369 and 529 *Periyānācci*.

† One of them is attributed to the poet Pugaḷēndi.

‡ The Bāṇa is referred to as Vīramāgadan Ponparappinān.

the present *garbhagrham* of the Śikhànàtha shrine are P. S. I. 903 which mentions Pillai Pallavaràyar, and may be dated 1457 A. D., and P. S. I. 726 dated 1510 A. D. This fact corroborates the architectural evidence adduced above that the *garbhagrham* and *ardhamantapam* of Śikhànàtha, as they stand at present, were re-built in the 15th century. Kuḍumiyàmalai felt the influence of the vigorous administration of the Vijayanagar viceroy, Prince Vira Kampana Uḍaiyār, and two inscriptions (P. S. I. 960 and 961) record a reconciliation between two local hostile parties shortly after Kampana's death. Another Vijayanagar viceroy mentioned here is Gópa Timma of the Śāluva family. A Pallavaràya chief of Vaittúr, Tiruvinaittàr also called Vira Narasiṅgaràya Nàyaka Pallavaràya, sold the village of Pudúr to the Kuḍumiyàmalai temple, to find the money to pay his tribute to the Vijayanagar emperor Vira Narasimha II (1510 A. D.). For some reason, not explained in inscriptions, worship seems to have been suspended in the temple for some years, until it was restored in 1524 by Rāhuva (Irāhuva) Nàyakkar who also endowed the temple with a village near Annavāsai. An inscription of the time of Tīrumala Ràya is illegible, and one of the reign of Sadāsiva relates to a gift to the temple by Veṅgappa Ràyar, a native of Toṇḍaimaṇḍalam.

During the period of the Madura Nàyaks and afterwards, the Maruṅgàpuri chiefs owned territories which extended to within a few miles west of Kuḍumiyàmalai, and the Vaittúr-Peruṅgaḷúr Pallavarayars extended their conquests westward and brought the village of Kuḍumiyàmalai under their rule. The names of Venṛumàlayiṭṭa Pallavaràyar, father of Sri Raṅganàtha, Pillai Pallavaràyar, Mallappa Pallavaràyar and Seveṇḍelūnta Pallavaràyar are mentioned as donors to this temple. Seveṇḍelūnta, who was a devout Śivite, is said to have added to the temple, *gópurams*, *mantapams*, halls, flower-gardens, and groves, and built cars for it. There is an inscription in Tamil verse in praise of a Pallavaràya chief.

Raghunàtha Ràya Tonḍaimàn (1686–1730), the founder of the present line of Pudukkóttai Rulers, and his minister Kurunta Piḷḷai built the front *maṅṭapam* of the rock-cut cave shrine, and Vijaya Raghunàtha Ràya Tonḍaimàn (1730–69) built the steps to the *maṅṭapam*. His chief military officer, Raghunàtha Sèrvaigàr, son of Liṅgappa Sèrvaigàr, dug the tank to the north of the temple, known as *Sēngalaniróḍai*, and built steps on its banks.

Paccai Tonḍaimàn, who disputed in 1730 the succession of Vijaya Raghunàtha Ràya, took shelter within the walls of the temple, and was besieged by the latter's forces until he surrendered. Vijaya Raghunàtha Ràya was crowned in this temple. The *maṅṭapam* in front of the Bhairava shrine is said to have been built by Ramasvami Aiyar, who was Kàrbàr of the State. In 1865 Ràja Ràmachandra Tonḍaimàn celebrated a *kumbhabhiṣekam* in this temple.

Kumaramalai.—was formerly included in the village of Pulvayal. Though not of much architectural merit, the temple to Subrahmaṇya on the top of a low bare rock here is a handsome, if small, building, and an admirable view of the country round is obtained from it. The foundation of the temple is ascribed to a Sétupati whose territory then lay within a mile of this place. Being a staunch worshipper of Subrahmaṇya, he used to journey frequently to the God's favourite shrine at Palni. To save him this trouble in his old age, the God appeared in a dream, and commanded him to build a temple on this rock, where he promised to come and reside. The God who is worshipped here as a boy (*Kumara*) has been celebrated in a century of verses called *Kumaréśa Śatakam* by Muttumínàkṣi Kaviràyar of Pulvayal also called Gurupàdadaśa.

The tarn on the rock is considered holy, and its water is used to bathe the idol.

Kunnakkudippatti—This village is half a mile from Kumaramalai. There is a hill near it considered to be too sacred to be used as a quarry. A tomb under a pipal tree is shown as the *samádi* or grave of a saint who once lived here.

Kumaramangalam.—(*Kumáramangalam ; Firka—Nirpaḷani ; Vattam—Máttúr ; Distance 28½ miles ; Population 481.*) There are small temples here to Māriamman and Piḍàri. Kumáramangalam Railway Station is within half a mile of Máttúr village.

Kunnandarkovil * .—(*Kunnándárkóvil ; Distance 17 miles ; Population 336.*) referred to in inscriptions as *Tirukkunṛákkudi* has a rock-cut temple which may be assigned to the time of Nandivarman II Pallavamalla (C. 710—775 A. D.). In plan it is similar to the Gókarṇésvara temple at Tirugókarnam. On the rock face to the south of the cave is the figure of Gaṇéśa with his trunk curled to the right, and to the north is a Sómáskanda group in which Subrahmaṇya, who is generally placed between Siva and Umà, is placed to the left of Umà. The *dvárapálakas* are portrait-sculptures. The figure to the south is that of a chief, probably the Pallava king himself, or a Muttaraiya vassal of his. The other is that of a nobleman probably the governor of the *nāḍu*, and his features exhibit humility and reverence. From the coronet on the chief's head projects what according to Mr. Longhurst are bull's horns †.

A number of persons whose names are enumerated in ten inscriptions (P. S. I. 1097 to 1106) contributed to the erection of the *maṅṭapams* in front called the *Póttaraiyan* and the *nṛtta maṅṭapams*. The hundred-pillared *maṅṭapam* is of the Vijayanagar style, and is designed to represent a chariot on four

* *Kunṛu—Anḍár—Kóvil* = the ' temple of the Lord of the hill '.

† Another suggestion, which is more probable, is that the horns are those of the crescent, and are intended to recall the fact that the Pallavas, as is mentioned in the *Nandikalambakam*, claimed descent from the lunar race of kings.

wheels drawn by a pair of horses. The second gōpuram is probably a twelfth century structure. The image of a *Pattavan* here represents a man who lost his life while watching the temple property, and offerings are occasionally made to him. The temple has some fine bronzes.

The two oldest inscriptions in the temple belong to the reigns of Nandivarman and Dantivarman, and refer to the feeding of Brahmins and other persons during the *Ārdra* festival. The other inscriptions belong to the reigns of the Cōla—Cālukyas, later Pāṇḍyas and Vijayanagar kings. Among the donors to this temple are a Toṇḍaimān, called Valattuvālvitta Toṇḍaimān who lived in the reign of an unidentified Kulaśékhara Pāṇḍya, Adaikkalaṅgāttār also called Narasiṅgadéva, chief of Perāmbūr, and Āvudai Nāyanār or Pillai Pallavarāyar, chief of Peruṅgaḷūr. One of the Pāṇḍyan inscriptions is a royal order instituting a daily service in the temple called *Rāyarāyan Sundara Pāṇḍyan Sandhi*. Another relates to a sale of lands to Vyāpaka Śiva, a disciple of the spiritual head of the *Naḍuvilmāṭham* at Tiruvanaikóvil. (See *History* Vol. II—Part I; page 686). There is a record here which relates to a covenant among araiyars who agreed not to cause any damage to the villagers, and not to molest wayfarers and tenants whenever they were engaged in internecine feuds. An undated inscription on the unfinished gōpuram in modern script relates to a toll of 1/16 *panam* levied for the benefit of the temple on every package of goods coming from or going to Tanjore and Trichinopoly.

Kunnāṇḍārkóvil is one of the earliest Kārāla Vellālar settlements in the State. It is also an important Kallār settlement. It is said that the northern part of the village belongs to the Kallars of the Vaḍamalai nāḍu, and the southern to those of the Tenmalai nāḍu. The joint meetings of the panchayats of the two nāḍus are held in the Kunnāṇḍārkóvil temple. An inscription in the temple dated about 1394 A. D. tells of a joint meeting of assemblies, artizans and agriculturists

to which learned and influential men were invited from Sríraṅgam and Tiruvánaikóvil, to consider the loss of life and property that the Kallars had caused, and to afford protection to the people, who in return were asked to make to the temple an annual payment, and an offering of a ring for every marriage celebrated.

Kunnàṅḍàrkóvil is the headquarters of the firka and vattam of the same name.

Kunnattur.—(*Kunnattúr*; *Firka—Virálimalai*; *Distance 35 miles*; *Population 1039*). Here is a small rock on which stands an ancient temple to Subrahmaṇya. Granite slabs are quarried here, and transported to Trichinopoly. There are here a temple to Śiva as Visvanàtha, and another to Māriamman

Latchmanpatti.—(*Lakṣmanpaṭṭi*; *Firka—Nirpaḷani*; *Distance 21 miles*; *Population 1,638*) is called in an inscription *Lakṣmanpāṅḍúrappaṭṭi* or the place of Lakṣmaṇa Pāṅḍurān. The Kallars sometimes claim for it the distinction of being the chief village of Viśeṅgināḍu comprising 32 settlements. It has a mosque with a hall measuring 28 ft. by 22 ft., a hexagonal room and a couple of minarets, but the building is derelict owing to the emigration of the Muslim population. An inscription in the village refers to the assignment of lands in 1788 by Rāya Raghunàtha Toṅḍaimān to Ahmad Shah Gurukkal, Imām (?) of this mosque on the orders of Nawab Umdat-ul-Umara of Trichinopoly. The *inām* lands which it enjoyed under the authority of the Trichinopoly Nawabs have been resumed by the Darbar. There are shrines here to the village gods Aiyanaṛ and Muṇiśvara.

Madattukkóvil.—(*Maḍattukkóvil*; *Firka—Nirpaḷani*; *Vattam—Nāngupaṭṭi*; *Distance 22 miles*). A deserted Śiva temple some furlongs from Marudampaṭṭi village is all that remains now of the once flourishing village of Maḍattukkóvil. The temple, which has been conserved, is a monument of great beauty. Very characteristic are the *Kumbha pañcarams* with

bulging *kumbhams* with beaded ornamentation, the festoons on each side of the shafts above them and the brackets of the *kapódam* on top, and the *upapiṭham* or plinth with the grooved *kumudam* and *kudus* with the central rosette and the flowing foliage on each side. These features and the *puṣpapódigai* corbels mark the central shrine of Tirupperumànàṇḍàr, as the *liṅgam* here is called in inscriptions, as obviously belonging to the Vijayanagar style (1350—1600 A. D.). The petals of the *idal*, the cornice and the decorated panels exhibit consummate artistic skill and delicacy. One cannot fail to admire the charm and grace of the small panels depicting the five great Purānic *Rṣis*, Pulastya, Viśvāmitra, Bhàradvāja, Jamadagni and Agastya, and Dévi worshipping the *liṅgam*, those of the *Bhūtagaṇa*, the *bhūtas* revelling in music and dance, that of Subrahmaṇya on his peacock, that of the hunters, and that of Kṛṣṇa dancing on the serpent Kàliṅga, and the elaborate scroll work and the twining creepers*. The *prākāram*, of which the northern portion alone now remains, is a sort of cloister, which is quite plain and much lower than the main shrine where all the inscriptions are. There is a finely carved *liṅgam* within the temple, and the sculptures that have been discovered so far are arranged in the *prākāram* and in front of the temple. The Amman shrine stands to the north-west outside the enclosure of the Śiva shrine. It consists of a *garbhagrāham* without a *vimānam*, and a closed *ardhamanṭapam*. The idol of the Amman within is mutilated.

P. S. I. 56, of the reign of a Parakésarivarman, in the *prākāram* wall helps us to date the earlier shrine that must have existed here before the present one was built. On the assumption that this Parakésari was a predecessor of Rāja Rāja I,—

* Some of the architectural features of this temple and of the Ávaḍayárkóvil in the Tanjore district have not been rivalled—much less surpassed anywhere in the Tamil Nád.

it is quite likely he was*,—we may conclude that the earlier Śiva shrine existed in the 10th century. A *nṛttamañṭapam* or 'hall of dance' is said to have been constructed in 1030 A. D. (P. S. I. 105 belonging to the reign of Rājādhirāja I). P. S. I. 1107, an undated inscription, mentions that Vīrasīṅga Paṇman (Varman), an officer of a Gaṅgaiyarāya chief, built the central shrine in its present form †, replacing the original shrine. From an inscription (P. S. I. 140) of the twelfth year of Rājādhirāja II which records an endowment to the Goddess, we may infer that the Amman shrine was in existence in 1179 A. D. The other inscriptions except two belong to the Cōla and Pāṇḍya periods, and mention grants to the idols, for the institution of festivals and for repairs to the temple. Among the donors occur the names of Kulóttuṅga Cōla Kaḍambarāyan also called Tennan Edirilapperumāl who made grants to a number of other temples also including those at Śāttanūr, Kuḍumiyāmalai and Kāraiūr, and of a rich but pious dancing girl. An inscription of the Vijayanagar period dated in the 'reign' of Vīra Rāyaṇṇa Uḍaiyār registers the conclusion of a long-standing feud, and the signing of a political compact between the residents of Pérāmbūr and Kīlāikkurichi.

A shrine to Karuppar near this temple has recently risen into some importance.

Madiyanur or Madiyanallur.—(*Madiyanallūr; Firka—Nārttāmalai; Distance 7½ miles; Population 593*). Improved strains of ragi (E. C. 593) and *Nellore Śamba* paddy have been introduced here. There are pre-historic burial places in S. Nos. 48 and 39.

* *Parakésaris* and *Rājakésaris* after Rāja Rāja's time appended their names to these titles. Only the earlier ones called themselves merely *Parakésari* or *Rajakésari* without recording their names. This record mentions a chief, Uḍaiyār Vīracōlan Uttamasīlan whose name suggests one of Parāntaka's surnames, in which case its date would be 920 A. D.

† The expression சிருவெடுத்தகட்டி suggests that the shrine which had been in ruins was rebuilt.

The earliest inscription in the Tiruvagastísvara temple is dated in the 12th year of Ràjàdhiràja, probably Ràjàdhiràja II (1172-1187). There are three Pàṇḍya inscriptions, one of which records a gift by Vitaṅgan Kumaran, also called Kuriyuḍaiya Pàṇḍyadévan, of Malainàḍu, and another, the sale of temple lands including tanks and wells to a native of this village. There are small shrines here to the village gods—Aiyanaṛ, Karuppar, Munísvarar and Piḍàri.

Malampatti.—(*Malampatti; Firka—Nirpaḷani; Vattam-Péràmbúr; Distance 26 miles*) is a Christian village. The church here dedicated to St. Francis Xavier, the Apostle of the Indies, is a famous place of pilgrimage resorted to by numerous pilgrims. The feast is kept annually on 2nd and 3rd December.

When Hyder Ali Khan's men entered the State from the Trichinopoly side in 1781, Ràya Raghunàtha Toṇḍaimàn fought with them at Malampatti and cut off their heads—a feat celebrated in the *Venkanna Šervaiikàr Valandàn*.

About 1878, Mr. Bruce Foote in the course of his geological survey discovered outcrops of magnetic iron-ore on a ridge near Malampatti. In 1908 Mr. Alexander Primrose found extensive deposits extending north and south near Malampatti and Amburapatti*. They are not however sufficiently rich to repay working.

Malayadipatti.—(*Malayadippatti; Firka—Kunnàṇḍàrkóvil; Vattam—Taluk Kìḷaiyúr; Distance 24 miles*) also called *Tiruvàlattúrmalai* is noteworthy for its double rock-cut temple dedicated to Šiva and Viṣṇu. The two shrines are hewn out of the same rock. The Šiva temple, which is the older, is of the Mahéndra style. The upper and lower parts of the massive pillars are cubical, while the middle is octagonal. The front half of the cave is a hall of the rock-cut shrine running east to west, while the rear half has a square cell, wherein is the *liṅgam*

* See *Manual* (Vol. I.) Pages 196-7.

with a sort of *ardhamanṭapam* in front, wherein the *nandi* is placed on a pedestal. On the walls are panels with figures in bas-relief including the Saptamàtrkà group, Gaṇéśa, Vīrabhadra, Śiva, Viṣṇu and Mahiṣàsuramardini. The Durgà or Mahiṣàsuramardini panel is of particular interest; and the Goddess here as at the Seven Pagodas is represented with a benign countenance, eight-armed, astride on her lion, and aiming a spear at the *Asura*. The *dvārapālakas* are, like all Pallava *dvārapālakas*, two-armed. One of them bears a bull's horn and a coronet. Evidently this figure represents a person of rank probably the chief who built the shrine.

P. S. I. 16 dated in the 16th year of the Pallava King Dantivarman (C. 775—826 A. D.) mentions that Viḍēlviḍugu Muttaraiyan also called Kuvàvan Śattan cut this temple out of the Tiruvàlattūr malai, and installed the *lingam* which is here named Vāgīśvara *, after Saint Appar.

In front of the rock-cut shrine is a *manṭapam* built in the Vijayanagar style, the pillars of which are slender and have corbels of the *puspapōdigai* type.

The Viṣṇu shrine belongs to what Longhurst calls the Mamalla style. The pillars here are more elegant than in the Śiva temple. The base is carved in the shape of a conventional lion sitting erect and carrying the shaft of the column on its head. The shaft is crowned with a capital which carries a double bracket supporting the architrave. The pillared hall in front of the cell contains large panels cut in the side walls filled with sculptures in high relief including Narasimha and Varāhamūrti, and standing and seated images of Viṣṇu with his Dévīs. The cell proper contains the principal idol, a marvellously carved image of Viṣṇu as Śéśasāyī or 'the God lying on the serpent Ādiśeṣa'. The five hoods of the serpent are spread out like a canopy over the God's head. From his

* *Vāgīśvara* is the Sanskrit equivalent of Tirnāvukkaraśu—a name of Appar.

navel rises a lotus stalk crowned with a flower on which Brahma is seated. The feet of the God rest on another lotus. On the wall are the figures of Madhu and Kaiṭabha, two demons who threatened to slay Brahma, but were themselves slain, and other sculptures representing *Dévas*. In front of the serpent couch are the kneeling figure of a Ṛṣi believed to be Bhàradvāja, and of a goddess, probably Bhúdévī or the Earth Goddess. The idols are all covered with stucco decoration parts of which have peeled off revealing the finely chiselled features of the sculptures proper*. The two-armed *dvārapālakas* here also do not seem to be conventional figures, but may be portrait-sculptures.

An undated inscription—P. S. I. 943, records that Maṅgan Tenkoṇḍān, son of Śellapókkān, an *Araiyar* of Temmāvūr built the *Amman* shrine and installed the Nācciyār in it.

Two inscriptions—P. S. I. 757 and 912—refer to a gift of villages and other grants to the Viṣṇu shrine by Acyutappa Nāyak, king of Tanjore (16th century).

P. S. I. 116 dated 1087 A. D., a record of the reign of Vīra-rājendra, mentions that Kaḷakkuḍi was a *dēvadānam* village belonging to the Śiva temple here. P. S. I. 904 in the Śiva temple relates the story of Āvuḍaiyān Tévan of Púccikuḍi who went to the house of a dancing girl at Tiruneḍuṅgoḷam, and finding her in the company of a Brahmin killed both of them and lost his eyesight in consequence, but recovered it on his vowing to grant lands in perpetuity to the God Vāgísvara and the Goddess Vaḍivullamaṅgai.

* Cf. Longhurst: *Pallava Architecture Part II*, pp. 7-8—"Traces of old plaster and crude colour work will be found on almost every finished temple at Mamallapuram, and in most cases the plaster-work does not represent late additions either.....The beautiful sculptures as we see them to-day, in all probability, look very much nicer now than they did in the days of the Pallavas, because all of the finished monuments, both rock-cut and structural, were originally covered with a coating of plaster and white-wash to serve as a ground for colour."

There are crude paintings, now considerably defaced, on the ceiling of the Viṣṇu cave-temple just above the reclining Viṣṇu idol. When these paintings were first discovered within the *garbhagrham* of a Hindu shrine where worship is carried on and which even caste Hindus other than priests are not permitted to enter, it was conjectured that they were Pallava paintings—probably coeval with the temple, and, without examining them, people began to talk and write of ‘Pallava’ paintings at Malayāḍipatti, and even Dr. Vogel reported the discovery. The paintings are not earlier than the 16th century, and are perhaps much later.

Mandayur.—(*Maṇḍaiyūr ; Firka—Nirpaḷani ; Distance 22 miles ; Population 1,555*). The local God is called Paḷamuttusvāmi, and in his honour an annual festival is celebrated for 16 days in the adjacent jungle. During this period unclean and pregnant women are sent out of the village to prevent pollution. There is a sacred *Vanni (Prosopis spicigera)* tree here, oaths taken under which are held to be particularly binding. This tree has such a reputation in the neighbourhood that one often hears disputants say—“Will you go to Maṇḍaiyūr and swear?”* There is a Perumāl kóvil here. Earth-salt was manufactured here until 1888, when the manufacture was suppressed in the State.

Mangatevanpatti.—(*Maṅgatēvanpatti ; Firka—Kiranūr ; Vattam—Marudūr ; Distance 17 miles ; Population 848*). There is a mound here containing the ruins of a stone Jaina temple. The temple faced east, and had a sanctum 12 feet square and an *ardhamanṭapam*. There are traces of a *tirumadil* built of rubble. There are now two Jain images here, a Tīrthaṅkara, who may be identified as Ādinātha, and a *Yakṣi*. The Tīrthaṅkara image, which is fractured across the neck, is 5' in height, and has a halo with flames and the usual triple-umbrella. The *Yakṣi* is seated in the *virāsana* pose,

* மண்டையூரில் வந்து பிரமாணம் பண்ணிக்கொடுப்பாரா ?

her left hand is placed on the thigh while the right holds a flower. There is a figure of a lion cut in the pedestal, below which are three attendants or devotees, two males and one female. The whole site has been conserved. The idols of Pàrsvanàtha and of another Tírthañkara which once stood here have been removed to the State Museum.

There are urn-burials in the water-spread of the Mośakudi tank to the west of the Jaina temple.

Mangudi.—(*Māngudi*; *Firka—Kudumiyámalai*; *Distance 8½ miles*; *Population 1306*). The temple of Mínaṅṣi Sundarésvara, called in inscriptions Padiyanísvaramuḍaiyàr, is a fine though small and plain building, and may be said to belong to the period—1110—1250 A. D.,—probably about the middle of the 13th century. The lotus points in the upper abacus of the capital, and *kúḍus* which have a central aperture above half way up (except those that are practically miniature niches with figures in them) surrounded by foliage, point to this date. There are two inscriptions here which have not yet been published. One of them is dated in the 20th year (1354 A. D.) of Māravarman Vira Pāṇḍya (A. D. 1334), and refers to a grant of lands to the Amman of the temple by a local chief Senpagapperumāl Kaḍambarāyan, and mentions that the Amman was installed by Ciṙṙambalam Uḍaiyàr also called Šokkan Akalperṙàr or Tennavan. Pāṇḍikónàr of Sundaracólapuram (modern Sundaram), and the other is illegible. There is also a small rock-cut shrine of rough workmanship. The inner shrine is about 5' 6" in height, 3' 10" in length, and 1' 11" in width, and has a figure of Gaṇéśa sculptured in bas-relief on the wall. The verandah in front is only 1' 5" in width. The other places of worship include a temple to Viṣṇu, one to Šàsta or Aiyànàr said to have been built by Vallambars about 1660, and a mosque to which *mányams* granted by the State are attached, built by the site of the grave of an Auliya or Muslim saint who lived and died here.

Marayapatti.—(*Máráyapatti*; *Firka*—*Kudumiyámalai*; *Vattam*—*Tiruvéngaivásal*; *Distance 8 miles*; *Population 541*). There are pre-historic burials in S. No. 153/3.

Marudur.—(*Marudúr*; *Firka*—*Kíranúr*; *Distance 17 miles*; *Population 145*). Improved methods of cultivation such as the use of Kirloskar ploughs, and application of Ammonium Sulphate to paddy have been introduced here, and experiments with *Nellore Samba* and *Kicchli Samba* varieties of paddy have been successful.

Mattur.—(*Máttúr*; *Firka*—*Nirpaḷaṇi*; *Distance 26 miles*; *Population 938*) is a village on the Pudukkóttai-Trichinopoly Road near the northern frontier of the State. It contains a frontier toll-gate; a chatram at which a certain number of Brahmin travellers used to be fed daily; and a well endowed temple to Sanjíviráyar or Hanumàn.

The Khilji general Malikkafur is believed to have passed through Máttúr on his way to Madura early in the 14th century, and a number of Muslim generals who went south in the 17th century to destroy Śuraikkuḍi are also said to have camped near Máttúr kuḷam*.

Rásipuram.—(*Distance 26½ miles*) also called *Minákṣiambál Samudram*, is a hamlet of Máttúr. This place had once a temple to Māriamman whose votaries practised hook-swinging at least as late as 1825, when, according to an inscription, a stone pillar was erected on which this swinging took place. Near it is a place called bangle-mound which contains bangle-earth, used till recently in making bangles.

Melappuduvayal.—(*Mélappuduvayal*; *Firka*—*Kíranúr*; *Vattam*—*Kíranúr*; *Distance 17 miles*; *Population 815*) is an old *inám* village granted to Brahmins under the name of Vijaya Raghunàtha Samudram. The story is that it originally belonged to the Sétupatis of Ramnad, and was given away by one of them,

* See *History* (Vol. II—Part I, pages 632 and 728).

by name Vijaya Raghunàtha, when he once camped here on his way to Trichinopoly. This account is evidently inaccurate. The village lies near Kíranúr, and there is nothing to show that the Sétupatis ever extended their sway so far. It is likely that the grant was made by Namana I of Kolattúr in the name, and at the request, of the Sétupati mentioned above, whose friend Namana was, and at whose capital he had stayed for some time.

The grant was subsequently confirmed, and enlarged in the time of Ràmasvàmi Tonḍaimàn, Namana's successor.

Minaveli.—(*Minaveli*; *Firka*—*Viràlimalai*; *Distance 27 miles*; *Population 1,408*) called in inscriptions *Ménelveli* or the western rice fields. The three Pàṇḍya inscriptions here refer to grants to the local temple, and to some special taxes* levied in the past. One of the donors was a chief by name Kaḍambaràyan also called Terṛan Araiarkalañjappirandàn.

Minnattur.—(*Minnattúr*; *Firka*—*Kunnāṇḍàrkóvil*; *Distance 21 miles*; *Population 1,919*) is a Kallar village on the north-eastern frontier. Earth-salt was formerly manufactured here. There are casuarina and cashew-nut plantations in the neighbouring hamlet of Narangianpaṭṭi. Muníśvarar, Sannàsi, Periya Nàinàr and Piḍari are the village deities that are worshipped here.

There are prehistoric burial sites—both cist and urn-burials—near Tumbakkulam (S. No. 18) at Nàrangianpaṭṭi.

Mullaiyur.—(*Mullaiyúr*; *Firka*—*Viràlimalai*; *Vattam*—*Kattalúr*; *Distance 28½ miles*; *Population 472*). Near mile 3/1 on the Viràlimalai—Kalamàvúr road there is an image of a hunter cut in bas-relief on a wedge-shaped stone slab. The figure is a standing one and wears a sort of breeches and has a dagger stuck through his belt. He holds a long bow in the left hand and an arrow in the right, and has *patrakunḍalas* in the ears, a coronet on the head and a halo round it. This figure has

* Duties on rice, grain, salt, sandalwood, bullocks, cows, etc.

not yet been identified. A furlong to the south of this place there is an image of Jyéstà probably belonging to a temple that may have stood near this site. The two images have been conserved.

Muttampatti.—(*Múttampatti*; *Firka*—*Kiranúr*; *Vattam-Vaittúr*; *Distance 10 miles*; *Population 411*). There are pre-historic burial sites on the right flank of Pudukkūlam and Adanakkūlam waterspreads, and in S. No. 81/A near Periyakūlam in the hamlet of Śuraṇḍappaṭṭi. Some of the cists in Śuraṇḍappaṭṭi were excavated in fasli 1344 (1934-5).

The Kaḷḷars who live here belong mostly to the Kulamaṅgalyanāḍu.

Muttukkādu.—(*Muttukkādu*; *Firka*—*Nārttāmalai*; *Vattam—Todaiyúr*; *Distance 9 miles*; *Population 694*). There are pre-historic burial sites in the *vāri* of Goñjankūlam (S. No. 64), and in the grazing ground S. No. 62/b. There are both cairns and cists some of which were excavated in fasli 1341 (1931-2).

Nallur.—(*Nallúr*; *Firka*—*Nirpaḷani*; *Vattam—Latchumanpaṭṭi*; *Distance 19½ miles*) was formerly a relay station for jutkas plying between Trichinopoly and Pudukkóṭṭai. It is now a Railway station*.

Its full name is *Aḷagiya Dāsama Nallúr*. It had another name, now no longer current, *Kūlai Piccai Médu*, or the mound of the mutilated Piccan—a notorious Paraiya criminal who had one hand and one leg cut off for secretly poisoning other people's cattle.

Here are an old temple, a fine tank, and a chatram. The chatram was built in 1708-9 A. D. for the benefit of pilgrims to Rāmésvaram by Aḷagiri Nāyakan son of 'Treasury' Mīnākṣi Nāyakan. The likeness of the founder is carved on one of the chatram pillars, and bears the usual Vaiṣṇava caste-mark on the forehead. There is also a figure of a woman, probably his

* The Railway Station bears the name *Toṇḍaimān Nallúr*.



GENERAL VIEW OF NÁRTTÁMALAI

wife. Vijaya Raṅga Cokkanàtha Ràmasvàmi Toṇḍaimàn of Kolattúr enhanced the original endowments to the temple and the chatram. For some unknown reason, however, the lands set apart for their maintenance passed subsequently into the hands of a Muslim who, as could be expected, took no interest in the charity; though they were in later times secured, in exchange for other lands, by Fouzdar Appavaiyar. The charity was conducted by the descendants of this nobleman, and Brahmins were fed free in the chatram. The Darbar are now administering this charity.

Nanguppatti.—(*Nānguppatti*; *Firka-Nirpaḷani*; *Distance 20 miles*; *Population 730*). Near this village are granite quarries. The Śérvaikàrs * of this place were formerly powerful supporters of Ràmasvàmi Toṇḍaimàn of Kolattúr and later of the Pudukkóṭṭai Toṇḍaimàns. One of them helped the Toṇḍaimàn in capturing the Marudus of Śivagaṅga. Some kinsmen of the Ràjà now live here. The village contains a temple to Màriamman to which Subrahmaṇya Mudaliyàr, a minister of Vijaya Raghunàtha Ràya Toṇḍaimàn, made liberal grants.

Nanjur.—(*Nāñjúr*; *Firka—Kìranúr*; *Vattam—Marudúr*; *Distance 16½ miles*; *Population 857*). An *inám* village granted in 1734 A. D. to Brahmins by Vijaya Raṅga Cokkanàtha Toṇḍaimàn. It is the headquarters of a Roman Catholic parish under the control of the Trichinopoly diocese. The parish church of 'Our Lady of Sorrows' (*Notre Dame des Douleurs*) has a convent and a school attached to it.

Narttamalai.—(*Nárttámalai*; *Distance 10½ miles*; *Population 569*) is the name given to a group of low hills and a village that lies nestled at their foot. The legendary account

* The Śérvaikàrs of Nānguppatti are Ūñjanaináṭṭu-Kallars, and were known in the 16th, 17th and 18th centuries as *añjunilaipparru Sardár* or 'Commandants of the fighting men living in the five villages' of Nānguppatti, Pérámbúr, Marudampatti, Pákkudi and Śārapákkudi, which were formerly under the rule of the Pérámbúr—Kattalúr chiefs.

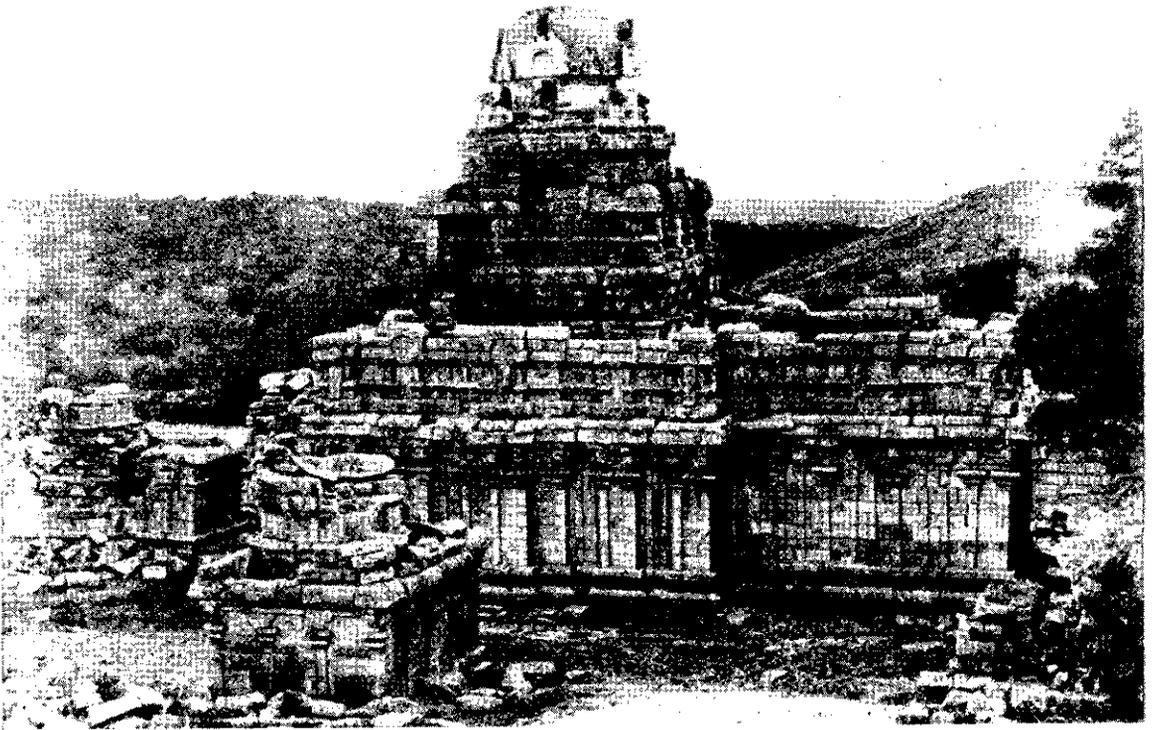
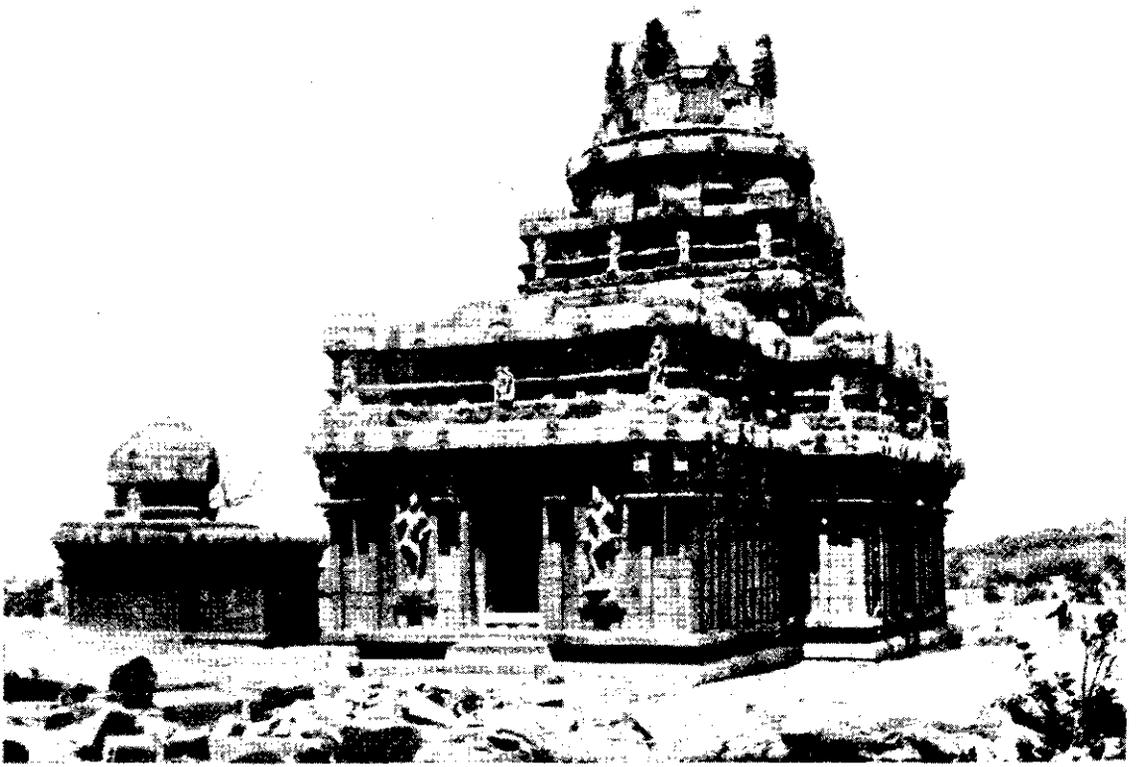
of the hills is that they are fragments of a Himalayan peak, which dropped here when Hanumàn flung it back from Lañka, whither he had taken it in order to restore to life by the miraculous herb *sañjivi* which grew on it, the heroes who had fallen in battle. The hills are said to be the habitat of many rare medicinal herbs, and are, therefore, frequently visited by physicians. The Peruñgalúr *Stalapurānam* derives the name Nārttāmalai from the sage Nārada, and calls it *Nāradarmalai*. This is a fanciful and fabricated etymology. The present name is derived from *Nagarattārmalai*, the old name of the place.

From very early times, these hills were the abode of Jaina ascetics. The natural cavern at Āluruṭṭīnalai, not far from Ammāchatram, has traces of beds similar to those at Śittannavāsai where Jain monks practised severe austerities. Mélamalai with its caverns and caves is also known as *Samanar-malai* or the hill of the Jains. Nārttāmalai was an important Jain centre with temples, monasteries and schools. We hear of at least two Jaina teachers who lived here.

Nārttāmalai was included in the Pallava empire for about two centuries—7th to 9th, but was directly administered by the Muttaraiyars*. The cave temple known as *Paḷiyili Išvaram* was excavated in the time of the Pallava Nandivarman III (C. 826—849) by a Muttaraiya chief Śattan Paḷiyili, son of Viḍelviḍugu Muttaraiyan †. There is an inscription here dated in the seventh year of the Pallava emperor Nṛpatuñgavarman (C. 849—875). This region must have afterwards been disputed by the Pāṇdyas and Cōlas till about the middle of the 9th century when it was conquered by Vijayālaya Cōla and incorporated in the Cōla empire. The structural temple on the Mélamalai is

* These Muttaraiyars ruled sometimes independently, but usually in subjugation to the Pallavas.

† Other Muttaraiya chieftains mentioned in inscriptions here are Mallan (?) Viḍuman otherwise called Venṭimadatta ('one flushed with victory') Tamīladiaraiyan (P. S. I. 11), Śembūdi (or Śattanpūdi) Iḷaṅgōḍiyaraiyan, and the son of Śattan Paḷiyili.



VIJAYÁLAYA TEMPLE NARTTÁMALAI-FRONT VIEW AND SIDE VIEW IN ONE PLATE.

named after Vijayàlaya. In the reign of Ràja Ràja I (C. 985—1014), Nàrttàmalaï was called *Telunḡukulakàlapuram* after one of the titles of the king. The Kaḍambarkóvil was built about the close of the 10th century. There are inscriptions here of the reigns of Ràjendra II and Kulóttuṅga I. In the reign of Kulóttuṅga III the place was also called *Kulóttuṅga Còlapuram*. During the last years of his reign, Nàrttàmalaï came under Pàṇḍyan rule. Ràjendra III probably recovered it, since there is here an inscription of his reign, but very soon it again passed into the hands of the Pàṇḍyas.

It is believed that after subduing the Hoysala kingdom, and the cities of Kaṇṇanúr, Śríraṅgam, etc., the Khilji general Malik Kafur marched towards Madura by way of Kaḍambarkóvil * at Nàrttàmalaï. Like the rest of the State, Nàrttàmalaï was under the rule of the Madura Sultans for about 50 years in the 14th century until the Vijayanagar Viceroy Kampana reconquered the south. The only Vijayanagar inscription here is dated A. D. 1431 in the reign of Dévaràya II, and mentions a local chief Ambéyaràya Uḍaiyàr, son of Mahàmaṇḍalésvaran Vira Kumàra Tirumallinàtha Uḍaiyàr. It came later under the direct rule of the Madura Nàyaks. We hear of Akkal Ràja †, a Vijayanagar nobleman, who on his way to Ràmésvaram was persuaded to settle in this tract to put down the lawless Viśeṅginàṭṭu Kaḷḷars. He lived in a fort on the Nàrttàmalaï hills. A Pallavaràya princess Akkacci ‡ by name employed a Kaḷḷar warrior of the Kacciràn sept to slay him and bring her

* Dr. S. K. Iyengar; *South India and Her Muhammadan Invaders* (pp. 104-8).

† See under Ammachatram, and page 717 *History* (Vol. II—Part I). Akkala Ràja is mentioned in P. S. I. 754 at Veḷḷanúr dated 1549 with his title *Śrīmān Mahamaṇḍalésvara Śòḷarvīman Śòḷa Nārāyaṇan Immaḍi Akkaladéva Śòḷa Mahārāja, etc.*, in P. S. I. 951 at Viraikkuḍi and in P. S. I. 953 at Kīḷaikkurichi. Akkal Ràja mentioned in P. S. I. 877 at Trippur, who was a contemporary of Ràya Raghunàtha Toṇḍaimán and Namana Toṇḍaimán, was probably a descendant of the former chief.

‡ Evidently of Kalasmaṅgalam or Puḍukkóṭṭai, where there is a tank called *Akkacciyákuḷam*.

his head. When Akkal Ràja was thus killed, his seven wives committed *sati* by throwing themselves into a pyre prepared near Noccikkaṇṇmóí by the side of the Nàrttāmalai hills. The Tonḍaimāns got Nàrttāmalai from the Pallavarāyas.

Owing to its natural advantages for defence it was for long used as a military station, and traces now exist of fort walls and citadels.

The earliest references to local assemblies are in the period—7th–9th centuries. The *nagaram* of Nàrttāmalai came into prominence in about the 10th century, and, as a unit of local administration, it flourished for many centuries. It controlled the temples, received and managed gifts for them, controlled taxation, effected sales and other modes of conveyance of land, exempted lands from taxes, distributed among its members the revenue-survey and accounts work of the village, and functioned through an executive body of its own creation. Śilaya Chettis, who often bore the names of Cóḷa or Pāṇḍya kings, seem to have been the chief mercantile class in this *nagaram*. The Viṣṇu shrine in the Mélamalai cave is called *Padinenbhūmi Viṇṇagaram*, evidently after the ‘eighteen towns’ of the *Aiññūruvar*, and we may conclude that this *nagaram* was associated with or affiliated to the great corporation of *Aiññūruvar*. In inscriptions of the 14th and 15th centuries, however, we hear only of the *Ūr* or village assembly at Nàrttāmalai. It is possible that the mercantile community had at that time migrated from this place. Two inscriptions (P. S. I. 621 and 702) record that the *Ūr* met in the *mantapam* of the Kaḍambarkóvil, called *Vira Pāṇḍyan Tirumaṇṭapam*; and in both cases sat with the temple officers, and made grants of land for the performance of certain temple services, and also for temple festivals and special worship.

Places of Interest.—The nine hills here are called 1. *Mélamalai*, 2. *Kóttāimalai*, 3. *Kaḍambarmalai*, 4. *Paraiyanmalai*, 5. *Uvacanmalai*, 6. *Aḷuruttimalai*, 7. *Bommamalai*,

8. *Manmalai*, and 9. *Ponmalai*. *Mélamalai* or Western hill is also called *Śamaṇarmalai* or Jain hill and sometimes *Śivanmalai* or Śiva's hill. On this hill are traces of a fort constructed with pressed brick.

The chief objects of interest on the hill are the following—

Paḷiyili Išvaram is a small rock-cut Śiva temple which has only a *garbagṛham* cut out of the rock. It measures 8' × 7' 6", and is 6' 8" in height. In front of it there is a moulded basement with a moulded beading above and a frieze of dancing bhūtagaṇas. A cylindrical *liṅgam* and two *dvārapālakas*, two armed, belonging to this temple have now been excavated. An inscription on the moulded basement, dated in the 7th year of the Pallava emperor Nṛpatuṅgavarman, records that the temple was excavated by Śāttan Paḷiyili, son of Viḍelvidugu Muttaraiyan, that Śāttan's son built the front *maṅṭapam* and had a *naṇḍi* installed, and that his daughter Paḷiyili Śiriyanaṅgai, wife of Mīnavan Tamiḷaraiyan, also called Mallan Anantan, made a gift of land to the temple. Śāttan Paḷiyili was a contemporary of the Pallava Naṇḍivarman III (C. 826—849) and the Pāṇḍya Śrī Vallabha (C. 815—862).

Śamaṇar Kudagu, later called *Padinenbhūmi Viṅṇagaram* is another rock-cut cave temple about 50 feet to the north of *Paḷiyili Išvaram*. It contains a rectangular sanctuary, with a doorway and an *ardhamaṅṭapam* supported by massive but rude pillars supporting bracketed capitals. The sanctuary is empty, but the *ardhamaṅṭapam* contains twelve figures of Viṣṇu cut in high relief. The figures are all alike, and each holds in its upper arms a *prayōga cakara* (a discus held as if in the act of hurling it) and a conch. One of the lower arms is in the *abhayamudra*, or pose indicative of protection from danger, and the other touches the thigh. These images probably represent the twelve common names of Viṣṇu. In front of the temple is the moulded plinth of the *mahāmaṅṭapam*,

with figures of lions, elephants, *yális* and *kámadhénus* or celestial cows, carved above the beading. Judging from the remains, this *mantapam* must have been a closed one supported by cubical pillars, with walls ornamented with pilasters crowned with capitals and provided with a portico.

This temple was originally a Jaina temple, but was converted into a Viṣṇu temple in the 12th year (A. D. 1228) of the reign of Māravarman Sundara Pāṇḍya I. (P. S. I. 281) *.

* From an unpublished inscription on the moulded basement dated in the 45th year of Kulóttuṅga I (about A. D. 1115), Messrs. K. Venkatarangam Raju and S. R. Balasubrahmanyam conclude that this temple was converted into a Viṣṇu shrine "at least very close to this period, if not actually at the date of the inscription". (J. O. R. Vol. VIII pp. 25-26). This inscription registers a sale of land by the Nagarattár to Dévan Periyán also called Muḍikonda Cōla Teluṅgaiyariyan for the conduct of daily worship to the God Karumánikka Álvár of Tirumérkóvil. Messrs. Raju and Balasubrahmanyam have added the following note—".....The position of the inscription is so low and the gaps so narrow that it would not have been possible for any stone-mason to engrave it after the construction of the basement. Hence it has to be inferred that the inscription was engraved prior to the fitting up of the blocks into the basements". P. S. I. 281 of the reign of Māravarman Sundara Pāṇḍya I clearly mentions that the 'Western temple' was consecrated and in it were installed the idol of Viṣṇu and those of his consorts (திருமெல் கோவிலை உகந்தருளிப் பண்ணின பதினெண்பூமிவிண்ணகர எம்பெருமானையும் பிராட்டியாரையும் உகந்தருளிப் பண்ணி). From this we may conjecture that there was a temple to Karumánikka Perumál, then known as the Tirumérkóvil or Western temple, in the reign of Kulottuṅga I, that it must have subsequently fallen into ruins, and that about a century later, in the reign of Māravarman Sundara Pāṇḍya I, the Jain cave temple was converted into *Tirumérkóvil*, and the idols of Viṣṇu and his *Dévis* were installed in it. These idols are now missing. The materials of the original Viṣṇu temple must have been used for the *mahámantapam* in front of the cave-temple, as otherwise it is difficult to explain the position of the stones bearing the Cōla inscription as stated in the note referred to above. The twelve figures of Viṣṇu must have been cut out of the rock when the cave temple became a Viṣṇu shrine. P. S. I. 281 refers to a gift of land to the temple by the Nagarattárs and the appointment of an officer to collect a special tax on every marriage celebrated and to utilize it for temple repairs.

It was called *Padinenbhūmi Vinṇagaram* after the eighteen towns of the corporation of Aiññūṟṟuvar. *

The Vijayālaya Cōḷśvaram.—Opposite to the *Padinenbhūmi Vinṇagaram* is a structural temple to Śiva gracefully situated on the eastern slope of the hill. The main gate-way, which is on the west, has a pleasing floral design, and is guarded by two *dvārapālakas*, with two arms, one resting on a club and the other held out in the *Vismaya* pose, and with legs crossed. The front *maṇṭapam*, which is covered, is supported by six pillars, cubical at the extremities but octagonal in the middle. The capitals above are bracketed, and their underside is bevelled off and has a rolled ornament with a median band. The pilasters on the walls have bracketed capitals, the underside being plain and angular. The cornice is single-arched, and decorated with *kūḍus*, containing figures of human heads and animals and surmounted by trifoliated finials. There are the usual rows of *bhūtagaṇas*. Over the edge of the roof runs a parapet wall containing recesses in some of which are dancing figures of nymphs illustrating some graceful poses of *Bharatanāṭya*. The *garbhagrham* is circular, but is enclosed within a square *maṇṭapam*. Round the *garbhagrham* and within the *maṇṭapam* is a narrow circumambulatory passage. The *vimānam* is hollow and has four storeys, each separated from the next by a cornice. The walls of the first two storeys are circular. The second has niches with figures. The third which is also circular has pillars at the corners. The *sikhara* is dome-shaped and is adorned with *kūḍus*. Among the figures in the niches, those of Umāmahēśvara and Vinādhara Dakṣiṇāmūrti† are very graceful. Of the seven sub-shrines round the central shrine, there are now traces of only six. Enclosing the whole

* See pages 676-7—*History* (Vol. II—part I). The Aiññūṟṟuvar had many sub-divisions coming from the '1000 districts of the four quarters, the 18 towns (*Padinenbhūmi* or *Padinenṇiṣayam*) etc.' *Vinṇagaram* means a temple to Viṣṇu.

† The *Vīna* in the hands of this figure is peculiar. The 'sound box' at the lower end is rectangular and not circular.

group was a walled enclosure. This temple is one of the most interesting monuments in the State, and has features of both the Pallava and early Cólá styles of architecture.

There are traces of paintings on the walls of the *ardhamantapam*. The one on the north wall represents Bhairava with eight arms, and that on the south wall probably Durgá. Judging from the details of the parts now visible, we may conclude that these paintings are modern—not earlier than the 17th century.

An inscription on the rock opposite, dated in the 12th year of Māravarman Sundara Paṇḍya, calls this temple *Vijayálaya Cólisvaram*. An unpublished inscription underneath one of the *dvárapálakas* records that this temple, which was built by Sembúdi * also called Ilaṅgoḍi Araiyaṛ, was damaged by rain and that Mallan Viḍuman also called Tennavan Tamilaḍi Araiyaṛ † repaired it. Mallan Viḍuman must have repaired it in the reign of Vijayálaya, the founder of the Imperial line of Cólás, since the temple is named *Vijayálaya Cólisvaram*.

At a short distance to the south of the cave-temple, is a natural cavern which now contains a tomb of a Muslim saint. On the rock to the north of the cave-temple is an inscription (P. S. I. 1112) which records the gift of a mortar by a certain chieftain named Vaippúruḍaiyaṅ Toḷudān.

The two tarns on this hill are the *Talavarasiṅgam* (*Talaiyaruvisiṅgam*) and *Talumbusunai*. In the first of these is a submerged *lingam* named *Jvaraharésvara* or the 'Destroyer of fever'. According to P. S. I. 889 dated A. D. 1857, Rája Rámachandra Toṇḍaimān had the water baled out, and in the company of his junior Rāṇi, and his guru Śivarāma Svāmi worshipped this *lingam*. *Talumbusunai* is so called because it

* The correct reading of the name in the inscription is Sāttanpúdi.

† P. S. I. 11 on the rock north of Arumaikkulam, the tarn in front of Mélamalai, records that this Mallan Viḍuman constructed the sluice of this tank.

is always full to the brim. On its surface is a quantity of weeds and grass which form a sort of thick floating mat that will support the weight of a man.

On *Kóttaimalai* or 'Fort hill' are the ruins of a fort built of granite boulders.

The adjacent hill, *Kaḍambarmalai*, takes its name from the temple of Tirukaḍambūr Uḍaya Nāyanār situated at its base. The *garbhagr̥ham* and *ardhaman̄ṭapam* of this temple resemble in some features those of the Śrī Bālasubrahmaṇya temple at Kaṇṇanūr. It is however later in date. The *garbhagr̥ham* is a plain structure and has a moulded plinth, polygonal pilasters without *nāgapadams*, *idaḷs* with petals, tenoned corbels, and niches surmounted by *kūḍus* with miniature shrines inside. In the recess between the *garbhagr̥ham* and the *ardhaman̄ṭapam* are two pilasters carrying a *pañcaram* surmounted by a *kūḍu*. The *vimānam* consists of a semicircular stone dome adorned with *simhalalāṭams* on the four sides and crowned with a stone finial.

In the *prākāram* of this temple are the idols of the attendant deities of this and the adjoining temple. They include the Saptamātr̥ka group, a Viṇādhara Dakṣiṇāmūrti and a Gaṇéśa holding in his upper arms a piece of sugarcane and a sheaf of paddy.

The temple of the Amman Śrī Maṅgalāmbikā to the south has a moulded plinth, polygonal pilasters with *idaḷs*, *nāgapadams*, petals, thin *palagais*, corbels of the *puṣpapódigai* type with rudimentary buds, niches surmounted by *pañcarams* with wagon-shaped tops and flanked by circular pilasters and *kumbhapañcarams*.

The earliest inscription in the Kaḍambarkóvil is dated in the 22nd year (A. D. 1007) of Rāja Rāja I, and the temple may be assigned to the second half of the 10th century. In A. D. 1216,—the 38th year of Kulóttuṅga III—an image of Dakṣiṇāmūrti was set up here (P. S. I. 173). Two inscriptions, P. S. I. 279 and 325, in the reign of Māravarman

Sundara Pàṇḍya refer to the building of a separate shrine to the Amman by Paḷudúr Uḍaiyaṅ Periyàṅ. P. S. I. 200 in the reign of Ràjendra III (about A. D. 1223) mentions repairs to the main shrine, erection of a flagstaff, etc., and a gift to the carpenter who executed the works. According to two inscriptions (P. S. I. 621 and 702), the village assembly held its meetings in one of the *maṅṅapams* of this temple. P. S. I. 1110 records that the front *maṅṅapam* was the gift of a dancing girl.

Most of the inscriptions of Nàrttàmalaï are to be found on the walls of the Kaḍambar temple or on the rock near it. There are here 11 Còḷa inscriptions dated in the reigns of Ràja Ràja I, Ràjendra II, Kulóttuṅga III and Ràjendra III, 10 Pàṇḍya inscriptions dated in the reigns of Māravarman Sundara Pàṇḍya I, Māravarman Kulasékharas I and II, an unidentified Sundara Pàṇḍya and an unidentified Jatavarman Parākrama and two anonymous ones. These relate mostly to gifts or other modes of conveyance of land by the nagarattàrs, institution of festivals and *sandhis* or worships, and gifts and rewards for temple services.

Nagarisvaram is the name given in inscriptions to the Śiva temple to the east of Kaḍambarkóvil. It was built in the 12th year (about A. D. 1228) of the reign of Māravarman Sundara Pàṇḍya I (P. S. I. 283). The *nagaram* endowed it with lands and made provision for repairs and daily offerings.

On the Kaḍambar hill are traces of a fort and a circular wall 2,000 feet in length, 13' in height and 10' in width, which must have been originally fortified with bastions at different places. There are two tarns on this group of hills. One of them *Kaṅṅimàr sunai* takes its name from the shrine of the *Kaṅṅimàr* or 'seven virgins' close by, and the other is *Polūtupadaḍà sunai* which is situated under an overhanging rock so that the sun does not shine on it even at mid-day.

On *Paraiyanmalai* formerly stood the barracks of the Paraiya watchers of the *Kóṅṅaimalai*.

On the *Uvaccanmalai* were formerly situated the quarters of the Uvaccans or temple drummers. There is a reference to their services in an inscription of the reign of Ràja Ràja I (A. D. 1013). There is here an image believed to be of an *Uvaccan*.

Āluruṭṭimalai, or 'Man-rolling' hill, is an elongated mass of rock with a continuous steep incline on one side, and a sheer drop of over a hundred feet high on the other. The tradition is that in former times criminals were rolled over the edge of this steep cliff so that they were dashed to pieces on the rocks at the bottom. Some say they were tied up in sacks and rolled down the steep slope. There is a natural cave on the northern hill of the Āluruṭṭimalai, popularly called the Ammachatram hill, on the floor of which are four polished stone beds similar to those in the Sittannavāsai cave. Two of them have been so hewn as to form a double bed, and two others are single beds. These evidence the great antiquity of the cave as a place of resort for the Jains. There is here a broken sculpture of a Tirthaṅkara. On the rock overhanging the cave are two figures of Tirthaṅkaras under triple umbrellas cut in relief. A damaged inscription (P. S. I. 474) of the reign of an unidentified Māravarman Sundara Paṇḍya calls this hill *Tirumānai-malai* or *Tirupallimalai*, or the hill which contains a *Palli* or Jain temple. It also mentions two Jain Ācāryas—Dharmadēva Ācārya, and his guru Kanakacandra Paṇḍita.

To the south of the branch-road to this village taking off from the Pudukkóṭṭai—Trichinopoly road is the *Bommamalai* on which there was a monastery. It was known as *Ten* (south)—*tirupallimalai*. P. S. I. 658 records the gift of the village of *Korranmaṅgalam* * in Tenśiruvāyilnāḍu for expenses in connection with offerings to the idols, and the maintenance of the ascetics of Tirupallimalai or Āluruṭṭimalai and Tentirupallimalai, to be divided between the two institutions in the ratio of 2:1.

* The modern hamlet of Kottamaṅgalapaṭṭi.

The other two hills *Manmalai*, or Mud-hill, and *Ponmalai*, or Gold-hill, are of little interest.

Other tarns and tanks in this village are *Śámiyár sunai* or hermit's pond, *Pulikkudikkum sunai* or pond in which tigers drink, *Déavadási sunai* or dancing girl's pond, *Musiri nádi*, *Akáśagaṅgai* and *Arumaikkulam* excavated by Mallan Viḍuman Tamilaḍiaraiyar.

Jambukésvaram * or *Tiruvánaikkáviśvaram* is the Śiva temple in the middle of the village. The striking architectural features of this sanctum are tetragonal pilasters without *nága-paḍams*, *idals* with petals not fully formed, tenoned corbels and niches with circular pilasters surmounted by scroll work. The niche in the southern wall contains a figure of Gñāna Dakṣiṇāmúrti, and that on the western wall a beautifully sculptured figure of Ardhanariśvara. The Saptamàṭṭka group and a mutilated Yóga Dakṣiṇāmúrti are among the sculptures in the *prákáram*. According to P. S. I. 158 (A. D. 1205) it was built by Parambúruḍaiyàn Kaḍamban Seṅgúḍaiyàn Gaṅgáḍharan in the reign of Kulóttuṅga III. P. S. I. 170 and 200—both Cóla inscriptions, 280 and 531—both Pāṇḍya inscriptions, and 702 of the reign of the Vijayanagar Emperor Dévarāya II, mention endowments to both the Kaḍambar and Tiruvánaikká Uḍaiyār temples. P. S. I. 922, which is engraved on the south wall of this temple, is an agreement of the residents of Nagarattār Śimaināḍu fixing the assessment on lands. Defaulters were considered as traitors to the nāḍu (*nāṭṭudrōhampanṇinapér*), and were punished with death and confiscation of property. The property thus confiscated was given to the Kaḍambarkóvil.

The Máriamman Temple here is one of the seven important temples in the State at which this goddess is worshipped. The day of the car festival in March-April is observed as a public

* Named after Tiruvánaikkóvil near Trichinopoly. There is a *jambu* or *nával* (*Syzygium jambolanum*) tree in the *prákáram* of this temple to increase the resemblance to the older temple at Tiruvánaikkóvil where there is an ancient *nával* tree.

holiday throughout the State, and attracts a large concourse of pilgrims and sight-seers from far and near. Wearing a mouth-lock, piercing of the body with sharp needles, and other modes of self-torture often gruesome, carrying of *Kavadis*, shaving of the head and offerings of salt, jaggery, cotton-seed, grain, fowls, sheep, goats, etc. are some forms of vows performed here on this occasion. This annual festival is preceded by what is known as *Púccoriyal*, or covering the goddess with flowers, for which flowers are sent to the temple from all over the State and the surrounding districts. The two *manṭapams* of this temple and the car are said to be the gift of a certain Nallammāḷ of Vriddhāchalam. This pious lady lies buried about a hundred yards from the temple, in a grave that she herself dug when alive, where offerings are made to her spirit.

Altogether worship is now carried on in twelve temples in the village—Kaḍambar, Jambukésvara, Māriamman, Piḍāri, Ayyanār, Gaṇésa on the western hill, Karuppar near the car, Occakkaruppar, Aḍaikkalamkàttān, Patinettāmpāḍi Karuppar, Kóṭṭaimuni, and Karaiyar Karuppar.

One of the popular local beliefs is that treasure lies buried somewhere on the hills, and that its exact position is indicated in an obscure saying* which may be translated thus:—"Between the Ākāsagaṅga spring and Arumaikkuḷam, between the cocoonut and tamarind trees on one side and the street in which runs the car on the other, between the tamarind tree by the side of the market and the temple of Mastān, those that discover the banks (?) will have 1,000 *pon* of pure gold and a stone of magical properties."

To the south-east of the village is a reserved jungle well-stocked with wild boar and antelope. There is a small shooting box built on the edge of the forest.

* "ஆகாசகங்கைக்கும், அருமைக்குளத்திற்கும், தெண்ணைப்புளிக்கும், தேரோடு வீதிக்கும், சந்தைப்புளிக்கும், மாசாத்தான் கோவிலுக்கும், அரமடை பிரமடை கண்டவர்க்கு ஆயிரம் பசும் பொள்ளும் ஒரு குளிகைக் கல்லம்".

The Railway station of Nārttāmalai is $2\frac{1}{2}$ miles east of the village.

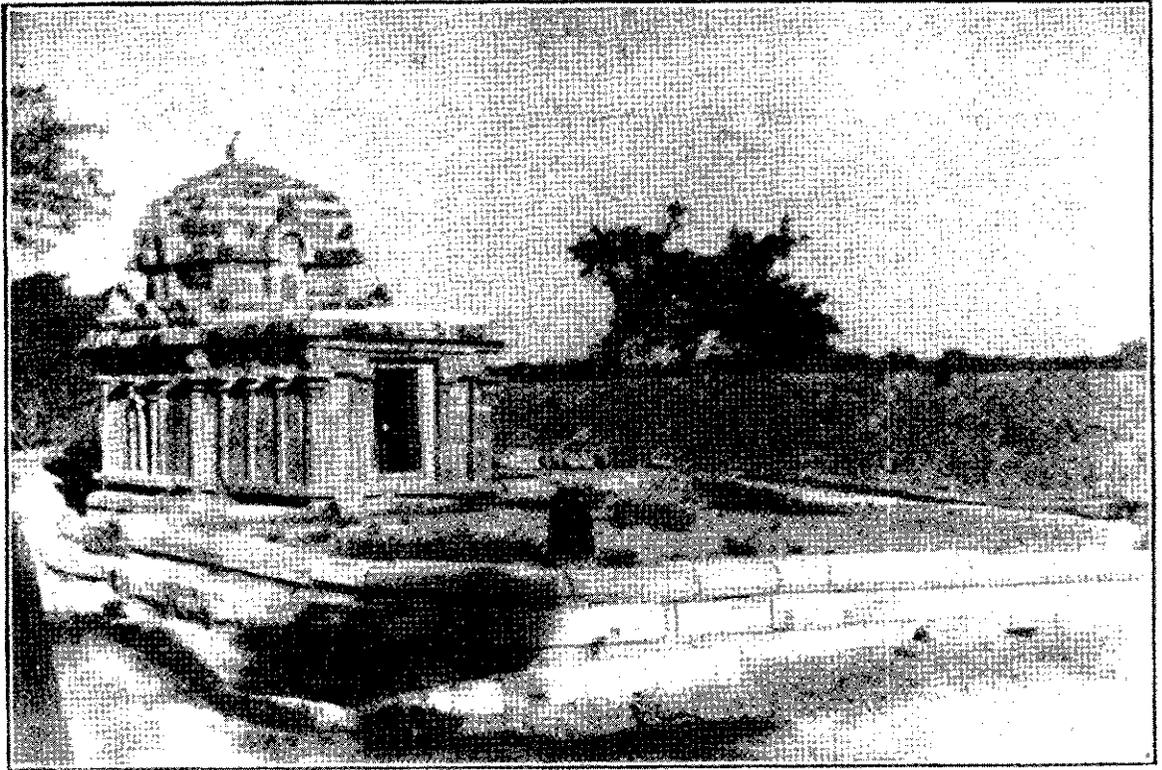
Nirpalani.—(*Nirpalani*; Distance 21 miles; Population 1153). An inscription (P. S. I. 241) of the reign of the Pāṇḍya king Mārañjadaiyan or Neḍuñjadaiyan also called Jatila, Parāntaka or Varaguṇa Mahārāja (C. 765–815) on a slab near the *Nandimantapam* of the Śrī Valarmadīśvara temple here records gifts of gold to the temple by several persons, including *tampirāṭṭiyār*, probably the queen of (Varaguṇa?) pati Nāyanār. The earliest Cōḷa inscription (P. S. I. 30), which is on a wall of the central shrine, is dated in the 6th year of a Rājakesari identified with Gaṇḍarāditya (C. 949 to 957 A. D.). The early Pāṇḍya inscription of Mārañjadaiyan's reign shows beyond doubt that there was a temple here in the 8th century, and it is equally certain that a stone temple in this style could not have existed in the 8th century. The only probable conclusion is that the original structure which stood in the 8th century was of brick and mortar and that it was rebuilt in stone before the 6th year of Gaṇḍarāditya, probably in the time of Parāntaka I (C. 907–953).

The stone trident planted near the *nandi* measures 4' 3", by 1' 8", and is one of the largest of its kind in the State. Some of the temple bronzes, including Piḍāri, Māriamman and Aiyānār with his consorts, were found hidden in a cellar in 1858–9.

The presence of two inscriptions of the reign of Kulōt-tuṅga III dated 1201 and 1206 A. D. near the *gōpuram** entrance Shows that almost all parts of the temple †, as we see it at present, were completed before the end of the 12th century. The Amman shrine has inscriptions of the reigns of

* The *gōpuram* is a structure in Pāṇḍya style.

† The small sub-shrines built against the walls of the sanctum are later additions, which disclose an unsuccessful attempt at imitating the architectural features of the main walls. A stone slab in the north wall of the Dakṣiṇā-mūrti sub-shrine, with a small image of a seated Jain Tīrthaṅkara, shows that it was built with the materials of a Jaina temple.



PANANGUDI TEMPLE

Ràjadhira and Kùlòttuᅅga both unidentified. The other Còla and Pàᅅya inscriptions record gifts to the temple. P. S. I. 326, an inscription of the reign of Māravarman Sundara Pàᅅya, has two engraved figures of the carp, the emblem of the Pàᅅyas.

Bangle-earth is obtained in the bed of the Nīrpaᅅaᅅi tank. The soil near Nīrpaᅅaᅅi is suited for the cultivation of cotton. *Nellore Śamba* paddy is largely cultivated, and citrus trees have now been planted. There are good vegetable gardens here.

The village has a Branch Post Office.

Oduvanpatti—(*Oᅅuvanpatti*; *Firka—Kīranūr*; *Vattam—Vāliampatti*; *Distance 19½ miles*; *Population 833*) is a Mussalmān village and contains a mosque. There are prehistoric burial places in the Viᅅarikūᅅam poramboke (S. Nos. 165 and 263/A).

Panangudi.—(*Panangudi*; *Firka—Kuᅅumiyāmalai*; *Vattam—Māᅅguᅅi*; *Distance 8½ miles*; *Population 95*). Both the Śiva (Agastīśvara) and Viᅅᅅu temples here are conserved monuments. The Śiva temple is of the early Còla style of architecture belonging to the 9th and 10th centuries. In outward appearance it is a very small, compact but beautiful edifice, built completely of well-dressed and close-fitting granite blocks. It is exactly similar to the structural temples at Kaᅅiyāpatti, Tiruppūr and Ēᅅādi (Tirumayam Taluk) both in size and style of construction. There are three inscriptions in this temple, the earliest dated in the fourteenth year of a Parakēsari*, the second in the reign of Kùlòttuᅅga Còla III, and the third in that of an unidentified Māravarman Kulaśékhaᅅa Pàᅅya.

There are also shrines to Aiyānār and Piᅅāri. Granite is quarried near this village.

* Probably Parakēsari Vijayālaya.

Parambur.—(*Parambúr ; Firka-Kuḍumiyámalai ; Distance 14 miles ; Population 1330*) is called in inscriptions *Parambaiyúr*. The earliest inscription in the central shrine of the *Cólisvara* temple is dated 1029–30 A. D. in the reign of *Ràjendra Cóla I*, and it is mentioned that this inscription was reinscribed when the temple was later repaired. The present structure is of the late *Pàṇḍya* style. The *garbhagṛham* and the *ardhamanṭapam* have an ornate moulded basement. The pilasters are polygonal in section except at the base where they are square with *nágapaḍams* at the four corners. The *idaḷ* has petals, and the corbels are of the *puṣpapódigai* type with rudimentary buds. The niches are surmounted by *pañcarams* with wagon-shaped tops. The *kúḍus* on the single-curved cornice have a central circle, some with figures inside, and are flanked on either side by scroll work. There is a *vyḷavari* above the cornice with jutting *makara* heads at the corners. The other *manṭapams* are of a later period. There is a pillared verandah running inside the *tirumadil* all round with an entrance on the south. The corbels of the pillars of this verandah are of the late *Pàṇḍya* style.

There are twelve inscriptions here. The three *Cóla* inscriptions dated in the reigns of *Ràjendra Cóla I*, *Kulóttuṅga I* and *Kulóttuṅga III* have evidently been reinscribed. One of the five *Pàṇḍya* inscriptions relates to the reign of *Màravarman Sundara Pàṇḍya I*, and the others to unidentified *Sundara Pàṇḍyas* and a *Màravarman Kulaśekhara*. *Tiruméni Aḷagiya Vijayàlayadéva*, a *Śúraikkūḍi* chief, had an idol consecrated in 1416 A. D. P. S. I. 961 mentions the *Vijayanagar* viceroy, *Víra Kampaṇa Uḍaiyàr*, and records a compact arrived at between two rival parties, and P. S. I. 1115 is a *Tamil* verse recording a gift of land by the *Vellàlars* of the village. The inscriptions mention the following local chiefs—*Vikrama Cóla Pallava-daraiyar* (about 1083 A. D.), *Térpoliyaninṛàr*, a *Kaḍambaràya* chief, and *Vīupparaiya Nambuśeivàr*.

There are also temples to Lakṣmínàràyaṇaperumāl and Aḷaguperumāl, and to the village deities, Aiyanaṛ and Piḍàri.

Pre-historic burial sites are found in what is called *Kalkuttu poramboke*. There are casuarina plantations here.

Perambur.—(*Péràmbúr; Firka—Nirpaḷani; Distance 25 miles; Population 1038*). This place was formerly held by a line of chieftains who ruled the tract known as Péràmbúr—Kattalúr. The best known were Narasiṅga Tévan and Aḷagia Maṇavaḷa Tévan who built parts of the temple at Viràlimalai. The tract passed in subsequent times into the hands of the Trichinopoly Nàyaks, and the chieftains of Péràmbúr fell into disfavour, owing probably to the intrigues of the Koḷattúr Toṇḍaimàns, who had risen into favour at the Trichinopoly Court. It was annexed to Koḷattúr in 1708, and became part of the present State on the downfall of the Koḷattúr dynasty.

There is an irrigation channel here called Hyder's channel. It was cut originally in order to flood the country round to prevent Hyder's forces from entering the State during his invasion in 1781.

P. S. I. 920 states that Namana Toṇḍaimàn of Koḷattúr made a grant of land in 1713 to the God Gaṇéśa of this place. The jungles in the neighbourhood contain black-buck. Close to this village are the deposits of magnetic iron-ore prospected by Mr. Primrose (See Malampatti above).

The present Periyakulam of Péràmbúr was subject to repeated serious breaches until some years ago, when effective steps were taken to prevent them. In March 1933, the construction of a masonry scour sluice, provided with shutters, and of another masonry surplus weir were finished at a cost of more than Rs. 25,000. Two inscriptions in the Tiruviḷāṅguḍi temple show that the unsatisfactory state of the tank which has now been remedied had continued for centuries. P. S. I. 89 refers to an ayacut of 100 *vélis* affected by a breach, and

P. S. I. 550 to a serious breach in the 11th year of the reign of Jaṭavarman Kulaśékhara Pāṇḍya, and to the help rendered by the Pallars of Tiruvilāṅguḍi in repairing it.

Some of the inscribed slabs from the Tiruvilāṅguḍi temple are built into the ruined temple at Péràmbúr. It is said that there was a mud fort near the temple, but there are now no traces of it.

Perumanadu.—(*Perumánádu*; *Firka*—*Kuḍumiyámalai*; *Distance 5 miles*; *Population 772*) is referred to in inscriptions as *Mayiláppur* in *Peruváyilnádu*. The present name *Perumánádu* is the corrupt form of *Peruváyilnádu*. The old name of the village is preserved in the name of an adjacent hamlet *Mayiláppatti*. In former times the village extended both to the north and south of the road to Kuḍumiyámalai. There are 8 inscriptions here; 6 of which are in the Śiva temple, one, hitherto unpublished, on the basement of a ruined Jaina temple at Mayiláppatti, and the other on a slab by the side of the road. The earliest inscription in the Śiva temple (P. S. I. 284) dated A. D. 1228-9 belongs to the reign of Māravarman Sundara Pāṇḍya I. P. S. I. 518, which also may be assigned to the same reign (A. D. 1236), relates to the grant of certain taxes to the temple by a Hoysala general Śrīmān Mahāpradāni Maṇḍalíkamurāri Aniyagaddayya Daṇḍanāyaka (see page 639, *History* Vol. II—Part I). P. S. I. 359 (A. D. 1258) of the reign of Vira Pāṇḍya II relates to a sale of land by the village assembly to the God Gaṇéśa in the temple, and one of the signatories to the grant is a certain Tiruccirāppalli (Trichinopoly) Uḍaiyār. P. S. I. 525 belongs to the reign of an unidentified Sundara Pāṇḍya. P. S. I. 853 (A. D. 1528) mentions the building of the Subrahmanya shrine within the Śiva temple. P. S. I. 888 on a slab by the side of the road and dated A. D. 1852 mentions the consecration of a Gaṇéśa idol by Duraisvāmi Málaiyiṭṭān, who takes pride in the heroic deeds of his ancestors and mentions the battles they had fought.

The inscription on the basement of the Jaina shrine is older than the oldest inscription noticed above in the Śiva temple. It is dated* in the reign of Kulóttuṅga Cóla III, and records the gift to the Tírthaṅkara of the *antaráyam* or rentals of his lands in the village by Sadiran Iráśan otherwise called Kulóttuṅga Cóla Kidàrattaraiyan.†

The local administration of the village was long carried on by an *úr* or village assembly. Until 1867 it was the headquarters of a taluk.

The Śaraṇagatisvara temple.—The present *garbhagrham* is a much later structure than the *ardhamanṭapam* and the *mahámanṭapam*. Its plinth is much higher; the carvings and mouldings are more elaborate. The basement has a lotus base. The mouldings are prismatic or have curved floral flutings. The pilasters are square at the base and polygonal above. The base is adorned with *nágapaḍams*. The *padmam* has drawn-out petals, and the corbel is of the *puspapódigai* type. The *kúḍus* are shaped like a horse-shoe and are surmounted by *simhalalátams*. The niches in the walls contain the figures of Dakṣiṇámúrti in the south, Liṅgódbhava in the west, and Brahma in the north. The *pañcarams* over the niches are wagon-shaped, and contain *kúḍus* enclosing miniature shrines. There are also *kumbhapañcarams*. This structure belongs to the 'Pāṇḍya' style of the 13th century, while the *ardhamanṭapam* and the *mahámanṭapam* belong to the 'middle', Cóla style. The shrine of the Amman Dharmasamvarddhaní is a much later one, and the Subrahmaṇya shrine was built in the 16th century.

The shrines in the hamlet of Mayiláppatti.—On the Karuppar hill are the basements of two ruined temples—a Jaina temple mentioned above and a Śiva temple. All that now

* The date in the inscription is not clear, but is believed to be the 16th year of the reign (about A. D. 1194).

† Other endowments of this chief, who is described as an araiyar of Peruváyilnáḍu and Kunṛiyúrnáḍu, are recorded in P. S. I. 139 at Tiruvéṅga-vásal, and in 141 and 159 at Pinnaṅguḍi.

remain of these temples are a broken idol of Mahāvira in the *siddhāsana* pose with triple umbrella and chowrie bearers, a broken *yónipīṭham* which contained the *lingam*, an idol of Gaṛiésa and a mutilated *nandi*. These monuments have been conserved.

Kankar formerly used in the manufacture of lime and Dhojie's earth occur here in large quantities. The *Periyakulam* of Perumànàḍu is one of the ten major tanks having an ayacut or irrigable area of over 500 acres.

Perunjunai.—(*Peruñjunai; Firka—Kudumiyámalai; Vattam Mánguḍi*; Distance $5\frac{1}{2}$ miles; Population 387) which means 'large spring' is a fertile village with groves and orchards situated on the Pudukkóttai—Virálimalai Road. P. S. I. 560 and 561, of the reign of an unidentified Kulaśékhara, relate that the temple of Śunaiyilāṇḍa Nāyanār was in disrepair, and that in order to raise funds to repair it, the *úr* and temple authorities mortgaged or sold some temple lands. They also record that the *nāḍu* (Peruváyilnāḍu) to which the village belonged had been conquered by a Bāṇa chief. There are temples here to Viṣṇu, Aiyanār and Piḍāri.

Close by is another village, *Śirusunai* or 'small spring', which was a Brahmin village or *Caturvédimāṅgalam*. It has a Viṣṇu temple and an incomplete Pāṇḍya inscription (P. S. I. 665) inscribed on a rock in the waterspread of a tank.

Peyal.—(*Péyal; Firka—Kudumiyámalai; Vattam—Kilikudi; Distance 18½ miles; Population 368*). The Śiva temple here has an inscription of the reign of an unidentified Vira Pāṇḍya recording a gift to the God of *mélvāram* rights over certain lands by the *úr* of Kaḷanivāśal. There are two inscribed slabs here, one of the reign of Māravarān Kulaśékhara II (acc. A. D. 1314) recording that Kaḍambarāya and Vijayéndra closed a breach in the old channel flowing from the tank of Vembanúr to that of Mélattānyam, and the other, dated A. D. 1804, recording the

settlement by the East India Company of the boundary disputes between the Toṇḍaimàns and the Kumaravàdi (Maṇappàrai) chiefs.

Pinnangudi—(*Pinnaṅguḍi* or *Punnaṅguḍi*; *Firka*—*Kuḍumiyàmalai*; *Vattam*—*Parambùr*; *Distance 13 miles*; *Population 271*). The earliest mention of the temple of Punnàgavanésvara here is in a Kuḍumiyàmalai inscription of the 8th century in the reign of the Pàṇḍya Kóccaḍaiyan or Śaḍaiyan Màran. The *úr* or village assembly of Pinnaṅguḍi functioned from the 8th century. An inscription* (P. S. I. 297) of the reign of Màravarman Sundara Pàṇḍya I, dated A. D. 1238, records a gift by the *úr* to the Śiva Brahmaṇas of the temple. In about A. D. 1322 the *úr* found themselves unable to pay the *Kaḍamai* of the village, and sold lands to a merchant to be endowed by him as *dēvadānam* to the temple (P. S. I. 448 in the reign of Jaṭavarman Parākrama). This temple is called in inscriptions Ràjendra Cólisvaram. It must have been built in the 11th century and named after Ràjendra II. Sadiran Iràsan otherwise known as Kulóttuṅga Cōla Kidàrattaraiyan, araiyar of Peruvàylinaḍu and Kunṇiyúr naḍu, made endowments to this temple in the reigns of the Cōla kings Ràjadhiraja II (P. S. I. 141—A. D. 1185) and Kulóttuṅga III (P. S. I. 159—A. D. 1205). An inscription (P. S. I. 626) in the reign of an unidentified Parākrama Pàṇḍya records that a certain Sambandan Ponnambalakúttan performed *kumbhābhiṣékham* for this temple. P. S. I. 1118 records the gift of a window to the central shrine.

Pinnaṅguḍi was one of the two villages in which Vijaya Raghunàtha Ràya Toṇḍaimàn granted rent-free lands to his guru Gopàlakṛṣṇa Sàstriyàr. It was then known as *Muktāmbāl Samudram*. The village is very fertile.

Poyyamani.—(*Poyyāmani*; *Firka*—*Virālimalai*; *Distance 30½ miles*; *Population 932*). Near this village there are pre-historic burial places containing cist and urn burials. The

* P. S. I. 298 and 302 are other inscriptions in this temple belonging to this reign.

cairns are covered with heaps of broken quartz, and the circles are entirely of granite boulders. There are here a small Śiva temple, and two *Paṭṭavan* shrines.

Puliyur.—(*Puliyúr or Piliyúr; Firka—Kunnándárkóvil; Distance 20½ miles; Population 1,445*). An early Vellálar settlement later conquered by Kallars. The Náyak ruler of Trichinopoly once entrusted to Namana Toṇḍaimàn of Koḷattúr the task of subduing the turbulent Kallars of Viśeṅginàḍu. Namana encountered them at Puliyúr where they had assembled to celebrate a great festival, gave them battle and captured many of their leaders. He cut off the heads of his captives and sent sacks each containing nine heads through a Viśeṅginàṭṭu Kallan to the Náyak with the message—‘ten heads including the head of the bearer of the load’. These Kallars again proved extremely recalcitrant, and the Nawab of Trichinopoly and the Raja of Tanjore demanded their punishment. In 1797 Ràja Vijaya Raghunàtha Toṇḍaimàn sent a force of about 700 men under Ràya Pallavaràyan against them and chastised them. This incident is referred to in the dance song *Veṅkanna Śérvaikár Vaḷandán*. It is said that these severe measures were effectual, and the Kallars afterwards became peaceful agriculturists and farmers.

There are here shrines to Gaṇéśa and the village deities—Aiyànàr, Piḍàri and Śellàyi.

Both the chewing and reed varieties of sugar-cane are grown here, and people are taking to jaggery-making as a cottage industry.

Pulvayal—(*Pulvayal; Firka—Kudumiyámalai; Distance 7½ miles; Population 968*) lies on the skirts of the Pulvayal forest where there is good shooting.

The *garbhagrāham* and *ardhamanṭapam* of the Śrī Tyàgésa temple are of the Cóla style with a moulded basement, and cubical pilasters having large *palagais*, *padmams* without petals

and tenoned corbels. The sub-shrines are mostly in ruins. The temple has a *triumadil* with the main entrance on the south. The *gōpuram* over the main entrance belongs to the Pāṇḍya period. There are five inscriptions in this temple. The earliest is P. S. I. 192 of the reign of Rāja Rāja II (about A. D. 1166), and mentions gifts by an araiyar, Tennavan Pallavadarayan. P. S. I. 478 of the reign of an unidentified Jaṭavarman Sundara Pāṇḍya refers to the digging of *Umayāṇḍiēri*, an irrigation tank, by a certain Kaṇṇan, and P. S. I. 583, another Pāṇḍya inscription of the reign of an unidentified Kulaśékharā, records the allotment of 6 *paṇams* from tolls collected from villages and military stations to provide for offerings and burning of lamps in the temple. The other two are not of much importance.

To the west is a neat little temple in the 'Madura' style, now unfortunately in ruins, dedicated to Vanni * Ānanda Īśvara. It has some fine sculptures. P. S. I. 864, dated A. D. 1607, records the sale of land by the *ūr* to the temple under the orders of Āvuḍaiya Nāyanār Pallavarāyar of Vaittūr, and P. S. I. 932 mentions that the *Māhēsvaras* of the seventy *mathams* of this temple agreed to pay one *paṇam* each annually, and to settle all their disputes, 'irrespective of the sex of the disputants'.

Ulaganāyaki, the Piḍāriamman, here is of more than local renown. The principal temple of this Goddess is in the forest to the north of the village. The idol has eight arms and is represented as slaying the *asura*, Mahiṣa, in the form of a buffalo. In the *prākāram* there are stone and terracotta figures of Karuppar, Munīśvaran and other attendant deities. The bronze processional idol of this goddess is kept in another temple to the west of the Vanni Ānanda Īśvaram. The worship of this goddess is performed by priests who are Occans by caste.

The Subrahmaṇya temple at Kumaramalai lies very near to this village. Gurupādadaśa, the author of *Kumarēśaśatakam*,

* Also referred to as *Ādi Ānanda Īśvara*.

a century of verses in praise of God Subrahmanya of Kumaramalai, probably lived here. He concludes every verse with the word Pulvayal.

There are two other inscriptions in this village. One (P. S. I. 1116) describes how guards worked in turns in this village and at Múnrukúrñanallúr, and the other (P. S. I. 1117) is an *Ásiriyakal* or slab recording that Vira Pàñḍya Kaḍambaràyan of Pulvayal agreed to be *ásiriyān* or protector of the inhabitants of Ponnamarāvati naḍu.

Near the hamlet of Nilayapaṭṭi on the edge of the Pulvayal forest are prehistoric burial places some of which were excavated in 1917*. There are others in S. No. 204/2 near Neriyakuḷam.

Rajagiri.—(*Rájagiri*; *Firka*—*Virálimalai*; *Vattam*—*Virólúr*; *Distance* 23½ miles; *Population* 1,145). On both sides of Road No. 10, from mile 23/2 to 24, there are prehistoric burial sites with dolmens. There are traces of cairns also. There are large casuarina plantations here. The local deities are the Kannimār, Piḍāri and Kúttāñḍar Amman.

Rasalippatti.—(*Rásalipatti*; *Firka*—*Virálimalai*; *Distance* 32 miles; *Population* 1,700) contains four boundary stones (P. S. I. 885) fixed on the 15th of June, 1804, by the Surveyors of the Honourable Company to determine the disputed boundary between the Tonḍaimān's territory and the Zamindari of Lakkaya Nāyak of Kumaravāḍi (Maṇappārai). There is a very ancient inscription here of the 25th year of Nandippóttaraiyan or Nandivarman II—Pallavamalla (C. 710—775 A. D.) which relates to the building of a *karkuḷum* or stone sluice by Pullai Kaḍamban son of Áridampullan.

* See Pp. 522-3 *History* (Vol. II—Part I). Some burials here contain within a single circle of laterite boulders, two urns side by side in which were entire human skeletons in a squatting posture holding short bladed swords in one hand while the other was resting on the thigh.

There are shrines here to the village deities, Karuppar, Māriamman and Śallāṇḍa Amman. The weekly market is held on Thursdays.

Rengamma chatram.—Contains a chatram said to have been built by Rāṇi Reṅgammāl who performed *Sati* at Mālai Īḍu at Puḍukkōṭṭai on the death of her husband, the Śivānanda-puram Durai. Owing to its proximity to the capital and improved communications the charity has become superfluous, and feeding has been stopped.

Satyamangalam.—(*Satyamaṅgalam*; *Firka*—*Nārttāmalai*; *Distance* 8½ *miles*; *Population* 1,311) is a populous village. There are prehistoric burials in S. No. 1/A.

This is one of the model villages selected by the Darbar for experiments in rural improvement. Ryots practise economic planting, and have introduced A. E. B. 65, an improved strain of paddy, sugar-cane, improved varieties of plantains, yam, capsicum and citrus varieties.

The Śiva temple here is called *Cōlisvaramuḍaiyār Kōvil*. Other village deities worshipped here are Ariyanācci Amman, Śiruva Śattappa Nāinār, Śokkanācciyār and Piḍāri.

Sellukudi.—(*Sellukūḍi*; *Firka*—*Kuḍumiyāmalai*; *Vattam*—*Tiruvēṅgaivāśal*; *Distance* 3 *miles*). The real name of the village is *Śelvikūḍi* or the 'village of the Goddess of Wealth'. A number of Kurumbars engaged in making *cumbliēs* or coarse woollen blankets live here. There is a temple here to Vīra Lakṣmi, the Goddess whom the Kurumbars worship.

Sendamangalam—(*Sendamaṅgalam*; *Firka*—*Kuḍumiyāmalai*; *Vattam*—*Perumānāḍu*; *Distance* 4½ *miles*). This name is said to be a corruption of *Seventēḷuntamaṅgalam*, and commemorates the name of one of the Pallavarāya rulers of

Vaittúr. P. S. I. 171 in the Perumálkóvil (A. D. 1215) dated in the reign of Kulóttuṅga III refers to the idol in the temple as *Citraméli* Vinnagara Emberumán*.

Sengalur—(*Seṅgalúr; Firka—Kunnándárkóvil; Distance 25½ miles; Population 1,055*). The prehistoric burial-sites here contain both cists and urns. They occur near Seṅganikaṇmói and in S. Nos. 107, 108, and 158 E. The circles are of laterite.

There are shrines here to Muttumàrianman, Aiyanaṛ and Piḍàri.

Sittannavasal.—(*Śittannavásal; Firka—Nárttámalai; Vattam—Annávásal; Distance 10 miles; Population 487*) is a corruption of *Śittannalváyil* † which means 'the abode of great saints'. The hill here is an elongated mass of rock lying north to south and divided into three parts.

The *Éladipattam* is the name given to a natural cavern near the top of the centre of the hill and on its eastern side, but accessible only from the west. The only approach to the cavern is over the top and along a narrow ledge in which seven precarious foot-holds ‡ are cut in the rock. Proper steps have now been cut, and an iron railing provided. The cavern is roomy but low. The floor is marked out into spaces for seventeen beds, each with a sort of stone pillow. One of them, which is the largest, is perhaps the oldest since it contains an inscription in the Brāhmi script but in the Tamil language which palæographically may be assigned to the 3rd or 2nd century B. C. This inscription is interpreted § as recording that the bed was a place of worship or penance, and was made by the Ilaiyar of

* *Citraméliśa* is a name sometimes given to the *Aiññáruvar* corporation (see p. 677).

† *Śittu-annal-váyil*. *Śittu* means *Siddha* or adept; *annal* means great or exalted.

‡ Hence the name, *Élu aḍi* meaning 'seven steps'.

§ See P. S. I. 1—*Inscriptions in the Pudukkóttai State translated into English*—to be published shortly.

Cittuppósil, which was the ancient name of Śittannavàsal, for the use of Kàvidi Īten, a native of Kumattúr in Eomi (Oyma) nàdu*. By the other beds names of Jain ascetics who resorted to this cavern and practised the severest form of penance are inscribed in old Tamil script of the 8th or 9th century A. D. These inscriptions show that for more than a thousand years—from the 3rd or 2nd century B. C. to the 8th or 9th century A. D., if not even later,—this cavern was a resort of Jaina ascetics.

The Navaccunai.—To the north of the Ēladipaṭṭam, at a somewhat lower level than it, but still on the eastern slope, is a tarn, the rocky sides of which almost converge at the bottom. In it there is a submerged stone-cut shrine on the western side, containing a *lingam* in the centre and a narrow passage to walk round. The water is occasionally baled out, and the *lingam* worshipped. The pool takes its name from a *nával* or *jambu* (*Syzygium jambolanum*) tree close by.

The Arivarkóvil or the 'Temple of the Arhats'—the Rock-cut cave temple.—On the western slope of the central rock there is a cave temple cut in the rock, believed to have been excavated by the seventh century Pallava king, Mahéndravarma I, probably when he was a Jain before his conversion to the Śaivite faith. An easy climb of about hundred feet over the sloping rock takes the visitor to the entrance of the cave.

The plan and construction of the temple in all essentials resemble the other well-known 'Mahéndravarma' cave-temples in South India. The temple consists of an inner shrine ten feet square and seven and half feet in height, and an *ardhamanṭapam* in front, twenty-two and a half feet in length, seven and a half feet in width and eight and a half feet in height. A doorway, five and a half feet by two and a half feet, approached by a flight

* Erumánádu was an old division of the Tamil country round about the modern town of Tindivanam.

of steps flanked by *surulyális* * leads from the outer hall to the inner shrine. In the *facade* there are two massive pillars in the middle and two pilasters, one at either end. The rock above the pillars is carved in the form of a massive beam, in front of which projects a single flexured cornice. The upper and lower thirds of the two central pillars are cubical and the middle third octagonal. The pilasters are of the same design.

All these carry massive 'Pallava' corbels with horizontal roll ornaments or flutings, with a plain band in the centre. On either side of the doorway to the inner shrine are ornamented pilasters enclosing two niches, one on either side. These pilasters are smaller but of the same type as the pillars. They have on the upper cubical parts of the outer face lotus medallions carved in bold relief, a usual feature of this type of cave-temples. There is a large niche in each of the northern and southern walls in the front hall. The ceiling of the inner shrine shows a wheel with hub and axle representing the *Dharma cakra* or *Wheel of the Law*.

From a Pãñḍya inscription † on the rock near the temple, and from the debris lying about, it is to be inferred that there was formerly a *mukhamañṭapam* built of stone in front of it.

In the niche of the northern wall of the outer hall is a figure of a Jaina *Ácárya* ‡ seated in the meditative pose, cross-legged, with the hands placed one over the other, palms upwards, resting on the folded legs. There is a single umbrella over the head of the image, which proves that it is not that of a Tírthañkara. On the opposite wall, placed in a similar niche, is the figure of the twenty-third Tírthañkara, Pãrsvanátha, seated in the same posture, but with a five-headed serpent

* Balustrades sculptured in the form of *yális* with curled trunks.

† An inscription of the time of Avanpásékhara Śrí Vallabha Pãñḍya.

‡ He is designated *Tiruvásiriyān* or the Great *Ácárya* in an inscription on a pillar near it.

spreading its hood over his head instead of an umbrella. On the back wall of the inner shrine are three images carved in relief, all in the same meditative posture. The northern and central figures have triple umbrellas, showing them to be Tírthañkaras,* while the southern has a single umbrella, and probably represents a *Cakravartin* or an *Ācārya* or an *Arhat* †.

The walls, ceilings, cornice, beams and pillars were originally decorated with paintings; those on the walls have perished, and those on the ceilings, beams and the upper parts of the pillars alone survive.

The painting above the three images in the inner shrine is intended to serve as a canopy. The design suggests a carpet, with striped borders and irregular squares and circles interlinked. Within the squares are conventional lotus flowers, and inside the circles are crosses with bulbous ends resembling the 'Ujjain cross' symbols on old Āndhra coins. On the upper sides of the horizontal arm of the cross are human figures and on the lower sides lions ‡.

Canopies of different patterns are painted on the ceiling over the two images in the *ardhamanṭapam*. That over Pārsvanātha has both natural and conventional lotus flowers, the former in full blossom against a lotus leaf background. That over the *Ācārya* has only a conventional lotus-pattern; now much faded and defaced.

In the centre of the ceiling of the *ardhamanṭapam* and in the front part of the ceiling of the inner shrine, up to the

* The middle one is believed to be Mahāvīra, and the other is probably Ādinātha.

† *Arhats*, *Ācāryas* and *Cakravartins* are adepts but less perfected than *Tírthañkaras*. While *Arhats* and *Ācāryas* are ascetics, *Cakravartins* are lay adepts,—monarchs who were contemporaries of Tírthañkaras, and were reputed to have been of a golden colour.

‡ The lion occurs frequently in Jaina symbolism.

borders of the carpet canopy, we find depicted scenes from one of the most delightful of the Jain heavens. This heaven contains a hall known as the *Samavasarana*, to which the souls of the *bhavyas* or 'the faithful' resort to hear the discourse of the Tirthaṅkaras. Before entering this hall, the souls have to pass through a number of regions in this heaven, one of which is a lotus pool where fishes, birds, animals and men disport themselves. The Śittannavaśal painting shows *bhavyas* diverting themselves in a pool full of flowering lotuses. The flowers with their stalks and leaves, and the birds, fishes, *makaras*, bulls and elephants are shown with a perfect simplicity, charm and naturalness.

The pose and expression of the *bhavyas* shown in the picture have a charm and beauty which compel attention. Two of them are shown together in one part of the tank. One is plucking lotus flowers with his right hand and has a basket of flowers slung on the other. He is represented as of a deep red *léśya* or colour*. His companion carries a lotus in one hand; the other is bent gracefully, the fingers forming the *mrigimudra* or deer-gesture; his colour is orange, showing the merit of the soul. The third *bhavya*, an extremely beautiful figure, also orange in colour, is apart from the others. He carries a bunch of lotus over his left shoulder and a lily over his right. The three figures are naked except for their loin cloths. The hair is neatly arranged; the lobes of the ears are pendant.

On the front face of the southern pillar is a beautiful picture of a dancer, her left arm stretched out gracefully in what is known in *Nāṭya-Śāstra* as the *danda* or *lalahasta* or *latāvṛscikā* gesture, and her right arm bent at the elbow, the palm

* *Léśya* is the colour of the soul. It may be observed that orange (*pīta léśyam*), white (*śukla léśyam*) and red (*padma léśyam*) are believed by the Jainas to be the colours of pure souls, while black (*Kṛṣṇa*); indigo (*nīla*) and grey (*kapōta léśyam*) are appropriate to the wicked.



DANCER, LOTUS AND SWAN-SITTANNA VÁSÁL FRESCOES

held in the *abhaya* gesture*. Her ears are adorned with *patrakunḍala* or *ólai* or rings set with gems, and her arms decked with bracelets and bangles.

Perhaps even more graceful is the other dancer on the front face of the northern pillar. She has her left arm in the *gajahasta* gesture suggesting an elephant's trunk, while her right arm is bent at the elbow, the palm facing outwards in the *abhaya* gesture. The head-dress and the ornaments of this dancer are very distinct. The hair is decked with *pandanus* (*tálai*) petals.

These two animated figures, with their broad hips, slender waists, and elaborate ornaments, recall the beauty of the *apsaras* of mythology: their pose and expression suggest rhythm and dynamic movement.

The painting on the other face of the southern pillar represents a man and a woman, possibly the founder, and one of his queens. The man has an elaborate *kiriṭam* or diadem on the head, a *patrakunḍala* in one ear and *makarakunḍala* or ring in the shape of a *makara* in the other. His demeanour and his diadem indicate his royal status. The other figure, unfortunately, is now very indistinct. In front of these two is another figure in red, much defaced.

There are also paintings on the corbels, beam and cornice. On the corbel are scroll designs with lotuses. The painting on the cornice, which projects in front of the *manṭapam*, is made up of carpet designs with conventional lotuses. The surface of the cornice in front of each of the two pillars bears a *hamsa* or mythical swan. On the northern wall below the cornice, on a patch of plaster are the figures of a trident, fruits and flowers in yellow and red.

The Śittannavāsāl paintings carry on the tradition of the well-known Ajanta frescoes of the first seven centuries A. D., the Ceylon Sigiriya frescoes of the fifth century and the Bhag

* The posture of her arms suggests the two lower arms of Natarāja.

frescoes in the Gwalior State of the sixth and seventh centuries A. D. Śittannavāsāl is therefore an early example of the Ajantan or post-Ajantan period, and in merit it compares well with Ajanta and Sigiriya. We may safely say that Śittannavāsāl has the earliest frescoes so far known in South India, and that they are the only example of early Jaina frescoes.

According to Dr. Paramasivam of the Government Museum, Madras, the technique employed is what is known as *fresco-secco* or painting in a medium of lime. In this process the surface to be ornamented is first covered with lime plaster, then coated with lime-wash and the painting superimposed. The colours used are black, green, yellow, orange, blue, and white. In 1937-39, the Darbar had the paintings cleaned by Dr. Paramasivam, who was assisted by the present Curator. After cleaning the paintings, they applied a preservative coating, and strengthened the painted plaster, wherever it was loose, by injecting suitable cementing material without retouching any part of the paintings.

Along the western base of the hill, and beneath the central and southern parts of it, lie a stone and brick temple of Śiva in ruins, and shrines to Aiyanaṛ, Piḍāri, and other village deities, which lead one to infer that there must have been a village close to the hill on the site now covered by the dry fields.

Between the Jain rock-cut cave temple and the Śiva temple is a large natural cavern with a 'drip-line' on the overhanging rock, which shows that the cave was one of the earliest habitations of man. A few faded inscriptions are found here and there on the rock near the cave temple. These are in old Tamil characters and mention names of persons, probably Jain ascetics.

On the summit of the southern rock is a large rectangular tarn called *Gaṇapati sunai*.

There is a Trigonometrical Survey station on the central rock, at a height of 699 feet.

There are extensive prehistoric burial sites, containing both cist and urn burials, in the major *sarvamányam* lands south of the hill, in the north-western corner of Śeṅgulam waterspread, and near the Periyakulam. Some of these were excavated in fasli 1344 (1934-5).

Specimens of garnet, red jasper and rock-crystal have been picked up near the foot of the hill. Pieces of pottery coated inside with molten and coloured glass, and loose pieces of coloured glass have been found in the fields opposite the hill. These indicate that in olden times glass making, probably the manufacture of bangles or beads, was carried on here. The village of Śittannavāśal and the neighbouring hamlet of Nallambālsamudram are fertile.

Tachampatti.—(*Taccampatti*; *Firka*—*Nárttámalai*; *Vattam*—*Annavaśal*; *Distance 10 miles*; *Population 276*) is a village inhabited by Kallars who claim relationship with the ruling Tonḍaimāns.

Some cist burials here were excavated in fasli 1344.

Talinji.—(*Taliñji*; *Firka*—*Kuḍumiyámalai*; *Vattam*—*Kaḍavampatti*; *Distance 19½ miles*; *Population 364*). The name is said to be derived from the Tamil word *talai* which means 'to prosper'; and the story is that when one of its chiefs gave it away as an *inám*, he expressed the wish that it might always prosper in the hands of the grantees. It is also called *Kambarājapuram*, or the place of *Kambar*, who was probably some minor chief or nobleman, and is not to be identified with the celebrated poet of that name.

Tayinippatti.—(*Táyinippatti*; *Firka*—*Nárttámalai*; *Distance 13¾ miles*; *Population 296*). Prehistoric burials occur in the waterspreads of *Táyinikkulam* and *Kunnakulam*, and in the adjoining fields. Some of the circles enclosing the cists are composed of laterite boulders, while others are of granite.

An interesting feature about this group of cists is the location of the small outer chamber on the western side of the main cist, while in all cases hitherto noticed these chambers were all on the eastern side.

Temnavur.—(*Temmávúr; Firka—Kunnáñðárkóvil; Distance 18½ miles; Population 2,284*) is a populous Kallar village, and is referred to in inscriptions as *Tenvávumtóvúr* or *Tenváyúr*. There are two inscriptions in the temple of Vaðakailâyamuðaiyâr; one dated in the reign of an unidentified Râja Râja Cóla, and the other in that of an unidentified Kulaśékbara Pañðya. The latter inscription records the gift of door-steps and lintel by the Aiññúřruvar corporation (see page 678, *History—Vol. II, Part I*). In an incomplete inscription on a slab in a dry land near the Mâriamman kóvil, Araśakañðarâmankóttai, named evidently after Śémâ Piļļaiyâr who was also called Araśakañðarâman (see page 620, *History—Vol. II, Part I*), is mentioned. There must have been a fort here in the 13th century. In the Mâriamman temple here the caste pañchayats of Vaðamalainàttu Kallars are convened. Aiyanâr, Piðâri, and Karuppar are the chief village gods worshipped here.

Tengatinnippatti.—(*Téngátinnippatti; Firka—Virálimalai; Vattam—Poyýamani; Distance 29 miles; Population 983*) is on the road from Pudukkóttai to Mañappârai. It is inhabited by Urâlis. There is a temple to God Mâmuñði who delights in sacrifices of pigs, sheep and fowl.

Tennangudi.—(*Tennangudi; Firka—Kiranúr; Distance 7½ miles; Population 207*) has a tank called Kurañgupaţtaðaikulam and a field of the same name full of prehistoric burials. The local Mâriamman is widely popular, and is visited by hundreds of pilgrims at the time of the annual festival. The following is a local legend relating to a certain Tennan Râja who, when going to war, left with his Râni a flower and a piece of turmeric root, telling her that since they were

mysteriously connected with his life, the flower would fade and the turmeric turn black the moment that he died. The Ràja did not return within the specified time; the flower and the root faded and turned black as he had foretold; and there was nothing left for the Ràni but to perform *sati*. At this juncture a god appeared to her as a *Panđáram* or religious mendicant, and brought the good news that her husband was alive. Soon after, the Ràja also returned, the pit prepared for the *sati* was converted into a drinking water pond, and the place itself was re-named *Mángilyam kátta nádu* or the 'land that preserved wifehood'. The village is named *Tennanúr* or *Tennanūdi* or *Tennavanūdi* after this chief.

The God of the Śiva temple is called *Tenganáyakar* in the earlier inscriptions, and *Kátcikođuttár* * or *Darsanapurisvarar* in the later ones; the latter name is indicative of the fact that the god appeared before the Ràni in the legend and saved her from death. The central shrine may be assigned to the end of the 10th or the beginning of the 11th century. The front *mañṭapam* and the other shrines belong to a later period. A *tiruvácci* with the figure of a lion and two *makara* heads surmounted by foliage, built into the lintel of the *mahámanṭapam*, and the three lion pillars in the shrines of Bhairava and Subrahmanya originally belonged to the ruined Jain temple at Sembāṭṭúr (See page 997). There are nine inscriptions in this temple. The earliest (A. D. 1031) belongs to the reign of Ràjādhirāja Cōḷa I, and refers to a gift by the Araiyaṅkars of Kóraikkurichi and Puttāmbúr. The two Pāṇḍya inscriptions are dated respectively in the reigns of an unidentified Māravarman Sundara Pāṇḍya and of a Māravarman Śrī Vallabha; the latter records that the *nāṭṭars* of Tensiruvāyilnādu and Kuḷamaṅgalanādu who were unable to pay the royal taxes sold the village of Iṛaiyur to a songster. There is an inscription of the reign of Acyutarāya of Vijayanagar. Two others, dated A. D. 1588 and 1597, are damaged, and the other three relate to the gift of pillars to the

* *Kátcikođuttár* means 'He who appeared before his devotees'.

front *manṭapam* by different devotees. About 1738 Vijaya Raghunàtha Ràya Tonḍaimàn granted lands for the upkeep of the temple to some Pallavaràyers.

The Ahambadiyàns of the five villages of Vaittúr, Muṭṭampatti, Iraiyr, Vattanàkkurichi and Meikkudippatti, and the Kallars of the Kulamaṅgalya naḍu, assemble in the Màriamman kóvil here to settle disputes.

There is a tomb in this village which contains the bones of Sheik Muhammad Auliya (1768—1818). The sheik, who was a farmer, was deeply religious; and many miracles are attributed to him.

Tennatiraiyanpatti.—(*Tennatiraiyanpatti; Firka—Nirpalani; Distance 18½ miles; Population 931*) is named after *Tennatiraiyan*, a sub-division of the Viṣaṅginàṭṭu Kallars. In the waterspread of the tank, close to the Vattam catchery, is a small out-crop of rock-crystal.

Adjoining the hamlet of *Alanguḍipatti*, and about 3 miles to the west of Puliyr, is a block of *puñcai* land called *Kóttai-médu* or 'Fort-mound' where once stood a mud-fort* believed to have been built by the Kàràlars. Near this site is a shrine to Semmunisvaran†. Within this block are two Jain monuments which have been conserved, and a ruined Śiva temple. One of the Jain monuments is a mutilated idol of a Tírthaṅkara in bas-relief with chowrie-bearers, 3' 6" in height, and the other, situated near the Muḷlikkuḍi tank, is an idol, seated in *virāsana*, believed to be Hariharaputra, probably worshipped as an attendant deity in a Jain temple. The idols of Viṣṇu, Càmuḍi, Gaṇéśa and Màriamman that lie near the ruined Śiva temple are fine sculptures which may be assigned to the 11th—12th centuries. A Viṣṇu temple must have stood a furlong or two to the south of these monuments; and

* There are now no traces of this fort.

† Munisvaran is a guardian deity of forts.

what remains of it now is a large idol of Viṣṇu badly fractured, lying on the northern bund of the *Ūraṇi* near the shrine of Maduraiṅiran. This hamlet also contains a laterite temple to Vallālakāṇḍa Aiyanār.

Teravur.—(*Térāvur*; *Firka*—*Virālimalai*; *Distance 25 miles*; *Population 950*). On the bund of the Madurāpaṭṭi tank, there are three images of Śiva, all *Sukhāsana mūrtis* or images in a sitting posture. The one in the middle is the finest, and is delicately carved. The other two are somewhat defaced. From the details of the ornamentation and the general pose of the images, we may conclude that they belong to the same period as the Koḍumbāḷūr sculptures.

There is a Śiva temple at Térāvūr. Kalkuricci Aiyanār and Piḍāri are the important village deities worshipped here.

Tiruppur.—(*Tiruppūr*) is a hamlet of Vīrakuḍi village (Kīranūr *Firka*). The Cólisvaramuḍaiyār temple here is one of the oldest temples of archæological interest in the State. It stands on the north-western corner of the village on the bund of an *ūraṇi*, and faces east. It is a small compact structure built of well-dressed gneiss blocks, and is composed of a sanctum and an *ardhamanṭapam*. The walls are adorned with four-cornered pilasters with plain and angular corbels. The cornice above the walls is simple and convex and has *kūḍus*. There are no *bhūtagaṇas*, but in their place there is a plain beaded moulding. The cupola is incomplete, and the missing parts could not be traced in the neighbourhood. It contains niches; the one on the north contains a figure of Brahma, that on the west one of Viṣṇu, and that on the south one of Dakṣiṇāmūrti. Only three of the four *nandis* which adorned the corners of the *vimānam* have been discovered. This temple exactly resembles the temple of Kaḷiyappaṭṭi, and may be said to belong to the close of the 9th or the beginning of the 10th century.

An image of Vēṅugópāla, or Kṛṣṇa playing on a flute, now placed on a pedestal near this temple, was originally discovered

by the side of a slab in the waterspread of the village tank. The slab bears the Vaiṣṇavite caste mark, the figures of a conch and shell, and an inscription which may be interpreted as referring to a gift by the children of a certain Kaṇḍiyadévan to secure merit for Ràya Raghunàtha Toṇḍaimàn, Namana Toṇḍaimàn and the chief Akkal Ràja*. There are two inscriptions in this temple, one of which has not yet been published. The other is dated in the 40th year of the reign of an unidentified Kulóttuṅga, and mentions gifts by Gaṅgaikoṇḍa Cóla Śiruvàiyilnàḍalvan, also called Ponna Aḍavalàn, chief of Aṅṅúr in Vaḍa Śiruvàiyil nàḍu.

To the north and east of the Śiva temple are extensive prehistoric burial sites containing both urn and cist burials, some of which were excavated in 1938-9. The cists are of the type described on pages 523-4 (*History*—Vol. II, Part I). In one of the urn-burials were discovered two urns side by side, both situated within a single circle of laterite boulders. Such twin-burials are unusual †.

Tiruvengaivasal.—(*Tiruvéṅgaivásal*; *Firka*—*Kuḍumiyámalai*; *Distance 3 miles*; *Population 227*) is a well-known and ancient place of worship. The name means the 'Sacred place or gate of the Tiger', and refers to the story of the God Gókarṇéśa of Tirugókarṇam who here took the form of a tiger, to terrify and finally grant salvation to a cow that daily brought the sacred water for his ablution ‡.

The earliest inscription in the temple of Śrí Vyàgrapurísvara is dated in the reign of Ràja Ràja I (1011 A. D.), and refers to the God as *Tiruméṅṅaliperumál* or 'the Lord of the Western shrine'. He is called *Cúḍamani Viṅṅan* in an inscription of the reign of Ràjendra I (1037 A. D.), which also mentions the

* See page 1069 f. n.

† The only other instance so far known in the State occurred in a site excavated in 1917 in the Pulvayal forest.

‡ See under Tirugókarṇam (pp. 981-2) for an account of the legend.

Amman shrine which was probably built in this reign. Sadiran Iràsan, also called Kulóttuṅga Cōla Kidàrattaraiyan, consecrated a *lingam* called after him *Sadira Viṭaṅgan*, and instituted a festival, at which plays were enacted (P. S. I. 139 of the reign of Ràjādhiràja II—dated 1175 A. D.). An inscription of the reign of of Ràja Ràja III records that land endowed for a festival was to be allotted in equal shares to the God Vyàgrapurisvara or Tiruvéngaivayiludaiya Nayanar and to the God Sadira Viṭaṅgan and his Amman. Four inscriptions refer to *sántikuttu* or dances performed in the temple festivals*. Aḷagapperumal, the son of a local araiyar or chief, installed an idol of Candrasékhara in the reign of Māravarman Sundara Pāṇḍya I. The temple seems to have been very rich; and had *dēvadānam* lands in the villages of Perundanaiyūr, Sellikuḍi, Mayilāpūr (now called Mayilāpatti), Orumaṅimaṅgalam, Tiruvétpur (now called Tiruvappūr), Kavalamaṅgalam, etc. An inscription of the time of the Vijayanagar prince Kampaṇa records the grant of *Pāḍikāval* rights by the temple authorities and the residents to a chief of Irumbāḷi. This village was then under the rule of the Pallavarāyars; P. S. I. 945 mentions Āvuḍaiya Pallavarāya. Tiruvéngaivāsal had both a *Sabhā*, or Brahmin assembly, and an *Ūr*, or common village or town assembly, during the centuries of Cōla and Pāṇḍya rule.

At the entrance to the temple is a *manṭapam* with massive pillars supporting carved lions. The base of the *gōpuram* is of the late Pāṇḍya style, but the upper part has recently been reconstructed. To the north of the *antarāla manṭapam* is the shrine of the Goddess Śrī Brihadambā, which is a late Cōla or early Pāṇḍya structure with square pilasters, simple *idals*, square *palagais* and tenoned corbels. The southern part of this *manṭapam* contains modern bronze idols now carried in the temple-processions. The *mahāmanṭapam*, in which are kept some old bronzes, is a Cōla structure with pilasters supporting large *palagais* and corbels with tenons. The main shrine which

* See page 691.

has been renovated must have been originally an early Cōla structure*. The present structure is of the Pāṇḍya style of the 13th—14th centuries. The pilasters are polygonal in section with square bases having *nāgapadams*; the *padmams* are drawn out into *idaḷs*, and the corbels are of the *puṣpapódigai* type with rudimentary buds. The idol of Gñāna Dakṣiṇāmúrṭi in the southern *prākāram* has rare iconographic features. The figure is seated in the *Utkutikāsana* posture†—a posture suitable for concentration. Within the cloister in the southern *prākāram*, there is an old idol of Yóga Dakṣiṇāmúrṭi.

In the southern *prākāram* there is a shrine facing west containing an interesting sculpture of Subrahmaṇya in bas-relief in the *virāsana* pose; the upper right hand holds a rosary, and the upper left a *śakti* or spear; the lower right hand is in the *abhaya* pose and the lower left hand rests on the thigh. Another old sculpture of Subrahmaṇya kept in this *prākāram* has only two arms.

Near the southern entrance is a shrine built in the reign of Rāja Rāmachandra Toṇḍaimān, in which is kept a mutilated idol of the Amman. It is said that when a new idol was installed, the old mutilated one was about to be thrown into the tank to the south of the temple, and that the Amman appeared before the Rāja in a dream and directed him not to cast it away but to preserve it in a shrine, which the pious Rāja did.

There are 15 inscriptions in this temple; six are Cōla inscriptions, seven Pāṇḍya, one of the Vijayanagar period and one of the Pallavarāyas.

* The presence of the Saptamatīka group, Jyēṣṭá, and other old idols in the *prākāram* warrants this conclusion.

† The Archæological Survey of Madras has taken a photograph of this idol, which Mr. T. A. Gopinatha Rao has reproduced as Plate LXXV, Fig. 1, in his book *Hindu Iconography*, Vol. II, Part I. A lion pillar belonging to some early Cōla shrine, but with its shaft now reshaped, is built into the small *maṅṭapam* in front of this idol of Gñāna Dakṣiṇāmúrṭi.

The Vélans of this village make good bricks, tiles and pots.

Tiruvilangudi.* (*Tiruvilāṅgudi* or *Tiruviraiyāṅkuḍi*; *Firka—Nirpalani*; *Vattam—Pérāmbūr*) is in the chitta village of Śuriyūr. Its old name was *Vikramakésari caturvédimaṅgalam*. Except for two Paḷlar houses, there is no dwelling near the temple, which is now in ruins standing amidst dry lands. The nearest hamlets are Viḷlaróḍai on the south-west and Puḍuvayal on the north-west. There are now no traces of the old village.

Vikramakésari caturvédimaṅgalam was situated in Urattúr kúrṅam in Vaḍakónaḍu, a sub-division of Kéralāntaka Vaḷanāḍu, later Iraṭṭapāḍikonḍa Cōla Vaḷanāḍu and still later Kaḍalaḍi-yātilāṅgai koṅḍa Cōla Vaḷanāḍu, and is referred to in inscriptions as a *Brahmadéyam* or village granted to Brahmins. Most probably it was named after Vikramakésari, the Irukkuvel chief of Koḍumbālūr,—the builder of the Múvarkóvil. It was inhabited by Brahmins well versed in the four Védas, as the suffix *caturvédimaṅgalam* implies. Among the signatories to the documents recorded on the temple walls are *Sómayájis†* and *Kramavittans*. It is said to have contained two *nattams* old and new; this shows how populous the village then was.

P. S. I. 90 shows that the province was governed by a military commander called Uttamacólanallúr-Uḍaiyān Pālúr Ambalattāḍi, otherwise called Muḍikonḍa Cōla Viḷupparaiyar, and that the officer who was in immediate charge of the district was Śrīkārūḍaiyān Tāyan. The village had a great assembly (*Peruṅuri Sabhai*) to manage its affairs, subject to the control of the officer in charge of the administration. It seems to have met frequently on the bund of an irrigation tank, which consequently came to be known as *attānipéréri*, meaning the place of

* Adapted from a monograph prepared by Mr. N. P. Swaminatha Aiyar, State Archæologist.

† *Sómayáji* is one who has performed *Sóma yágam* or sacrifice with *Sóma* juice; *Kramavittan* is one versed in a particular method of reciting the Védas called *krama*.

assembly meeting. Two inscriptions mention a settlement officer* Kéralântakanallúruḍaiyàn Kṣéttiran Uttama Cólān. The survey and settlement took place in the time of Ràja Ràja I. The inscriptions in this temple give a good idea of the temple establishment in Cólā times, and also contain details with regard to the conduct of worship in the temple. It was managed by a body of trustees called *Dévakanmi*.† Services were conducted thrice a day, and festivals were celebrated in the months of *Paṅguni* (March—April), *Chittrai* (April—May) and *Márgaḷi* (December—January).

There are nine inscriptions in this temple. Three of them are of the time of Ràja Ràja Cólā I dated A. D. 1012—1013, two of the time of Ràjéndra I dated 1018 and 1026, one of the time of Kulóttuṅga I dated 1076, and one of the time of a Jaṭavarman Kulaśékharā. The other two are of the Vijayanagar period, one of the reign of Virúpākṣa I dated 1391, and the other mentions Katti Vālappa Nāyakar, who was probably a Nāyak administrator of this part of the country, to secure merit for whom some addition to the shrine appears to have been made. There were some more inscriptions, but the inscribed slabs were removed when carrying out improvements to the temple, and used in the construction of some other structures elsewhere.‡

The Vijayanagar inscription shows that a condition of anarchy prevailed in the 14th century, and that the residents of the *nādu* placed themselves and their district under the protection of a chief named Taniānaiyúrān Narasiṅgadévan of Pérāmbúr, to whom they granted *arāṣu suvandiram*,—investing him with powers of taxation, while imposing the obligation to protect them, their life, and property.

* *Nāḍuvakaiśeikira*.

† The reader is referred to Section IV in *History*—Vol. II, Part I, where the information furnished by Tiruviḷāṅguḍi inscriptions regarding local administration and temple management is set forth in detail.

‡ See under Pérāmbúr.

The central shrine of the temple faces east. The sanctum and the *ardhamantapam* belong to the early Cōla period. The pilasters on the walls on either side of the entrance afford good examples of the bulbous capitals of the early Cōla period. The corbels have chamfered edges. Over the entrance to the *ardhamantapam* is a sculptured figure of Gajalakṣmī. Along the frieze runs a string of *bhūtagaṇas* dancing and playing on musical instruments such as the flute, conch, drum and cymbal. The door-jambs are decorated with *nāgapadaṁs*, but they must be later additions. The other walls are decorated with *gōṣṭapañcarams*, pilasters and friezes of goblins, elephants in playful attitudes, *yālis* etc. The decoration of the pilasters is not all uniform. The corbels over them have a curved profile with scroll work in the centre. Some of the *kūḍus* are decorated with lions' heads, and others with scroll work.

The *mahāmantapam* is of the later Cōla style. The pillars are cubical in the centre and at the extremities, and the corbels are tenoned. In front of this *mantapam* there are traces of another large *mantapam*, and judging from the motifs of the pillars which are cubical at the extremities and in the centre and decorated with *nāgapadaṁs*, and the corbels which have *puspapōḍigais*, we may assign it to the Vijayanagar style. The pillars have various figures in bas-relief,—Narasimha, Gaṇeśa, Vēṇugōpāla, dancing girls, couchant lions, ṛṣis, lotus medallions and vases of flowers. On the face of the basement there are sculptures in bas-relief representing Natarāja and worshippers in attitudes of devotion.

The *Amman* shrine which faces south is of the Madura style. Highly finished and ornamental pilasters with prominent *nāgapadaṁs*, corbels of the *puspapōḍigai* type with drooping lotuses and ornamented *gōṣṭapañcarams* are among the striking features of its architecture.

There are some fine sculptures here, but they belong to a later period than the central shrine. They include a figure of

Śiva, two figures of the *Amman*, and figures of Dakṣiṇāmūrti, Śaṅkaranārayaṇa, Brahma, the Saptamātṛka group, Vīrabhadra and Gaṇeśa. One of the Gaṇeśas is a dancing figure. Two early Cōla *dvārapālaka* images now in the Vellānūr temple are said to have originally belonged to this shrine.

This interesting temple was long neglected till it was conserved by the Darbar in 1936, and steps are being taken to renovate it, and preserve what is left of an ancient monument illustrating more than one style of Dravidian architecture, and marking the locality where once flourished a large village where learned men resided.

Todaiyūr.—(*Todaiyūr* ; *Firka*—*Nārttāmalai* ; *Distance 11 miles* ; *Population 621.*) The village was formerly called *Tuḍāvayal*. There is a *Mālai Iḍu* or *sati* ground here, where a woman is reported to have committed *sati* on hearing of the death of her husband in battle. The descendants of the woman still visit the place to make offerings to her spirit.

The Śiva temple here, now called *Eḷumanisvaram*, is referred to in the only inscription here dated in the 1st year of an unidentified Sundara Pāṇḍya, as *Tuḍarāṇḍār-nāyanār* temple. It is situated beneath the bund of the Todaiyūr Periya Kanmāi, and, though not large, is a fine temple of the late Cōla or Pāṇḍya style, probably of the 13th century A. D. One interesting feature of the temple is that a typical 8th century Pallava corbel is used as the bottom of the socket of the door pivot in the ruined gateway, which shows that there was an earlier temple on the site.

There are Aiyānār, Karuppar and Paṭṭavan temples here. There is also a beautiful image of Mahāvīra, with chowrie bearers and three lions carved beneath, forming the *lāñcanam* or distinguishing emblem of the Tīrthaṅkara.

There are prehistoric burials on either side of the Railway line near this village, containing both cist and urn burials, some of which were excavated in 1934-5.

Uchani.—(*Uccáni*; *Firka-Kìranúr*; *Vattam-Tennaigudi*; *Distance 7 miles*; *Population 331*). There are prehistoric burials in the waterspread of the tank called *Kuraṅguppattarai Kulam*. There is an Aiyanaṛ temple in the village.

A copper-plate grant, dated 1710 A. D., mentions that Rāmasvāmi Toṇḍaimān of Koḷattúr granted this village as a *Sarvamānyam* with the permission of his father, Namana Toṇḍaimān, who was then the ruler of Koḷattúr.

Udayalippatti.—(*Uḍaiyálippatti*; *Firka-Kunnāṇḍárkóvil*; *Distance 19 miles*; *Population 1153*), formerly called Uḍayāli-maṅgalam, is one of the earliest settlements of the Kaḷḷars after their immigration from Tirupati, and is still a centre of the Vaḍamalai nāṭṭu Kaḷḷars. It has a temple by name Sannāsikóvil.

Uppiliyakkudi.—(*Uppiliyakkudi*; *Firka-Kìranúr*; *Vattam-Koḷattúr*; *Distance 14½ miles*; *Population 879*). The name means the hamlet of the Uppiliyans or (earth) salt-makers, of which caste only a few families now remain. There are also some Rājús here, from among whom recruitment was formerly made for the British Indian Regiments.

The Vijayanagar nobleman Akkal Rāja made this village one of his headquarters, and his descendants continue to live here.

The village is noted for its vegetables.

Vaittur.—(*Vaittúr*; *Firka—Kìranúr*; *Distance 10 miles*; *Population 1,134*), originally called *Valuttúr*, was the seat of the Pallavarāya chiefs who ruled over parts of the State from about the beginning of the 14th century until the present ruling line of Toṇḍaimāns conquered them. (*History* Vol. II—Part I, pp. 732–6). Two Tamil works, *Śevanteḷunta Pallavar Piḷḷai Tamil* and *Śevanteḷunta Pallavar Ulá*, describe Vaittúr as a fertile wet-land village in Kónaḍu. The earliest inscription in the temple of Tāḷavanéśvara, or Tiruppanaṅgaḍu Uḍaiyàr,

situated in the hamlet of Vaittikóvil, belongs to the reign of an unidentified Kulóttuᅅga Cólá, and mentions *Maᅅgalam*, probably the old name of this hamlet, and a local chief or administrator Vira Páᅅᅅya Náᅅálván. An inscription of the reign of an unidentified Jaᅅávarman Sundara Páᅅᅅya* mentions Pillai Pallavaráyan, and the institution by him of daily worship known as *Pallavan Sandhi*. An undated inscription records the grant of *Kávalsuvandiram* or *Páᅅikával* rights by the *úr* of Pudukkuᅅi in Míseᅅgeli Náᅅu to the God of this temple, and to the residents of Maᅅgalam, mentioning in particular Pillai Pallavaráyan. There are eight other inscriptions in this temple, one of which is damaged, and the others refer to grants by the residents of this and adjoining villages for the construction of pillars, lintels and *práᅅáram* walls †. Vijaya Raghunátha Ráya Toᅅᅅaimán made some gifts to this temple in 1749 jointly with Namana Toᅅᅅaimán, Ruler of Kolattúr.

The Máriaᅅman temple here draws crowds of worshippers during the festival season. Hook-swinging was formerly in vogue.

At a short distance to the east of the Śiva temple stands a huge idol in brick and mortar worshipped as Peraman. The other deities worshipped here are Aiyanár, Karuppar and Malayámaruᅅgar.

Vaittúr is one of the seats of the Kulamaᅅgilya náᅅᅅu Kaᅅᅅars and the Aᅅjúr Ahambaᅅiyáns ‡, and was for long the seat of the Déśam Chetᅅi, the headman of the Paraiya community, who may be said in a manner to correspond to an unofficial justice of the peace, and is the highest appellate authority competent to settle caste disputes.

* Probably Jaᅅávarman Sundara Páᅅᅅya III (acc. 1303 A. D.).

† An idol of a Jain Tírthañkara has been built into the northern wall of the outer *práᅅáram*.

‡ A group or sept of Ahambaᅅiyáns who reside in the villages of Vaittúr, Múᅅᅅampatti, Éraiýúr, Vattanákurichi and Meikkndipatti.

Fuller's earth, used in bangle-making, is found here in abundance. The numerous remains of kilns testify to the flourishing bangle-industry which the Valavikàra Cheṭṭiyàrs of this village were carrying on for some centuries.

Pre-historic burial sites occur here in S. No. 34/1.

Valamangalam.—(*Vālamangalam*; *Firka—Kīranūr*; *Distance 13 miles*; *Population 311*) is styled in inscriptions *Vālvamangalam*. There are casuarina and palmyrah plantations here. Palmyrah jaggery is manufactured as a cottage industry.

Valiyampatti.—(*Vāliyampatti*; *Firka—Kīranūr*; *Distance 20 miles*; *Population 1,069*) has an Aiyanàr temple. There are pre-historic burials in the waterspread of the Vaḍukànik-kuḷam and the assessed waste-land near it. (S. Nos. 39 and 40).

Vattanakkurichi.—(*Vattanākuricci*; *Firka—Kīranūr*; *Vattam—Vālamangalam*; *Distance 10 miles*; *Population 928*). S. No. 296 in the waterspread of Pàppànkulam, and S. No. 258-3 in that of Tumbakkulam contain pre-historic burials. The latter is part of an area which extends over S. No. 18 of the adjoining village of Nàraṅgiyanpaṭṭi. There are both cist and urn-burials. The circles enclosing the cairns are either purely laterite or purely gneiss or both intermixed.

Vayalagam.—(*Vayalógam*; *Firka—Kuḍumiyámalai*; *Vattam—Māngudi*; *Distance 10½ miles*; *Population 1,428*). Vayalógam is a corruption of *Vayal-aham* which means the 'rice-field-place'. In the 12th-13th centuries the village was so populous that inscriptions refer to two divisions, Vaḍakkalúr or North Vayalógam and Terkalúr or South Vayalógam; each had a separate *úr* or village assembly and a Śiva temple. The Agastīśvara temple in South Vayalógam, which alone now stands, has six inscriptions. An inscription of the reign of Kulóttuṅga Cōla III refers to a grant of land by Kulóttuṅga Cōla Kaḍambaràyar, also called *Terran Araśarkalañjāppiraṇḍān*, meaning 'he of vast knowledge and a terror to enemy kings'. Two others dated in

the reign of Māvarman Sundara Pāṇḍya II (1240 A. D.) record the grant of land for offerings and repairs to the temple of Āyiravísvaramuḍaiyār in North Vayalógam by the palace servants and officers of a chief called Mudaliyār Kandaseṭṭiyār. The fourth belongs to the reign of Jaṭavarman Sundara Pāṇḍya I (1257 A. D.); the fifth to the reign of an unidentified Jaṭavarman Kulaśekhara Pāṇḍya; and the last to that of Virúpaḡsa III. The temple has some fine sculptures.

The village has a fairly large Christian population and a chapel. It was once a prominent Muslim centre, but the Muslim population is now sparse. The mosque which has been liberally endowed by the State contains tombs of two saints, Syed Muhammad and his nephew Syed Ghaṇi. There is a tradition that a highway robber wounded Syed Ghaṇi with an arrow, but instantaneously lost his eyesight, which he recovered on his asking the saint for pardon. The usual *urs* to the tomb is held in the month of *Rajáb*.

There are temples here to Viṣṇu and the village deities—Māriamman, Palagakátta Aiyanār and Piḍāri.

The village contains pre-historic burial sites. Fine varieties of quartz including transparent crystalline pebbles* and rock-crystals occur here.

Vellanur.—(*Vellānūr*; *Firka*—*Nārttāmalai*; *Distance 7 miles*; *Population 1,169*) called Vellainallūr in inscriptions, was for many centuries a central place of worship for Tentiruvāśal naḍu, an old division of the country. Here are two Siva temples in one of which alone worship is now conducted. An annual festival is celebrated in June—July.

The present *garbhagṛham*, *ardhamantapam*, *mahāmantapam* and *gōpuram* of the temple of Śrī Agastīśvara are of the late

* These pebbles are commonly known as *Vallam pebbles* because of their occurrence in large quantities near Vallam in the Tanjore district, and are ground into lenses.

Cóla style (11th—12th centuries.)* The *antarálamantapam* alone has features of 'Pàṇḍya' style. The temple contains some old Cóla sculptures including Jyēṣṭhà, the Saptamatrkà group, Subrahmaṇya and Bhairava,† and some fine bronzes.

The ruined Śiva temple, referred to in inscriptions as the Kailàsanàtha temple, has features of the period marking the transition from the late Pàṇḍya to the early Vijayanagar style. The plinth rests upon a lotus base, and the *kumudam* is fluted. The niches, which are surmounted by *pañcarams*, are on projecting sections of the walls, and have circular pilasters on either side. There are two other polygonal pilasters, with vertical flutings, on the corners of the projections. All the other pilasters are octagonal, standing on a square base with *nàgapaḍams* on top. There are *kumbhapañcarams* in the recesses. The corbels are of the *puṣpapoḍigai* type. The *padmams* have petals, and the *palagais* are thin and square.

The shrine to Piḍàri which lies to the north of the ruined Śiva temple has sculptures of the Saptamatrkà group, Bhadrakàlì, etc. This temple is held in great veneration.

To the north of the Vattam catchery was a Viṣṇu temple of which there are now no traces. P. S. I. 990 records an order of a chief, called Śémàndàn, who granted lands to this Viṣṇu idol‡, referred to as Ēlagapperumàl Viṇṇagara Emberumàn.

A large Jain Tírthaṅkara sculpture which was lying near the Vattam catchery has been removed to the museum, and a smaller one, much disfigured, is all that now remains of a Jain temple that must have stood here.

* There is an inscription of the reign of a Rájakésari which must be dated in the ninth century. Probably the temple, which was originally an early Cóla temple, was reconstructed in the 11th century.

† This fractured image of Bhairava lies outside the temple near the Pillayár-kóvil on the road leading to the village.

‡ This idol is now preserved in the *prákáram* of the Agastísvara temple.

There are six inscriptions in this village; two of the Cólà period, dated in the reigns of a Ràjakésari and of Vira Ràjendra, two of the Pàñdya period of the reigns of Māravarman Sundara Pàñdya I and an unidentified Kulaśékbara, one of the reign of the Vijayanagar Emperor, Sadāsiva Ràya, and the last recording the order of Sémàndàn mentioned above.

Vellànúr is one of the model villages selected for rural improvement work. The ryots are taking to the use of modern implements and economic planting of paddy, and have introduced new and improved strains of paddy and ragi. Plantains and yams are also cultivated. There are also cocoanut plantations.

There are pre-historic burials near this village. The Railway station is about six furlongs to the north-east.

Vilapatti.—(*Vilápatti; Firka—Nirpalani; Vattam—Nāngupatti; Distance 18½ miles; Population 497*). There are pre-historic burials in S. No. 5/c which is an assessed waste land.

Vilattupatti.—(*Vilattupatti; Firka—Nārttāmalai; Distance 12 miles; Population 1,514*). The village is as old as the days of the Pallavas, and is mentioned in an inscription at Nārttāmalai dated in the reign of Nṛpatuṅgavarman (C. 849—875 A. D.). Its old name was *Vilattūr* or *Peruvilattūr*. It had a *Sabha* or Brahmin assembly. It now contains temples to Pillaiyār, Subrahmanya and Aiyanār.

Virakkudi.—(*Virakkudi; Firka—Kiranūr; Distance 15½ miles; Population 840*). The temple here is dedicated to Tiruvēdanātha and Oppilānāyakī. There is an inscription of the reign of an unidentified Kulóttuṅga. Another of the reign of Māravarman Kulaśékbara records grants to Arumōli Ísvaramuḍaiyār of Śunayakkudi. P. S. I. 900, an undated inscription, refers to a grant of land by the *úr* to a mason of Tiruvānaikkóvil, who made the idol of the goddess and

'consecrated' a shrine to her*. P. S. I. 951, which may be dated 1550 A. D., records a gift by Immaḍi Akkaladéva Ràya.†

On a mound called *Śamaṇar méḍu* there is an image of Mahāvira seated on a pedestal, with the usual triple umbrella surmounted by creepers, and with chowrie bearers on either side. There are also temples to the village deities Aiyanaṛ, Piḍāri and Kannimār or the Seven Virgins.

The monuments at *Tiruppūr*, a hamlet of this village, are noticed on pages 1103-4.

Viralimalai.—(*Virālimalai*; Distance 26 miles; Population 1,333), situated about 18 miles south-west of Trichinopoly on the high road to Madura, is well known throughout a large part of South India for its Subrahmanya temple. The name is a corruption of *Virāliyūrmalai* or the 'hill of Virāliyūr'. The hill crowned with its temple, which is a prominent land-mark for miles, presents a great show of beautifully banded micaceous granite gneiss. The lamination is in parts greatly contorted and 'Vandyked', and the pink rock, banded with shades of grey and occasional black micaceous laminae, is very beautiful‡. The natural caverns show signs of early human habitation. This place must have shared the fortunes of Koḍumbāḷūr which is about four miles off. The presence of an early Coḷa temple lends support to the belief that Virāliyūr or Virālūr was a prosperous village as early as the 9th century A. D. The earliest authentic historical record relating to Virālimalai takes us to the period of the Pérambūr-Kattalūr line of chieftains, two of whom, Tirumēni Narasiṅga Aḷagiya Tévar and his son Nāmi Tévar are mentioned in P. S. I. 700, inscribed on a rock in front of the Karupparkóvil, and dated about 1425 A. D. in the

* This probably refers to a renovation of the original shrine.

† His name is given as Śrīmān Mahāmaṇḍalīśvara Cōḷa Vīman Cōḷa Nārāyaṇan Immaḍi Akkaladéva Cōḷa Mahārāja.

‡ Bruce Foote: *Records of the Geological Survey of India*, Vol. XII, part 3.

reign of the Vijayanagar Emperor Dévaràya II. Aḷagiya Maṇavàla Tévan of this line is reputed to be the builder of the Śrī Subrahmaṇya temple here. Viràlimalai afterwards passed into the hands of the Lakkaya Nàyaks of Kumaravàdi. The chiefs of this principality and of Maruṅgàpuri extended the Subrahmaṇya temple. P. S. I. 959 dated about 1555 A. D. records the institution of a palanquin festival to the God Subrahmaṇya to secure merit for Prince Kriṣṇappa Nàyak (1564—72) of the line of the Madura Nàyak kings * and his minister Ariyanàyanàr Mudaliyàr. Namana Toṇḍaimàn of Koḷattúr annexed Viràlimalai to his dominions about the year 1711 A. D. When the Koḷattúr line came to an end, the place was finally absorbed into the State of Pudukkóttai. At the time of the Carnatic wars, in the 18th and the early part of the 19th centuries, Viràlimalai was an important military camping ground on the Trichinopoly—Madura road. When Hyder Ali's men tried to enter the State from the north-west, between 1780 and 1782, Ràya Ragunàtha Toṇḍaimàn fought with them and drove them back. A solitary horseman of Hyder's, however, continued to ravage the country. The Toṇḍaimàn hunted him out of his forest resort and killed him †. In August 1826, Sir Thomas Munro, Governor of Madras, who was then touring in the southern districts of the Presidency, camped at Viràlimalai where he granted an interview to the then ruler, Ràja Raghunàtha Toṇḍaimàn.

* The Kumaravàdi and Maruṅgàpuri chiefs were the vassals of the Madura Nàyaks.

† This exploit is praised in two dance-songs, *Ambunāḷḷuvālandān* and *Veṅkannaśérvai kār Vālandān*.

மல்தகம் பதித்ததொரு விராவிமலை தன்னில்
 ஊசி துழையாத உடைவெலான் காட்டிலே
 ஒற்றைக்குதிரைக்காரன் ஒருமையாகவந்தவனை
 பற்றித்தவரத்தி வெட்டும் பகதர் ராயத்தொண்டைமான்.

“The Toṇḍaimàn who killed the lone horseman who rode without a companion, after driving him out of a forest near Viràlimalai so dense with trees that not a pin could be thrust into it”.

The Subrahmanya Temple.—The origin of this temple is ascribed to Jñāna Varódaya, a native of Vayalúr, six miles to the west of Trichinopoly. When he was a little boy, he played the truant one day to escape being flogged at school, and hid himself behind the idol of Subrahmanya in the temple at Vayalúr. There he remained shut up for the night unseen by the temple servants, when the God Subrahmanya appeared to him and blessed him with the gift of poesy. Next morning his parents discovered him in the temple and were delighted at his newly acquired talents. Sometime afterwards, the God told the boy in a vision of his wish to have a temple built for him on the top of the hill at Viràlimalai. Jñāna Varódaya communicated the God's commands to the chief Aḷagiya Maṇavāla of Péràmbúr. Aḷagiya also had a vision of the God, who appeared before him in answer to a hymn of the boy, but the vision was so dazzling that the chief lost his eyesight for a while. The chief built the temple, which was later extended by the Kumaravādi and Maruṅḡapuri chiefs. Laudatory songs are still sung in praise of the Péràmbúr chiefs during one of the temple festivals. Karuppamuttu Pillai, a minister of one of the Kumaravādi chiefs, was in the habit of visiting the temple every Friday, but on one occasion, a tank had burst after heavy rains, and the Màmunḍi stream had become unfordable so that Karuppamuttu who was stranded on the bank was faced with the prospect of having to spend a night without food and, what was most grievous to him, without cigars. The God, however, appeared before him in human form, gave him a cigar and led him to the temple. The grateful devotee ordered that henceforth cigars should be offered to the God everyday. The God was pleased with this naive but sincere act of devotion, and accepted the unusual offering. One of the Toṇḍaimàn rulers stopped this offering, as being inappropriate in a temple of Subrahmanya, but, the story goes, the God appeared to him in a dream with an emaciated body, and instructed him to

restore the offering *, which the Ràja did. This offering is still continued.

Aruṇagiri, the great saint who is believed to have lived in the middle of the 15th century, visited Viràlimalai and sang in praise of the God here, expressing some of his mystic experiences †.

Subrahmaṇya Mudaliyàr, son of Èkanàyaka Mudaliyàr of Kunṛiyùr, both ministers of Vijaya Ragunàtha Ràya Toṇḍaimàn, was greatly devoted to this temple, and is the hero of a verse-drama ‡ which is still played here by dancing girls.

The ascent to the top of the hill is made by a series of flights commencing at an entrance close to the *vàhana-maṅṭapam*. To the north of the first landing, about half-way up, there is a natural cavern § in which there is now a shrine containing a *lingam*, an Amman, Gaṇéśa, etc. At the top is a *maṅṭapam*, from which one enters the main *gópuram* facing south. More steps lead to the northern *prákàram*. The idol of Śrī Subrahmaṇya has six faces and twelve hands. The God is seated on a peacock, with the two Ammans, Vallī and Dévasená, standing on either side. The *maṅṭapams* are of the Madura style, and the one on the extreme east affords

* Cf. மீறு புகைச்சுற்றேது வேண்டாவெனுமரசன்
தேறு கனவுதனிற் செவ்விரங்காட்டி தின்றேன்.

Muttuppaḷani Kaviràyar's *Viràliyanakàttal*.

† *Tiruppugal*—Śaiva Siddhànta Mahásamàjam Edition—Madras; Nos. 176, 223, 254, 277, 310, 383, 388, 487, 538, 582, 687, 785, 832, 888, 913, 991, 1146, 1219, 1225, and 1231.

No. 785 refers to a divine call that Aruṇagiri experienced while staying at Vayalùr, near Trichinopoly, to visit the temple at Viràlimalai, where all his mental imperfections were removed and he was blessed with spiritual illumination.

.....விராலி
மாமலையினிற் பீ கருதியுற்று
வாவென அழைத்தென் மனதாசை
மாசினையறுத்து ஞானமுதனித்த
வாமலினி தித்த மறவேனே,

‡ Called *Viràlimalai Kuravañji*.

§ The cavern shows signs of early habitation,

a panoramic view of the country round as far as the Trichinopoly rock. Some panels containing dancing figures in bas-relief, evidently belonging to a ruined early Cōla temple at Koḍumbālūr, have been built into the walls of the northern *prākāram*. The two lion-pillars in the *vāhanamantapam* at the foot of the hill are of the Pallava type, and probably belonged to the *Aintali* or *Aivarkóvil* at Koḍumbālūr.

The principal festivals are the *Tai Púsam* held in January—February, *Mási-mahabhiṣékam* held in February—March, *Pāṅuni uttiram* in March—April, *Vaiśákham* in May—June, *Navarātri* in September—October, and the *Súrasamhāram* in November—December, and are attended by great crowds from other parts of the State and from the Trichinopoly district. Many of the pilgrims bring *kāvadis*, containing the milk and sugar which are poured over the idol. The place is a favourite spot for the performance of vows, especially shaving of the head.

The village deities worshipped here include Meikanācci amman, Savan svāmi, Karuppar, and Vírésvaran.

The *places of interest* include a *Traveller's Bungalow*, now used as a school house, which was built in 1822 at the instance of the Madras Government for the accommodation of 'regiments', officers and tourists, a *Pasumaṭham*,* the *teppakulam* which supplies drinking water to the village, and a chatram which is now used as residential quarters for the local officials. Virāli-malai was for some years the headquarters of a Deputy Tahsildar. It is now the headquarters of the firka and vattam of the same name, and has a Sub-Registrar's office, a Dispensary, a Police Station, a Post Office and a State Secondary School. The Transformer Sub-Power-Station of the South Madras Electric Supply Corporation† is an important distributing

* *Lit.* a maṭham to which are attached sheds for the temple cows. It is used as a rest house for pilgrims and visitors.

† Formerly the Trichinopoly—Srirangam Electric Supply Corporation with which are now incorporated the Electric Supply Corporations of East Tanjore, Ramnad, etc.

centre, and transforms all the load required for consumption in the State. The sanitation of the village is attended to by a special conservancy staff.

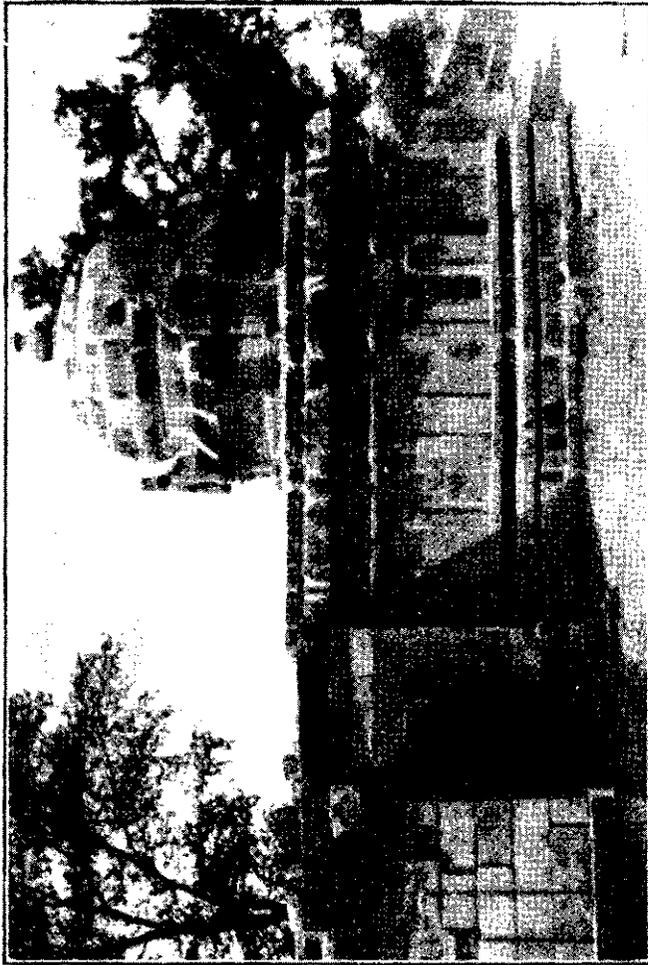
The street round the rock is generally followed by religious and temple processions. From Viràlimalai metalled roads radiate to Trichinopoly, Koḷattúr Railway Station on the Trichinopoly-Madura section, Maṇappàrai, Madura, Pudukkóttai, and Kíranúr, the Taluk headquarters; and motor buses ply on most of these roads.

Around Viràlimalai are some of the best dry lands in the State, well-suited for the cultivation of cotton, and of almost all the dry crops grown in the State. Tobacco cultivation has been introduced. *Kichili samba* paddy, chillies and sweet potatoes are raised under well-irrigation. There are casuarina plantations. Recently an apiary and a poultry farm have been started. The weekly market is held on Mondays.

Méḷakàrans form an important section of the local population. There are Toṭṭiyans in the neighbourhood of Viràlimalai. This village is also the seat of one of the seven sections of Ūràḷis or Muttu Ràjas, and of the Kaḍavanguḍi nàṭṭu Kośavans.

Viralur.—(*Viràlúr*; *Firka*—*Viràlimalai*; *Distance 27 miles*; *Population*; 1,400), about a mile and a half from Viràlimalai, was part of the larger village of Viràliyúr or Viràlúr mentioned in the *Tiruppugal*, which also included the modern village of Viràlimalai that has grown up round the temple on the rock. (See above under Viràlimalai). Viràlúr is now the headquarters of a separate vattam bearing the same name.

Viràlúr contains a Śiva temple which faces east; the main shrine and *ardhamantapam* are of the early Cōḷa period, while the *mahāmantapam* with the Amman shrine to the north are modern structures. The *garbhagṛham* is square, the *upapīṭham* is simple with a three sided *kumudam*; and the walls are adorned



XIII. VIRÁLUR TEMPLE

with tetragonal pilasters, with the usual components, *kál*, *tadi*, *padmam*, *idal*, *palagai*, etc. The abacus is large and massive with a plain moulding, and the *idal* below is not carved into petals. The corbels are simple with plain bevelled brackets. The cornice is thick and arched, and has a number of *kúḍus* crowned with *simhamukhas*. There are niches, each surmounted by a plain arch, in the three side walls of the *garbhagrham*. The *ardhamanṭapam* is of the same pattern, but has no niches in its walls. The *vimánam* over the *sanctum* is of the circular type with a circular *grivam*, a bell-shaped *sikharam* or crest, and a circular *stúpi*. On the four sides of the *grivam* are niches, and on the four sides of the *sikharam* are four large *kúḍus* surmounted by *simhamukhas* which are supported by the niches below. The *stúpi* rests on two layers of lotus petals. The *vimánam* is hollow inside. To the south-west of the shrine are traces of one of the seven sub-shrines usually found round early Cōla temples.

There are some fine early Cōla sculptures here, which include a standing *Bikṣátana*, which was originally housed in one of the sub-shrines, but is now placed in the northern niche of the sanctum, and a standing sculpture of Viṣṇu in the western niche. The other sculptures which lie outside the temple include a seated Dakṣiṇāmúrṭi of the early Cōla period, another of the late Cōla period, a *Jyēṣṭá* and a *Gaṇéśa*, both of the early Cōla period, and two very flat bas-relief sculptures of Viṣṇu and Gaṇéśa, strongly reminiscent of Pallava sculptures. The original Amman idol is broken, and one from a neighbouring temple now in ruins has been installed in its place. There are no inscriptions anywhere in this temple. The temple has recently been repaired without altering its architectural features.

The ruined temple mentioned above lies in the *puñcai inám* land (No. 696) belonging to the Virálúr Śiva temple, and is midway between this village and Virálimalai. It contains a finely sculptured *lingam* on its *Yónipīṭham*.

The *Venkatéśa Perumálkóvil* here has two inscriptions, one dated 1711 A. D., recording a grant by Uđaiyappa Sérvaigàr, agent of Namana Toṇđaimàn of Kolattúr, and the other dated 1745 A. D., a grant by Subrahmaṇya Mudaliyàr, minister of Vijaya Raghunàtha Ràya Toṇđaimàn.

The village contains a number of small shrines to the village deities, Aiyanàr, Karuppar, Piđàri and Màriamman.

Viràlúr has citrus and casuarina topes. Plantains and *Kichili Samba* and *Nellore Samba* varieties of paddy also are grown here.

Viràlúr Chetṭiyàrs, who form a special class of Chetṭiyàrs, specially venerate and worship the God Subrahmaṇya of Viràlimalai, Màriamman of Viràlúr and Níliamman of Únaiyúr in the Maruṅgàpuri Zamindari.

There is a fine outcrop of rock crystal in this village. Near the hamlet of Kođikàlpaṭṭi are pre-historic burial sites.

Virudalavayal.—(*Virudalávayal ; a hamlet of Palandánpaṭṭi ; Firka—Nirpałani ; Vattam—Latchmanpaṭṭi ; Distance 16 miles*). Rock crystals occur here in the midst of granite which is weathering into quartz and felspar.

Virudapatti.—(*Virudápatti ; Firka—Viràlimalai ; Vattam—Poyyámani ; Distance 30½ miles ; Population 1,221*). There are pre-historic burial places in the waterspread and grazing ground near Pudukkułam (S. Nos. 173-2a-1 and 173). The stone circles enclosing the cists are formed of huge boulders of granitoid gneiss, and the cairns are of white quartz.

There are three shrines to Karuppar, and one to Pettaperumàł.

Visalur.—(*Viśalúr ; Firka—Kunnáṅđàrkóvil ; Distance 22 miles ; Population 351*) has long been famous as the meeting place of the caste-panchayats of the Śeṅkiliṅṅaṭṭu Kallàrs. The



VISALÚR TEMPLE

ancient banyan tree here, with about a hundred stems, was for centuries the rendezvous of the Kallars, who met and planned their dacoities and depredations, and took oaths of loyalty to their chiefs and clans. Oaths taken here were held binding, and no Kalla would utter a falsehood within some furlongs of Viśalūr. According to tradition Viśalūr was originally a Vellāḷa village. A Kalla of a neighbouring village asked for the hand of a Vellāḷa girl, but her father put him off with evasive replies, until all the Vellāḷa inhabitants migrated to another village. One Vellāḷa, however, was in love with a dancing-girl of Viśalūr, and continued to pay stealthy visits to her. He was discovered and killed; and the dancing-girl thereupon committed suicide. The two lovers are still worshipped as *Paṭṭavaṛs*. A Karuppar, a deity from Malabar who was on his way to Negapatam, later settled here, and is now worshipped along with the Paṭṭavaṛs.

The Śiva temple here is an early Cōla structure, similar to those at Kaliyāpatti and Tiruppūr, but much better preserved. The *garbhagrāham* and *ardhamanṭapam* which are of the same date stand on a moulded plinth; the pilasters are tetragonal with square *palagais* and bevelled corbels. The cornice has a single curve, and the *kūḍus* are surmounted by *simhamukhas*. Above the *vyālavari* are *nandis*, one at each corner. The *grivam* of the *vimānam* is square with niches, the one in the south contains a sculpture of Dakṣiṇāmūrti, that in the west one of Viṣṇu and that in the north one of Brahma. The *śikharam* and the *stūpi* are four-sided; and the latter is placed on *ratna* and *kamala piṭhams*. The *mahāmanṭapam* is a century or so later in date. The whole structure from basement to finial is covered with lime-plaster, which hides not only the inscriptions but also the decorative motifs. Half a dozen inscriptions have been copied so far, but they are incomplete; one is of the reign of an unidentified Kulōttuṅga Cōla, one of an unidentified Jaṭavarman Vīra Pāṇḍya, and another of an unidentified Vīra Pāṇḍya. The others are fragments and are undated.

The Amman shrine is a much later structure. There are two portrait sculptures—one within the Amman shrine, and the other in front of it.

Vittampatti.—(*Vittampatti; Firka—Virálimalai; Vattam-Kalkudi; Distance 32 miles; Population 349*). The pre-historic burial places here are situated in S. No. 19-1, a dry patta land.

TIRUMAYAM TALUK

The Tirumayam Taluk forms the southern part of the State, and covers an area of 366.41 sq. miles. It is separated from the rest of the State by the Vellār, which flows along its border from north-west to south-east. It has no river of importance except the Pambār, across which a dam has been constructed to impound water for irrigation. There are a few isolated rocks in the taluk, the most conspicuous of which are those at Tirumayam itself, the Śevalūr, and Púram hills and Pirānmalai on the south-western border. Laterite and red-ochre occur in the Śēngirai forest (17 sq. miles) which is the largest jungle in the State. The ruined historic fort of Kīñānilai is built of the laterite of this area.

The soil of the taluk generally is not rich. *Kalar* is common. *Karisal* is found in the 'wet' fields. There are however patches of *padugai* as at Pudunilaivayal, Kīñilaivayal and Neḍunguḍi. There are good tanks at Irumbānāḍu, Maruñgūr (Tirumayam) and Perundurai. The chief products are a superior rice called *Kāraiyūr samba*, tobacco, yams, (*Typhonium trilobatum*), turmeric and sugarcane. The Irumbānāḍu and Miratṭunilai Periyakāṇmāis are the two major tanks having an ayacut or irrigable area of over 500 acres each.

As in the other taluks agriculture is the chief occupation. In a few villages, vessels in bell-metal are made. There is a fairly constant demand for labour, skilled and unskilled, in the Cheṭṭiyār villages.

The distinctive feature of the taluk is the existence of numerous *nagarams* which are the settlements of Cheṭṭiyārs, who make money by banking and foreign trade, build substantial and ornate houses, contribute to charity, construct temples and maintain *chatrams*, schools and hospitals.

The taluk contains the largest number of occupied houses, and the largest population (1,49,538). In point of literacy and education it takes the lead. It has six Secondary schools, of which two are High Schools, several *Pátasálas* or Sanskrit schools, and several *Kalásálas* or schools for advanced Tamil studies, all adequately housed and staffed. The taluk has the fewest paṭṭadars, 30,331 classified according to the extent of holdings, but they pay a total assessment equal to that of Álaṅguḍi, the taluk that contributes the largest amount.

The Ševali hills and Ténimalai show traces of early human occupation. There are pre-historic burial sites in the valley of the Vellār, and in abundance in the Kàraiýúr and Ponnamarāvati firkas. Most of the area now included in the taluk was in former times called *Kánāḍu*; and the principal administrative divisions of old forming this taluk were *Virudarájabhayankara náḍu* in the centre, *Kalváyil náḍu*, *Turumá náḍu*, *Puramalai náḍu*, (later *Rája Rája Pándi náḍu*), *Kúḍalúr náḍu*, and *Ollaiýúr náḍu* in the west, and *Miḷalai kúṟṟam* in the east. Ollaiýúr, the modern Oliyamaṅgalam, was the capital of Ollaiýúr náḍu, and is famous as the birth place of a poet of the Saṅgam age. Miḷalai was for some centuries ruled by a branch of the Vélírs, one of the earliest ruling houses mentioned in the Saṅgam works as having settled in the Tamilnáḍu. Till about the seventh century this taluk was completely under Pàṇḍya rule. The Pallavas who penetrated into the south brought much of the taluk under their sway. The Vélírs and the Muttaraiyars were their vassal chiefs, and administered large tracts of the taluk. It was later conquered by the Cólās of the imperial line of Vijayàlaya. The taluk was the scene of many sanguinary battles between the Cólā armies and those of the Pàṇḍya-Kéraḷa-Sinhalese *entente*, but nevertheless continued to be under Cólā rule till about the end of the 12th or the beginning of the 13th century, when it passed again into Pàṇḍya hands. The Pàṇḍya feudatories directly administering this tract included the Gāṅgaiyaràyers of Niyamam, Vāṇàdaràyas or

Bāṇas,, Vijayālaya Tévangs of Śuraikkūḍi, Pallavarāyars and Kaḍambarāyas. The Mussalman invasion which began in the 14th century brought ruin to many villages, and was terminated by the Vijayanagar conquest. Under the Nāyak rule, which began in the 16th century, the tract was divided among the feudatories and *Pālayakārs*, the chief of whom were the Rājās of Ramnad, the Toṇḍaimāns of Arantāṅgi, the chiefs of Maruṅgāpuri and Vārappūr, the chiefs of Śuraikkūḍi and the Pallavarāyars. Raghunātha Rāya Toṇḍaimān, the founder of the present ruling house, got the town of Tirumayam and its neighbourhood from the Sétupati. His successors acquired the rest of the taluk by defeating the Pālayakārs, and also by negotiation, for example Kīlānilai which was in fact the last addition to the State's territory.

The chief places of pilgrimage are Tirumayam, Péraiyyūr, Konnaiyūr and Tirukkaḷambūr for Hindus, and Paḷlivāśal for Muslims.

Adanur.—(*Adanūr*; *Firka*—*Tirumayam*; *Distance* 19½ *miles*; *Population* 1377). There is a temple here to the God Kailāsanātha, called in inscriptions Vaḍapulamuḍaiya Nāyanār. Four inscriptions, which are the earliest inscribed here, are dated in the reign of Jaṭavarman Sundara Pāṇḍya I, one in that of an unidentified Jaṭavarman Sundara Pāṇḍya, and another in that of Māravarman Kulaśékhara I. These inscriptions, belonging to the early half of the 13th century, indicate that Adanūr and the country round it was under the administration of Gaṅgaiyarāya chiefs. One of them records a lease of land by the temple authorities to a certain Parākrama Pāṇḍya Amarakónār, and the other three are orders of a Gaṅgaiyarāya chief granting villages, the donees including the above Amarakónār and one of the chief's attendants, his sword-bearer. The village given to Amarakónār originally belonged to Śāṅkaranārāyaṇa Pallavarāya, a Secretary of the Chief, and was confiscated for not paying taxes. An *agrahāram* in Adanūr was named *Araśamaṇavālanallūr* after

one of these chiefs. P. S. I. 481 records how as the result of a revenue survey, the extent of the lands of one of the monks, living in the 'holy precincts' of the temple was reduced, and how the temple authorities reimbursed him for the loss. Among the names of the signatories to this grant are a certain Aiññúṛṛuva Bhaṭṭan* and a Désamitrar, the head of a *matham*. In the 14th century, Ādanúr came under the rule of the Madura Sultanate, and was practically destroyed† by the Moslem insurgents. The residents of this village had to sell their *pádikával* rights to the Ūr of Ràñgiyam, then called Ràjasiñgamangalam,‡ and to the Vijayàlaya Tévars of Śuraikkudi. Ādanúr was later included in the territory administered by the Śuraikkudi chiefs. Tiruméni Aḷagiya Vijayàlaya Tévar created a *Brahmadéyam*,—*Ómkáranátha Caturvédimañgalam*, near his capital, as a gift to Brahmins, and in obedience to his orders half of Ādanúr was added to the gift. This grant is dated in the reign of an unidentified Jaṭavarman Paràkrama Pañḍya. The Vijayanagar inscriptions here are dated in the reigns of Dévaraya II, Tuḷuva Víranarasimha II and Kriṣṇa-dévaràya, and record gifts by Ponnàyanàr, Paḷlikoṇḍa Perumaḷ and Vayirava Nàyanàr, all Vijayàlaya Tévars of Śuraikkudi.

The *garbhagṛham*, *ardhamanṭapam* and *mahámantapam* of this temple are all of the same style of architecture. They rest on a moulded plinth, the *kumudams* of which are three-sided. There are niches surmounted by *pañcarams* in the projecting parts of the walls, and decorative pilasters, with *pañcarams* on top, in the recesses on either side of the niches. In the recesses between the *garbhagṛham* and *ardhamanṭapam* are very ornate *kumbhapañcarams*. The pilasters flanking the niches have cylindrical shafts on rectangular bases which have *nágapaḍams*. The other pilasters have polygonal shafts. The *palagai* is thin and the *idaḷ* below it is drawn out into

* Page 678 f. n.

† P. S. I. 454.

‡ P. S. I. 669.

elegant petals. The *puṣpapódigais* have terminal buds separated from the main stem. The *kúḍus* in the cornice are arched, and contain miniature shrines. Above the cornice runs a *vyālavari* with *makara* heads projecting at the corners. The workmanship of this structure approaches that of the Maḍattukóvil temple in delicacy and elegance, with this difference that at Ādanúr stone of inferior quality has been used. The original brick *vimánam* is intact, but the stucco is all gone. Over the doorway leading into the *ardhamanṭapam* is an elaborate panel containing a figure of Gaḷalakṣmí as at Maḍattukóvil, and that leading into the *garbhagṛham*, similarly ornamented, has a panel containing a figure of Gaṇéśa with a *bhūta* on either side. One of the pillars in the *mahāmanṭapam* has a portrait-sculpture. Judging from the style of this temple, which in many respects resembles that of Maḍattukóvil, we cannot assign to it any date earlier than the latter half of the 14th century. There are however inscriptions of the reign of Jaṭavarman Sundara Pāṇḍya I, the earliest of which is dated 1263 A. D. This temple is quite unlike any in the State belonging to the period of Jaṭavarman Sundara Pāṇḍya I (e. g. the temples at Tiru-vidayapaṭṭi and Sembāṭṭúr). P. S. I. 454, dated 1381 A. D., refers to the destruction of the village by the Muslims. It is probable that the temple, which must have shared the general destruction, was rebuilt in the present style towards the close of the 14th or in the beginning of the 15th century—a period when this style of architecture came into vogue, and the older inscriptions were reinscribed. The sculptures here are of fine workmanship, though some of them are mutilated. There is an interesting group of Subrahmaṇya and his Dévis, Valli and Dévasénà, each seated on a peacock.*

Śengayí Amman, a Piḍari worshipped in a neighbouring temple, is the chief village deity.

* Ammans of Subrahmaṇya seated on peacocks rarely occur; they are generally represented as standing by the side of the God.

Kurundanpirai, now a hamlet of Ādanúr, was an important military station of the Pāṇḍya empire, and is frequently mentioned in inscriptions.

Alavayal.—(*Ālavayal*; *Firka—Ponnamarāvati*; *Distance 21½ miles*; *Population 1,329*). This is a village inhabited by Ariyúr Chettiyars. As it was originally jungle land a low lump assessment has been fixed for the whole village. The bell-metal industry, which was once flourishing here, is now carried on on a small scale. Mat-making is another domestic industry.

There is a Branch Post Office here.

Ammankurichi.—(*Ammankuricci*; *Firka—Ponnamarāvati*; *Distance 23 miles*; *Population 964*.) The earliest inscription here, which is on the bank of the *Ponnammal ūraṇi*, is in archaic Tamil of the 8th–9th centuries; and states that the *ūraṇi* was dug by Idaitti Śattankurunti. The village was on the border between the Puramalai nāḍu and the Ollaiyūr nāḍu. An old ballad,* now almost forgotten, and the inscriptions in the local temple, show that the village was originally the capital of the Púcci (*Telugu—Búcci*) Nàyaks of Maruṅgāpuri Pālayam, who starting as *arasukāvalkárs* or police chiefs entrusted with administrative powers over a province, became *pālayakárs* or vassal chiefs under the Madura Nàyaks. Towards the close of the 18th century, the then Púcci Nàyak showed signs of insubordination, and his overlord the Madura Nàyak deputed Namana Toṇḍaimàn of Koḷattúr and Raghunàtha Ràya Toṇḍaimàn to punish him. The Toṇḍaimàn then seized Ammankurichi and added it to his territories. An inscription in a *mantapam* in the village dated Śaka 1542 (A. D. 1620) records the installation of an idol of Gaṇéśa, and the digging of a tank by a certain Aṅgàlamman, to secure merit for Paruvaṇṇia Ràhuttan† Vira Pratàpa Púccaiya Nàyakar. One of the inscriptions in the temple (Śaka 1613 or

* Cf. this line in the ballad—அம்மன்குறிச்சி பூச்சையன் கத்தத்த விங்கையன்.

† A commander of the cavalry.

A. D. 1691) refers to its construction by the Púccaiya Nàyaks who also made liberal grants to it; and two others to the erection of the front *maṅṭapam* by Vāla-kiṭṭanan (*Sanskrit*-Bālakṛṣṇan) Śokkanātha Lakkaya *. Another inscription, which may be dated A. D. 1674, in a field to the west of the temple, records the construction of a *matham* for Jñānaprakāśa Paṇḍāram of Tiruvārūr by Vīra Púccaiya Nàyak.

The beautiful Śiva temple, which is a fine specimen of the 'Madura' or modern style of Dravidian architecture, is dedicated to Minākṣī and Śokkanātha or Sundarésa, and a story tells how one of the Púcci Nàyaks, who was a regular worshipper of the God Śokkanātha and the Goddess Minākṣī at Madura, was once prevented from going to Madura by a flood in the Vaigai, and how the God appeared in a vision and commanded him to build a temple at Ammankuṛichi—at a spot where he would find *vibhūti* or sacred ashes and *kumkum* or sacred saffron powder which would show that the God and the Goddess were present there. The front *maṅṭapam* is a gift of Bālakṛṣṇa Lakkaya Nàyak. The *anivettumanṭapam* contains good sculptures. The *antarāla maṅṭapam* contains portrait-sculptures of some of the Púcci Nàyaks, including two Vīra Púccis, Ovala Púcci and Tirumalai Púcci.

The *Avanimilam* festival in July—August of this temple attracts large crowds. The village deities worshipped here are Piḍāri, Paḍaikkaruppar and Múṅgikāḍu Aiyānār. Adjoining the village is a forest.

Aramanaipatti.—(*Aramanaippatti*; *Firka*—*Tirumayam*; *Vattam*—*Adanūr*; *Distance 17 miles*; *Population 468*). Here is a frontier toll-gate on the road leading to Kānāḍukāttān, Cheṭṭināḍ and Kāraikkūḍi in the Ramnad District.

Arasamalai.—(*Arasamalai*; *Firka*—*Kāraiyyūr*; *Distance 14 miles*; *Population 746*) contains the hamlets of Vaiyāpuri and Púvālaikkūḍi. On the top of a low rock at Vaiyāpuri is a

* Lakkaya Nàyaks were the chiefs of Kumaravāḍi.

temple to Subrahmaṇya which is of some renown. Púvālaikkuḍi, which contains a rock-cut Śiva temple, is described separately in this chapter. Muttumāriamman, Piḍāri and Aiyanaṛ are the village deities worshipped here. There are pre-historic burial sites in the *poramboke vári*, S. No. 259.

Arimalam.—(*Arimalam ; Firka—Seigirai ; Distance 11 miles ; Population 5,653.*) was originally a Kàrāla Vellāla settlement, but is now a fertile and populous Nagarattār village. It has two divisions, Old and New Arimalam, and an extension to the south called Mínaḱṣipuram. The old village contains a temple built over the tomb of a celebrated Brahmin saint Śrí Sundarasvāmi, a native of the Tinnevely district, who died at Arimalam. This possesses lands originally granted with free occupancy rights, but now subject to favourable rates of assessment. The temple to Śrí Mínaḱṣi Sundarésvara which is now being renovated is the largest temple here. There are also two Viṣṇu temples, and the tombs of two Non-Brahmin ascetics, Sàttappasvāmi, a Vallamba, who spent many years here rendering service in the Śiva temple and Śevukasvāmi, a Cheṭṭiyàr, who, in the course of his wanderings, came to this village where he died; and worship is carried on in these temples. Māriamman, Viḷaṅgiamman, and Aiyanaṛ are the village deities worshipped here. The village has a number of good tanks, two of which are the *méla* or *west Pokkaḍán*, the water of which is used only for drinking, and the *kīla* or *east Pokkaḍán* which has a small *manṭapam* in the centre. Pokkaḍán probably denotes the name of the benefactor who dug the tanks, although the word is supposed by some to mean *pon-kuḍam* or gold-pot.

The village contains a Secondary School maintained by the State, a *Chatram*, a Post and Telegraph Office, a Police Station, a Union Office, and a Village Panchayat Court. For many years a Sub-Registrar's Office was located here. A weekly market is held every Monday.

Situated close to the Seṅgirai forest, Arimaḷam has a rich loamy *paḍugai* soil. The village has a reputation for tobacco. There are rich laterite quarries in the neighbourhood.

Attur.—(*Attūr* ; *Firka*—*Viráçchilai* ; *Vattam*—*Kūlipirai* ; *Distance 18 miles* ; *Population 607*). There are here shrines to Aḷagiyanaçciamman and Aiyanàr.

Chittur.—(*Cittūr* or *Šittūr* ; *Firka*—*Káraiyyūr* ; *Vattam*—*Nallūr* ; *Distance 9 miles* ; *Population 198*) was known as *Širraiyyūr*, which in Cōla times was a *Brahmadéyam* village in Kúḍalūr Nàḍu. It has an interesting temple built in stone from basement to finial. The *garbhagṛham* is 18 feet square and stands on a basement with plain mouldings. The pilasters on the walls of the *garbhagṛham* are eight-sided, while those on the *ardhamanṭapam* are four-sided. The corbels differ in the two structures ; those on the pilasters of the *garbhagṛham* have roll-mouldings, with this exception that instead of a roll at the lower edge of the curved part there is a concave moulding ; while those of the *ardhamanṭapam* are plain and bevelled at the ends. The niches are surmounted by arched *tóranas*. The cornice is heavy and single-arched ; underneath it is a *bhūtavari*, and above it is a *vyálavari* with *makara* heads jutting out in the angles. Only the lower part of the *vimánam* now stands ; and from what now remains we may conclude that it must have been similar in structure to the *vimánams* of the Múvarkóvil at Koḍumbàlūr, and the Sundarésvara temple at Tirukkaṭṭalai. There must have been a *mahámanṭapam* built in a later period, of which the basement alone now remains. The statues of this temple include Caṇḍikésvara, Nàràyaṇa, Jyéstà Déví, Brahma, Viṣṇu, Dakṣiṇàmúr̥ti, and a finely sculptured Bhairava. The *nandi*, which is rather large for a temple of this dimensions, is another beautiful sculpture delicately carved in a natural pose, and measures 6' 6" in length and 3' 3" in height from its crown. The Amman temple is in ruins, and the idol is kept in the *ardhamanṭapam*. There are only a few fragments left of the

stones of the sub-shrines. The earliest inscription here is dated in the reign of a Ràjakésari, who has been identified as Gandaràditya, and mentions gifts by an Irukkuvé! chief-Mahimàlaya also called Paràntaka Vira Cólán. The temple therefore may be assigned to the middle of the 10th century. The other inscriptions are mutilated or incomplete, and include six of the reign of Ràja Ràja I, two of that of Ràjéndra I, one of that of Ràjéndra II which mentions the consecration of the idol of Caṇḍésvara by a woman, Satiran Vénaṅgai, and one other of which there are only fragments.

Devarmalai.—(*Dévarmalai ; Firka—Viráchchilai ; Vattam-Péraiyyúr ; Distance 10½ miles*) is a hamlet of the village of Mallaṅguḍi (Population 335). On the eastern slope of a low rock, standing amidst cultivated fields, there is a cave-temple which consists of a cubical cell without a rock-cut *ardhamanṭapam*. The niches on either side of the entrance are flanked by pilasters carrying fluted corbels. The southern niche contains a sculpture representing a chief in regal robes, with one hand placed on the hip, and the other raised in adoration. His ears are lobed; on his head there is a crown of matted locks; and he wears a thick *yagñópavitam*. The northern niche contains a figure, presumably of a saint, standing more or less in the same posture as his companion, but he has a flowing beard and his matted locks are tied up into a disorderly knot. To the north of this figure is another, believed to be that of Perumilalai Kurumba Nāyanār, one of the 63 Śaiva saints. The Nāyanār is seated; his knee is bent upwards; and in his right hand he holds a peculiar staff commonly carried by *yógis*.* In the extreme south is a figure of Gaṇésa with his trunk curled to the right—a typical Pallava sculpture. The *lingam* within the shrine is placed on a square *yónipīṭham*. The *manṭapam* in front of the cell is a late Cōla structure. The Amman shrine, a small building to the south, is now empty. On the top of the rock

* *Yógadaṇḍam*.

there is a mutilated idol of Daṇḍâyudhapàṇi. There are tarns both on the top of the rock, and at the base.

The temple may be attributed to Muttaraiya chiefs, who were vassals of the Pallavas, and assigned to the 8th-9th centuries. It is associated with the name of Perumilalai Kurumba Nàyanàr. He was a Kurumbar of Miḷalaikúṛram which included the south and south-eastern parts of the State. He is reputed to have obtained psychic powers, and finally salvation, by meditating upon the greatness of Saint Sundarar.*

The original name of the village of *Mallaṅguḍi* was *Malaiyàlaṅguḍi* which was a *paḍaiapparru* or military station under Cōla and Pàṇḍya rule. An inscription on the rock at Dévarmalai records a grant of land as *udirappatti* or blood-money by the *úr* of Malaiyàlaṅguḍi to a woman, Nàḍiyàr by name, who was left destitute when a certain Maḷuva Kumàrappār and four others who were guilty of alleged offences against the *Dévanam*,† committed suicide.

Durvasapuram.—(*Dūravásapuram* ; *Firka*—*Viráçchilai* ; *Vattam*—*Kaṅṅanúr* ; *Distance 18 miles* ; *Population 444*) was formerly called *Turumá*, and the country surrounding it *Turumànaḍu*. The present name is derived from that of the sage Durvása, who is believed to have done penance here. The *liṅgam* in the temple is called *Tiruppàtāḷisvara*. The shrine of Bhairava within the temple is visited by a large number of votaries, who offer to the god cakes prepared without salt and strung into garlands. An inscription in the temple, dated in the reign of a Jaṭavarman Śrī Vallabha, registers a sale of land by the *úr* of Turumà to Pillan Pàṇḍyan, also called Toṇḍaimàṇàr, the commandant of an army at Śiṛattakkuḍi in Kalvàyil Nàḍu, and another of the reign of an unidentified Śrī Vallabha, a gift

* See life of Perumilalai Kurumba Nàyanàr in the *Periyapurānam* and also *Nāṭvarnaṅṅaṅimālai* by Śivaprakāśa Svāmi.

† The nature of the offences is not indicated. The inscription is much defaced.

of land to the temple by the residents of the districts, cities and villages of Kànanàdu. The Bhairava shrine and the *mantapam* in front of the Amman shrine were built in A. D. 1319 (Kali 4,420) by Vaittiliṅga Tamburàn, with the money given by Kàsitīram Ràjaśrī Śaḍaiyappa Tamburàn, and the Subrahmaṇya shrine in A. D. 1456 (Śaka 1378) by a chief, Meyyan Śelvattanapàlan Perindai, the 'hero of Mādai'.

Aḷagiatévaramman, Aiyanàr and Karuppar are the principal village deities.

Embal.—(*Émbal; Firka—Kīlānilai; Distance 29½ miles; Population 1864*). Situated in an enclave on the south-eastern border of the State in the midst of the districts of Tanjore and Ramnad, Émbal is a fairly large and fertile village. Formerly it was known as *Kaliyugarámanallūr** situated in Mañjakkudi-parṅu in the central division of Miḷalaikúṛram, one of the oldest divisions of Kànanàdu. Miḷalaikúṛram is generally identified with the Molo-Hin-chi described by Hiuen Tsang, the Chinese pilgrim who visited Conjeeveram about A. D. 640. The Émbal enclave must have been part of the territory of the Tanjore Nàyaks, administered directly by the Arantāṅgi Toṇḍaimàns in the 15th and 16th centuries. It later came under the Sétupatis; though frequently in the 17th–18th centuries, the village of Émbal and the territory round it were the bone of contention between the Maràtha Ràjas of Tanjore, the Sétupati and the Toṇḍaimàns of Pudukkóṭṭai, and often changed hands. Some hamlets and villages adjoining Émbal are said to have been originally granted by the Ràjas of Tanjore as *sarvamānyam*. Émbal with Kīlānilai finally became part of the State in 1803. There is a class of well-to-do Chetṭiyàrs here, popularly called the Émbal or Puḷiyaṅguḍi Chetṭiyàrs, who have peculiar habits. The large and well-maintained Siva temple, which is the centre of attraction in the village, is quite a modern but imposing structure with tanks and *mathams* adjoining it. The

* See A. R. E. 613 of 02.



ÉNÁDI TEMPLE

God Aiyanàr, here called Muttaiyàsvàmi, has more than local renown. During the *Másimakkham* (February–March) festival, conducted in his honour, his votaries walk on fire after piercing their bodies with arrows. There is also a shrine to Karuppar, whose priest, who is a Paraiya, drinks scalding milk, when inspired, and also sprinkles it on the devotees, without causing himself or them any injury.

The Darbar have recently constituted a Village Panchayat for Êmbal. The weekly market is held on Sundays. There are a Police Outpost and a Post Office. Earth-salt was locally manufactured until its manufacture in the State was suppressed.

Enadi.—(*Ênádi*; *Firka—Ponnamarávatí*; *Distance 24½ miles*) is a fertile hamlet belonging to Vârpaṭṭu. There is a small but attractive Śiva temple of the Cóla period with architectural features resembling those of Tiruppúr, Viśalúr, Panaṅguḍi and Kaliyàpaṭṭi. The open *ardhamanṭapam* is later. There are no inscriptions on the walls.

There are cocoanut plantations in this hamlet.

Enappatti.—(*Ênappatti*; *Firka—Tirumayam*; *Vattam—Pulivalam*; *Distance 10 miles*; *Population 144*). In this village is the tomb of a Muslim saint, Sayyed Váliullàh, believed to have come to South India from Arabia in the 16th or 17th century, and to have died here. In about 1850 the villagers when digging an *úrani* discovered his bones and built a tomb. There is a shrine to Aiyanàr.

Gudalur.—(*Kúdalúr*; *Firka—Káraiyr*; *Vattam—Nallúr*; *Distance 10 miles*; *Population 456*). In the Śiva temple in this village are two inscriptions dated in the reign of Jaṭavarman Paràkrama Pàṇḍya (1321 and 1323 A. D.) which record a sale of land by the residents of the district, towns and villages of Tenkónaḍu to a certain Kaikkóla named Kandan Aḷagiya Sokkanàr or Vira Pàṇḍya Māḷuva Cakravartin. The owner of

the land had absconded, and his sureties and the other residents of the village were unable to pay the heavy arrears of rent. Aiyànàr and Víralakṣmí are the village deities worshipped here.

Idaiyattur or Edaiyattur.—(*Idaiyáṛṛú*; *Firka-Kárai*; *Distance* 18½ miles; *Population* 1,092) was once a flourishing village of the Kàràla Vellàlars, and its present Vellàla inhabitants are proud of their ancestry. It is generally identified with the Idaiyàru described in the old Tamil classics, *Ahanánúru* and *Puránánúru*; the former describes it as a pleasant village abounding in milk, fertile rice fields, and groves of plantains.

In the village are temples to Viṣṇu, Śiva, Aiyànàr and Piḍàri. The Viṣṇu temple is modern. In the 52nd year of Kulóttuṅga I (1121 A. D.) an older inscription dated in the reign of Parakésari Paràntaka I was reinscribed* on the walls of the Śiva temple. This leads us to conclude that this shrine, which must be as old as the reign of Paràntaka I, was rebuilt towards the close of the 11th or early in the 12th century. The pillared *manṭapam* in front is in the Vijayanagar style, and contains sculptures of chiefs standing in an attitude of worship. The basement of the Amman shrine in the second enclosure resembles that at Maḍattukkóvil; the original walls have fallen and have been replaced by plain walls of granite blocks. This temple is called *Tiruttántónṛisvaram* after the God, *Tántónṛi*, † meaning 'the Self-Revealed One'; and the Amman bears the name of Akhilāṇḍésvarí—'the Sovereign Mistress of all the worlds'. Other inscriptions of interest are one of the 27th year of Kulóttuṅga III (1206 A. D.) mentioning grants by Niṣadaràjan, the chief of Tirukkoḍukkuṅṇam or Pirànmalai; one of the 21st year of Māravarman Sundara Pāṇḍya I (1240 A. D.) relating to a sale of land to the temple of

* P. S. I. 127—This Parakésari inscription refers to a grant by Paràntaka Ilaṅgóvelár, also called Ádittan Tiruvorriyúr Aḍigal, an Irukkuvel chief of Koḍumbáḷúr.

† Sanskrit—*Svayamprakāśamūrti*.

Tàntónri by the Maravars and other residents of Maduràntakapuram for 8,000 gold coins to enable them to pay their taxes, for non-payment of which they were subjected to much oppression by the tax-collectors; one of the 21st year of Jaṭavarman Vira Pàṇḍya II (1273 A. D.) recording a grant of land to and the conferment of the title of *Tirukkoḍunkunṇamudaiya nādālvān* on a chief, Pūrṇopakāri Sāmantan Tirumēni, for the prowess that he had displayed in defeating and mortally wounding at Maravāmadurai the officers of a Bāṇa chief (Māvaḷivāṇadarāya) when they attacked the place and carried away captives and cattle; and one of the 16th year of Māravarman Kulaśékharā (1284 A. D.) recording an endowment of lands at Iḍaiyàttūr as *dēvadānam* to the temple at Pirānmalai to meet the expenses of one of the daily temple services called *Sundara Pāṇḍyan sandhi*. Another inscription is a verse eulogising a Bāṇa chief who converted a flower garden into wet-land and endowed it to the idol in this temple.

Iḍaiyàttūr formed part of the Western Palace Jāgiṛ until it was resumed in 1881. It is noted for its rice. Chewing varieties of sugarcane are now cultivated here.

Ilanjavur or Elanjavur.—(*Ilañjāvūr*; *Firka*—*Tirumayam*; *Vattam*—*Kōṭṭaiyūr*; *Distance* 14½ miles; *Population* 731) is chiefly important for a temple to Māriamman, which attracts crowds during the festival season. There is also a temple to Aḷaganācciamman. Its old name was *Ilañjār*, and it was a military station * in Pāṇḍya times.

Irumbanadu.—(*Irumbānādu*; *Firka*—*Kiḷānilai*; *Distance* 29 miles; *Population* 848) was an important town in the central division of the Miḷalaikūṛṇam, an old administrative district of the Tamil country, and comprised two or more divisions, each of which had an assembly—*ūr* or *sabhā*. Nuḷambūr, also called Bandhuvanamahādēvanallūr, was the old name of the

* *Paḍaiyapparru*—P. S. I. 648.

division which now contains the Viṣṇu temple, and Śrī Parāntakanallūr, later called Śrī Kulóttuṅga Cólānallūr, that of another wherein stands the Śiva temple. Irumbānāḍu has now two divisions, *Mēlappákkam* and *Kīlappákkam*, and with the adjoining villages of Vellālavayal and Sittarambūr comprises a fertile tract fed by the large Irumbānāḍu tank into which the Pāmbār practically empties itself.

On the eastern bund of the tank is the Śiva temple, the Deity worshipped in which is called Agastísvara. An inscription in this temple dated in the 46th year of Kulóttuṅga I (1115 A. D.) is of much importance. It records a settlement operation conducted by Cólā revenue officers, and throws light on the official procedure followed by Cólā kings in the transaction of revenue affairs. Another, dated in the 22nd year of an unidentified Kulóttuṅga Cólā, records a gift to the temple by a dancing girl. There are five Pāṇḍya inscriptions; one of which, dated in the 16th year of Jaṭavarman Vírā Pāṇḍya II (1268 A. D.), records an assignment of land by the township of Śrī Parāntakanallūr to a monk Tirujñāna Sambandar, also called Tiruviḍaikkariyaṇḍān, who had lent money to the land-holders of the town to enable them to pay the taxes due to the king which had long fallen into arrears. In 1283 A. D., the 16th year of Māravarman Kulasékhara I, the monk's brother reassigned the land to the temple with the stipulation that its proceeds should be utilised to conduct worship and feed itinerant pilgrims. One of the two inscriptions, belonging to the reign of an unidentified Kulasékhara, refers to a royal order declaring some lands to be endowed to the temple tax-free. The inscription dated in the reign of an unidentified Śrī Vallabha is not of much importance. There is an anonymous inscription, which records the consecration of a *nandi* by Kallikkudaiyaṇ Vélan Tillaikúttan, belonging to the trading corporation of Valañjiyars* of Tenniḷaṅgai or South Ceylon. This temple, which must have

* See *History*—Vol. II, Part I. p. 675.

been built towards the close of the 10th or early in the 11th century, is now in a dilapidated condition. Its *garbhagṛham*, is circular—a feature of some early Cōla temples.

The Viṣṇu temple dedicated to Aḷakukaṇḍarāja Perumāl Emberumān (*Sanskrit*—Soundararāja) was according to an inscription dated in the 33rd year of the reign of Kulóttuṅga I (1103 A. D.), consecrated by Taraman of Nuḷambúr in the name of his master Aḷakukaṇḍa Perumāl, chief of Aḍalaiyúr. It was so famous that an inscription dated in the 15th year of Jaṭavarman Vira Pāṇḍya II (1267 A. D.) refers to the idol worshipped here as *the* Emberumān of Tirumiḷalai, and even the village and town assemblies of the western division of Miḷalai-kúṛram endowed lands to it.

Near the Śiva temple is a shrine to Vīramākālī Piḍāri, who is supposed to delight in offerings of cakes prepared without salt.

The village is inhabited by Kallars.

Kadiyapatti.—(See under Rāmachandrapuram).

Kalanivasal.—(See under Kāramaṅgalam).

Kallampatti.—(*Kallampatti*; *Firka-Ponnamarāvati*; *Distance 23 miles*; *Population 633*) is a village near the south-western frontier of the State, and was formerly called *Vinatukki* or *Rājendra Cōlapuram*. It is famous for its temples to Śiva, worshipped here under the name of *Tirumadiśvaramuḍaiya Mahésvara*, and to Piḍāri called *Ayyáppolil Nácciyár*. The two temples were endowed by the Niṣadarāja chiefs of Ponnamarāvati and Pirānmalai*. Of the three Cōla inscriptions in the Siva temple two belong to the reign of Rāja Rāja II, and the third to that of Kulóttuṅga III. There are two Pāṇḍya inscriptions, one of the reign of Māravarman Kulaśékharā I, dated 1272 A. D., and the other of the 7th year of a Sundara Pāṇḍya, and an anonymous inscription much defaced.

* See *History*—Vol. II, Part I. pp. 614–5.

Ayyàpoḷil Nàcciyàr or Aimpōḷilparamésvarī was the patron goddess of the *Nánádésīya-tisaiáyirattu-aiññúṟruvar* who were a prosperous and powerful trade-guild or corporation of merchants between the 9th and 14th centuries *. Her idol was installed by Ràjendra Cōḷan Kéraḷan, also called Vīman Ràjendra about A. D. 1157.

Kammangudipatti.—(See under Unaiyúr).

Kanapettai.—(See under Ràmachandrapuram).

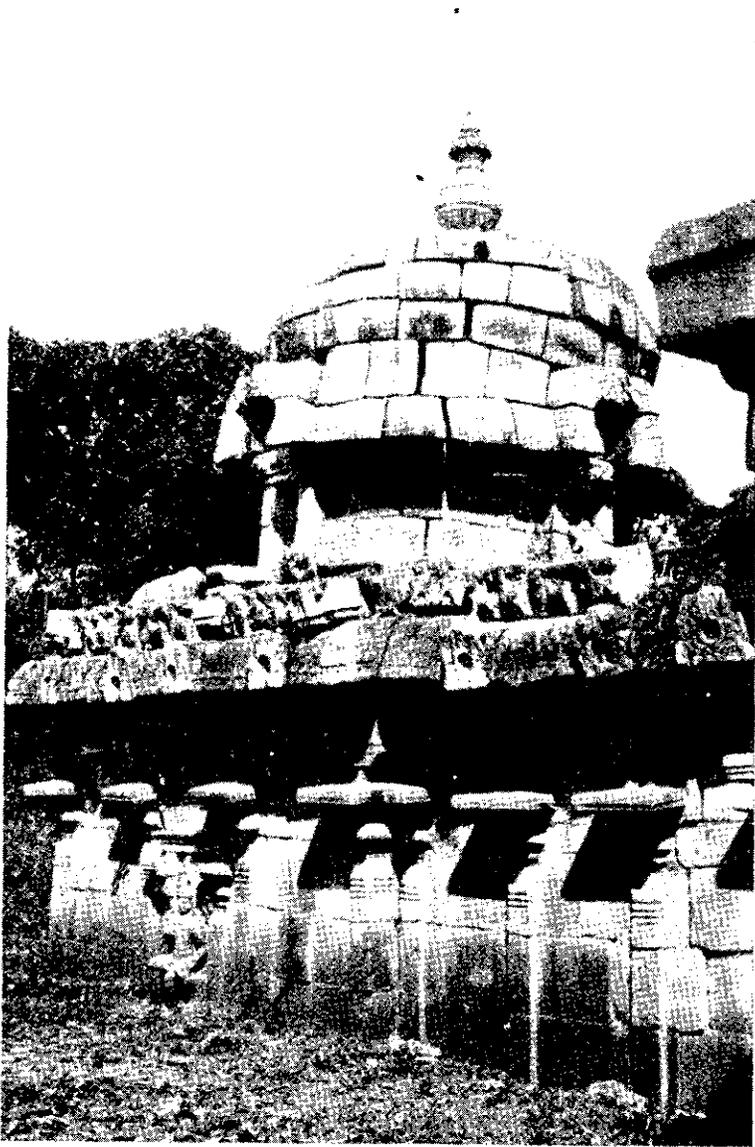
Kandisvaram.—(See under Tulaiyànúr).

Kanjattimalai.—(See under Śevalúr).

Kannangarakkudi.—(*Kaṇṇaṅgàrakkudi*; *Firka—Śengirai*; *Vattam—Panāṅguḍi*; *Distance 17 miles*; *Population 478*). *Sàstānkóvil* is the name of the temple situated in Kaṇṇaṅgàrakkudi and also another name for the village itself. This place originally belonged to Ramnad, and an inscription refers to a grant of land in 1669 by Sétupati Kàtta Dévar. The *Śàsta* or Aiyànàr here is held to be very propitious. When the *pūsari* or priest is inspired he wears sandals stuck with pins, and dances to the accompaniment of *kummi* or ballads at the same time balancing a water-pot on his head. This temple of Śàsta also contains the images of Vīrabhadra, the seven Virgins, and a *muni* in fetters. The last of these is sometimes identified with *Porpanaikóṭṭai Muni* (See under Porpanaikóṭṭai and Pudukóṭṭai), and the fetters are accounted for by saying that he once became very aggressive and possessed a member of the ruling family at Pudukóṭṭai, when he was exorcised by Vīrabhadra of Śàstānkóvil, and fettered. Ràja Ràmachandra Tonḍaimān was a frequent visitor to this temple.

Kannanur.—(*Kaṇṇanúr*; *Firka—Virāchchilai*; *Distance 17 miles*; *Population 796*), also known as *Rāṅgiyam Kaṇṇanúr*, is a fertile village, and is the seat of a family of ancient and respectable Śervaikàrs or captains of militia. An ancestor

* *Ibid* pp. 676-7.



BĀLASUBRAHMAṆYA TEMPLE, KAṆṆANŪR

of their family, Āvudaiyappa Valamkoṇḍān son of Nallakuṭṭi Valamkoṇḍān, was rewarded with the villages of Kaṇṇanūr and Dúrvāsapuram for loyal services rendered to the Toṇḍaimān during the siege of Arantāṅgi, where the Toṇḍaimān's forces fought on the side of Tāṇḍa Tévar against Bhavāni Śāṅkar, a rival claimant to the chiefship of Ramnad (See *History*—Vol. II, Part I. p. 764). A ruined building here, referred to locally as the *palace*, is an indication of the status that the Śérvaikār's family formerly enjoyed.

To the east of the bund of the large tank are two temples, one dedicated to Bālasubrahmaṇya, and the other to Viṣṇu,—both conserved monuments and of considerable architectural interest. The *garbhagṛham* and *ardhamanṭapam* of the Bālasubrahmaṇya temple are early Cōla structures belonging to the close of the 9th century. They are built entirely of stone from basement to finial. The pilasters on the walls resemble those in the Śiva temple at Tirukkattalai, and have elegant scroll ornaments, *kalasam*, *kumbham* and *palagai*. Between the corbels, which have an angular profile, and the single-arched cornice is a row of *bhūtagaṇas*. The niches in the northern and western walls are now empty, while that in the southern wall contains an idol of Dakṣiṇāmūrti. The *vimānam*, which still retains traces of the stucco with which it was originally covered, stands on a circular basement, and in its *grivam*, there are four niches, two of which are now empty, surmounted by *kūḍus* and *simhamukhas*. The *sikharam* resembles that of the Kaḍambar temple at Nārtāmalai, with this difference that underneath the *stūpi* here there are two layers of lotus petals, whereas in the Kaḍambar temple there is only one. At each of the four corners of the roof over the *garbhagṛham* is an elephant*. The *mahāmanṭapam* is a Pāṇḍya structure, and is supported by two rows of four pillars each. The *garbhagṛham* and the *ardhamanṭapam* have entrances facing east, while the *mahāmanṭapam* has one facing south.

* The elephant is one of the vehicles of Subrahmaṇya.

The temple of Kariyamànikka Perumàl, called in inscriptions *Virudaràja Bhayanàkara Viṅṅagara Emberumànar* is close by, and contains some fine sculptures.

There are 11 inscriptions in this village, two of which are unpublished. One of the unpublished inscriptions is dated in the reign of a Ràjakésari who is identified as Āditya Còla I*. Two inscriptions dated in the reign of Vikrama Pàṇḍya (acc. 1170 A. D.) record the cancellation by Laṅkésvara, a general of Kulóttuṅga Còla II, of taxes on the lands † belonging to the temple of Bâlasubrahmaṅya situated in the villages of Kaṅṅanúr and Tirunàvalúr, and on the *devadánam* lands of Viraśékharà Ísvaramuḍaiya Nàyanar ‡. There is also a royal order of Mâravarman Sundara Pàṇḍya I, dated 1218 A. D., reducing the taxes on the *devadánam* lands of Kaṅṅanúr, Tirunàvalúr and Anumantai or Añjanamaṅgalam, in honour of his recovery from illness. One other inscription of his reign refers to the installation of the *astradéva* or holy trident in the Bâlasubrahmaṅya temple. The other inscriptions which belong to the reigns of Jaṭavarman Kulaśékharà, Jaṭavarman Sundara Pàṇḍya II, an unidentified Sundara Pàṇḍya and an unidentified Kulaśékharà, record gifts and sales to the temple or its priests.

The village deities worshipped here are Aiyànâr, Porkàvalan and Sundaramàkàli.

Karaiyur.—(*Kàraiyyúr*; Distance 15½ miles; Population 2,525) was once the seat of the Kàràla Vellàlars; and a flourishing seat it must have been judging by the inscriptions and other vestiges of the past that it contains. It seems that the Vellàlars, who originally occupied the place, wished to lead an easy and luxurious life incompatible with those troublous

* See J. O. R. Vol. IX. p. 317. This helps us to assign the temple to the 9th century—a conclusion which architectural and palæographic evidences corroborate.

† *Tiruvidaiyáttam* lands.

‡ This was evidently a Śiva temple, but there are no traces of it now

times. They were on several occasions conquered by their neighbours, among whom were the Kànaḍu Vellāḷars. Kàrai-yūr was the headquarters of a *muvēndavēlān**. These *muvēnda-vēlāns* of Kàrai-yūr seem to have belonged to an influential family which flourished for centuries; and inscriptions mention several of them with the appellation *Kàrai-yūr Vēlān*. P. S. I. 366, an inscription at Kuḍumiyāmalai dated in the 11th year of Jaṭavarman Vīra Pāṇḍya (acc. 1253 A. D.), mentions that the king was camping at Kàrai-yūr when he made a gift to the Amman shrine near the Mélaikóvil at Kuḍumiyāmalai. The old town was situated round the Śiva temple, where in 1478 A. D., Gaṅgaiya Piravikkunallār, also called Araśuvaḷikaṇḍa Déva of Vayalūr, a son of Pillai Māvāli Vāṇadarāya, to whom a Kàrai-yūr Vēlān had sold the *pāḍikkāval* rights of the town, built a fort †. A Brahmin *agrahāram*, called *Kulasékhara caturvēdi maṅgalam* was built round the Sundararāja Perumāl temple by a later Pāṇḍya prince Kulasékhara, also known as Aḷagapperumāl, and twenty-four Bhaṭṭars or temple priests lived there. This *agrahāram* has grown into the present village of Kàrai-yūr. That Kàrai-yūr frequently fell into evil days, that the residents were often unable to pay their taxes, and that they had to seek for the strong hand of an able protector, is evident from at least three inscriptions which record the sale of *pāḍikkāval* rights at frequent intervals. P. S. I. 715 which relates to one such sale gives an interesting list of the perquisites and honours that the protector claimed from the residents.

Kàrai-yūr was named after *Kāraikāl* (or *Kārai*, as it is called in Tamil works)—a French settlement on the Coromandel coast; and *Tirumaṅgaṇiśvara*, the 'Lord of mangoes',—the God of the Śiva temple here, after the God in Kāraikāl

* An appellation of a civil and military administrator in charge of a district in Cōla and Pāṇḍya times.

† P. S. I. 816. There are no traces of the fort now. The names *Kōṭṭaikkarai* or fort-mound and *Kōṭṭaikkaruppar*, however, still persist. Some fields outside the present village are still called *natham* or house-sites.

temple. This was meant to recall to the inhabitants the legend of the holy mangoes connected with the life of the Śaiva saint Kàraikàl Ammaiyaṛ *. The name given to a *úrani* at Kàraiyaṛ, *Ammaiyaṛ úrani*, also bears this out. The earliest inscription in this temple dated 1202 A. D., the 25th year of Kulóttuṅga III, records a gift by Kulóttuṅga Cóla Kaḍambaràyan. Another inscription belonging to the reign of a Kulóttuṅga refers to a gift of land to Kailàsadéva Piḷḷaiyaṛ in this temple by a Niṣadaràja chief. One dated in the reign of Māravarman Kulaśékharā I relates how a *mivéndavélan* was unable to pay land-tax, and being threatened with imprisonment by a Brahmàdaràyar or military chief, auctioned his lands, and was about to convey ownership to the God of Pirànmalai, when he was reminded of the arrears of taxes due from him to the local temple, whereupon he assigned the lands to it; and another of the same reign mentions a gift of land by the local assembly to the idol of Kṣétrapàla or Bhairava in this temple. There are six other inscriptions of which two are of the Pàṇḍya period and one of the Vijayanagar period. This temple belongs to a very late period of Cóla architecture, as the *puṣpapódikais* on the corbels indicate. The earliest inscription in the temple of Sundararàja or Aḷagaperumàl is dated in the 38th year of the reign of a Kulaśékharā also called Aḷagaperumàl, after whom the God was named. There are four other inscriptions here, of which one is dated in the reign of the Vijayanagar emperor Vira Pratàpa Déva Ràya, and another in that of Virúpakṣa II.

There are small shrines to Aiyanàr, Muttumàriamman and Piḍari.

Kàraiyaṛ is noted for its rice and vegetables. The rice grown here is known as *Kàraiyaṛ Paṇṇai śamba*, which was for a long time the only rice served at the palace table at Pudukkóttai. The word *paṇṇai* suggests that the Ràjas of the State originally had a home-farm here worked by *paṇṇaiyaḷs* or serfs. The village is irrigated by a large tank. It is one of the

* See Life of Kàraikàl Ammaiyaṛ in the *Periyapurānam*.

model villages selected by the Darbar for rural improvement work. The milling variety of sugarcane is now largely grown here.

The Sub-Registrar's Office here was closed in 1923. At Kàraiúr there are a Post Office and a Police Outpost. *Kankar* used in the manufacture of lime occurs here. Earth-salt was manufactured here until 1887 when the manufacture was suppressed in the State.

There are prehistoric burials in S. Nos. 41, 844 and 245/1-B.

Karamangalam.—(*Káramaṅgalam*; *Firka—Kilánilai*; *Distance 18 miles*; *Population 1117*). The correct name of this village, as mentioned in the inscriptions, is *Kárimaṅgalam*. It includes *Ténippatti* and *Kalanivásal* where live rich Nàṭṭukkóṭṭai Chetṭiyàrs. In Kàramaṅgalam there is a temple, now in ruins, dedicated to Śiva under the name of Agastísvara; the images from which have been removed to a newly-built temple at Kalanivásal. There are five inscriptions in the original Agastísvara temple which record grants and charities of the Dharmaràyers * of Sèndavanmaṅgalam situated in the western division or *Mipámbárrunádu* † of Miḷalaikúrram. Three of them, relating to Āḷkoṇḍadéva Dharmaràyar, are dated in the reign of the Pāṇḍya emperor Māravarman Kulásékhara I; one of which (A. D. 1297) records the building of a *manṭapam* by this chief, and another (A. D. 1299) the grant of *udirappádi* or blood-money in compensation for the accidental death of a mason who was engaged in the construction of this *manṭapam*. The other two inscriptions refer to Tiruveṅkaṭamuḍaiyàr Dharmaràyar and his three sons. Kàramaṅgalam has a Village Panchayat to attend to its sanitation and improvement.

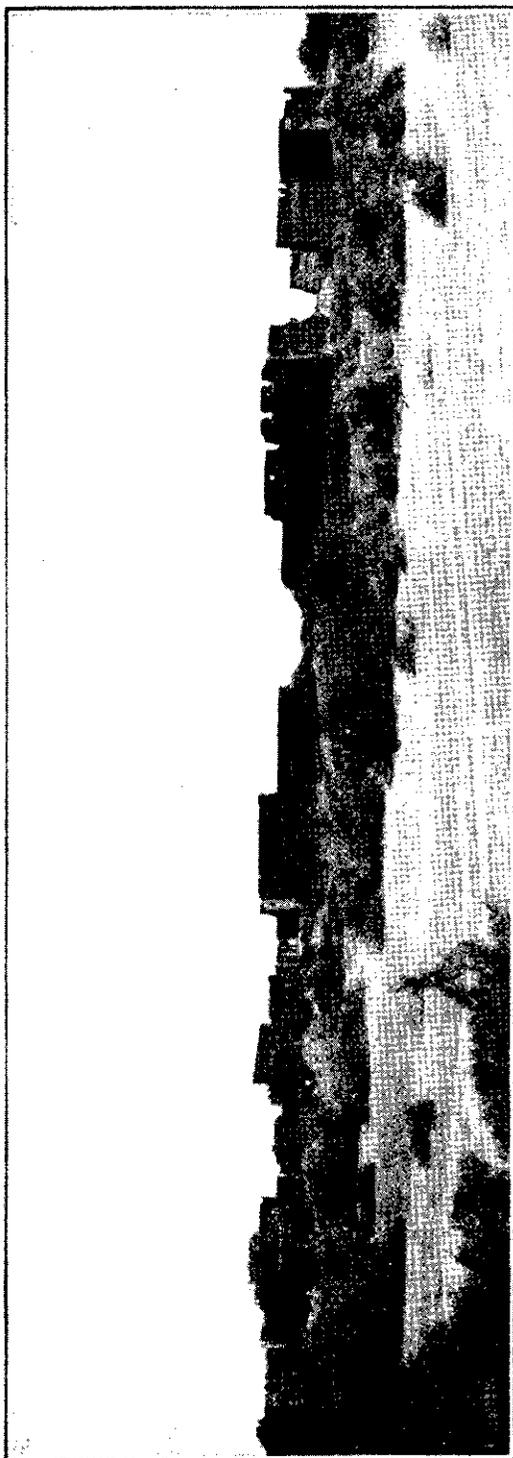
Kilanilai.—(*Kilánilai*; *Distance—Kilánilaikóṭṭai 20½ miles* and *Kilánilai Agraháram 21½ miles*) is included in the

* See *History* (Vol.—II, Part I) p. 731.

† Means 'mid-Pámbár country'.

revenue village of Pudunilaivayal (*Population 1,167*). The name *Kiḷānilai* means "the eastern gate (or site)", as distinguished from the adjacent village called *Mēlanilai* or "western gate." Between them is *Pudunilai*. From the days of the imperial Cōlas and Pāṇḍyas up to the 19th century, *Kiḷānilai* was an important military station. According to the Ceylonese chronicle, the *Mahāvamsa*, a line running from Ponnamarāvati to *Kiḷānilai*, and thence to Maṇamēlkuḍi in the Tanjore district, divided the Cōla and Pāṇḍya dominions in the 10th and 11th centuries, before the final subjugation of the Pāṇḍyan kingdom by the Cōlas. This line marks the northern limit reached by the Sinhalese in their invasion of South India. Parts of the 12th—13th century strategic road leading from *Kiḷānilai* to Arantāṅgi in the east and to Tiruppattūr and Ponnamarāvati in the west can be seen even now. About the middle of the 12th century, the Ceylonese general Laṅkāpura, who was in alliance with Parākrama Pāṇḍya, defeated Kulaśekhara, a rival claimant to the Pāṇḍyan throne, who had killed Parākrama (C. 1162 A. D.), and placed Vīra Pāṇḍya, Parākrama's son, on the Madura throne. During this campaign a sanguinary battle was fought at *Kiḷānilai* in which, according to the *Mahāvamsa*, the slaughter was so great that the corpses of the slain covered a space of four leagues. *Kiḷānilai* was one of the frontier forts of the Tanjore kingdom under the Nāyaks. Vijaya Rāghava, the last Nāyak ruler, is the reputed builder* of the fort, now in ruins. *The Statistical Account of Pudukkóttai* (1813) says that the fort with an arsenal was built about 1683 by a Sétupati. It is probable that this Sétupati, who got possession of the fort, repaired or extended it by adding an arsenal. In 1756 when the place was temporarily occupied by Vijaya Raghunātha Rāya Toṇḍaimān of Pudukkóttai, a granary was built in which to store provision against sieges. The fort passed through different hands, including the rulers of Tanjore and Ramnad, before it finally came over to Pudukkóttai. About

* See *The Trichinopoly Manual* and the *Tanjore Manual* (1883).



KILANILAI FORT

1674 it was under Tanjore. It was captured shortly afterwards by the Sétupati of Ramnad, and was one of the forts given by that chief in return for the alliance of the Ràja of Tanjore in 1686, and forcibly retaken by the former in 1698. Afterwards it seems to have become part of the debatable land which passed from the hands of Ramnad to Tanjore in 1750, was retaken by Ramnad in 1763, and again taken by Tanjore in 1771. As early as 1723, the fort and district of Kìlànìlai were promised to the Pudukkóttai Toṇḍaimàns by Taṇḍa Tévan of Ramnad, if he gained the throne with the Toṇḍaimàn's assistance. It also appears that Tukóji, Ràja of Tanjore (1729-36), granted it to the Toṇḍaimàn, that the Toṇḍaimàn sold it back to Tanjore on certain conditions, and that when the conditions were violated, the Toṇḍaimàn attempted to capture it. In 1749 Manóji, the Tanjore general, ceded it to the Toṇḍaimàn on his own account in return for military assistance, in consequence of which the Toṇḍaimàn actually got possession of it immediately. But the Ràja of Tanjore refused to ratify the act of his general, and ordered Manóji himself to recover it. This happened in 1756. In 1781 it was seized and occupied for a time by Hyder's forces, but was recovered by the Toṇḍaimàn in August of the same year, at the request of Colonel Braithwaite of the Madras Army. Soon after this, the whole of the Tanjore territory was annexed by the British, but Kìlànìlai, which originally formed part of Tanjore but had all along been claimed by the Toṇḍaimàns, continued to be a subject of dispute till 1803, when it was finally ceded to Pudukkóttai, subject to the annual tribute of an elephant, which however was never paid, on the ground that this stipulation was inconsistent with previous treaties, and with the rank and status enjoyed by the rulers, and was formally waived in 1837 by the Court of Directors themselves.

This extensive fort, now in a dilapidated condition, was built of laterite quarried close by in the extensive Seṅgirai and Śàkkóttai patches. The area enclosed by the fort walls is 43. 61 acres. The first place of interest that a visitor observes within the

fort is a small temple of Hanumàn. Then he approaches the temple of Ariyanàyaki amman, the principal temple within the fort. Behind this temple is the *ammankulam*, to the south of which is a Viṣṇu temple. The magazine was located near the southern gate, adjoining which are a shrine to Muníśvara and an *úrani*. There is an underground passage, which is now blocked, near the southern gate. Tradition says that it was a secret passage leading to the fort at Śákkóṭṭai in the Ramnad district. A fairly large gun lying on one of the ramparts is all that now remains of the efficient military equipment with which the fort was once fitted. There is now a small hamlet within the fort surrounded by flower gardens. The *úrani* to the north of the fort is called *Mudaliyár úrani*, and the tank to the east of it *Subrahmanyam kanmói*. The weekly market is held near the *Mudaliyár úrani*. There is a Branch Post Office near the fort.

Koḍikkálteru, which is situated within a mile from the fort, takes its name from the betel-vine yards which it contains. The whole area, fort and *agraháram*, is noted for flowers. Near it are casuarina plantations on the Pàmbàr. Fine varieties of plantains and cocoanuts are also cultivated.

Kiḷànilai Puduppatti.—(Distance 17 miles), is a *sarvamányam* village near Kaḷanivàśal. Here are the office of the Revenue Inspector of the Kiḷànilai Firka, a Sub-Registrar's Office, a Dispensary, a State School, a Police Outpost, and a Post Office.

Kiḷànilai was the headquarters of a taluk under a Tahsildar from about 1809 until 1868, when the five taluks of the State were rearranged into three. It then became the headquarters of a firka administered by a Deputy-Tahsildar. The post of Deputy-Tahsildar was abolished in 1899, and a Revenue Inspector is now in charge of the firka.

Kilappanaiyur or Panaiyur East.—(*Kiḷappanaiyúr ; Firka—Seṅgirai ; Distance 13 miles ; Population 1351*). This

village, which is near Arimañam, is the residence of well-to-do Uḍayàns. It has laterite quarries.

Kilattanaiyam.—(*Kilattanaiyam*; *Firka*—*Káraiyr*; *Distance 18 miles*; *Population 1,018*). The name of this village means “the eastern garrison.*” The Śiva temple, called *Uttamadániśvaram*, has two inscriptions; one is dated in the fourth year (A. D. 988?) of a Ràjakésari, probably Raja Raja I, and records a gift to the temple by Ràja Ràja Iḷaṅgóvelan, probably connected with the Irukkuvéḷ dynasty of Koḍumbàḷūr; and the other in the 35th year (A. D. 1302) of the reign of Māravarman Kulaśékbara I, and records that Viḷuppàdaràyar of Oliyamañgalam sold the land belonging to Ràja Ràja Cōḷa Vélàr and others, as the owners had absconded without paying rent, leaving him as their surety.

The architectural features of the Śiva temple are of the early Cōḷa type belonging to the latter part of the 10th century. In all essentials the main shrine and *ardhamanṭapam* resemble the early Cōḷa temples at Kaliyàpaṭṭi, but in the walls of the *garbhagrham* are niches, of which the southern contains Dakṣiṇàmúrti, and the western Viṣṇu, while that on the north is empty. The shrine measures about 13' square externally. The corbels on top of the pilasters are of the bevelled and tenoned type. There are no images in the niches on the four sides of the square *grivam*. All parts above the four-sided curvilinear *śikharam* seem to have been renovated in stucco at a later period, for the *ratnapīṭham* and *kamalapīṭham*, which are usually placed below the *stūpi*, are now absent, and the finial is circular in section, while the original must have been four-sided in agreement with the four-sided *śikharam* and *grivam*. The bulls on the four top corners of the *vimānam* remain in their places, but their faces are mutilated. There are three sub-shrines behind the main temple, and one on the north-eastern side in front. The first two are dedicated to Gaṇéśa and Subrahmaṇya. The third

* *Kīl* means east, and *tanaiyam*, garrison or military camp.

sub-shrine is in ruins. The figure of a Jyéstà belonging to it lies outside. That on the north-east is dedicated to Bhairava. In front of the *mahámantapam* is a portico, and to the north of it is the Amman shrine belonging to a later period. There is a *dvárapálaka* of the Pallava type standing outside the temple. There is also a shrine to Viṣṇu. The minor deities worshipped here are Aṅgàlamman, Aiyànàr and Uḍayàṇḍi. Plantains and yams are largely grown here. The village is chiefly inhabited by Vellàlars.

Konapattu or Konapet.—(*Kónápaṭṭu; Firka—Tirumayam; Distance 19 miles; Population 3,173*) is a large village inhabited by Nàṭṭukkóṭṭai Cheṭṭiyàrs. It has a village Panchayat office, a Post and Telegraph Office, a private Dispensary and a High School called the *Sarasvatì High School* of which Mr. Murugappa Cheṭṭiyàr is the manager. The Minàkṣì Sundarésvara temple is a recent structure, the *lingam* of which was brought from the *Iḷamaiyákkinnár* temple at Chidambaram. The *Karpaga Vináyagar* temple has an inscription dated *Śaka* 1517 or A. D. 1595, which records that the temple and the *úrani* in front of it were built by Aḷagan Cheṭṭiyàr, under the orders of a Vijayàlaya Tevar, and that Veṅgalappa Nàyak and Tavasi Śérvaikàrar made gifts to these institutions. The temple has a portrait-sculpture of the founder, and panels illustrating the lives of Paṭṭinattàr and other Tamil saints. The principal temple of this village is dedicated to *Koppuḍaiyamman* or *Kóppidári*. The priest of this temple is a Paraiya by caste. Provision has been made for the daily feeding of the poor in the temple, and on *dvádasi** days, in a choultry. *Conjee* and cakes are also distributed free to the poor in some private houses. The *Kalásáalai*, or school for the study of classical Tamil, was recently closed.

Konnaiyur.—(*Konnaiyúr; Firka—Ponnamarávati; Vattam—Múlaṅgudi; Distance 19 miles; Population 1691*) has an important temple to Màriamman. Large numbers of votaries

* The twelfth day of every fortnight.

visit it at the time of the annual festival in *Pāṅuni* (March—April). Hook-swinging was practised till recently when it was officially forbidden. A weekly market, one of the largest of its kind, a special feature of which is the cattle market, is held here every Monday.

Koppānāpatti is the name of the quarter occupied by the Nāttukkōṭṭai Chettiyārs. It contains a flourishing and well-equipped, residential Secondary School for girls, called *Kalaimagal Kallūri*, founded by Mr. Meyyappa Chettiyār. There is a Branch Post Office here.

Koppānāpatti.—See Konnaiyūr.

Kottaiyur.—(*Kōṭṭaiyūr*; *Firka—Tirumayam*; *Distance 13 miles*; *Population 1420*). Kōṭṭaiyūr and the adjoining village of Ilaṅjāvūr were important military stations in the 12th and 13th centuries, and frequently changed hands between the Cōlas and Pāṇdyas. In the 13th century the Hoysalas, who temporarily occupied parts of the State, oppressed the inhabitants, and an inscription in the Śiva temple, dated 1235, refers to the heavy taxes that they imposed which necessitated the sale in public auction of even temple lands. Kōṭṭaiyūr then came under the direct administration of the Śuraikkuḍi Tévars. Its subsequent history must have been closely identical with that of Tirumayam. The *Karuhamānikka Perumāl** temple has five inscriptions; three of which, dated between 1190 A. D. and 1193 A. D., are orders of Laṅkésvara, an officer of Kulōttuṅga III, annulling taxes on lands belonging to the temple; the fourth, dated in the reign of a Māravarman Sundara Pāṇḍya, registers a sale of land to a native of Kōṭṭaiyūr, and the fifth, dated 1458 A. D., records the institution of a daily service in the temple by Tirumēni Aḷagaiya Vīra Pāṇḍya Vijayālaya Tévar of Śuraikkuḍi, who also endowed lands for its maintenance. The Śiva temple, the god of which bears the name of Agastīśvara, has 16 inscriptions. An inscription of Jaṭavarman Śrī Vallabha

* Also called *Naralōka Vīra Viṅṅagara Emberumān*.

Pāṇḍya is a royal order issued 'from his throne in the hall called *Alágia Pāṇḍyan* in his palace at Madura' to his revenue officers declaring some of the temple lands tax-free. One of the three inscriptions of the reign of Māravarman Sundara Pāṇḍya is another royal order, dated 1223 A. D., issued by the king while 'seated in the hall called *Ólakkappalliyarai* in his palace to the east of Māḍakkulam at Madura' instituting a daily service in his name and endowing lands; and another, dated 1236 A. D., mentions the consecration of the Subrahmaṇya idol in the temple. The four inscriptions dated in the reign of Māravarman Kulaśékbara I record sales or gifts to the temple by the vassal chiefs of the king, including a Vijayálaya Tévar, chief of Aḍalaiyúr Nāḍu, who assigned to the temple the taxes from certain lands, and levied taxes on looms to provide sacred vestments for the idols. Two other inscriptions relate to the reign of Jaṭavarman Vikrama Pāṇḍya; and two others are mutilated. An anonymous inscription records the settlement of a dispute among potters in a joint meeting of the kinsmen of the disputants, the members of the district assembly, the temple trustees and other artisans. Three other anonymous inscriptions refer to gifts to the temple for the erection of pillars, *manṭapams* and door-posts.

In a small rock adjoining the Rāyavaram-Tirumayam road a small cell has been cut out of the rock, which contains a *lingam*. The hamlet of *Arbutapuram* is a Christian settlement where there is a chapel.

Improved strains of paddy have been introduced in this village and the adjacent village of Chokkanāthapaṭṭi.

Kottur.—(*Kóttúr*; *Firka*—*Viráchchilai*; Distance 10 miles; Population 3036) called *Kóttiyúr* in inscriptions, is inhabited by Māravars. It contains a temple to the Goddess Piḍári, here named Sundaranāyaki and said to be very powerful, and a Śiva temple, the God of which is brought to the *Puṣyatturai* at the Vellār (See under Pudukkóttai) at *Taipúsam* to bless the waters. The village produces good brinjals. In the inscriptions

this village is frequently associated with Lembalakkuḍi, and is mentioned as a *paḍai parru* or military station. One of the inscriptions, dated 1497 A. D., mentions that Tiruppunalvāsal Mudaliyār consecrated Manukulakéśa Ísvaramuḍaiyār, the name of the Deity in the Śiva temple; while the other, dated 1504 A. D., records the consecration of the idol of Mānikkavācakar by a Chetṭiyār of Kóṭṭiyúr and a native of Rājasundarapuram, who were empowered by the *úr* to conduct a festival to the idol in the month of *mārgali*, and were granted temple honours.

Nachchāndupatti, which is included in the revenue village of Kóṭṭúr, is described separately in this chapter.

Kudalur.—(See Gúdalúr).

Kulamangalam.—(*Kulamangalam*; *Firka*—*Virāchchilai*; *Distance 14 miles*; *Population 1,214*) is inhabited by Maṟavars. A mile to the east is Malayakkóvil, containing rock-cut Śiva temples and a Subrahmaṇya shrine on the top of the rock, which is described separately in this chapter. A copper plate grant mentions that Ponnambalanātha Tonḍaimān, who ruled Arantāngi in the first half of the 16th century, made grants to the Śiva temple at Kulamaṅgalam. The earliest inscription that mentions this temple is dated 1334 A. D. From the inscriptions in the Śiva temple at Panaiyúr we learn that the two modern villages of Panaiyúr and Kuḷamaṅgalam were formerly one, called *Panaiyúr—Kuḷamaṅgalam*, situated in the *vadaparru* or northern division of Ponnamarāvatināḍu, and that they were administered by a common *úr* or village assembly. There seem to have been frequent disputes between them. (See also under Mēlappanaiyúr).

Kulipirai.—(*Kulipirai*; *Firka*—*Virāchchilai*; *Distance 15½ miles*; *Population 2,945*) is now a Chetṭiyār village, but was formerly the seat, first of the Vellāḷars, and afterwards of the Maṟavars. The name is supposed to be a corruption of *Kúlai-pirai*, and is fancifully derived from the *pirai* or crescent-shaped

head ornament of a Queen named Kúlai, the story being that the ornament was lost when Kúlai and her husband, a Pàṇḍya King, were travelling in this country, but was recovered on the King undertaking to build a temple in this locality.

Kúlipirai contains a modern Śiva temple. Tobacco is grown. Some bell-metal work is carried on. There is a combined Post and Telegraph Office. The weekly market is held on Thursdays.

The *Śivanādiyār Tirukkúttam** of Kúlipirai is a religious organisation which is doing its best to stop animal sacrifice.

Kuruvikkondanpatti—(See under Ràṅgiyam).

Kurungalur.—(*Kurungalúr ; Firka—Kìlānilai ; Distance 26 miles ; Population 646*) is one of the four isolated villages (Embal, Irumbàṇḍu, Madagam and Kurungalúr) forming an enclave surrounded by the adjacent districts of Tanjore and Ramnad. It contains a large irrigation tank which has its catchment area in the jungles of Śivagaṅga. This tank has been the subject of disputes; the Śivagaṅga ryots obstructing its *varis* or supply channels.

Some Vellàn Cheṭṭiyàrs live here. One of the local Gods is Maṇḍaikkarruppar, whose temple is a *kombālayam* or shrine underneath a tree, and whose priest is a Paraiya. The old name of the Agastísvara temple was *Tirumiḷalaināttisvaram*, or the temple of the 'Lord of Tirumiḷalaināḍu', which shows that this temple was one of the principal temples of Miḷalaikúrṟam. On the door-post of this temple there is an inscription which reads that the 'sacred maṇṭapam' is called *Sundara Pàṇḍyan tirumaṇṭapam*. An inscription in the Agastísvara temple at Irumbàṇḍu, dated in the reign of an unidentified Śrí Vallabha Pàṇḍya, records a gift to that temple by a native of Kurungalúr.

Lakshmipuram.—See Viràchchilai.

* Means 'the association of devotees or servants of Śiva'.

Lembalakkudi.—(*Lambalakkudi** ; *Firka*—*Viráchchilai* ; *Distance* 10½ *miles* ; *Population* 2,110). This and the neighbouring village of Kóttúr are referred together in the inscriptions as a *paḍaiparṟu* or military station. The Taṭṭimutti and Lembalakkudi rocks contain good quarry. The village is inhabited by Maṟavars. Aḷaginàcci Amman and Góvindamuda Aiyanàr are worshipped here. There are prehistoric burials in S. No. 431/1.

Madagam.—(*Madagam* ; *Firka*—*Kiḷanilai* ; *Distance* 27 *miles* ; *Population* 151). This is a fertile 'dry' village. Six villages belonging to the Madagam vattam are cultivated under the *amáni* system (See Chapter XIII). The *mélvaram* or Government share of five of the villages has been assigned as an endowment to Śrī Ātmanāthasvāmi of Āvuḍaiyàrkóvil in the Tanjore District. In the sixth hamlet, (Madagam), the *mélvaram* is divided equally between this temple and the Chidambaram temple. The villagers, though tenants of the Śrī Ātmanāthasvāmi temple, are under the administrative control of the Pudukkóttai State, and render service to the temple under the supervision of the State authorities.

Malayakkovil.—(*Malayakkóvil* ; *Distance* 11½ *miles*)—about a mile from Nachchāndupatti, is included in the revenue village of Kulamaṅgalam. It abounds in tors, and contains some houses belonging to Cheṭṭiyàrs, a group of temples, and a tank with well-built granite steps and parapet. On the eastern side of the largest rock is a rock-cut cubical cell with a rectangular entrance. The *lingam* in it stands on an octagonal *yónipitham*, the *gómukhi* or spout of which is supported on a rearing lion. On either side of the entrance is a shallow niche flanked by pilasters bearing corbels, the brackets of which are curved and bear the usual Pallava roll-ornaments. The *ardhamantapam* and *mahámantapam*, which are later additions to the shrine, are completely dilapidated. There are a *nandi* and a fractured *Valamburi*

* Spelt *Ilambalakkudi* in the inscriptions.

(with trunk curled to the right) Gaṇéśa. There are two other miniature niches on this side of the rock, one of which contains a *lingam*. There is an inscription here which is in three parts; the script of one part is Pallava grantha, and that of the other two Tamil. The Pallava grantha part is a label reading *Parivádinidá*;—*Parivádiní* is a seven-stringed lute. The lines in Tamil are not wholly intelligible; but part of it may be interpreted* as “behold the method of learning the science of *parivádiní* as enunciated or established by Guṇaséna†”. Guṇaséna is believed to be a title of the Pallava Mahéndravarma I, and this cave-temple may, therefore, be attributed to him‡.

The other rock-cut cave-temple is on the southern vertical slope of the same rock, and, in plan, resembles the Śiva cave-temples at Tirumayam and Malayáḍipaṭṭi. The cubical sanctum facing west is at the eastern end of the cave, in front of which is a rectangular *ardhamanṭapam*, the facade of which is supported by two pillars and two pilasters of the usual Pallava style, massive and cubical at the base and top, and octagonal in the middle and surmounted by a corbel with roll-ornamentation. On the northern wall of the *ardhamanṭapam*, which is the surface of the rock, there are four pilasters corresponding to the pillars and pilasters of the *facade*. There are a *nandi* and a *Valamburi* Gaṇéśa. The *yónipīṭham* of this *lingam* is circular, and has no lion to support its spout. The *mahámanṭapam* is a later structure. There are some layers of plaster on the walls which shows that they were once covered with stucco. To the east of this cave-temple is a miniature square niche with a *lingam* in it. The Amman shrine, which is a structure of the late Cōla style, stands a little to the south.

* See *Inscriptions in the Pudukkóttai State—Translated into English*. Part I, pp. 10—11.

† *Ibid* and *History* (Vol. II—Part I), p. 1047 f. n.

‡ There is a similar structure in the South Arcot District—the Kīlmávilanṅai temple which is attributed to Mahéndravarma I.

On the top of the rock, reached by a paved incline on the western slope of the hill and a narrow flight of steps on the south, is a temple dedicated to Subrahmaṇya, which, according to an inscription near the flight of steps, was built by a native of Nachchāndupaṭṭi towards the close of the last century.

An inscription, dated in the 3rd year of Jaṭavarman Kulaśekhara Paṇḍya I, registers a remission of taxes on the *dēvadānam* lands of Śrī Varamuḍaiya Nāyanār, which seems to have been the name of the *lingam* in the rock-cut cave-temple, though, according to an inscription at Panaiyūr, the God was called *Tirukālīśvara*.

Mallangudi.—(See under Dévarmalai).

Maravamadurai.—(*Maṛavāmadurai*; *Firka*—*Kāraiyyūr*; *Distance* 19½ miles; *Population* 2,296)—called *Vaḍamadurai* in the inscriptions. This village was originally occupied by the Kārāla Vellālars, who subsequently called in a colony of Maṛavars to protect them, who settled here under the leadership of Nétirāja Paṇḍyan, and built a fort. The place was then renamed *Maṛavarmadurai*, now corrupted into *Maṛavāmadurai*. Part of it was once a *brahmadēya* in the Ollaiyūr Kūrṇam under the name of *Maṅgilyanallūr* or *Cōlasikhāmani-nallūr*, and was administered by a *sabhā*. The village was at one time ruled by the Niṣadarājas of Ponnamarāvati, and later by the Pūcci Nāyaks of Maruṅgāpuri.

There are two Paṇḍya inscriptions in the Śiva temple, the *lingam* in which is called Akalaṅkēsvara or Tiruvagnīśvara. One of them, dated 1311 A. D. in the reign of Māravarmān Kulaśekhara I, records a gift of land to the temple by a priest who had received it as a gift from the *sabhā*; and the other, dated in the reign of a Vīra Paṇḍya, a grant of land by the trustees of this temple to the trustees of the Muccukundēsvara temple at Koḍumbālūr, as a penalty for an offence committed by the former in the *dēvadānam* lands of the latter, as decided at a meeting of the trustees and the representatives of the district.

There is an inscription dated 1518 A. D. in the reign of Vira Narasiṅga Rāya of Vijayanagar recording a gift by a Púcci Nāyak. An inscription dated Śaka 1446 (1524 A. D.) relates to a grant of temple honours to a native of Iḷaiyáttakkuḍi who built the *garbhagṛham* and *ardhamanṭapam* of the Amman shrine. Another inscription is an order of a Niṣadarāja chief granting lands for offerings and repairs to the temple. There is also a Durgā temple.

There are prehistoric burials in S. No. 444/2. Sugarcane, mostly of the chewing variety, is grown here.

Melanilaivayal or **Melanilappatti**.—(*Melanilaivayal*; *Firka*—*Kiḷānilai*; *Vattam*—*Pudunilai*; *Distance* 17½ miles; *Population* 1,553) is near Kiḷānilai fort. The *Statistical Account of Pudukkóttai* (1813) mentions the presence of iron in a tract in the adjoining jungle measuring about 30 yards east to west and about 10 furlongs north to south. Iron was smelted here with the help of crude appliances till the middle of the last century.

Melappanaiyur or **Panaiyur West**.—(*Melappanaiyúr*; *Firka*—*Viráchchilai*; *Distance* 15 miles; *Population* 2,753). This was once a Kārāḷa Vellāḷa village in which the Maṟavars settled later at the invitation of the Vellāḷars who required their help. Panaiyúr and Kulamaṅgalam are mentioned in the inscriptions as one village (see under Kulamaṅgalam).

The Arivísvaramuḍaiyār or Jñānapurísvara temple contains some inscriptions of interest. One of them, dated in the reign of Muhammadi Súrattān*, relates to a free fight between the residents of Panaiyúr and those of Kulamaṅgalam over a matter relating to *taragu* or brokerage, which led to loss of life and property, and the ultimate desertion of the villages themselves.

* Muhammadi Súrattān is clearly Sultan Muhammad-bin-Tughlak of Delhi who extended his rule over Ma'bar. (See *History* Vol. II—Part I, pp. 633–4). The inscription is dated in the 9th regnal year of this Sultan, corresponding to A. D. 1334.

Another inscription refers to a dispute over temple lands between the inhabitants of these two villages, which was heard by a bench including the Vellalars of Kónàdu and the *nagarattárs* of Ilaiyattakkuḍi. A third inscription, dated S. 1319 (A. D. 1397) in the reign of Virupākṣa I,* records how the people of these two villages—Panaiyúr and Kuḷamaṅgalam—honoured a cowherd who supplied kids during a festival to the Goddess Kónàṭṭu-Nàcciyàr. Another†, dated S. 1416 (A. D. 1494), refers to the settlement of a dispute between certain communities. An inscription, dated S. 1428 (A. D. 1507) in the reign of Vira Narasimha II of the Tuḷuva dynasty of Vijayanagar, records a gift of one-fourth of the village of Nelvéli as *sarvamānyam* by Dammaṇa Nāyakar, a royal secretary, to provide for the morning worship of the Deity in this temple to secure merit for his master. Six other inscriptions relate to the building of shrines to Subrahmaṇya and the Amman, and of the *mahāmaṅṭapam*, and to gifts of pillars and corbels; among the donors the *nagarattárs* of Sundara Cólapuram, the modern Sundaram, seem to have taken the lead.

Closeby is *Panayappatti*, a flourishing Chetṭiyàr village with a temple to Śiva, a Village Panchayat Office, a Post Office, and a dispensary presented by Mr. S. M. S. Chinniah Chetṭiyàr with an endowment of Rs. 10,000.

Melattanaiyam.‡—(*Melattanaiyam*; *Firka-Káraiyyúr*; *Distance 20 miles*; *Population 1,123*). The name means 'western garrison'. The village has a fairly large Muslim population. It is noted for its *samba* rice. A weekly market is held every Sunday. There is a Māriamman temple in which a Brahmin priest conducts the daily service. An inscription in this temple relates to a dispute between Paḷlars and

* Of the Saṅgama dynasty of Vijayanagar. He was then Viceroy of the south.

† This inscription (P. S. I. 828) is much defaced.

‡ Also spelt *Mértanaiyam* in the inscriptions.

Paraiyars as to which caste had the right to carry plantain trees, sugarcane, etc., as marks of distinction. It was settled by Sinnu Nàyakkar, an agent from Maruṅgāpuri, who supervised an ordeal which a Paḷḷa underwent successfully dipping his hand in a pot of boiling ghee without injury. The earliest inscription in this village is the one in the Śiva temple, now in ruins, situated near the bund of the *Āṅgarai kanmoi*. It is dated in the 17th year of Rāja Rāja I (1001 A. D.) and records a grant of land to the temple by the *ūr* of Āṅkuḍi or Āmānallūr, a village which once existed nearby. There are six inscriptions in the Agastīśvara temple; one in the Svāmi shrine, which records a grant of land to a dancing girl for services to the temple; one in the Subrahmaṇya shrine relating to a gift of paddy by blacksmiths, carpenters and other holders of *svatantirams* in the temple to meet the cost of lighting lamps; and four in the Amman shrine. The earliest of those in the Amman shrine, dated in the 30th year of Rāja Rāja III (1245 A. D.), records a gift to the temple by Śrīmān Mahāpradhāni Maṅḍalika Muṛāri Aṅiyēka Gaddayya Daṅḍanāyaka, a Hoysala General in the service of Rāja Rāja Cōḷa III. One, of the 5th year of a Sundara Pāṇḍya, refers to a sale of land to the temple; one, of the 5th year of a Kulaśekhara, a gift of land to the idol of Naṭarāja, and another, of the sixth year of Parākrama Pāṇḍya, to a sale of land by public auction by the residents of the village to Vaḷattār also called Sundara Pāṇḍya Vāṇavadaraiyar, which included a stipulation that the vendee should make a fixed payment periodically to the temple, and also make over to it some crops such as betel, areca, plantains, sugarcane, turmeric and ginger, and the conferment on him of the right to irrigate his lands for certain fixed periods.

Betel-vine, cocoanuts and plantains are grown here.

There are prehistoric burials in S. Nos. 345/A-B and 23 A/1-B.

Melur.—(*Mélúr*; *Firka*—*Tirumayam*; *Distance 15 miles*; *Population 1,127*)—called *Mélaiyúr* in the inscriptions—is believed to be one of the villages granted free to Brahmins by the Kàràla Vellàlars. There are a temple to Śiva, said to have existed from the days of Mānikkavācakar, the great Śaivite saint, and a temple to Viṣṇu called in the inscriptions *Araṣu Nārāyaṇa Vinṇagaram*. According to the inscriptions the *pādikkāval* or watchmanship of the village was sold twice; once in 1342 A. D.—the 47th year of the reign of Jaṭavarman Vīra Paṇḍya III, to Ponnai Aḷagapperumāl, a chief of Śuraikkūḍi; and again in 1465 A. D. to the residents of Rājasiṅgamaṅgaḷam, the modern Rāṅgiyam, when the village suffered from a famine due to drought. Two inscriptions, one of the 12th year (1357 A. D.) of Jaṭavarman Parākrama Paṇḍya, and the other anonymous, refer to gifts of land to private individuals. Another, dated 1663 A. D., records a gift of land to the Viṣṇu temple by Śokkappan Śérvaikār, agent of Tirumalai Setupati Katta Raghunātha of Ramnad, to secure merit for the latter. There is a mutilated Jain idol in the village. There are small shrines to Piḍāri and Aiyanār.

Betel-vine is grown here, and also yam and turmeric. Fruit trees and grafts of varieties of citrus, Pomeloes and mangoes have been planted recently.

Meyyapuram.—(*Meyyapuram*; *Firka*—*Tirumayam*; *Vattam*—*Kónāpattu*; *Distance 19 miles*; *Population 364*) contains a tomb raised in honour of a Muslim saint.

Mirattunilai.—(*Mirattunilai*; * *Firka*—*Śengirai*; *Distance 8 miles*; *Population 1,822*). This was one of the places where a Vāṇadarāya, placing himself at the head of the Kāṇāḍu Vellàlars assisted by the Kallars, fought against the Kōṇāḍu Vellàlars. According to the *Statistical Account of Pudukkōṭṭai* (1813) Raghunātha Rāya Tonḍaimān of Pudukkōṭṭai built a

* The suffix *nilai* shows that the village was once a military station or outpost. *Mirattunilai* is a corruption of *Melattunilai* named after a village in the Tanjore district.

Munisandai.—(*Munisandai; Firka—Śeigirai; Vattam—Peruṅguḍi; Distance 9 miles*) called *Muniyandai* in the inscriptions, is now included in the revenue village of Peruṅguḍi. On a slab lying by the side of the village tank is an important inscription* dated in the 20th (?) year of a Parakésarivarman, probably Vijayālaya, which is perhaps the earliest record relating to the *Valaṅṅiar* and the *Aiññūṟṟuvar*—the famous merchant-guilds of South India. Another inscription, dated in the 34th year (941 A. D.) of a Parakésari, probably Parāntaka I, refers to a gift of gold for the maintenance of the tank by a minister, a commandant of a regiment,† and a military bugler.‡ The gift was entrusted to the representatives of the village. The Viṣṇu temple,§ now renovated, contains two inscriptions; one relating to an order of a Gaṅgaiyārāya remitting certain taxes, and the other recording a settlement of a dispute between this village and Tékkàṭṭūr relating to a water channel. The village also contains a Śiva temple and small shrines to Aiyanār and Vīramākālī.

Nachchandupatti.—(*Naccāndupaṭṭi; Firka—Virāchchilai; Vattam—Kóṭṭūr; Distance 10½ miles*) is included in the revenue village of Kóṭṭūr, while Nachchāndupaṭṭi—Pudūr, an extension, is included in Lembalakkuḍi. It is a flourishing Nāṭṭukkóṭṭai Cheṭṭiyār village, and contains a fine Śiva temple recently built at a cost of many lakhs, the principal deities of which are named Chidambarésvara and Śivakāmasundarī, a Viṣṇu temple, a *chatram*, a Village Panchayat Office, and a Post and Telegraph Office. *Malayakkovil* is about a mile from here.

Nallambalsamudram.—(*Nallambālsamudram; Firka—Kīlānilai; Population 845*) contains the hamlet of *Pakkiri Taikkāl*

* P. S. I. 61 (dated about 870 A. D.). The slab has now been removed to the State Museum. See *History* (Vol. II—Part I), p. 677.

† *Peruṅṅār paḍaittalairan.*

‡ *Peruṅṅārpiḍāran.*

§ The Deity in this temple is now called *Karuha Mānikka Perumāl*, but the name given in the inscriptions is *Śólakkōn Vinṇagara Emberumān*. *Śólakkōn* was probably the builder of the temple.

(Distance 19½ miles) which is on the road from Kīlanilai fort to Puduppaṭṭi. Near it flows the Pàmbàr with casuarina plantations on its banks. The mosque contains the tomb of a Muslim saint—Nattar Vāli.

A furlong from the village stands *Kóvilpaṭṭi* with a temple to Pettaperumàl, where the priest is of the Dhoobie caste. When inspired he answers questions propounded by the votaries, and carries a bowl of fire in his bare hands.

Nallur.—(*Nallúr ; Firka—Kàraiyr ; Distance 11½ miles ; Population 999*). From the 12th up to about the 14th century this was a *dévodánam* village belonging to the Kuḍumiyàmalai temple. Five inscriptions at Kuḍumiyàmalai refer to *Mélamaṇanallúr*, as this village was then called, and they show how closely connected Nallúr was with Kuḍumiyàmalai which was then a prosperous city. The Śiva temple is called in the inscriptions *Tiruvikrama Cólāsvaram*, after Vikrama Cōla (1118—1135), during whose reign it must have been built. Two inscriptions in Kuḍumiyàmalai referring to this temple, are dated in the reign of Ràja Ràja II (1151 A. D.), and relate to a gift of land to the temple by Vélàn Kódaṇḍan of Śikhànallur* ; two others, dated 1237 A. D., belonging to the reign of Māravarman Sundara Pàṇḍya I, record a sale of land by the *úr* and trustees of the temple of Nallúr to a dancing girl of Kuḍumiyàmalai ; and the fifth (1264 A. D.), of the reign of Jaṭavarman Vira Pàṇḍya II, is a royal order, issued by the king from his camp at Kàraiyr, granting to the Amman of the *Mélakóvil* at Kuḍumiyàmalai the village of *Mélamaṇanallúr*, excluding the lands belonging to the local Śiva temple and those belonging to a monastery attached to the Kuḍumiyàmalai temple.

There are prehistoric burial sites in *Maṇippuduyéndal* (S. No. 391/6-B-2).

* An old name for Kuḍumiyàmalai.

Namanasamudram.—(See under Tékkàttúr).

Nedungudi.—(*Nedungudi*; *Firka*—*Kilānilai*; *Distance 22 miles*; *Population 1,504*). Here is a temple built on a mound of earth which is large enough for the temple car to be dragged on it and round the temple at festival times. The village is irrigated by the Pāmbār which is dammed near here. There is a *chatram* which is now used as a rest-house.

There are five inscriptions in the Kailāsanātha temple, and one on the bund of an *ūrāni*. Four of them are Pāṇḍya inscriptions; one of which is dated in the reign of Jaṭavarman Śrīvallabha, the second in that of an unidentified Jaṭavarman Sundara Pāṇḍya, the third is a royal order of a Māravarman Śrī Vallabha, and the fourth belongs to the reign of an unidentified Śrī Vallabha. The fifth is a fragment; and the sixth relates to a decision arrived at by the residents of five *nādus* who met together to try some *araiyars*, who, with the help of the men of a Maḷavarāyar, caused disturbance in the country, and ordered the guilty to endow lands to a temple.

Good varieties of plantains and cocoanuts are grown here. This village abounds in *paḍugai* soil which is rich and loamy. Earth salt was manufactured here until its manufacture was suppressed in the State.

Neykkonam.—(*Neikkōnam*; *Firka*—*Virāchchilai*; *Vattam*—*Virāchchilai II Bit*; *Distance 14½ miles*; *Population 570*) was formerly a *brahmadēyam* village called *Sundararāja Caturvēdimāṅgalam*. The name Neykkōnam is a corruption of *Nerkuṅgam* or “rice-hill”. The inscription in the Viṣṇu temple, dated S. 1405 or 1483 A. D., records a grant by Vīra Pratāpa Sundaratōḷudaiyār Mahābali Vāṇḍarāya, a Bāṇa chieftain, after whom, probably, the village was named *Sundararāja Caturvēdimāṅgalam*, to the Brahmins of the village on “his first seeing the face of his son, Nāyanār Tirumāliruñjōlainiṇṇār”; while that in the Śiva temple

records a royal order to the *sabhá* of the village. The village is fertile and produces turmeric, yam (*Typhonium trilobatum*) and sugarcane. It has two irrigation tanks.

Neyvasal.—(*Neivásal; Firka-Tirumayam; Vattam-Pillamañgalam; Distance 21½ miles; Population 1,412*). The name is a corruption of *Nelvásal* meaning “abode of paddy.” The Śiva temple, the Deity of which is called Agastísvara, was richly endowed by the Gāngaiyarāya chiefs who, as chiefs and generals under the Pāṇḍya kings, enjoyed a *jīvitam* or grant of land for military services in Neyvāsál and the adjacent villages, and continued to exercise authority from their headquarters at Niyamam, now a village near Pillamañgalam, till about the 16th century. There are 32 inscriptions, dated in the reigns of Māravarman Sundara Pāṇḍya I, Jaṭavarman Kulaśékharā II, and Jaṭavarman Sundara Pāṇḍya II, relating to grants to the temple for offerings, repairs, etc., and to the temple priests, remission of taxes in favour of the temple and assignment or sale of land to private individuals, monasteries, etc., with the stipulation in some cases that certain contributions or taxes should be paid to the temple. Kaṇḍan Uḍaiyañceydān and Akkan Perumāl and Kaṇḍan Āvuḍaiyān, the administrator of Kalvāyil, the district to which the village belonged, are the principal chiefs that figure prominently in these inscriptions which are of considerable interest, throwing as they do much useful light on the system of taxation, rights of tenancy, nature of taxes, conferment of irrigation and fishery rights, currency, standard measures, etc., in the period.* There are three other inscriptions; two of which belong to the reigns of unidentified Sundara Pāṇḍyas, and one to that of an unidentified Kulaśékharā. Early in the 14th century, the Śúraikkuḍi Vijayālaya Tévars became the administrators of Neyvāsál. An inscription, dated A. D. 1337 in the reign of Jaṭavarman Vira Pāṇḍya III, records a grant by Ponnān Aḷagia Perumāl of Śúraikkuḍi. When Ma’bar was under Muslim rule, there was a

* See *History* (Vol. II—Part I), p. 663—74.

period of anarchy which is reflected in an inscription, dated A. D. 1374 in the reign of Māravarman Vīra Paṇḍya, who was a puppet king, which records the sale of *pāḍikkāval* rights by the temple to Avaiyan Periyān Toṇḍaimān of Śūraikkūḍi. An inscription, dated A. D. 1434, records a gift by Ponnāyanār, another Vijayālaya Tévar. About the year A. D. 1483, anarchy again seems to have prevailed here, and the village sold its *pāḍikkāval* rights to some Maṇavars. Three inscriptions, two dated in the reign of the Vijayanagar emperor Kṛṣṇadéva Rāya, and one in that of Acyuta Rāya, indicate a return to comparative prosperity, and refer to grants of land by Vairava Nāyānar Paḷḷikoṇḍa Vijayālaya Tévar to the temples at Neyvāśal and Iḷaiyāttakkūḍi and also to grants of land to his commanders. Śevvappa Vijayālaya Tévar, who reigned early in the 17th century, left two inscriptions; one of them, carved on a pillar in the front *māṇṭapam*, is over a figure, presumably of himself, and runs "a memorial to the perpetual devotion of Śevvappa Vijayālaya Tévar"*. On the termination of the reign of the Śūraikkūḍi chiefs by the Muslims in the 17th century the village came under the present ruling house. Until the beginning of the present century it formed part of the estate of the Kaḍaiyappaṭṭi Sérvaikār, a kinsman of the Rāja.

The village also contains a Viṣṇu temple, and shrines dedicated to Tittāni Aiyānār, Piḍāri and other village goddesses.

Like Neykkōṇam, this is a fertile village and produces turmeric, yam (*Typhonium trilobatum*), sugarcane, etc

Nerinjikkūḍi.—(*Nerinjikkūḍi; Firka-Kāraiyyūr; Distance 13½ miles; Population 694*). The Udaiyamārtāṇḍa temple and the Nerinjikkūḍi *Kaṇmoi* date from the period of the early Cōlas (8th—9th century). The temple contains an inscription dated in the reign of a Rājakésari, a predecessor of Rāja Rāja I, and another of the reign of an unidentified Kulōttuṅga Cōla.

* செவ்வப்ப விசுவநாத சுவர்சாஸ்திரம்.

Three inscriptions, dated in the reign of a Parakésari, probably Paràntaka I, record grants for the maintenance and repair of the *kanmoi*.

The village is fertile. There are prehistoric burials in the *poramboke vári* (S. No. 103/1).

Earth-salt was manufactured here until the manufacture was suppressed in the State.

Oliyamaṅgalam.—(*Oliyamaṅgalam*; *Firka*—*Káraiýúr*; *Distance 22 miles*; *Population 1,385*) is the *Ollaiyúr* of the Tamil classics, and was the headquarters of the *Ollaiyúr Kúṟṟam*, a division of *Kónaḍu*. The *Puṟanániṟu* refers to *Ollaiyúr* as the birth place of the Śaṅgam poet *Ollaiyúr Kilán Makan Peruñcáttan* or *Peruncáttan*, son of *Kilán* or chief of *Ollaiyúr*. On the death of this poet and hero, *Kuḍavâyúr Kirattanâr*, another poet, sang of him—‘Oh thou, *mullai* (jasmine) creeper in the *Ollaiyúr naḍu*, why dost thou blossom any longer? Now that the hero *Śáttan* (*Peruñcáttan*) of the mighty bow is dead, no more shall the *Ilaiya* heroes, the bards who gracefully play on the *yáḷ* or harp, or the songstresses wear your blossoms”. (*Puṟam*—242). *Ollaiyúr-tanda Bhúta Páṇḍyan** was the author of one verse in *Ahanániṟu* and three in *Puṟanániṟu*. His queen, who committed *sati* on his death, also wrote poetry (*Puṟam* 246, 247). Poems 25 and 279 also of *Aham* refer to *Ollaiyúr* which must have been one of the capitals of the *Páṇḍyas*.

Oliyamaṅgalam was once an important seat of the *Kàràḷa Vellàḷars*, who were frequently at war with the *Vellàḷars* of *Kànaḍu*. There is a story that the great poet *Kambar* composed the *Ereḷupatu* or seventy stanzas in praise of the husbandry of the *Vellàḷars*, in return for which they conferred on him the right to ride in a palanquin and to levy an annual contribution from every family. During one of his visits, the *Vellàḷars* of the *Ollaiyúr Kúṟṟam* sent him to *Kànaḍu* with letters of

* Means “*Bhúta Páṇḍya* who conquered *Ollaiyúr*.”

recommendation, which the people of Kànaḍu refused to honour. This led to a dispute. The Kànaḍu men called in the help of the Maṛavars from Rajendramaṅgala naḍu, the modern Ramnad Zamindari, who plundered the villages in Ollaiyūr naḍu, whereupon the Vellālars of the *nāḍu* sought the protection of other Maṛavars whom they invited to settle in their *nāḍu*.

In the *Varaguṇiśvara* temple are nine inscriptions; all of the later Pāṇḍya period, dated in the reigns of Jaṭāvaraman Sundara Pāṇḍyas I and III, Māravarman Kulaśékharas I and II and an unidentified Kulaśékhara. They refer chiefly to sales or grants of lands in the 13th and 14th centuries to provide for the temple offerings and repairs. Oliyamaṅgalam was included in the Maruṅgāpuri chiefship ruled by the Púcci Nāyaks. There is a tradition that in the reign of Ovala or Puliveṭṭi Púcci Nāyak, Raghunātha Rāya Tonḍaimān (1686—1730) sent word to the Nāyak that on a certain day he would carry away all the cattle from Oliyamaṅgalam and make himself master of the village. The Nāyak ordered Muttirūlappa, the headman of the village, to resist the Tonḍaimān's approach and sent 50 men to help him. While Muttirūlappa was wasting his time in debauchery in the house of a dancing girl, the Tonḍaimān's men captured the village, hoisted their chief's flag, and carried away the cattle.

The village has a large irrigation tank. Betel-vine, cocoanuts and tobacco are the chief products. There are good vegetable gardens. There are prehistoric burials in S. Nos. 359 and 364.

Onangudi.—(See under Miratṭunilai).

Palakkurichchi.—(*Pālakkuricci*; or *Pālayakkuricci*; *Firka—Ponnamarāvati*; *Distance 31½ miles*; *Population 1,300*) is a small enclave belonging to the State but situated in the Ramnad district. Formerly it belonged to the Karisalpaṭṭi—Vārappūr Pālayam, ruled by the Bomma Nāyaks, the last of

whom, who rebelled against the English, was captured by Ràja Vijaya Raghunàtha Tonḍaimàn of Pudukkóttai. The Tonḍaimàn's general, Veṅkaṅṅan Sérvaikàr, encamped in this village and made it the base of operation against the fort of Vàràppúr. The village contains shrines to Aiyànàr and Màriamman.

Pallivasal.—(*Pallivásal*; *Firka*—*Tirumayam*: *Vattam*—*Kónápatṭu*; *Distance 19 miles*; *Population 501*). The full name of the village is *Káttu Bávà Pallivásal*, or the tomb of the 'Forest Father'; and the following legend explains this name. In the 17th century a Muslim saint of the name Sayyed Bávà Fakhrudin Auliya, a native of Arabia belonging to the tribe of *Quiresh*, halted near Tirumayam in the course of his wanderings in South India. One day seven Brahmin girls, who were on their way to Tirukkóṣṭiyúr, near Tiruppattúr, sought the protection of the Bávà, who kindly promised to escort them through a jungle. A gang of robbers attacked the girls; the good Bávà remonstrated with them, but, since they paid no heed but threatened to lay violent hands on him, he cursed them, and they became blind. They then repented; and thereupon one of them was restored to sight in one eye. The Bávà directed him to conduct the girls to their destination in safety, and finally restored the sight of all the others. Thus the saint was given the name of the *Forest Father*. A small tank called *Páppátti* (or Brahmin woman) *írani* is believed to have been miraculously brought into existence by the Bávà, when the girls were afflicted with thirst in their journey through the jungle. It is said that a merchant of Tiruppattúr, who was blessed with a vision of the Bávà, first built a tomb for the saint here. The present shrine which faces south is the gift of Muhammad Ali Wàlàjàh, the Nawàb of the Carnatic; and to the right of it is a mosque. All round the *dargah* are cloistered halls. Over the tomb is a *minár* or dome surrounded by minarets. The Tonḍaimàn Rulers of Pudukkóttai, the Nawàbs of Trichinopoly and the Sétupatis of Ramnad made

rich endowments to the shrine. An inscription on a slab in front of the tomb, dated in the Tamil year *Dātu* (1696 A. D.), records an order of Raṇasiṅgu Tévar, son of Katta Raghunàtha Tévar, better known as Kiḷavan Sétupati, to one of his officers granting to the *dargah* two tanks with the surrounding fields. Like the famous *dargah* at Nagore, Pallivàśal is visited both by Muslims and Hindus, and the annual *urs* is celebrated in the month of *Rabhisāni*. The *Statistical Account of Pudukkóttai* (1813) mentions the tank near the *dargah*.

Panaiyur East.—(See Kiḷappanaiyúr).

Panaiyur West.—(See Mēlappanaiyúr).

Panayapatti.—(See under Mēlappanaiyúr).

Peraiyur.—(*Péraiyyúr*; *Firka—Viráchchilai*; *Distance* 9½ *miles*; *Population* 318)—a fertile village, situated on the right bank of the Vellār, contains a temple of great renown in the State. It is one of the oldest Kàràḷa Vellālar settlements. A Vāṇàdiràyar of Kónàḍu, assisted by a number of Kallars in the course of his fight against the Kónàḍu Vellālar, once breached the irrigation tanks near Péraiyyúr rendering the Vellār unfordable for the enemy. The earliest inscription in the temple is dated in the reign of Rājendra Cōḷa I (1012–44). An order of a *sámantan*, Srímàn Mahàpradāni Meysatrukaṇḍan,* granting to the temple the taxes due from the village of Sēndamaṅgalam, is dated 1236 A. D. in the reign of Rāja Rāja III. Two inscriptions, which describe Péraiyyúr as a *dēvadānam* and *Brahmadēya* village, are dated in the reign of an unidentified Kulóttuṅga Cōḷa. Three inscriptions, dated in the reign of Māravarman Sundara Paṇḍya I, record grants by the Gāṅgaiyarāya chiefs, Kaṇḍan Aḷuḍaiyàn, administrator of Adalaiyúr, and Kaṇḍan Udayañceydàn. Another inscription, dated 1229 A. D. in the same reign, refers to a sale by the

* *Meysatrukaṇḍan* means 'destroyer of personal enemies'. A *sámantan* is a chief or general; here, perhaps, an officer whose duty was to subdue treacherous vassals and safeguard the person of the king.

temple authorities and others, of house-sites which were laid out into streets under the name of *Kulasékhara perunderu*. Three inscriptions, dated 1288 to 1300 A. D. in the reign of Māravarman Kulasékhara I, record a sale of land by the *araiyars* and commanders of the neighbouring military station of Malayālaṅguḍi to the superintendent of the *mathams* in the temple. The donors, who bound themselves to pay all the taxes, fixed certain contributions to be paid by the donee to the temple. The other two Pāṇḍya inscriptions are dated in the reigns of Vikrama Pāṇḍya and an unidentified Kulasékhara. There are two inscriptions dated in the reigns of Vijayanagar emperors, Dévarāya I and Acyuta Rāya; the former of which records grants by Tiruméni Aḷagiya or Śembaka Rāya Vijayālaya Tévar, a Śúraikkūḍi chief. There are three damaged inscriptions of the 16th century, one of which refers to the building of a shrine to Caṇḍikésvara. Ponnambalanātha Toṇḍaimān* of Arantāṅgi, who was a charitable ruler, made large grants to this temple. Séventelunta Pallavarāyar was a devotee of this temple. Péraiyyūr nāḍu was one of the divisions of the *pālayam* ruled by the Pallavarāyars before its conquest or annexation by the present ruling house. One of the tanks here is still called *Pallavankulam*. Péraiyyūr was the scene of an engagement between the forces of Raghunātha Rāya Toṇḍaimān and those of the Raja of Tanjore and the Setupati of Ramnad. Hindu Rao, the Marātha general of Tanjore, stationed his forces at Péraiyyūr. The Toṇḍaimān, in person, assisted by his five sons marched out from the capital and defeated the Marāthas and Maṇavars. On the wall of the temple kitchen is a damaged inscription relating to a settlement of a dispute between the Paḷlars and the Paraiyars, to settle which three inscriptions on the subject in dispute at Tékkāṭṭūr, Virachchilai, and Lembalakkūḍi were consulted and compared, under the orders of Raghunātha Rāya Toṇḍaimān before a decision was given.

* About the year 1515.

A Sanskrit inscription in Telugu script records the performance in 1865 of a *kumbhābhiṣekham* or purificatory ceremony to the God and Goddess of this temple by Rāja Rāmachandra Toṇḍaimān.

The present *garbhagṛham* of the *Śrī Nāganāthasvāmi shrine* is a Pāṇḍya structure of the 12th—13th centuries. It stands on a moulded plinth with a *vyālavari* at the top and a curved *kumudam* in the middle. The pilasters are octagonal with rectangular bases, but without *nāgapadams*. The *palagai* is large and square; the *padmam* has well-defined petals. The corbels are tenoned. The *kūḍus* in the cornice bear circles with lotus medallions in the centre and scroll designs at the sides. Above the cornice is an unfinished *vyāla* frieze. The niches are flanked by circular pilasters and crowned by arched *makaratōraṇas*. The southern niche contains Dakṣiṇāmūrti, the western Liṅgōdbhava, and the northern Brahma. The *vimānam* is a modern brick structure. The shrine of the Amman Śrī Bṛhadambā belongs to the close of the 15th or the beginning of the 16th century, and is of the late Vijayanagar style. The *puṣpapōdigais* with fully formed flower buds, unconnected with the stem, are characteristic. The oldest extant structure in the temple is the western *gōpuram* behind the sanctum, the entrance of which is now walled up. It is of the 10th century Cōla style, and has four-sided pilasters with massive square *palagais*; the *padmam* below is not cut into petals; and the corbels are bevelled. The features of this structure, coupled with the presence of a *saptamatṛkā* group in bas-relief on a single stone, and an inscription of Rājendra I (1012-44) on the rock near the tarn, show that the temple was originally a Cōla structure of the 10th century, but was later renovated in the 12th or 13th century. The eastern or main *gōpuram* is a Pāṇḍya structure; its chief features being pilasters with *nāgapadams*, tenoned corbels and decorative pilasters with *pañcarams* on top; but the brick work above is modern. The other *maṅṭapams* in the *prākāram* are modern. The

temple was frequently renovated; the latest renovation was towards the close of the last century in the reign of Ràja Ràmachandra Tonḍaimàn. The sculptures of Śiva and Pàrvatī seated on their bull and of Naṭaràja are fine. The bronzes are all modern, except that of Naṭaràja, 3' 6" in height (or 5' including the pedestal), which is of the 'Cóla' style. There are hundreds of sculptures of five-hooded cobras, installed by devotees as votive offerings. It is believed that the installation of such sculptures* with suitable rites and prayers will remove barrenness in women. There is a tarn in front of the central shrine. A curious natural phenomenon is said to be associated with it; when the water reaches a certain level on a sloping rock marked with a trident, a curious musical sound is said to emanate from below; and popular belief ascribes this to divine agency. The music is believed to be the accompaniment of the invisible worship of the *lingam* conducted by *Ādiśeṣa*, the serpent king, or, as others say, Indra.

There is a Piḍàri temple here. The village contains palmyra groves. Fan and basket-making is a cottage industry. Granite is quarried in the Péraiyúr kaṇmoi rock.

Perundurair.—(*Perundurair*; *Firka*—*Tirumayam*; *Vattam-Mélúr*; *Distance* 15½ miles; *Population* 214). The Pàmbàr takes its rise from a tank in this village. There are temples to Śiva, Viṣṇu, and Karuppar—called *Javvātu Karuppar*. It is said of this Karuppar that any *javvātu* or civet perfume placed on his altar on Friday nights vanishes miraculously.

The only inscription in the Śiva temple, which is dated A. D. 1031-32 during Jaṭavarman Sundara Còla Pàṇḍya's †, viceroyalty, calls the *lingam Sundara-Còla-Pàṇḍya-Īsvara muḍaiyár*. It is evident that the temple was built early in

* The ceremony is known as *nāgapratiṣṭai*.

† About A. D. 1018 the Còla emperor Rájendra I nominated one of his sons as Viceroy of the Pàṇḍya country with the title of *Jaṭavarman Sundara Còla Pàṇḍya*.

the 11th century during the viceroyalty of Jaṭavarman Sundara Cōla Pāṇḍya. There are three inscriptions in the Satyanārāyaṇa Perumāl temple, all of them dated in the reign of Jaṭavarman Kulaśekhara II, between A. D. 1212 and 1217, which refer to gifts of land for lamps and offerings to the God and Goddesses by Kaṇḍan Aḷagukaṇḍa Perumāl and Kaṇḍan Aḷudaiyaṇ, the administrator of Kalvāyilnāḍu,—both of the Gāṅgaiyārāya line of chieftains. In one of these inscriptions, the temple is called *Kaṇḍidēva Vinṇagara Emberumān kōvil*, which suggests that it may have been built by one of these Gāṅgaiyārāya chiefs. Earth-salt was once manufactured here.

Perungudi.—(*Peruṅguḍi*; *Firka—Sengirai*; *Distance 7 miles*; *Population 2,740*). The Peruṅguḍi vaṭṭam includes the villages of Peruṅguḍi, Munisandai*, Kollaguḍi, Kaḍayakkuḍi, etc. The village of Peruṅguḍi contains a Śiva temple.

Kaḍayakkuḍi is one of the places of pilgrimage on the Veḷḷār. A copper-plate grant, dated A. D. 1718, records that Raghunātha Rāya Toṇḍaimān granted Kaḍayakkuḍi as a rent-free village to Vaiṣṇava Brahmins. In 1826 Rāya Raghunātha Toṇḍaimān built an *agrahāram* here which was called *Prasanna Raghunāthapuram*. The Rāma temple is largely visited by the residents of Pudukkōṭṭai during the *Rāmanavami* and *Chitrā-paurṇami* festivals.

At *Kollaguḍi*, the C. O. 281 milling variety of sugarcane is now grown, and jaggery is prepared. The areas under plantain and cocoanut have been extended. Elephant yam and turmeric are also grown.

The hamlets of this village are fertile.

Pillamangalam.—(*Pillamaṅgalam*; *Firka—Tirumayam*; *Distance 20 miles*; *Population 2,825*) is situated near the southern limit of the State on the road from Pudukkōṭṭai to Tiruppattūr. It was originally called *Sundara Pāṇḍyapuram* or *Araśanārāyaṇa Perunderu*. Its history is largely identical

* Separately noticed on p. 1167.

with that of Neyvāsāl described above. The Śiva temple, the *lingam* in which is called *Āgamaśilīśvara*, was probably built in the reign of Māravarman Sundara Pāṇḍya I. An inscription, dated 1258-59 A. D. in the reign of Jaṭavarman Vīra Pāṇḍya II, records gifts by Kaṇḍan Aḷagukaṇḍa Perumāl, a Gāṅgaiyarāya chief of Niyamam*. Pillamaṅgalam was formerly administered by an *úr* or village assembly, and was also an important *nagaram* inhabited by merchants who were associated with the South Indian medieval merchant-guild called the *Aiññúrruvar*. An inscription, dated 1260 A. D. in the reign of Jaṭavarman Vīra Pāṇḍya II, mentions a tank called *Aiññúrruvar* after this merchant-guild, which the *úr* sold to a certain Tirucciṟṟambalamuḍaiyār, who changed its name to *Vennainallúruḍaiyār*; and the change was confirmed in 1275 by a royal order of Māravarman Kulaśékhara I. Another inscription (1285 A. D.) of the reign of Māravarman Kulaśékhara I mentions a sale of a site by the temple authorities to Aḍaivar Vinaitirttār, a celibate disciple of the head of the *Lakśādyāya Bikśāmatham*, a Śivite monastery which flourished at Tiruvānaikkóvil near Trichinopoly, on condition that he should build a monastery on it to be called *Vīra Pāṇḍyan matham*. Two other inscriptions of this reign refer to sales of land and tanks to the temple by the *nagarattārs*. An inscription on a slab planted near *Aḷakankanmōi* records that Rāya Raghunātha Toṇḍaimàn also called Śivānandapuram Durai entrusted some lands in this village to a certain Vēṅkatapatiyā Pillai to meet the expenses of offerings to the temple of Kīlvélúr or Kivalúr near Negapatam in the Tanjore district. There was a Viṣṇu temple which no longer exists. There is a temple to Piḍāri called Aḷagiyadéviamman.

Pillamaṅgalam contains a *chatram* where Brahmīns are fed and a fine hospital built and maintained by Rao Saheb N. S. Chokkalingam Cheṭṭiyār.

* Niyamam, which was the seat of the Gāṅgaiyarāya chiefs, is now a village near Pillamaṅgalam.

Pillamangalam Aḷagāpuri * and *Kiḷasevalpatti*, which belongs to the Ramnad district, form one town which is inhabited by rich Cheṭṭiyàrs. At Aḷagāpuri which belongs to the State, there are a Secondary School, called *Śrī Sarasvatī Vidyāsālā* founded by Mr. N. Al. KR. Karuppan Cheṭṭiyàr, a *maṭham* where religious mendicants are fed, and two cinemas.

Kiḷasevalpatti or *Kiḷasivapuri* contains a fine modern Śiva temple, a Perumāl temple, a Higher Elementary School, called the *Śrī Mināksī Sundarésvara Kalāsālā*, a Girls' School, and a Dispensary conducted by the Ramnad District Board, a *Védapāṭasāla* and a Post and Telegraph Office.

There are two Banks here. Pillamaṅgalam and Aḷagāpuri are now administered by a Village Panchayat.

The soil is fertile, and yields turmeric, sugarcane and yam (*Typhonium trilobatum*).

Ponnamaravati.—(*Ponnamarāvati*; Distance 23 miles; Population 10,659). Next to the capital, Ponnamarāvati is the largest town in the State. The name means the "Golden city of the Gods". It was one of the earliest settlements of Kārāḷa Vellāḷars, who later imported the Maṟavars to protect them. A local manuscript mentions one such settlement of Maṟavars during Nāyak times, when Nétirāja Paṇḍyan, probably a petty chieftain, and his associates, Tipparāzu Nāyak, Chinnapeddu Nāyak and Periyapeddu Nāyak, invited 200 families of Mānāmadurai Maṟavars to fight against Ponnamaran †. Nétirāja is said to have married a Maṟava girl, and bequeathed to her son his possessions in Ponnamarāvati and other villages. In the early centuries of the Christian era, the Vélírs, mentioned in the *Puranánūru*, ruled over some parts of the State. Vélpāri,

* Aḷagāpuri was formerly called *Séḷiyānārāyanapuram*. (A. R. E. 150 of 1903).

† A local poem mentions two persons *Ponnan* and *Amarant*. Ponnamaran is incorrectly called the founder of Ponnamarāvati. The town was called *Ponnamarāvati* in the inscriptions many centuries before the Telugu Nāyaks came to the south.

the most renowned of them, who is believed to have lived in the second century A. D., ruled over the province, then called *Parambunāḍu*, which included *Pirānmalai* and parts of the modern *Ponnamarāvati* Revenue *Firka*.

Situated on the northern border of the *Pāṇḍya* country, *Ponnamarāvati* was politically and strategically important. A strategic road connected it with *Tiruppattūr* on the west and *Kīlānilai*, *Arantāṅgi* and *Maṇamélkuḍi* on the east. For more than three centuries it was under *Cóla* rule. While *Kulóttuṅga* *Cóla* I was engaged in the north fighting distant campaigns, the *Pāṇḍyas* began to reassert their independence. Though *Kulóttuṅga* reconquered the *Pāṇḍya* country, he was not able to restore direct rule, but appointed military colonies under the control of one of his sons who was appointed viceroy. *Ponnamarāvati* was one such colony. From the inscriptions we learn that in the reigns of *Kulóttuṅga* II and *Rāja Rāja* III, *Ponnamarāvati* was administered by vassal chiefs called *Niṣadarājans* who, being masters of *Pirānmalai* or *Koḍuṅkunṇam*, took the appellation of *Tirukkoḍumkunṇamudaiyār*. Inscriptions suggest that there were two families of *Niṣadarājans*, one at *Ponnamarāvati* and the other at *Pirānmalai*, which were later united by marriage alliances. Four inscriptions between 1145 and 1165 A. D.,—one dated in the reign of *Kulóttuṅga* II, and the others in that of *Rāja Rāja* II,—mention that the *Śiva* temple here, called *Rājendra* *Cólišvaram*, was built and endowed by *Vīman Rājendra* *Cólan* *Kéralan* *Niṣadarājan*, who was evidently named after *Kulóttuṅga* I, who also bore the name of *Rājendra*. The *Niṣadarājans* must have continued to administer *Ponnamarāvati* till about the beginning of the 13th century, when they were probably supplanted by the *Bāṇas*. An inscription in the *Śiva* temple is a verse in praise of a *Bāṇa* chief *Vīra* *Māgadan* *Ponpaṇṇinān*, a feudatory of *Rāja Rāja* III (C. 1216-57), who later transferred his allegiance to the *Kāḍava* (*Kāḍuvetti*), rebel *Kópperiñjiṅga*, who captured and imprisoned *Rāja Rāja*.

Ponnamarāvati played an important part during the Pāṇḍya revival in the 12th century. It was one of the Provincial capitals, and is described in the Ceylonese Chronicle, *Mahāvamsā*, as containing a royal palace of three storeys. The Pāṇḍyas advanced to this city whenever they made an effort to attack the Cōḷa country. Towards the close of the reign of Rāja Rāja Cōḷa II, two Pāṇḍya princes disputed the succession to the Madura throne. One of them, Parākrama, enlisted the help of the Sinhalese, and his rival Kulaśékharā that of the Cōḷa emperor. On the death of Parākrama, his son Vīra Pāṇḍya continued the Ceylonese alliance. The Ceylon generals Laṅkāpura and Jagadvijaya, together with the Pāṇḍyan prince, carried on a fierce campaign all over the far south of India, and in the course of this campaign a battle was fought at Kīḷānilai, and two at Ponnamarāvati. In the first battle of Ponnamarāvati the three-storied palace was burnt down, and so many of Kulaśékharā's forces were slaughtered that a space of three leagues was covered with corpses. In the beginning of the 13th century Ponnamarāvati definitely passed under Pāṇḍyan rule. An inscription * at Tirukkālakkuḍi, in the Ramnad district, speaks of a throne called *Maḷavarāyan* which Māravarman Sundarā Pāṇḍya I (acc. 1216 A. D.) had in the *Palliayaraikkūdam* † in his palace at Ponnamarāvati.

The Bāṇas or Vāṇadarāyas continued to administer the district ‡ of Ponnamarāvati for about two centuries more. About the year 1527, Ponnambalanātha Toṇḍaimān of the Arantāṅgi line of Toṇḍaimāns made a grant to the Viṣṇu temple and called it Vīra Narasiṅga Rāyar's charity, in

* No. 77 of 1916 (also A. R. E. 1916 p. 122).

† Hall near the bed-chamber.

‡ Ponnamarāvati was for centuries the headquarters of *Putamalai nāḍu*, a sub-division of *Rāja Rāja Pāṇḍināḍu* or *Rājendra Cōḷa Valanāḍu*, which was later called simply *Ponnamarāvati nāḍu*. *Ponnamarāvati nāḍu* was divided into two sub-districts—*Vaḍaparru* or the northern group of villages and the *Tenparru* or the southern group. The *Vaḍaparru* extended as far as Araśamalai.

honour of his overlord, the Vijayanagar emperor. In the 17th century, the place was included in the *pálayam* of the Bomma Náyaks of Kariśalpaṭṭi—Vàràppúr from whom it was taken by Kiḷavan Sétupati of Ramnad. Ponnamaràvati passed into the hands of Raghunàtha Ràya Tonḍaimàn when Tirumayam was given to him by Kiḷavan Sétupati. During the Tonḍaimàn's campaign against the last Bomma Náyak chief, Veṅkaṇṇa Sérvaikàr, the Pudukkóṭṭai general, advanced from Ponnamaràvati, encamped at Pàlakkurichchi, and invested the enemy's fort at V àràppúr. Ponnamaràvati is now the headquarters of a firka in the Tirumayam taluk.

The Rájendra Cólāsvaram.—The sanctum, *ardhamanṭapam* and *mahāmanṭapam* are all of the same style. The sanctum rests on a moulded plinth, the *kumudam* of which is octagonal. The pilasters are square with thick *palagais* and bevelled corbels. The cornice is thin, and the *kudīs* are plain. The niches on the projecting parts of the three sides have square pilasters with arched tops; while those in the recesses are surmounted by *pañcarams*. The southern niche contains a sculpture of Jñāna Dakṣiṇāmúrṭi, and the northern one of Brahma, while the western is empty. Pieces of the original *vyālavari*, which were evidently removed when the brick *vimānam* was renovated, have now been built into the *prākāram* wall. At the junction of the *ardhamanṭapam* with the sanctum, and in the middle of its length, there are empty niches, each of which is surmounted by an arch. On either side of the central niche are two shallow niches surmounted by *pañcarams*. Between the *ardhamanṭapam* and the *mahāmanṭapam* there is a porch with doorways on the south and north which are now closed. There is a niche surmounted by *pañcarams* on either side of the entrance to the sanctum. The pillars inside the *mahāmanṭapam* are cylindrical and carry tenoned corbels. To the north of the *mahāmanṭapam* is the Amman shrine which is a crude imitation of the main shrine. Among the bronzes in this temple is a Somàskanda group belonging to the late Cōla

period. The temple contains seventeen inscriptions; five of them, dated in the reigns of Ràja Ràja II, Kulóttuṅga II and Kulóttuṅga III, and an undated inscription on a pillar relate to the building of the temple by Ràjendra Cōlan Kéralan and to grants made by him and other Niṣadaràja chiefs. Ten inscriptions are dated in the reigns of Pàṇḍya kings including Jaṭavarman Kulaśékbara I, Māravarman Sundara Pàṇḍya I, Māravarman Kulaśékbaras I and II, and some unidentified rulers. One is a Tamil verse in praise of a Bāṇa chief, a vassal of Ràja Ràja II, while the last, dated A. D. 1478, relates to a gift to a dancing girl. We learn from these inscriptions that there was a *matham* within the temple called *Nilamaiyaḷagiyan tirumaḍam* in the reign of Kulóttuṅga II, which received further grants in the reign of Māravarman Sundara Pàṇḍya, that the temple was endowed with lands in Vétkúr, also called *Malayadvaja caturvédimanḡalam*, that in 1293 A. D. the temple authorities gave lands to Kaṛkuḍaiyaṅ Tiru nilaiyaḷagiyaṅ, also called Namaśivāyadéva, a merchant of Aiññúṛṣuvaperunderu in Seṅguṅṛa nāḍu, to maintain a flower garden, that a Sundara Pàṇḍya, while settling an irrigation dispute, forbade the temple authorities to take water from the *Iḍaṅkàikáman* tank, and that many taxes including collections from tolls were assigned to the temple to meet the expenses of offerings and festivals.

The Aḷagapperumál (Sundararàja) temple, which was recently renovated, contains 8 inscriptions; two are dated in the reign of Māravarman Sundara Pàṇḍya I, one of which relates to honours conferred on a chorister of the temple, while the other is a royal order granting to the temple Śevvúr and another village. One, dated in the reign of Māravarman Kulaśékbara I, relates to a sale of land to the temple by the residents of Púlāṅkuricchi. Of the four anonymous inscriptions, one is a verse in praise of the art of Śringàranāyakī, a dancing girl; another relates to gifts to a temple servant who sang the hymns of the saint Nammālvār; and, third, dated 1453 A. D.,

records that men and women driven from their homes by successive famines in 1436, 1450 and 1451, took shelter here and accepted temple service. Ponnambala Tonḍaimàn of Arantàngi was also a donor to this temple.

Other temples.—In the *Alagiyandacci* temple a miracle is said to be performed every Tuesday, when at midnight lamps are fed with water instead of oil. The priest is also subject to occasional inspiration, when he walks about carrying a lighted lamp and answers questions put by the worshippers. There is also a *Pidári* temple. On certain specified days milk is poured over a trident near the Perumàl temple as an offering to serpents.

At *Valayapaṭṭi* or *Valayamánagaram*, there is a Śiva temple on a rock with a shrine containing a *Valamburi* (with the trunk curled to the right) *Gaṇéśa* called *Malayáṇḍi Pillaiyár*.

Ponnamaràvati contains an Anglo-Vernacular School maintained by the Government. At Valayapaṭṭi are several educational institutions. The *Siddhivináyaka Śentamiḷ Kalásálai* for boys founded by Mr. N. M. RM. Chokkaliṅga Cheṭṭiyár and the *Alarmél Kaḷḷuri* for girls founded by Messrs V. D. Lakshmanan Cheṭṭiyár and Vaḍukanàthan Cheṭṭiyár are free Tamil schools, while the *Námakal Kaḷḷuri* founded by Mr. A. Paḷaniyappa Pillai is an Elementary School. There is also an Elementary School at Puduppaṭṭi. There are reading rooms at Valayapaṭṭi and Ponnamaràvati. In the *Nálvarguru-pújaimadam* at Valayapaṭṭi the poor are fed. The cinema at Valayapaṭṭi, the theatre at Ponnamaràvati, and the parks with public radios are popular places of amusement. The main bazaar is at Puduppaṭṭi. From Ponnamaràvati motor buses ply to Pudukkóttai and Madura. The Electric power station distributes energy to the whole union and to other important Cheṭṭiyár villages such as Nachchànduppaṭṭi, Panayapaṭṭi, Kúlipirai, Koppanàpaṭṭi, Véguppaṭṭi and Véndamppaṭṭi.

At Ponnamarāvati are the offices of a Revenue Inspector, a Sub-Registrar-Magistrate and the Union Panchyat, a Dispensary maintained by the State, a combined Post and Telegraph Office, and a Panchayat Court. Part of the dieting charges of the poor in-patients treated in this dispensary are defrayed out of the interest on an endowment made by Mr. A. R. Arunachalam Cheṭṭiyār of Véndampatti.

Near the village are traces of the ruins of a brick fort. Fruit trees and grafts of varieties of citrus and mangoes have been planted. Cashew and casuarina are raised in the dry wastes nearby.

Végupatti is included in the Ponnamarāvati revenue village, though not in the Union. It is an important Cheṭṭiyār village, and contains a temple to Māriamman called *Ēnamāriamman*, an Elementary School, maintained by Cheṭṭiyārs, and a Reading Room called *Vivékānanda Vācaka Śālai*. A Śiva temple is under construction.

Earth-salt was once manufactured here.

Puduppatti (Kilanilai).—(See Kilānilai).

Puduppatti (Ponnamaravati).—(See Ponnamarāvati).

Puḷivalam.—(*Puḷivalam; Firka—Tirumayam; Distance 9½ miles; Population 558*). Near this village is a reserved forest. The Śiva temple contains three inscriptions, dated in the 21st year (1236–7 A. D.) of the reign of Māravarman Sundara Paṇḍya I, which record grants of land to the temple by the *araiyars* of this place and of the neighbouring districts. Yam and turmeric are now grown here. There are many lime-kilns.

Puram Hill and Fort.—(See under Seṅgirai).

Puvalaikkudi.—(*Puvalaikkudi; Distance 15½ miles*) is included in the Revenue village of Araśamalai (Kāraiūr Firka). The *Puspavanésvāra* temple consists of a cubical rock-cut cell, which is the sanctum, with an entrance in front. There

are shallow niches flanked by pilasters on either side of the entrance, carrying bevelled corbels. The *ardhamantapam* is structural. The cave cell was excavated by Amarúnri Muttaraiya,* probably a contemporary of the Pallava Paramésvara Varman II (C. 700—710) and of the Pàṇḍya Paràṅkuśa Arikésari (C. 670—710) and his successor Kóccadayān Raṇadhíra Śaḍayan Māran (C. 710—740). From an inscription on the south wall of the central shrine, we learn that the front *mantapam* was built by a priest Ūran Tuḍunan in the fifth year (A. D. 912?) of a Parakésari, probably Paràntaka I. There are two other Cōla inscriptions in the temple:—one, dated 1057 A. D. in the reign of Ràjendra II, and the other in that of an unidentified Kulóttuṅga—, and three Pàṇḍya inscriptions dated in the reigns of Māravarman Kulaśékharas I and II, and an unidentified Jaṭavarman Sundara Pàṇḍya. Of the remaining seven inscriptions, two are dated in the reign of the Vijayanagar emperor Acyuta Ràya, and one in that of Sadàsiva Ràya, while the others are anonymous. In the 14th and 15th centuries, the *nàdu* or district assembly of the northern division † of Ponnamarāvati *nàdu* met frequently in this temple; and was attended by representatives from Śevalúr, Kúlipirai, Śembúdi, Madiyāni, Ténúr, Araśarmíkàmannilai ‡ or the modern Araśamalai, Kóvanúr, Sundara Cōlapuram or the modern Sundaram and other villages. It once met in A. D. 1330 to endow lands to the temple. In 1461 the residents of Ponnamarāvati complained of the slaughter of men and destruction of property caused by the men of Tuvàr, a village near the State frontier, and asked the help of the assembly to avenge the disgrace, which was promised on their agreeing to grant to the Púvālaikkuḍi temple lands in the hamlet of Panaiyúrmaṅgalam

* Cf. A. R. E. No. 142 of 1907. His other names were *Ṇaṅgóḍiyaraiyar*, *Māran Paramésvaran Śembúdi* and *Púlikaḷari*.

† *Vaḷaparru*; (*parru* = a group of villages.)

‡ The word means "the place of the King's sailor". A sailor in the service of the King must have either founded the place or resided in it.

and the *pádikkával* rights relating to that hamlet. Again in 1467, the assembly decided a dispute between the *valaṅgai* and *iḍaṅgai* sects*. An inscription, dated A. D. 1532 in the reign of Acyuta Ràya, relates that many of the residents of Madiyàni, who were unable to pay their taxes when demanded by the King's officer, Ràyappa Nàyak, who was then camping at Tiruppattúr, sold their lands to this temple and left their village. An inscription dated 1549, in the reign of Sadàsiva Ràya, records a gift of land to the temple by the residents of Kàraiyr to secure merit for a Vijayanagar nobleman—Ayyan Tyàgan Nàyakkan Pettappa Nàyakkan. There are also references in the inscriptions to the grant of hereditary rights to *uvaccans* or drummers, of *dévaradimai* or right to temple service to a dancing girl—Śempaka „Śelvi, daughter of a dancing-master of Kumbakonam, and of temple honours to a resident of Sundaram, who set up an idol of Mānikkavàcakar, and instituted a festival for him, and to the institution of *sandhis* or daily temple-worship.

On the top of the rock is a shrine to Subrahmaṇya. There are also shrines to the Amman and Gaṇéśa. The Amman is said to have been installed by Śólaikayilàyamuḍaiyàn, also called Kalikaṇḍa Paṇḍyadévan, in the 13th century.

Ramachandrapuram.—(*Rámacandrapuram*; *Firka-Séngirai*; *Vattam—Panāṅguḍi*; *Distance 15½ miles*; *Population 6,095*) is included in the Revenue village of *Panāṅguḍi*, and comprises the *nattams* of *Rámachandrapuram* proper, *Kaḍiyá-patti*, *Paḷaiyúr* and *Visvanáthapuram*. It is one of the important Chetṭiyàr settlements in the State, and has become prominent owing to the affluence and generosity of some of its residents. The *Śrī Bhūmìśvarasvāmi High School*, founded by Mr. Nāgappa Chetṭiyàr, possesses a well-built school-house and spacious recreation grounds. One of the Elementary Schools, that receive State aid, is the *Śrī Brahmavidyāmbál School* founded by Mr. M. K. P. M. Ct. Chidambāram Chetṭiyàr.

* See *Manual* (Vol. I) page 114 f. n.

There are two private Allopathic dispensaries, one founded by Mr. S. Rm. Rāmasvāmi Cheṭṭiyār, and the other conducted by Dr. Thiàgarāja Pillai, and an Āyurvédic dispensary. There are several reading-rooms which also provide for recreation and games. There is also a Cinema.

At *Kānapéttai* there are a well-built temple dedicated to the God Śrī Bhūmíśvara, the name given to Śiva here, and the Goddess Śrī Brahmavidyāmbāl, and a *chatram*. This fertile village, also called *Brahmavidyāpuram*, was formerly granted rent-free to Gópālakṛṣṇa Śāstriār when he came to the State as the spiritual *guru* of the pious Raghunātha Rāya Toṇḍaimān (1730-69). This ruler also granted *sarvamānyam* lands in this village to the poet, Subrahmanya Bhārti of Śivagaṅga, who composed the *Kundrākkudi Pillaitami*.

Another temple, thāt is much resorted to, is the *Subrahmanya* temple. There are Śaiva *mathams* where religious mendicants are fed.

There are at Rāmachandrapuram a village Panchayat Office and a combined Post and Telegraph Office. The Power House of the *Brahmavidyāmbāl Electric Supply Corporation* is located here, the foundation stone of which was laid in November 1925 by the late Dharmabhūṣaṇam Dewān Bahādūr T. N. Muthiah Cheṭṭiyār. This Corporation supplies energy to the Union Panchayats of Rāmachandrapuram, Kónapattu, Rāyavaram and Arimaḷam.

The weekly market is held on Tuesdays.

About a mile to the north, on the Rāyavaram road, a new hamlet named *Umayālpuram* has sprung up. To the south of the new bridge that spans the Pāmbār is a masonry arch. The temple, the *irani*, and most of the buildings here are the gift of the late Mr. T. N. Muthiah Cheṭṭiyār.

There are pre-historic burials near Visvanāthapuram. An iron sword was discovered in one of the urns found here.

Rangiyam.—(*Rāṅgiyam* ; *Firka—Virāchchilai* ; *Distance 18½ miles* ; *Population 4,229*). The name is a corruption of *Rājasīṅgamaṅgalam* or *Rāsiṅgamaṅgalam*, by which name it is called in the inscriptions, of which there are thirteen in the temple of Śrī Bhūmīśvara, and two near the bund of *Maravaniēndal*. Rāṅgiyam seems to have played a prominent part in the centuries of internecine wars and anarchy that followed the decay of the Pāṇḍyan Empire in the 14th century. An inscription, dated in the reign of Ādi Surattan-Muhammad-bin-Tughlak (Hijra 732 or A. D. 1332), refers to the confusion caused by Muslim raids in this part of the country, in consequence of which the residents of Ādanūr placed themselves under the protection of the assembly of this village. Three inscriptions refer to agreements or covenants registered by the *ūr* ; one among the villagers that none of them should commit theft, robbery or dacoity on pain of forfeiture of his lands to the temple and a fine of 500 *panams* ; another regarding the punishment to be inflicted on a person who fatally assaulted another ; and the third about the payment of taxes due to the king and the punishment of the defaulter. We hear of a Vijayālaya Tévar who settled an irrigation dispute between the temple and the citizens. Tittāriyappar, an agent of Veṅkala Nāyak,* is said to have given rent-free lands to a Vellāla poet, Pāṇḍikkavirāsa, who composed the *Viramālai*.† Vijaya Raghunātha Sétupati is referred to in another inscription as having made a grant to Kanakasabhai, another poet. Soon after he got Tirumayam from Raghunātha Kīḷavan Sétupati, Raghunātha Rāya Toṇḍaimān annexed Rāṅgiyam‡ with the help of his general Āvudaiyappa Valamkoṇḍān. An inscription, dated A. D. 1737—38, relates to a settlement of a dispute about a channel, probably taking off from the *Maravaniēndal*, to which

* He must have been one of the nobles belonging to the Vijayanagar house or to a local family who bore Vijayanagar names.

† means 'Garland of Victory'— a poem in praise of warriors.

‡ Rāṅgiyam was, at that time, administered by the Sétupati's brother-in-law, Udaiyaṅṅa Tévar.

the residents of Turuma, the modern Dúrvásapuram, were a party. Vilvanam Pillai, an agent of Vijaya Raghunátha Ràya Tondaimàn, decided in favour of a certain Nàgappan, who underwent a fire ordeal unharmed in the Amman temple of Pàganéri.

Six inscriptions relate to grants to the Śiva temple, which was built and consecrated by Okkúruḍaiyàn Vanikaràmar of Kulaśékharapuram, the modern Ilayàttakkuḍi. The *mahá-manṭapam*, which was originally left incomplete, was completed in A. D. 1456. The descendants of the founder and other residents of Ilayàttakkuḍi made endowments to this temple in A. D. 1501 and 1531. There are three references to the grant of *dévaradimai* rights* to dancing girls, accompanied by gifts of lands and houses.

The temple of *Aṅgálamman*, which contains a shrine to *Karuppar*, is of much local renown. Close by is a temple to *Piḍàri*, called here *Pon-Aḷagiya Amman*. An inscription in the Śiva temple, dated A. D. 1637(?), records a grant of land to some shepherds who supplied goats to the Piḍàri temple during a festival.

There are temples to Śiva and Gaṇapati at *Śivayógapuram*, an extension of Ràṅgiyam, a well-endowed Śiva temple at *Kurivikkonḍànpaṭṭi*, and temples to Śiva and Viṣṇu at *Mudali-paṭṭi*; all of them are modern. The *Muttumáriamman temple* at *Kiranipaṭṭi*† is also popular. There are several Primary Schools, including a State Anglo-vernacular School, the *Chokkalingam-Minákṣi Vidyásála* at Kurivikkonḍànpaṭṭi, and another school at Mudalipaṭṭi maintained by the Chetṭiyàrs.

The Valliappa Dispensary, a charitable medical institution, was recently endowed by Mr. V. N. V. Nàgappa Chetṭiyàr, son of Mr. Valliyappa Chetṭiyàr.

* Rights of temple service.

† This temple which is outside the State limits enjoys *mānyams* granted by the State.

Kurivikkondānpaṭṭi, *Mudalipaṭṭi*, or more correctly *Mithulaiipaṭṭi*, *Śaṅgampaṭṭi* and *Śivayōgapuram* are included in the village of Rāṅgiyam. Half of Mudalipaṭṭi belongs to the State, and the other half to the Ramnad district.

In 1940 Sir Alexander Tottenham, the Administrator of the State, found on the bund of *Āvikkanmoi*, close to Kuruvikkondānpaṭṭi, a waste flake of cherty-flint, evidently struck off while making an artifact. "It is of the early palæolithic type prepared by the 'Clacton technique' with a flaking angle of 120°—a common feature of early palæolithic flakes. The main or primary flake surface shows a uniform raw-sienna patination. The upper surface exhibits six facets,....The patination on this surface shows freckled-white over the raw-sienna indicating clearly that it is an older surface. The broken margin shows the arenaceous character of the flint."* It is a very interesting find, since such flint artifacts are rare in this part of South India; the only place in the neighbourhood of the State where flint is found is Ariyalūr in the Trichinopoly district. Sir Alexander Tottenham presented the find to the State Museum at Pudukkōṭṭai.

Rarapuram.—(*Rārāpuram*; *Firka—Virāchchilai*; *Vattam—Kulamaṅgalam*; *Distance 13 miles*; *Population 441*). The name is a corruption of *Rājarājapuram*. The village is mostly peopled by Vellalārs. Good rice is grown here. There are a Siva temple and shrines to Karuppar, Aiyanār and Piḍāri.

Rayapuram.—(*Rāyapuram*; *Firka—Kīlanilai*; *Vattam—Nallambālsamudram*; *Distance 21 miles*; *Population 2,035*) is a *sarvamānyam* village presenting a picturesque appearance with its avenues of cocoanut trees, plantain topes, and a big tank called *Samudram* behind the Brahmin quarters. It was formerly a summer resort of the rulers.

Rayavaram or Rayapuram.—(*Rāyāvaram*; *Firka—Seṅgirai*; *Vattam—Seṅgirai*; *Distance 15 miles*; *Population 2,510*).

* Description by Mr. V. D. Krishnaswamy, M. A., Dip. Arch.

The name is a corruption of *Rájapuram*. *Pudumanai*, *Śokkalīngapuram* and *Paḷaiya-úr* are the principal divisions of this village which is now administered by a Village Panchayat. Ráyavaram proper is mainly inhabited by Nàttukkóttai Chetṭiyàrs. The Śiva temple was built about 60 years ago by the members of a local Chetṭiyàr family, called the 'V. M.' family,* the members of which had a reputation for philanthropy. The *Úrani* in front of the temple is another gift of this family. The *Máriamman temple*, which is of much local renown, was renovated very recently by the Nagarattàrs. The festival of this Goddess, conducted in April-May, attracts large crowds.

Ráyavaram has a number of educational institutions. The *S. Kt. Gándhi Secondary School*, founded by Mr. S. Kt. Kadiréśan Chetṭiyàr, originally as an Elementary School, has now grown into a Lower Secondary School with two 'feeder' Primary Schools. The *Sáradá Anglo-Vernacular School* is another aided institution. The *Véda Páṭasálá*, in which, as the name implies, the *Védas* are taught, was started about 15 years ago by Mr. S. T. Karuppan Chetṭiyàr, but is now managed by the Darbar who have appointed a member of the Founder's family as the Managing Trustee. The *Śástra Páṭasálá*, which gives instruction in Sanskrit language and literature, originally started by Mr. Aruṇàchalam Chetṭiyàr, had to be closed for some time, but has now been revived by his son, Mr. Rm. A. Rm. Ràman Chetṭiyàr. There is a Reading Room and Library under the name of *Vivékánanda Váchakaśálá*.

There are two *maṭhams*, one maintained by the 'V. M.' family, and the other by the *Vairavan Kóvil Sect*† of Chetṭiyàrs.

* They built a *Chatram* at Tirumayam in the State and at Maṅgaḷa-náḍ in the Tanjore district. The family has received many honours from the State Government. Another family of philanthropists at Ráyavaram is the 'P. V.' family, now represented by Rao Sahib P. V. Paḷaniyappa Chetṭiyàr, who gave a Maternity Ward to the Rani's Hospital for Women at Pudukkóttai.

† The principal temple of the Chetṭiyàrs belonging to this sect is that at Vairavankóvil also called *Vira Pándyapuram* or *Élakaperunderu*.

Râyavaram is the birth place of the poet, Subba Aiyar, who composed the *Tiruvilaiyâdal Kîrtanas* or songs celebrating the exploits of God Śrî Sundarésvara and the Goddess Śrî Minâkṣî of Madura.

The weekly market is held on Wednesdays. There are here fine flower and fruit gardens. The area under plantains, has been extended. Improved agricultural implements and garden tools have been introduced.

The village is served by the Râmachandrapuram Electric Supply Corporation. There are a combined Post and Telegraph Office and a private Dispensary.

Near by is *Malaikoḷundiśvarar Kôvil*, the sanctum of which is a rock-cut cell. The *maṅṭapams* in front of the cave are modern structures.

Sastankovil.—See Kaṅṅaṅàrakkudi.

Sattanur.—(*Śâttaṅûr*, *Firka—Kâraiyûr*; *Vattam—Arasamalai*; *Distance 15 miles*; *Population 225*). According to an inscription, dated 1213 A. D., in the reign of Kulôttuṅga III, the temple of *Umâpatiśvara* in this village was built by Tirumaṅṅikilâr Dévan Umaiyorupâgan, a merchant of Aruvimânagar, who settled in Śâttaṅûr. There are four other inscriptions dated in the same reign; three of which refer to gifts by Râjendra Côlan Kéralan Nişadarâjan, and the fourth, dated in the reign of an unidentified Vîra Pâṇḍya, to a gift of land to the temple by the residents of the village. There are small shrines to Aiyanaṅ and Piḍâri.

Sengirai.—(*Śengirai*; *Distance 14 miles*; *Population 2,808*). The name is a corruption of *Śen-Karai* meaning 'red bund', and is probably derived from the large quantities of red-ochre found in the neighbouring forest which covers about 17 sq. miles, and is an important 'Game Preserve' abounding in wild cattle, boar and deer. An extensive series of gullies opposite Sengirai village have exposed a considerable surface of a gritty conglomerate ridge. Its base probably rests directly on the

gneiss which shows in Śeṅgirai tank. The patch is tolerably compact with a gritty matrix, including quartz and gneiss shingle. The eastern slope of this ridge is overlaid by the massive and continuous bed of laterite conglomerate covering a considerable space between Arimaḷam and Neḍuṅguḍi. Another section of this ridge is near the hamlet of Āyiṅguḍi, but the conglomerates here are of coarse texture and rather friable. There are traces of iron smelting having been carried on at no remote period at Āyiṅguḍi. A tract about 30 yards from east to west and about 10 furlongs from north to south to the east of the Ānaivāri stream contains ferruginous blocks of stone.

In the *Ambáram Valaikattu Reserve* block, there are considerable remains of a fort called the *Púram Fort*,* built on a low hill. It must have existed in the days following the Kàràḷa Vellāḷar settlement, since a Bāṇa chieftain (Vāṇādirāya) of Vāṇḍrākóṭṭai is said to have crossed the Vellār and seized it in order to resist the approach of the Kónāḍu Vellāḷars. Raghunātha Rāya Toṇḍaimān, the founder of the present Ruling house, renovated and strengthened it about 1710 A. D. to check hostile forces from Tanjore, who were threatening this part of the country as far south as Kīḷānilai. The *Statistical Account of Pudukkóṭṭai* describes the fort as circular in form, with four bastions and capable of holding 200 men. It was destroyed about A. D. 1756 during an engagement between the Toṇḍaimān and the Rāja of Tanjore for the possession of Kīḷānilai. An inscription on a slab planted by the side of the road near Perumānāḍu village, which refers to the installation of an idol of Gaṇéśa in 1852 by a certain Duraisvāmi Mālayiṭṭān, mentions that his great grand-father, by name Púśai Mālayiṭṭān Ambalākāran, died fighting in the Poṛattukóṭṭai (Púram fort). There are traces of a broad ditch round the fort. The length of the ramparts is about 10 chains or 660 feet, and the breadth about 30 feet. On one of the bastions, at a height of 353 feet, a

* This is reached by a jungle track taking off near mile 9/4 on road No. 6 (Émbal Road).

Trigonometrical Survey Station is planted. Some of the dry lands, now in cultivation near the fort, are still called *Kóttai-vásal puñjai*.

In the *Pattikkidangu* block to the south of Road No. 16* (Arimalam—Tirumayam Road) there are vestiges of a mud fort called *Kóttai-kkarai*. Its traditional name is *Tadátakarikóttai*, and that of this part of the forest *Tadátakai Vanam*. *Tadátakai* was the legendary warrior-queen of Madura, who, according to the *Purānas*, later became the Goddess *Mínakṣi*, and it is believed that this queen once made these forests her favourite hunting grounds. The illiterate still believe that the remnants of her toilet now appear as deposits of ochre. Possibly to commemorate this tradition there is a small sylvan altar dedicated to the Goddess *Mínakṣi* to the north of this fort, at which the village folk make offerings to this day. This fort was in the possession of a local chief styled *Kanduvan*, or more correctly, *Kandupókkān*, who ruled over *Śeṅgirai* and its neighbourhood in the 17th century. The *Statistical Account of Pudukkóttai* (1813) mentions that this fort was 'built'—it must have been 'renovated'—by *Balóji Pant*, a *Marátha* general of *Tanjore*, but it had fallen into ruins even before 1813. From what is left of this fort, it is not possible to ascertain the length of its circumvallation or the number of bastions it had. According to the *Trichinopoly Gazetteer* †, its embankment was about four miles in circumference, which seems most improbable. The height of its ramparts is remarkable in places. Both the *Púrān* fort and the *Kóttai-kkarai* are conserved monuments.

The Brahmin part of the *Śeṅgirai* village is called *Álangudi*.

Malaikoḷundiśvaran Kóvil, noticed in this chapter under *Ráyavaram*, and *Umayálpuram* under *Rámachandrapuram* are included in the Revenue village of *Śeṅgirai*.

* Between mile stones 2/2 & 2/3.

† P. 373.

Seranur.—(*Śéranúr; Firka—Káraiyr; Vattam—Neriñjikkuđi; Distance 12½ miles; Population 255*), called *Śikharainalúr* in the inscriptions, is a fertile village with a large tank. The God in the Śiva temple is called *Kulóttuṅga Cólisvaramuđaiyr* or *Vamśóddháraka*.* The temple may have been built in the reign of Kulóttuṅga III, and named after him. An inscription (P. S. I. 163) in the temple, dated in the 31st year of the reign of Kulóttuṅga III, is an unique record since it gives a detailed account of this emperor's military career. It is a royal order drawn up by the royal secretary,† *Mínavan Múvéndavélán*, endowing tax-free lands to the temple, and is attested by a *Toṇḍaimán* and a *Bàṇa* (*Vàṇadaràyan*.) Two inscriptions, dated in the reign of an unidentified *Sundara Pàṇḍya*, refer to a sale of lands by the *úr* or village assembly to the temple by way of repayment of money borrowed from the temple treasury, and the fixing of *Kuđiváram* rights relating to these lands. Two others are dated in the reign of an unidentified *Kulaśékbara Pàṇḍya*; one of which relates to a sale of land in public auction to a dancing girl of *Tirunalakkuṇram* or *Kuđumiyámalai*, and the other to a grant of land by the *úr* to a Śaivite priest of *Kuđumiyámalai*. The sixth inscription is an order by a *Múvéndavélán*‡ declaring lands granted to a monastery in the temple tax-free.

Sevalpatti (or Sivapuri) East.—See *Kíḷasevalpaṭṭi* under *Pillamaṅgalam*.

Sevalpatti (or Sivapuri) West.—See *Mélašcvalpaṭṭi* or *Mélašivapuri* under *Vàrpaṭṭu*.

Sevalur.—(*Śevalúr; Firka—Káraiyr; Distance 18 miles; Population 1,553*) is a large *Maṇavar* settlement. It was originally occupied by *Velláḷars* who, being unable to pay the taxes, evacuated the village in a body in favour of *Maṇava*

* *Vamśóddháraka* is a synonym for *Kulóttuṅga*.

† *Tirumandiraólai*.

‡ An administrator of a district.

Tévar and other Maravars, who settled in the village, and agreed to pay the dues.

The earliest inscription in the *Śrī Bhūmīśvarasvāmi* temple is dated A. D. 1248, in the reign of Māṛavarman Sundara Pāṇḍya II, and records a gift of land to the temple by a Niṣadarāja chief. A Marava of Kōvanūr renovated the flooring of the sanctum in the reign of an unidentified Sundara Pāṇḍya, and a native of Sundaram installed the idol of Subrahmaṇya in the reign of Māṛavarman Vīra Pāṇḍya. Two inscriptions, dated A. D. 1288 and 1300, in the reign of Māṛavarman Kulaśékhara I, refer respectively to an endowment to the temple by a native of Sundaram and an annual contribution to this temple, which a donee, who received lands from the *ūr* or assembly of Śevalūr, had to pay. An inscription, dated A. D. 1466, and another, dated 1,500, record that the merchants of Ilayattakkuḍi installed a new *lingam* and a new idol of Subrahmaṇya, while Kaḷanivāśaludaiyār Śéliyadaraiyar Āvuḍaiyār, a resident of the same village, installed one of the Goddess. In A. D. 1468 the Bāṇa chief, Tirunāliruñjólainiṇṇār Māvali Vāṇadarāya, endowed lands, etc., for daily worship. In A. D. 1503, in the reign of Śāluva Narasimha II of Vijayanagar, the *ūr* of Ténūr sold some lands to the temple as repayment of the money that they had borrowed from the temple treasury. In A. D. 1500 (?) the temple authorities and the *ūr* of Śevalūr passed a resolution requiring all the elders among the merchants to attend the temple festivals and offer their services. One other inscription refers to the grant of *dévarāḍimai* or right to temple service to a dancing girl. Fourteen inscriptions have been copied in this temple of which three are incomplete.

An inscription on a rock at *Malayadippatti*, which is close by, records that the tarn here was excavated by a native of Sundaram.

Not far from the village is a low craggy ridge called *Śevalimalai*, which is a good gneiss quarry. The hill shows

traces of early human habitation. For part of its length, it is the boundary between the State and the district of Ramnad. The jungles abound in wild cattle and other game. Some steps have been cut on a rock, near which are a *lingam* and a mutilated idol of an *Amman*. There are several caverns, the entrance to one of which, called *yánaivananigum vásappaḍi*, or the "entrance before which an elephant must stoop", lies between two boulders which are connected by a sort of masonry roof. On the highest point of this group of hills, which is at a height of 942 feet, is a Trigonometrical Survey Station.

*Kāñjattimalai** is an offshoot of this hill, and its name is said, not very convincingly, to be a corruption of *Kāsi-ārru-malai*, which means the 'hill supplied with a stream of water from the Ganges at Kāsi', and is explained by the legend that a sacred tarn, here called *Śaravanatīrtham*, is connected in some mysterious way with the Ganges. *Kuśa* grass, which is considered very holy and is supposed to be found nowhere else except on the banks of the Ganges, grows here. Hence pilgrims bathe here on new-moon days. On the top is a small temple to *Subrahmanya* which is visited by a large number of people from the neighbourhood on new-moon and *Krittikā* days. On the pillars are sculptures of Maṛavars or Kallars.

Sokkanathapatti.—(*Śokkanāthapatti*; *Firka—Tirumayam*; *Vattam—Pulivalam*; *Distance 11 miles*; *Population 78*). There are prehistoric urn and cist burials in the waterspread of the *Śokkanāthan Kaṇmoi*.

Sundarm.—(*Sundaram*; *Firka—Kāraiyūr*; *Distance 18 miles*; *Population 547*), is the *Sundara Cōlapuram* or *Désiyugantapattinam* of the inscriptions. It is inhabited by a class of Chetṭiyars, called *Sundaram Chetṭiyars*, among whom

* *Kāñjattimalai* is easily approached by a country track, one and a half miles in length, taking off at Pūlánkurichi, a Chetṭiyár village, in the Ramnad district, situated on the road from Ponnamarāvati to Rāṅgiyam.

there is a custom that wherever they happen to be, they must wear garlands from the temple at Sundaram at their weddings. It was a prosperous *nagaram* for many centuries, and the *Nagarattárs* made large endowments to temples both in this village and elsewhere.

The earliest mention of the *Svayamprakásamurti** (Tamil—*Tiruttántónṛisvarar*) temple is in an inscription dated in the reign of a Ràja Ràja Còla recording a gift of gold by the *Nagarattárs*. According to an inscription dated in the reign of Māṛavarman Sundara Pàṇḍya I, the *ūr* of Śevalūr sold to this temple lands belonging to some natives of Kóvanūr, who had absconded without paying taxes due to a Gāṅgaiyaràya chief. Two inscriptions of the reign of Jaṭavarman Vira Pàṇḍya II (A. D. 1276 and 1277), and eight undated inscriptions refer to gifts of stones and other materials for the construction of *maṅṅapams*, pillars and door-steps. There is also an inscription dated 1285 A. D., in the reign of Jaṭavarman Sundara Pàṇḍya II. An inscription of the Vijayanagar period refers to a grant by a Vijayanagar nobleman, Kumàra Veṅkala Nàyakkar. Another, dated A. D. 1583, is mutilated.

There are three inscriptions in the Viṣṇu temple, the idol of which is called *Poliṅjuninṅapirán Vinnagara Emberumán*; one of which, dated A. D. 1638, in the reign of Veṅkaṭa II of the Āraṇḍi dynasty, records a sale of land by two nobles, Aḷagappa Nàyakkar and Śellappa Muttaiya Nàyakkar. The other two record orders of a Niṣadaràja chief to the *Nagarattárs*. We learn from an inscription, dated A. D. 1645 in the reign of Veṅkaṭa II, that the tank in front of the Śiva temple was dug by Kūḍalúruḍaiyàn Tiruvottamoḷiyàr Śokkanàr. Vira Mākāl Amman and Malayapperumàl Aiyanàr are also worshipped in this village.

Tanjur.—(*Tāṅjūr*; *Firka-Śeṅgirai*; Distance 14½ miles) is a village inhabited chiefly by Ahamuḍaiyàns. In the Agastísvara temple there are five inscriptions recording gifts of land to the

* Means "The Self-revealed God".

temple. The donors are Mudaliyaṅḍār Dharmaràyar (1336 A.D.) and Āvuḍai Nàràyaṇan Dharmaràyar (1489 A. D.), chiefs of Séndavanmaṅgalam, Ponnambalanàtha Toṇḍaimàn, (1516 A. D.), chief of Arantāṅgi, and Sétupati Muttuvijaya Raghunàtha.

Tāñjūr belongs to the revenue village of Samudram (*Population* 1,032).

Tekkattur.—(*Tékkàttūr*; *Firka*—*Sēngirai*; *Distance* 10½ *miles*; *Population* 2,367). The name is supposed to be a corruption of *Tér-kàttū-ūr* meaning the *car-forest-place*, and is said to have been given to it because Ràvaṇa's chariot passed over this place when he was abducting Śitā. A pond is shown, which is alleged to have been made by the chariot wheels of Ràvaṇa. The inhabitants believe that a bronze chariot lies buried somewhere in the village.

Tékkàttūr is one of the oldest settlements of the Kàràla Vellàlars, and was once the scene of a battle between the Kànaḍu and Kónaḍu sections of the Vellàlars. According to some local records, a Vèlār family of this village rendered meritorious service to the present ruling house. During the invasion of the State by the Tanjore general Ānanda Row, Ilandari Ambalākàran took Vijaya Raghunàtha Ràya Toṇḍaimàn to the jungle near the Púkkuḍi tank, about eight miles to the south of Tirumayam, and secretly sent word by a shepherd to a Vèlār of Tékkàttūr, then residing at Kànaḍukàttàn, who brought food to the ruler, for which service he was rewarded by the grant of the village of Kollaikkuḍi. These Vèlàrs have to their credit many charities in the State including the building of a *manṭapam* in the Péraiyūr temple.

The temple of Agastísvara is in the 'Pàṇḍya' style. The *vimānam* was recently renovated. There is an underground cellar beneath the *ardhamanṭapam*. A bronze idol, erroneously believed to be *Candraśékharamūrti*, is a *Viṇàdhara Dakṣināmūrti*. It has four arms, one holding a *paraśu* or axe, and the second a deer, while the other two are in the *kātaka* pose, evidently

designed to hold a *viná* which is now missing. It is a rare specimen of much artistic value. There are four inscriptions here. One is dated in the reign of Jaṭavarman Śrī Vallabha Pāṇḍya (acc. A. D. 1291?) recording a gift by the *úr* to the temple. Another, dated Śaka 1374 or A. D. 1452, in the reign of the Vijayanagar emperor Mallikārjuna, records a gift of lands to the monastic head. Tiruppunavāśal Mudaliyār, belonging to the *santānam* or spiritual flock of the *Biksāmatham** by Sempaka Ponnāyanār also called Parākrama Pāṇḍya Vijayālaya Tévar of Śuraikkūḍi. A third inscription on the wall of the Amman shrine records a declaration by the residents that the *Paraiyars* should not be compelled to scrape and clean the threshing floors; while the fourth relates to the settlement of a dispute between the Paraiyars and Paḷlars regarding the use of drums, gongs, etc., at their weddings and funerals. There are also temples to Perunāl, Aṅgālamman, Piḍàri and Aiyanār.

On a mound to the east of the *Periya Kaṇmoi* is an image of Mahāvira Tīrthaṅkara with chowrie-bearers.

About 1813 there were seventy looms at work in this village.

Namanasamudram.—(Distance 6 miles) is a fertile *sarvamānya* village granted, under the instructions of the sage Sadāśiva, to Gōpālakṛṣṇa Śāstriār when he was appointed spiritual preceptor to the Rāja in 1739. Some Kurumbars live here who make woollen blankets and bags. Improved strains of paddy, such as G. E. B. 24, are cultivated here.

Namanasamudram Railway Station, which is about 6½ miles from Pudukkōṭṭai, serves the important Cheṭṭi towns and villages of Nachchāndupaṭṭi, Kūlipirai, Virāchchilai, Panayapaṭṭi, and Ponnamarāvati.

Kammañchetṭichatram.—(Distance 5½ miles) was till recently a rest house where travellers were fed. *Témattāmpaṭṭi* is an important hamlet. At *Śivapuram*, to the south of the Railway bridge over the Vellār, are prehistoric urn-burials.

* See *History* (Vol. II—Part I, page 686.)

Tenimalai.—(*Ténimalai*; *Firka-Ponnamarāvati*) is situated near Sembúdi in the Mélamélanilai Vattam. The name is a corruption of *Ténúrmalai*. Close by are the hamlets of *Ténúr* (*Distance 18½ miles*) and *Karukapúlámpaṭṭi* (*Distance 16½ miles*). There are two hills with a chasm between them. On the top of the western hill is a modern temple to Subrahmaṇya. On the western slope of the eastern hill is a natural cavern, called *Āṇḍarmaḍam*, with a drip-line, which indicates that the cavern must have been a human habitation in early times. It was used by the Jains as a place of penance. An inscription in old Tamil in archaic characters on a boulder opposite mentions that an Iṟukkuvéḷ chief of Koḍumbàḷúr—which of the Iṟukkuvéḷs is not known—paid homage to a Jain monk Malayadhvaḷa who was performing penance here. On another boulder by the side of this natural cavern is carved the image of a Tirthaṅkara under a triple umbrella, below which is an inscription in old Tamil recording that Vaḷḷa Udana Śeruvoṭṭi carved the figures. There are also other mutilated idols of *Yakṣis* which are now preserved in the State Museum. The other caverns contain some modern idols. There is a tarn on this hill. On a waste land near here, to the west of Road No. 18, are prehistoric burial sites.

Ténúr.—(*Vattam—Ālavayal*) is probably the village referred to in a later *Saṅgam* anthology called the *Aiṅgurunūru*.

Tenippatti—See Kàramaṅgalam.

Tirukkalambur or Tirukkulambur.—(*Tirukkuḷambúr*;^{*} *Firka—Ponnamarāvati*; *Distance 29 miles*; *Population 3,046*) means the 'village of the sacred hoof.' According to a legend, once upon a time a Pāṇḍya king was riding here when his horse struck with its hoof an object embedded in the ground from which blood issued. This proved to be a *liṅgam*, which had been broken by the horse's hooves. The parts were fastened together by a copper band, and it has been worshipped ever

* Also spelt *Tirukkurumbúr* in the inscriptions.



GENERAL VIEW OF TENIMALAI-PIRÁNMALAI IN THE BACK-GROUND.

since. The temple contains 12 inscriptions ; the earliest of which is dated A. D. 1199 in the reign of Jaṭavarman Kulaśékharā I, and relates to a gift to a Brahmin by Kéralan Niṣadarājan, chief of Tirukkoḍunkunṇam or Pirānmalai. An inscription, dated A. D. 1259 in the reign of Jaṭavarman Vira Pāṇḍya II, records a sale of land, tank, well, etc., by the *ūr* of Maṟaimān Vikrama Pāṇḍyanallūr. It is not clear whether *Maṟaimān Vikrama Pāṇḍyanallūr* was another name for Tirukkaḷambūr or was a different village. Three inscriptions are royal orders issued by a *Kónérinmeikoṇḍān** (Māṟavarman Kulaśékharā†). One of them relates to a grant of tax-free *dēvadānam* land, which was signed by a Toṇḍaiman, and was inscribed on the temple wall by a *paḍaiikkanakku* or military accountant. Another records that certain taxes payable to the king were made over to the temple for repairs and for the conduct of worship. One other inscription of this reign and three of the reign of an unidentified Sundara Pāṇḍya relate to grants to the God and Goddess. An old inscription of Sundara Pāṇḍya's reign was reinscribed when the temple was repaired. There is an inscription (A. D. 1502) of the reign of the Śaḷuva Inmaḍi Narasimha of Vijayanagar relating to an order by Narasa Nāyakar, the commander-in-chief who was the *de facto* ruler of the empire, remitting the tax on oil mills, and ordering the free supply to this temple of oil for the lamps and to anoint the gods to secure merit for Tipparāśa, a secretary or minister of Narasa Nāyaka. The *lingam* here is called both *Vaidiśvara* and *Kataḷivanéśvara* or the 'Lord of the plantain forests', probably from the luxuriant growth of plantains in the temple *prākāram*. These plantains are not eaten outside the temple, and it is believed that if any one does so, he is afflicted with colic. The *garbagrham* is of the 'Pāṇḍya' style ; and the pillars on the walls support corbels with *puspapódigais*. The corbels of the Amman shrine are bevelled.

* Royal orders were often issued under the king's title, *Kónérinmeikoṇḍān*, instead of with the proper name of the king.

† Probably Māṟavarman Kulaśékharā II (acc. 1314).

The *ardhamanṭapam* and *mahāmanṭapam* are of a later style. The presence of *Jyéstá* and other sculptures shows that the original shrine, which must have dated from about the 10th or 11th century, was renewed later. The bronzes among which is a group of Naṭarāja, Śivakāmasundarī and Mānikkavācagar, and the sculptures both within and outside the temple are all interesting. The stone bull in front is finely ornamented.

At a short distance from this temple stands another fine temple which was recently renovated by Mināksi Sundara Désikar. The old *garbhagrham* is a conserved monument. According to an inscription on the west wall of the central shrine, this temple was built in memory of a Kulaśékharā Paṇḍya, and the original *lingam* was known as *Kulaśékharīśvaramudaiyār*. The new *lingam*, that has now been installed, is called *Tiruvalaroliśvarar*.

According to the *Statistical Account of Pudukkóttai* (1813) a fort was built here by the Nāyak kings of Madura which had fallen into ruins by 1620. It was near this village in the jungle of Kaliāpūr that Kaṭṭabomma Nāyak, Poligar of Pāñjālamkuricchi, and his dumb brother were captured in 1799 by the Toṇḍaimān's *Sardār*, Muttuvairava Ambalagār of Tirukkaḷambūr, a feat celebrated in a poem composed in the *Kummi* metre. The village formed part of the Western Palace Jāgír until 1881, the year of its resumption.

Tirumayam.—(*Tirumeyyam** ; Distance 13 miles ; Population 4,118), is the headquarters of the taluk, and contains the offices of a Tahsildar, a Sub-Registrar, an Inspector of Police, a Supervisor of the Public Works Department, and the Union Panchayat, and the courts of a Second Class Magistrate, and a Small Cause Judge, a Village Panchayat Court and a Bench of Magistrates exercising third class powers. Here are also a Dispensary, a Post and Telegraph Office and a Secondary School.

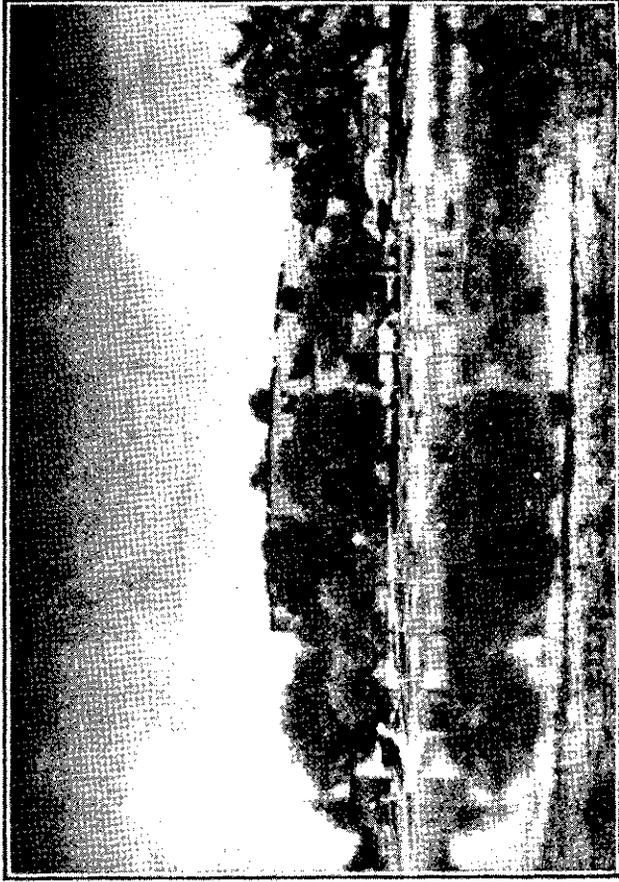
* The approved official spelling is *Tirumayam*.

History.—The earliest monument here, the Śiva cave-temple, may, on architectural and other grounds mentioned below, be assigned to the period of the Pallava Mahéndra-varman I. An inscription in the Viṣṇu temple mentions the Muttaraiya chief Sàttan Māran, a contemporary of the Pallava Nandivarman II. Tirumayam later formed part of the territories of the Vijayàlaya line of imperial Cōlas. In the 12th and 13th centuries, the Hoysalas interested themselves in the affairs of the South, first as the allies of the Cōlas and later of the Pàṇḍyas. Two inscriptions here refer to Appaṇṇa a *Dandanāyaka* or General of the Hoysala army, who, while returning from his victorious march to Ràmés̄varam, presided over an important tribunal held at Tirumayam to settle a long-standing dispute between the trustees of the Viṣṇu and Śiva temples. In the 13th century, Tirumayam seems to have definitely passed under Pàṇḍyan rule, and there are inscriptions dated in the reigns of Māṛavarman Sundara Pàṇḍya II, Jaṭavarman Vīra Pàṇḍya III, Jaṭavarman Parākrama Pàṇḍya, and an unidentified Vīra Pàṇḍya. The Vijayanagar inscriptions are dated in the reigns of Virúpākṣa I and Kṛṣṇadēva Rāya. In the 15th century, it was administered by the chiefs of Śurraikkūḍi. Parākrama Pàṇḍya Vijayàlaya Tévar also called Śempaga Ponnāyanār, and Avaiyaṇḍān Sundara Pàṇḍya Vijayàlaya Tévar are the Śurraikkūḍi chiefs mentioned in the inscriptions. In the 16th and 17th centuries, the town was a northern outpost of the territories of the Sétupati of Ramnad, but was directly administered by the Pallavarāyars. About the year 1686, Vijaya Raghunātha, popularly known as Kiḷavan Sétupati, of Ramnad, a brother-in-law of Raghunātha Rāya Tonḍaimān, the founder of the present Ruling house, made over to the latter the *pālayam** of Tirumayam. Sétupati Tanda Tévan confirmed this cession in 1723 in return for military help that he received from the Tonḍaimān against Bhavāni Śankar, a rival claimant to the chiefship of Ramnad. In 1733, Tirumayam was the only

* See *History* (Vol. II—Part I, pp. 760-1.)

place of refuge left to the Tonḍaimàn when the Tanjore general Ananda Row overran the whole of the Pudukkóttai country. Here Vijaya Raghunàtha Ràya Tonḍaimàn lay besieged for about a year until Ananda Row raised the siege and retired. In 1755, The Ràja of Tanjore submitted to the East India Company a claim for Tirumayam, but did not seriously maintain it. There is a tradition, which is not authenticated, that, at the time of the 'Poligar War' of 1799, Kaṭṭabomma Nàyak of Pāñjalamkurichchi and his dumb brother, were for a time imprisoned in the Tirumayam fort before the Tonḍaimàn 'betrayed' them to the English. The truth is that the Poligars, who had taken refuge of their own accord in the jungles near Tirukkaḷambúr, were captured by the Tonḍaimàn's men and sent to Madura at the request of Mr. Lushington, the Collector of the Poligar Pesheush. During the second 'Poligar War', Tirumayam was a depót for Lieutenant Colonel Agnew's army.

The Fort is said to have been originally a ring fort with seven concentric walls, and a broad moat all round. The lines of the old outer defences are now marked by occasional remains of the works and ditch, and by three main entrances, one on the north, another on the south and the third on the south-east. In the northern entrance is a shrine to Bhairava, and in the southern are shrines to Hanumān, Śakti Gaṇapati, and Karuppar—all protecting deities of the fort. Streets have been formed by filling in the ditch when the fortifications were demolished. The walls above the rock, which enclose the main citadel, are comparatively well preserved. The top is easily accessible on the west, on which side narrow steps have been hewn in the perpendicular boulders. From the remains, one may judge that the walls were surmounted by parapets of strong brickwork, serrated by machicolations and pierced by musketry. Nearly half-way up to the top, to the right, is a chamber which was used as a magazine. Opposite to it, on the western slope of a boulder, a little below the top of the fort, is a rock-cut cell containing a *lingam* placed on a square *yónipīṭham*, the spout of



TIRUMAYAMFORT

which is supported by the figure of a dwarf. On the top of the citadel, is a platform on which a gun is mounted. To the south of this platform is a tarn. On the perpendicular southern slope of the hill are the rock-cut temples of Śiva and Viṣṇu. To the north-west of the hill is another tarn, and to the south-east, a tank. Some of the guns and armours have been removed to the State Museum, while the others are preserved locally. The area enclosed by the ramparts is 39.36 acres. The erection of the fort in 1687 A. D.* is attributed to the Sétupati Vijaya Raghunātha Tévan.

Places of worship. Tirumayam† is one of the most important religious centres in the State, and its temples are regarded with great veneration.

The Satyamūrti Temple is considered by local Vaiṣṇavites to be second in sanctity only to the temple at Śrīraṅgam. It is indeed called *Ādi Raṅgam*, or the original Raṅgam, and is claimed to be older than the temple at the latter place. A festival takes place in *Mārgaḷi*, and lasts twenty days; the first ten are called *pakalpattu*, when the processions take place in the day time, and the last ten, *rāppattu*, when the processions occur at night. It is believed that those who worship the God on the *Ēkādaśi* or eleventh day of this festival are sure of salvation. The other important festivals are the *Chitrāpaurṇami* and the *Navarātri*, and those conducted in the months of *Vaikāśi* (May-June) and *Ādi* (July—August). The fact that Tirumaṅgai Ālvār, the celebrated Vaiṣṇava saint, sang hymns‡ in praise of this God has enhanced the sanctity of the temple.

* *Statistical Account of Pudukkōṭṭai.* (1813).

† *Tirumeyyam* (Sanskrit *Satyakṣētra*) is the 'place of Truth'; of *Satyagiri* or the 'Hill of Truth'; *Satyapuṣkaraṇi* or the 'holy tank of Truth'; *Satyagirīśvarar* (Śiva) or the 'Lord of the Hill of Truth' and *Satyamūrti* (Viṣṇu) or the 'Lord of Truth',

‡ Tirumaṅgai Ālvār: *Periya Tirumōḷi*—II Hundred, v Ten—8th verse; III—vi—9; V—v—2; VI—viii—7; VIII—ii—3; IX—ii—3; X—i—5; XI—vii—5; *Tirukkutirundaṇḍakam*—verse 19 line 3; and *Periyatirumaḍal*—verse 126 line 1.

The main *gōpuram* has many of the features of the 'late Pāṇḍya' style, such as the corbels with *puṣpapódigais*, polygonal pillars with *nágapaḍams* and decorative pilasters. The first *maṅṭapam* has tall pillars containing large crude sculptures. To the left are three shrines facing east, containing *Cakrattálvár* or the presiding deity of Viṣṇu's discus, *Āṇḍáḷ* and *Kṛṣṇa*; and to the right are a shrine to *Lakṣmī-Narasimha*, and the rooms where the processional vehicles are kept. Entering the second *maṅṭapam*, the visitor turns to the *Amman* shrine to the left. *Ujjivanittáyár*, the Amman, is believed to be very propitious. To the right is a narrow shrine containing sculptures of the Vaiṣṇava Ācāryas—*Ramānuja*, *Madhurakavi* and others, and the Āḷvárs. Behind this *maṅṭapam* is the *mahāmaṅṭapam* of the Satyamūrti shrine, which contains a shrine for *Garuḍa*. This *maṅṭapam* is a structure of the 'late Pāṇḍya' period, and displays on the walls both decorative pilasters and *kumbhapañcarams*. The recess to the north is called *Sundara Pāṇḍyankuraḍu*, and leads to the main shrine of Śrī Satyamūrti, which is surrounded by cloistered halls. The shrine proper, which adjoins an overhanging cliff, belongs to the 'late Pāṇḍya' period. The pilasters on the walls are round, with square bases and *nágapaḍams*; the *idals* have delicately carved lotus petals, and the corbels have *puṣpapódigais*. The sculptures of Viṣṇu on the *prākāram* are of the Pallava period; and the images are represented as holding the discus (*prayóga cakra*) as if in the act of hurling it.

To the west of this shrine is the rock-cut shrine containing the *Yógasāyanamūrti* or the God in a recumbent posture. The two pillars and the two pilasters are unusually tall; and the corbels have roll ornaments. The main idol is an imposing sculpture lying on a serpent couch; the five hoods of the serpent, which cover the God's head as a canopy, are half drawn backward. The God has two arms, one stretched behind him as if comforting the serpent *Ādiśeṣa*, and the other represented as protecting *Lakṣmī* who is seated on his breast. All round the

main idol, there is a wealth of sculptures, including *Garuḍa*, *Citrāgupta*, *Mārkaṇḍeya*, *Brahma*, the *Dévas*, the *Vasus*, and the *Kinnaras*. Near the eastern wall are two demons, and sheltered near the God's feet, is the figure of *Bhūmi Dévi*, the Earth Goddess. The legend that is associated with this group of sculptures is that when the demons Madhu and Kaiṭabha approached the God in an aggressive attitude Brahma, Lakṣmī and Bhūmi Dévi were frightened. Ādiśeṣa, in his sudden wrath, spat poison which consumed the demons, but was immediately stung with remorse at his hasty action without so much as asking his Lord's permission; but the God comforted him with an assurance of his approval of the act.

To the east of the Śrī Satyamūrti shrine are those of the *Śenāmudali* and *Rāma*, and further east is the holy gate through which the principal processional idol is taken out on the *Ēkādaśi* day in *Mārgaḷi*. The *Satyapuṣkarani* is a fine octagonal tank symmetrically revetted.

The processional bronze idol of Śrī Satyamūrti is a fine Pallava specimen, and one of the Ammans is an 'early Cōla' bronze, while the other is quite modern.

The first *maṅṭapam*, the cloistered halls round the Satyamūrti shrine and the shrine of Rāma are the gifts of Cheṭṭiyārs. A prominent Cheṭṭiyār family of Kāraikuḍi has made endowments for daily offerings and the free distribution of food to the poor.

At the southern end of the street leading to this temple is a shrine to *Védānta Désika*, the founder of the *Vadākalai* sect of Vaiṣṇavas.

There are thirteen inscriptions in this temple. The earliest is on a slab which is now placed in the western *prākāra* of the Satyamūrti shrine, but must have once formed part of a parapet to the steps leading to the cave-temple, and may be ascribed to the latter part of the 8th century or the early years of the 9th century A. D. It mentions a renovation of the cave-temple

and an endowment by Perumbiḍugu Perumdévi, mother of Śattan Māraṇ, also called Viḍeḷviḍugu Viḷupéraḍiaraiyan, a contemporary and vassal of the Pallava kings, Nandivarman II and Dantivarman. This shows that the cave-temple must have been in existence before the reign of Nandivarman II. There is a drip-line on the boulder above. The absence of a pillared *ardhamanṭapam* is characteristic. A dispute between the priests of the Viṣṇu and Śiva temples for the share of the produce of the temple lands was adjudicated in 1245 A. D., the seventh year of the reign of Māraṇvarman Sundara Pāṇḍya II, by a special tribunal* composed of the members of the *nāḍu* representing the towns and villages of the district, the *samayamantris* or royal priests, ordinary priests belonging to Tirumayam and other places, and the *araiyars*, and presided over by the Hoysala general Appaṇṇa Daṇḍanāyaka.

There are two Pāṇḍya inscriptions, one dated (1340 A. D.) in the reign of Jaṭavarman Vira Pāṇḍya III, recording the sale of *pāḍikkāval* rights by the assembly of Tirumayam to a resident of Mēlakurundanpaṇai, an adjoining military station, and the other (A. D. 1369), dated in the reign of Jaṭavarman Parākrama Pāṇḍya. Of the Vijayanagar inscriptions two are dated in the reigns of Virúpākṣa I, and Kṛṣṇadéva Rāya, while the third is mutilated. The one belonging to the reign of Kṛṣṇadéva records a gift of land by Śellappa Vira Narasiṅga Rāya Nāyakar to both the Śiva and Viṣṇu temples in the ratio of 2:3. Two inscriptions record gifts by the Śuraikkūḍi chiefs, Parākrama Pāṇḍya Vijayālaya Tévar, also called Śempaga Ponnāyanār, and Avaiyaṇḍan Sundara Pāṇḍya Vijayālaya Tévar. Two others record endowments to secure merit for the Sétupati Daḷavoy Raghunātha of Ramnad, and one of an assignment of the village of Iruñjiraiyūr by Daḷavoy Vaiyappa Nāyakar and others for repairs to the temple. The others are not of much importance.

* The terms of the award are summarized on pages 648—49 (*History* Vol. II—Part I.)

In 1924, the late Dewān Bahādūr T. N. Muthiah Chetṭiyār had a *kumbābhiṣékham* performed for this temple.

The Satyagiriśvaram.—The front *gōpuram* is modern, but it is a fairly good imitation of a 'late Pāṇḍya' structure. The first pillared *manṭapam* contains the shrines of *Bhānu-Umāpatīśvara* facing east, that of the *Amman Rāja Rājēśvari* facing south, and one of *Bhairava* and the *Navagrha* group. This group of shrines is known as the *Kiḷakkōvil* or the 'lower temple'. Further up is the shrine of *Śri Vēṇuvanēśvari* or 'the Sovereign Lady of the Bamboo Forest', the principal *Amman* of the temple. It is a 'late Pāṇḍya' structure, recently renovated. Above this is the rock-cut shrine of *Śri Satyagiriśvara*. The cell containing the *liṅgam* is at the western end of the cave and faces east; and in front of it is an *ardhamanṭapam* with its facade facing south. The pillars and pilasters of the *ardhamanṭapam* are of the usual Pallava style, massive and cubical at the base and top, and octagonal in the middle, and carrying a corbel with roll-ornamentation. The *liṅgam* which rests on a circular *yōnipiṭham*, and the *nandi* are cut out of the same rock. There is a *valamburi Gaṇēśa*. The *dvārapālakas* have only two arms; the one on the north has his clothes reaching down to the ankles, wears an *yajñōpavītam* of *rudrākṣa* beads and a peculiar coiffure, and holds up his right hand in adoration, while the other figure rests one of his hands on a club. On the wall opposite to the sanctum is a fine sculpture in bas-relief of a *Liṅgōdbhava*. The walls and the ceiling were once covered with stucco on which were paintings. All that is now left of them is a small patch on the ceiling with conventional carpet designs. This patch of painting covered with the dirt and soot of centuries was recently cleaned. The collection of bronzes includes some good specimens; one of which is a late Cōla specimen of Śiva. The *Kalyānamanṭapam*, which is quite modern, is the gift of Mr. N. N. Muttukaruppan Chetṭiyār of Rāmachandrapuram.

The principal festivals are those conducted in *Chitrai* (April-May), *Āḍi* (July-August) and *Mārgaḷi* (December-January), and the *Navarātri*.

There are five inscriptions here. The earliest contains a line in Pāllava *grantha*, which reads *Parivādinidā*, and some Tamil lines which mention *Guṇasēna*, believed to be a title of the Pāllava king Mahēndravarman. Near it was a musical inscription similar to that at Kuḍumiyāmalai, but it was obliterated in the 13th century, while recording the award of the Hoysala Appaṇṇa Daṇḍanāyaka tribunal mentioned above. The words, that are still legible, refer to such terms of Indian music as *śa (dja)*, *gāndhāra* and *dhaiva (ta)*. These go to prove that the cave-temple was excavated in the time of Mahēndravarman I; and the architectural features confirm this conclusion. Two inscriptions form the text of the award of the Hoysala tribunal. The other two are dated in the 8th and 11th years of the reign of a Vīra Pāṇḍya; one of which records a grant of land by the *Sabhā* to the temple in consideration of a payment of gold by Iruñjirai Uḍaiyān, a vassal of Rāja Rāja III, and the other an assignment of land to the drummers by Tiruveṅkaṭattu Nambi, who was appointed referee under the award of the Hoysala tribunal.

The *minor shrines* include one to an Aiyanār, locally called *Kaliya Perumāḷ*, and another to Piḍāri. The site where a Vaḍuga (Nāyak) woman is said to have performed *sati* is held sacred.

The *Muslim places of worship* include a mosque, with a tomb close by. Adjacent to the Pillamaṅgalam road, to the south of the mosque, is the tomb of Hazarat Quadri Ibrahim Alim. On the bank of the *Tāmaraikaṇmoi*, just to the west of the fort, is the tomb of another Muslim saint at which offerings are made both by Hindus and Muslims. In the waterspread of the *Ālankaṇmoi* another saint lies buried.

There is also a small *Roman Catholic chapel*.

The Satyamūrti Secondary School, founded and endowed by the late Dharmabhūṣanam Dewān Bahādūr T. N. Muthiah Cheṭṭiyār of Rāmachandrapuram, grew from a Lower Secondary School into a High School. When the Dewān Bahādūr relinquished the management, the Education Department took up the school, which is now conducted as a Lower Secondary School. It is housed in a fine spacious building with extensive play-grounds, and an annexe where weaving and other crafts are taught. The *Mārtāṇḍa Reading Room and Library* is located in this building. To the west of the school are the *Public Offices*, the *Taluk Treasury* and the *Post and Telegraph Office*.

The *Railway Station* is about a mile from the fort. Buses ply from Arimaḷam, Rāyavaram and Rāmachandrapuram in the east, and Pillamaṅgalam and Kōṇapaṭṭu in the west connecting with the South Indian Railway trains at this station. Tirumayam lies at the junction of the main bus route from Pudukkōṭṭai to Madura via Tiruppattūr, and the alternate route via Kāraikuḍi. Good roads link Tirumayam with Virāchchilāi and other important Cheṭṭi villages in the interior.

There are a *chatram* and a rest-house. The weekly market is held on Saturdays.

Beyond the town, particularly to the west, rise several rocks which are now quarried.

The important tanks in and near Tirumayam are the *Véṅgaikanmoi*, the *TāmaraiKANmoi* and the *Maruṅgūrkanmoi*, into one end of which the Pāmbār empties itself to issue again at the other.

Tulaiyanur.—(*Tulaiyānūr* ; *Firka—Tirumayam* ; *Distance 19 miles* ; *Population 2,241*) includes about 20 hamlets. It was formerly called *Tulayānilai*. In 1804, Rāja Vijaya Raghunātha Toṇḍaimān granted lands* in this village to Brahmīns well-versed in the Védic lore. There are numerous shrines to the village gods and goddesses—Aiyānār, Piḍāri and Aṅgāḷamman.

* *Śrōtrīam lands.*

At *Malaikkudipatti* is a tomb to a Muslim lady who was held in reverence for her ascetic life.

The ruined temple of *Kaṇḍiśvaram*, dedicated to *Nalamkanda Mahádéva* (Tamil-*Immaiyé taruvár* or “*Giver of happiness*”), near the hamlet of Kallivayal, deserves mention. There is hardly anything left of the *māṅgalam* or Brahmin village mentioned in the inscriptions as situated in Tulaiyānilai. The temple contains 10 inscriptions. One is dated 1305 A. D. (38th year of Māravarman Kulaśékharā I). Two belong to the reign of an unidentified Kulaśékharā, and record gifts of land to the temple by Uyyavandān Kaṇḍandévan, also called Kulaśékharā, a chief of Adalaiyúr. Two others are Vijayanagar inscriptions; one, dated 1502 A. D. in the reign of Vira Pratāpa Rāya, records a lease of tax-free land by Aḍakkalankāttār, also called Nāḍumaditta Vijayālaya Tévar, chief of Śuraikkūḍi; and the other, dated 1518-19 A. D. in the reign of Kṛṣṇadéva Rāya, records grants of villages by the same chief to different commanders of his army stationed at different centres. Five others refer to gifts of *jīvitam* lands to different persons by Vairava Vijayālaya Tévar, another chief of Śuraikkūḍi.

Tuttur.—(*Túttúr*; *Firka*—*Ponnamarāvati*; *Distance 22 miles*; *Population 823*), at the foot of the Túttumalai rock, is a fertile village. There are prehistoric urn and cist burials in S. No. 86/4.

Unaiyur.—(*Ūnaiyúr*; *Firka*—*Tirumayam*; *Distance 16 miles*; *Population 1,075*), called *Ukuraiyúr* in the inscriptions, was formerly a *paḍaiapparṛu* or military station. There are eight inscriptions here, seven in the Agastísvara temple, and one in the Śendāmaraiḱkaṅṅan Perumāl temple. Three of them are dated in the reigns of the Pāṇḍya kings—Jaṭavarman Vira Pāṇḍya (acc. 1259 ?) and an unidentified Māravarman Sundara Pāṇḍya, two in the reigns of the Vijayanagar emperors Acyuta Rāya and Mallikārjuna, and two others are royal orders.*

* The name of the kings are not mentioned.

The donors include Alagukaṇḍa Perumāl, probably the *nāḍālvān* or administrator of Adalaiyūr, belonging to the Śuraikkūḍi line of chiefs. Grants by Veṅgappa and Acyutappa, sons of Śevvappa Vijayālaya Tévar, chief of Śuraikkūḍi, to their commanders, and grants for offerings and festivals to Naṭarāja and other idols are also recorded. It is stated in one of the inscriptions that the *úr* or village assembly remitted the taxes on lands granted to the Goddess in the temple by Kaṇḍadévan Sundaratóḷudaiyān, and that this deed was drawn up by the *madhyasta* * of the assembly. In this village there is also a *Karupparkóvil*.

Kammanguḍipatti, also called *Sammanasúr*, is included in the village of Únaiyūr. It is the headquarters of a Roman Catholic parish under the control of the Portuguese Diocese of San Thomé de Mailapore, Madras, and contains a church to which a convent and a school are attached.

Valakkurichchi.—(*Válakkuricci*; *Firka*—*Káraiyyúr*; *Distance* 13½ miles; *Population* 518) is an early Vellála settlement. The Vellálars of this village invited some families of Maṟavars from Maṅgaḷanāḍu to settle, and gave them lands in the State. Here are temples to Śiva and Viṣṇu and shrines to Aiyānār and Piḍāri.

Valaramanikkam.—(*Válaramanikkam*; *Firka*—*Kiḷánilai*; *Distance* 21 miles; *Population* 881) is a village marking the southern limits of the State on the Arantāṅgi side. Its old name, as mentioned in the inscriptions, is *Maḷavarmánikkam*, meaning the 'jewel of the Maḷavars'. The correct form of the present name is *Valavarmánikkam*, or the 'jewel of the Valavar (Cólas)'. It was an important village in the western part of the *Miḷalai Kúṟram*, in the middle of the valley of the Pāmbār †. According to an inscription ‡ on a slab to the west

* *Madhyasta* is not an arbitrator as the term would seem to indicate, but a secretary or clerk who wrote up the accounts and recorded the resolutions of the assembly.

† மிழலைக்கூற்றத்து மீபாம்பாற்று மேல்சூற்று.

‡ P. S. I. 1022.

of the Śiva temple, the place was also called *Aiññúṟṟuvanallūr* after the famous medieval merchant guild, the *Aiññúṟṟuvar*. An inscription in the temple, dated in the reign of Māṟavarman Sundara Paṇḍya I (acc. 1216 A. D.), refers to a gift to *Nánádésínácciyár**, probably the name of the Amman of this temple. These lead to the conclusion that the village and the temple received rich gifts from this merchant-guild, and were much patronised if not actually founded by them. Three inscriptions, dated between 1303 and 1354 in the reigns of Jaṭavarman Sundara Paṇḍya, Māṟavarman Kulaśékhara I and Māṟavarman Vira Paṇḍya (acc. 1334 A. D.), record endowments to the temple for daily worship, offerings etc., by Araśu Buddhan Śokkan Kulaśékhara Vaṇādarāyan, a local Bāṇa chieftain. From these inscriptions we learn that *Nārpattennāyiranallūr* and *Śivakāmi Sundaranallūr* were *dēvadanam* villages belonging to this temple. Two other Paṇḍya inscriptions, one dated in the reign of an unidentified Sundara Paṇḍya, and the other in that of an unidentified Vira Paṇḍya, are not of much importance. Three inscriptions, dated between 1488 and 1499 A. D., record gifts by Ēkapperumāl Toṇḍaimān, chief of Arantāṅgi, to his sons Tiruvinaittirttār and Āvuḍaiya Nāyanār and to Accamariyāta (meaning 'One who knew no fear') Tévar; and one, dated 1536 A. D., by Ponnambala Toṇḍaiman, another Arantāṅgi chief, to his son Varavinóda. There is one other inscription which does not call for mention.

Vàlaramānikkam is one of the earliest Kàṛāla Vellāla settlements. An annual festival is celebrated here at which the various sects of the Vallamban caste assemble.

The weekly market is held on Saturdays.

Valayapatti.—(See Ponnamarāvati).

Varpattu.—(*Vārpattu*; *Firka*—*Ponnamarāvati*; *Distance* 27½ miles; *Population* 6,433) is a fertile place with numerous

* *Nánádési* refers to the *Aiññúṟṟuvar*, who were described as *Nánádésīya tisai Ayirattu Aiññúṟṟuvar*. (See *History* Vol. II—Part I pp. 975-6).

cocoanut palms. Near it is the *Pirānmalai* hill which, rising to a height of 2,452 feet, is conspicuous for miles round. It is visible both from Madura and from Trichinopoly. Both the hill and the village* of the same name, which lies at its western foot, are sacred. The village of Pirānmalai contains an important Śiva temple, and on the summit of the hill, which is one immense rock, is a tomb of a Muslim saint, which is frequently visited by large crowds of people. Near it is a Trigonometrical survey station. The hill slopes are well wooded, and the forest area, included within the limits of the State, is marked out into coupes and sold in auction. The forest yields honey and herbs.

The history of Vārpaṭṭu is identical with that of Pirānmalai and Ponnamarāvati. It was formerly known as *Raṅgākṛṣṇa Muttu Vira Bhūpāla Samudram*, and lands in it were granted to Brahmins by Dalavoi Narasayya, while returning from a pilgrimage to Rāmésvaram, on behalf of his master Raṅgākṛṣṇa Muttu Vīrappa Nāyak of Trichinopoly (1682-89 A.D.). It was included in the *pālayam* of the Bomma Nāyaks of Kariśalpaṭṭu-Vārappūr, when Raghunātha Rāya Toṇḍaimān annexed it to the State.

There are temples to Perumāḷ and Śiva, and small shrines to the village deities.

Mēlaśivapuri or *Mēlaśeḷpaṭṭi*.—(*Śivapuri West-Distance 25 miles*) contains a modern Śiva temple. The *Sanmārga Sabhā* is a well-known academy for the cultivation of the Tamil language, literature and philosophy. The *Gaṇēsa-Śen-Tamiḷ-Kallūri* founded by Mr. V. Pl. S. Swāmināthan Cheṭṭiyār, trains pupils for the *Vidwān* examination of the Madras University. These flourishing institutions work under the guidance of Mahāmahópādhyāya Paṇḍitamaṇi Kadiréśan Cheṭṭiyār of Mahipālampāṭṭi. There is also a Reading Room and Library. A Branch Post Office is located here.

* The village of Pirānmalai and the western slope of the hill belong to the Ramnad district.

Véndamvoatti.—(Distance 25½ miles) is an important Cheṭṭiyār village, which contains a Śiva temple constructed by the Nagarattārs. The *Tiruvalluvar Váchakasálai* is a thriving Reading Room and Library.

Enádi which is also included in the revenue village of Vārpaṭṭu is described on p. 1139.

Vegupatti.—(See Ponnamarāvati).

Vendampatti.—(See Vārpaṭṭu).

Virachchilai.—(*Viráccilai*; Distance 13½ miles; Population 4,382) is one of the earliest settlements of Kàràla Vellálers, who later invited some families of Maṛavars to settle in the village and protect them against the Kónàḍu section of Vellálers. It was an important military station during the centuries of Cólā and Pāṇḍya rule. The Śiva temple, the *lingam* in which was called *Ulaka Viṭangésvara* in the inscriptions, but is now called *Bilvavanésvara*, was built and endowed in the 13th century, in the reigns of Jaṭavarman Sundara Pāṇḍya and Māṛavarman Kulasékhara I by Tirumàliruñjólai Tàdar Sótī Ālvār, a native of Sundara Pāṇḍyapuram in the Kalvāyilnàḍu, who also made a gift of an *úrani*, and received from the *úr*, lands and a tank. Another native of Sundara Pāṇḍyapuram contributed to the erection of the *gópuram*. A deed of conveyance of the village of *Aiññúrruvamaṅgalam* to a trustee of the temple of Varaguṇésvara of Maṭṭiyúr or Nṛpasékhara-caturvédimāṅgalam with the stipulation that the vendee should make an annual contribution in cash or kind to the Bilvavanésvara temple, was lost during a rebellion, and was reinscribed in 1283 A. D. The signatories in some of these records include *Aiññúrruvadévan* and *Aiññúrruvapéraraiyan*. These show that in the 13th century, Virachchilai was associated with the great merchant guild called the *Aiññúrruvar*. In the 15th and 16th centuries, the village was included in the territory of the Śuraikkūḍi chiefs. Parākrama Pāṇḍya Vijayālaya Tévar, also called Śembaka Ponnāyanār, is mentioned in an inscription of

the reign of an unidentified Vira Pàṇḍya. Śokkanàràyaṇa Vijayàlaya Tévar (1449 A. D.) made endowments to the temple, and reduced the taxes on Viràchchilai, Kóṭṭiyúr (Kóṭṭúr) and other military stations, in recognition of the help that they had rendered him by killing a Pallavaràya of Vaḷuttúr (Vaittúr), and repulsing his forces when they invaded the territory of the Tévar. Pallikoṇḍaperumàl Vijayàlaya Tévar gave to the temple part of the village of Vellúr. The other Śuraikkūḍi chiefs, who made gifts to the temple, were Aḍaikkalaṅgàttàn Nàḍumaditta Vijayàlaya Tévar, and Ràyappar son of Kàttar Vijayàlaya Tévar. In the 17th century, the village was under the rule of the Sétupati. An inscription in the temple records a gift of land to meet the expenses of a palanquin festival, repairs to the temple and feeding of Brahmins—all to secure merit for Sétupati Tirumalai Raghunàtha Kàtta Tévar (1645-70). Soon after Raghunàtha Ràya Toṇḍaimàn got the *pàlayam* of Tirumayam from Vijaya Raghunàtha Kiḷavan Sàtupati, he extended his territory as far west as Viràchchilai and Ponnamaràvati. Lands to the west of Viràchchilai belonged to the Púcci Nàyak of Maruṅgàpuri. The Toṇḍaimàn secured the affections of the people by promising them liberal concessions and remissions of taxes, and with his brother, Namana, marched against the Púcci Nàyak, subjugated him, and annexed the district west of Viràchchilai including Oliyamaṅgalam and Ammankurichchi. In 1803, the Púcci Nàyak submitted his claim to this district to the Madras Government through the Collector of Madura. The Toṇḍaimàn submitted to the Resident at Tanjore 'the instruments'* on which he based his claims, and represented that the claim of the Maruṅgàpuri chief was a 'design to create trouble in the boundaries of his territory'. Mr. Watts, Collector of Madura, examined witnesses, collected evidence and reported to the Madras Government, who, on February 15, 1804, ordered as

* Probably orders from the Nàyak kings of Trichinopoly permitting the Toṇḍaimàn to subjugate Púcci Nàyak, and enjoy the lands that he occupied.

follows: ".....We are given to understand that the villages in question do actually belong to Poochy Naick; and yet, as they have long been enjoyed by Toṇḍimàn, the Governor-in-council has decided that they must now be considered the property of Toṇḍimàn.....".

Eighteen inscriptions at Viràchchilai have been copied and published. Eleven are dated in the reigns of the Pàṇḍya kings Māṛavarman Kulaśékharā I, Jaṭavarman Sundara Pàṇḍya, Māṛavarman Śrī Vallabha, Māṛavarman Vīra Pàṇḍya, an unidentified Vīra Pàṇḍya and an unidentified Śrī Vallabha, and four in the reigns of the Vijayanagar emperors Dévarāya II, Kṛṣṇadéva Rāya and Veṅkata I. One other refers to Tirumalai Raghunàtha Sétupati of Ramnad, and another to a covenant among the residents that whenever there was a fight, the circumstances would be inquired into by the assembly and the guilty person fined 12 *panams* which would be paid to the temple, and that a compassionate allowance would be given to the dependents of those who died fighting, but not of those who committed suicide by taking poison.

The Bilvavanésvara temple was recently renovated. The temple of the *Piḍāri Aṅgālamman* is of much local renown. There is a Śaivite *Gurupūjai maṭam*. Viràchchilai has a reputation for turmeric and yams (*Typhonium trilobatum*). There are some good flower-gardens.

There are a Branch Post Office and a State Anglo-Vernacular School. The weekly market is held on Sundays.

Close by is the important Chetṭiyār *nattam* of *Lakshmi-puram* which contains a modern Śiva Temple built by Chetṭiyārs.



Statistical Appendix to the Gazetteer.

The following are the population figures according to the *Census of 1941*.

I. Area and Population of Taluks.

Taluk.	Area.	Number of towns.	Number of villages.	Population.	Density per square mile.
Álañguði Taluk ...	347	3	134	1,50,755	434
Koḷattúr Taluk ...	465	1	149	1,27,852	275
Tirumayam Taluk...	367	6	141	1,59,741	435
Pudukkóttai State	1,179	10	424	4,38,348	372

II. Distribution according to sex.

	Males.	Females.
Álañguði Taluk ...	74,254	76,501
Koḷattúr Taluk ...	62,914	64,938
Tirumayam Taluk ...	75,424	84,317
Pudukkóttai State ...	2,12,592	2,25,756

III. Percentage of increase over the population of 1931.

Álañguði Taluk ...	10'55
Koḷattúr Taluk ...	11'38
Tirumayam Taluk ...	6'82
Pudukkóttai State ...	9'40

IV. Number of towns and villages classified according to population.

	No.	Population.
Towns with a population of over 20,000 ...	1	34,188
Towns with a population of between 10,000 and 20,000 ...	1	11,829
Towns with a population of between 5,000 and 10,000 ...	4	24,492
Villages and towns with a population of between 2,000 and 5,000.	32	90,543
Villages with a population of between 1,000 and 2,000 ...	103	1,41,525
Villages with a population of between 500 and 1,000 ...	134	96,901
Villages with a population of below 500 ...	159	38,870

V. *Distribution by communities.*(a) **Hindus.**

	Brahmins.			Backward classes.			Others.			Total.
	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.	
Alangudi Taluk.	7,886	3,829	4,057	25,237	12,544	12,693	1,04,403	51,443	52,960	1,37,526
Kolattur Taluk.	1,503	744	759	21,687	10,686	11,001	92,156	45,480	46,676	1,15,346
Tirumayam Taluk.	4,587	2,347	2,240	23,071	10,862	12,209	1,21,548	57,132	64,416	1,49,206
Pudukkottai State.	13,976	6,920	7,056	69,995	34,092	35,903	3,18,107	1,54,055	1,64,052	4,02,078

(b) **Sikhs.**

	Total.	Males.	Females.
Alangudi Taluk	...	5	2

(c) **Muslims.**

	Total.	Males.	Females.
Alangudi Taluk	...	6,461	3,150
Kolattur Taluk	...	4,784	2,131
Tirumayam Taluk	...	5,730	2,806
Pudukkottai State	...	16,975	8,087

(d) **Indian Christians.**

	Total.	Males.	Females.
Alangudi Taluk	...	6,731	3,269
Kolattur Taluk	...	7,722	3,873
Tirumayam Taluk	...	4,804	2,277
Pudukkottai State	...	19,257	9,419

(e) **Others (Europeans, Anglo-Indians and Non-Indian Asiatics).**

	Total.	Males.	Females.
Alangudi Taluk	...	32	17
Tirumayam Taluk	...	1	1
Pudukkottai State	...	33	17

VI. *Number of occupied houses.*

	Total.
Alangudi Taluk	...
Kolattur Taluk	...
Tirumayam Taluk	...
Pudukkottai State	...
Number of houses in towns	...
" " villages	...

VII. Literacy.

	1941.		1931.	
	Actual No.	Percentage.	Actual No.	Percentage.
Literates (Total)...	60,730	13'85	45,238	11'29
Males ...	52,310	24'61	41,326	21' 6
Females ...	8,420	3'73	3,912	1' 9

VIII. Population* of the towns and villages described in the Gazetteer, 1941.

[Towns are marked T.]

ÁLANGUDI TALUK.

Ádanakkóttai	... 1,960	Mullúr	... 1,285
Adiránviđuti	... 344	Pácchikóttai	... 1,024
Álaᅅgudi (T)	... 2,959	Paᅅaᅅgarai (Páᅅaiyúr)	... 636
Ambukkóvil	... 840	Pallattiviđuti	... 1,156
Garapatipuram	... 711	Pallavaránpattai	... 2,394
Kaikkurichi	... 913	Peruᅅgaᅅúr	... 2,675
Kallukáranpaᅅᅅi	... 645	Piláviđuti	... 1,943
Karambakuđi (T)	... 4,015	Ponnamviđuti	... 1,815
Kattakkurichi	... 413	Pudukkóttai (T)†	... 34,188
Kavinád Kílavaᅅᅅam	... 988	Pudukkóᅅᅅaiviđuti	... 1,789
Kavinád Mélaváᅅᅅam	... 1,227	Pulavaᅅgáđu	... 743
Kílappaᅅᅅi Rásiamaᅅgalaᅅ	... 682	Puttámbúr	... 1,219
Kíláttúr	... 1,297	Púvaraᅅakuđi	... 1,195
Kiráttúr	... 367	Raghunáthapuram	... 1,046
Kóttakkóttai	... 1,538	Śembáᅅᅅúr	... 760
Kóvilúr	... 1,505	Śemmaᅅᅅiviđuti	... 1,627
Kuᅅaváipaᅅᅅi	... 1,237	Śéndákkuđi	... 632
Maᅅaiyúr	... 1,506	Śeᅅgamaᅅđu	... 935
Máᅅgáđu	... 1,544	Śóttuppáᅅai	... 539
Máᅅgóᅅᅅai	... 2,227	Tirukkaᅅᅅalaᅅ	... 1,133
Maᅅiambalam	... 489	Tirumaᅅaᅅjéri	... 838
Máᅅjamviđuti	... 1,516	Tiruvaraᅅguᅅalaᅅ	... 787
Méᅅáttúr	... 592	Títáᅅnviđuti	... 728
Múkkappaᅅᅅi	... 544	Vaᅅakáđu	... 3,057
Mullaᅅkurichi	... 3,192	Vaᅅaválaᅅ	... 2,915

* The population figures given in the Gazetteer are those of the Census of 1931.

† Pudukkóttai Town:—Males 17,170; Females 17,018

Hindus:—	Brahmins 6,687;	Scheduled castes 2,328;	Other Hindus 21,517
	Total 30,532.		
Muslims:—	2,473.		
Christians:—	1,178.		
Others:—	5.		
Occupied houses:—	6,409.		

ALAṄGUḌI TALUK—*cont.*

Vágavásal	...	975	Várappúr	...	828
Vaḷavampatti	...	715	Veṅkatakulam	...	1,283
Vallattirákóttai	...	955	Vennávalkuḍi	...	2,191
Váṇḍákóttai	...	374	Vijayaraghunáthapuram	...	200

KOLAṬṬÚR TALUK.

Álattúr	...	688	Máráyapatti	...	623
Amburáppatti	...	790	Marudúr	...	178
Ammáchatram	...	1,185	Máttúr	...	922
Aṇḍakkulam	...	2,519	Mélappuduvayal	...	905
Annavásal	...	3,649	Mínaveli	...	1,585
Áriyúr	...	473	Minnáttúr	...	1,985
Búdaguḍi	...	921	Mullaiyúr	...	497
Cheṭṭipatti	...	1,101	Múṭṭampatti	...	469
Gúḍalúr (Kúḍalúr)	...	296	Muttukkáḍu	...	650
Irumbáji	...	391	Náṅguppatti	...	754
Kaḍavampatti	...	640	Náñjur	...	880
Kalamávúr	...	1,797	Nárttámalai	...	615
Kalkuḍi	...	980	Nírpaḷani	...	1,266
Kannaṅguḍi	...	510	Oduvanpatti	...	814
Kattalúr	...	645	Panaṅguḍi	...	118
Káṭṭukkóṭṭaipatti	...	356	Parambúr	...	1,589
Kílaiyúr	...	1,442	Perámbúr	...	1,264
Kíḷakurichi	...	884	Perumánaḍu	...	964
Kiḷlanúr	...	874	Peruñjunai	...	425
Kiḷlukóttai	...	1,319	Péyal	...	385
Kíranúr (T)	...	2,831	Pinnaṅguḍi	...	328
Koḍumbálúr	...	985	Poyyámañi	...	1,162
Kolaṭṭúr (Kulaṭṭúr) §	...	1,525	Puliyúr	...	1,657
Kuḍumiyámalai	...	1,025	Pulvayal	...	1,104
Kumáramaṅgalaṃ	...	494	Rá jagiri	...	1,238
Kunnáṇḍárkóvil	...	372	Rásalippatti	...	1,988
Kunnáttúr	...	1,114	Satyamaṅgalaṃ	...	1,432
Latchumanpatti	...	585	Seṅgalúr	...	1,162
Ol (Lechhumanpatti) §	...	1,734	Sittannavásal	...	612
Madiyanallúr	...	585	Tachampatti	...	369
Maṇḍayúr	...	1,610	(Tachchampatti) §	...	369
Maṅgatévanpatti	...	878	Taliñji	...	429
Máṅguḍi	...	1,548	Táyinippatti	...	308

§ Approved official spelling.

KOLATTÚR TALUK—*cont.*

Temnávúr	... 2,362	Valiyampaṭṭi	... 1,057
Téngátinnippaṭṭi	... 1,181	Vattanákkurichi	... 1,110
Tennaṅguḍi	... 245	Vayalógam	... 1,633
Tennatiraiyanpaṭṭi	... 967	Veḷḷanúr	... 1,278
Terávúr	... 994	Vilápaṭṭi	... 613
Tiruvéṅgaivásal	... 196	Viḷattupaṭṭi	... 1,599
Toḍaiyúr (Tuḍaiyur) §	... 701	Vírakkuḍi	... 894
Ucháṇi (Uchcháṇi) §	... 336	Virálimalai	... 1,550
Uḍayáḷippaṭṭi	... 1,217	Virálúr	... 1,552
Uppiliyakkudi	... 994	Virudápaṭṭi	... 298
Vaittúr	... 1,462	Viśalúr	... 208
Váḷamaṅgalam	... 327	Viṭṭampaṭṭi	... 408

TIRUMAYAM TALUK.

Ádanúr	... 1,401	Kiḷappanaiyúr	... 1,315
Álavayal	... 1,308	Kiḷattanaiyam	... 1,047
Ammaṅkurichi	... 1,081	Kónápaṭṭu	... 2,592
Aramaṅpaṭṭi	... 411	Konnaiyúr	... 1,711
Araśamalai	... 763	Kóṭṭaiyúr	... 1,342
Arimalam (T)	... 6,620	Kóṭṭur	... †3,032
Áttúr	... 536	Kulamaṅgalam	... 1,351
Chittúr	... 225	Kúḷipirai	... 3,189
Dúrvásapuram	... 1,294	Kuruṅgalúr	... 705
Émbal	... 1,932	Lembalakkudi	... 2,259
Énappaṭṭi	... 148	Madagam	... 150
Gúḍalúr	... 514	Mallaṅguḍi	... 323
Iḍaiyáttúr	... 1,138	Máṇavámadurai	... 2,465
Iḷaṅjávúr	... 739	Mélanilaivayal	... 1,779
Irumbánaḍu	... 796	Mélappanaiyúr	... 3,262
Kallampaṭṭi	... 691	Mélattanaiyam	... 1,057
Kannaṅgárakkuḍi	... 509	Mélúr	... 1,317
Kaṅṅanúr	... *1,302	Meyyapuram	... 956
Kárai yúr	... 2,815	Miraṭṭunilai	... 2,158
Káramaṅgalam	... 1,103	Múlaṅguḍi	... 1,288
Kiḷánilai	} ... 1,267	Nallambálsamudram	... 903
(village—Pudunilaivayal)		Nallúr	... 1,101

* Total population of Bits I and II.

† Includes Nachchandupatti.

§ Approved official spelling.

TIRUMAYAM TALUK—*cont.*

Nēduṅguḍi	...	1,616	Śattanūr	...	245
Neykkōṇam	...	663	Śeṅgīrai	...	2,920
Neyvāsai	...	1,500	Śeranūr	...	303
Neriñjikkūḍi	...	700	Śevalūr	...	1,582
Oliyamaṅgalam	...	1,560	Śokkanāthapaṭṭi	} ...	72
Pālakkurichchi	...	1,298	(Chokkanāthapaṭṭi) §		
Paḷḷivāsai	...	618	Sundaram	...	567
Péraiūr	...	305	Tāñjūr (village Samudram)	...	1,055
Perundurāi	...	272	Tékkattūr	...	2,250
Perunguḍi	...	2,778	Tirukkaḷambūr	...	3,245
Pillamaṅgalam (T)	...	3,430	Tirumayam (T)	} ...	4,752
Ponnamarāvati (T)	...	11,829	(Tirumayyam) §		
Pulivalam	...	596	Tulaiyánūr	...	2,287
Rāmachandrapuram (T)	} ...	6,045	Túttūr	...	868
(Panaṅguḍi)			Únaiyūr	...	1,292
Rāṅgiyam	...	3,120	Vāḷakkurichchi	...	498
Rārāpuram	...	501	Vāḷaramānikkam	...	911
Rāyapuram—Kḷānilai	...	2,484	Vārpaṭṭu (T)	...	7,075
Rāyavaram	...	2,824	Virāchchilai	...	4,872

SUPPLEMENT TO THE MANUAL.

WHAT THE DARBAR HAVE DONE FOR THE RYOTS.

It is sometimes asked,—*what have the Darbar done for the ryots?* We propose to answer this question in a brief chapter presenting as a comprehensive whole, the facts set forth in the *Manual* and the concluding pages of the *History*, and bringing them up to date.*.

In the first place, the question “what have the Darbar done for the ryots?” overlooks the fact that practically the whole of the expenditure that the Darbar incur is for the benefit of the ryots, since the majority of the inhabitants of the State are ryots. Some people seem to imagine that if a main road is constructed or maintained, that does not benefit the ryots, but only if a village road is made. That is a patent fallacy. The main roads enable the ryot to reach his markets, and village roads are of no use without main roads.

The expenditure on irrigation is for the ryots' benefit; so is a great deal of the expenditure on Courts and Police (how would the ryots like to be deprived of resort to the Courts and of the protection of the Police?), and that on Rural Dispensaries, and to a considerable extent that on the Central Hospitals, and that on Rural Schools, and to some extent that on the College.

The expenditure on the Revenue Department itself is largely for the ryots' benefit. The Revenue Department does not only collect Revenue. It attends to innumerable things for the ryots' benefit, including the assignment of land and the grant of remissions; and if there were no Revenue Department, there would be no revenue and nothing at all to spend for any one's benefit!

It is sometimes remarked that most of the Darbar's expenditure is on salaries, and therefore only benefits Government servants. This is a most absurd criticism. The expenditure

* Up to the end of fasli 1352.

of most Government Departments inevitably consists mainly of expenditure on salaries. Government Departments are composed of persons who are paid for rendering various services to the public—such as Judges, Magistrates, Policemen, Revenue Officials, Medical Officers, Teachers, Sub-Registrars and so on. What is it suggested that the Darbar should spend its money on, if not on paying wages to all these officers? The Department of Public Works is, of course, to some extent an exception, and in that, the percentage of establishment charges to total expenditure was 24.57 in fasli 1352. This cannot be regarded as excessive. To take the Education Department alone, it is generally considered that education is beneficial. But the expenditure of the department naturally consists mainly in the pay of the teachers. All this is quite obvious, if any one cares to see it.

Nothing is so important to the ryot as his irrigation sources. So, let us first see what the Darbar have done for him in this direction in recent years. One occasionally hears the complaint, that the Darbar have not been paying sufficient attention to irrigation works.

Another complaint is that, since the amalgamation of the Minor Irrigation Department with the Public Works Department, less attention has been paid to them. Both statements are the reverse of truth. In the last nine years the Administrator has been paying constant personal attention to irrigation works, devoting about 4 mornings a week, and both morning and evening when in camp for *Jamábandi* and other times, to inspecting them.

A fair measure of the far greater attention paid to irrigation works in recent times than formerly is afforded by the fact that in the Darbar's printed index the heading "Irrigation" in 1933 covered 3 pages, while in 1939 it covered 27 pages, besides 7 under Relief Works, making 34 pages in all, in 1941 over 23 pages, and in 1942 over 16 pages! This shows how enormously the correspondence relating to irrigation works has increased.

In fact, a far larger number of tanks have been repaired since the amalgamation of the Major and the Minor Irrigation Departments than before. At the end of fasli 1343 the number of Government tanks requiring repairs was 877. It was only 2 at the close of fasli 1352. The average number of tanks repaired annually in the six faslis 1338 to 1343 was 437, while the number repaired annually in the six faslis 1344 to 1349 was 523. The number of 'works' relating to *Irrigation* tanks rose to 893 in fasli 1350, and stood at 672 in fasli 1351. It fell to 393 in fasli 1352 on account of the postponement of all escapable works, and also no doubt owing to the fact that so much had already been done. At the same time, owing largely to the fact that the Administrator never passes an estimate of any importance without inspecting the tank first, and is constantly inspecting tanks to see what repairs they really require and whether sluices or calingulas are necessary, the work has been done far more economically. It has been possible to cut down or disallow estimates, and to stop useless and expensive works such as sandvents, scour sluices and grade walls.

The average annual expenditure on irrigation works for faslis 1322 to 1343 (including extraordinary expenditure incurred in repairing breaches caused by floods in the abnormal years 1331 to 1338 and 1340 to 1343) was Rs. 1,02,233.

The aggregate of the actual expenditure* in faslis 1344 to 1352 amounts to Rs. 9,45,806. Though much of this was

* Irrigation.			Flood-damages or Relief Works.		
Fasli	1344	Rs. 1,62,440	Fasli	1344	Rs. 75,837 (R. W.)
"	1345	" 82,755	"	1345	" 87,241 (R. W. & F. D.)
"	1346	" 70,903	"	1346	" 1,898 (F. D.)
"	1347	" 46,105	"	1348	" 61,577 (R. W.)
"	1348	" 24,796	"	1349	" 1,06,250 (F. D. & R. W.)
"	1349	" 17,977	"	1350	" 91,949 (F. D.)
"	1350	" 17,405	"	1351	" 42,851 (F. D.)
"	1351	" 24,899	"	1352	" 5,261 (F. D.)
"	1352	" 25,662	Total	Rs. 4,72,864	
Total	Rs.	<u>4,72,942</u>			

expenditure on repairing damages caused by floods and on Relief Works opened to give work to those unemployed owing to drought, it must not be forgotten that the latter expenditure was directed not to rectifying accidental damage but to putting the bunds of tanks in thorough order, and that work thus done must be regarded as maintenance work executed in advance, which ought to be recouped by reducing expenditure in subsequent years. This is why in faslis 1346—1348 and in 1351, the allotments for irrigation had to be slightly curtailed. Even with the temporarily reduced allotments, the Darbar continued to effect improvements in addition to mere maintenance. Beyond merely closing breaches, the works for the repair of flood damages included extensive repairs both to masonry works and to the bunds of tanks. 25 per cent of this expenditure, or about Rs. 1,18,216 can safely be taken as expenditure on maintenance.

Under 'Irrigation' a sum of Rs. 70,900 was provided in the Revised Estimate for Fasli 1352; but the whole amount could not be spent, as many works had to be postponed, owing to the abnormal increase in the prices of materials and wages, and the difficulty of getting contractors.

The total expenditure on irrigation works in faslis 1344 to 1352 gives an average of Rs. 1,05,089, i.e., Rs. 2,856 in excess of the average of Rs. 1,02,233 for the period—faslis 1322—1343. A sum of Rs. 26,340 has been spent on anti-erosion works* in faslis 1348 to 1352. These works are of great importance to prevent silting.

* Anti-erosion work.

Fasli 1348	Rs.	3,940
„ 1349	„	5,504
„ 1350	„	5,813
„ 1351	„	5,939
„ 1352	„	5,144
		<hr/>
		26,340
		<hr/>

The net result is that it may now be said without fear of contradiction that the tanks in the State have never, at any period in the State's history, been in such good order as they are at present. It is a striking fact that when the Darbar wished to open Relief Works, their difficulty has been to find tanks that required extensive repairs, and consequently a number of *iraniis* have had to be repaired, and 30 miles of road constructed, though it is contrary to the Darbar's policy either to repair *iraniis* or to make new roads. A considerable sum was also spent on improving village sites.

It would be quite untrue to suggest that the tanks breached in 1939 because they were in bad order. Even tanks of which the bund is in perfect order may breach in high floods (for example, the bund of *Támarai kanmoi* at Tirumayam, which has a road on it, did in 1935); and these floods were so violent that even *solid masonry calingulas in perfect order* were washed away.

In regard to remission, the Darbar have shown unexampled liberality. Though the Revenue Settlement system in Pudukkóttai does not contemplate the grant of remission of kist as a matter of course, and it is supposed to be granted only in years of severe calamity, when there has been widespread failure of crops over extensive and well-defined areas, the Darbar have, as a matter of fact, granted liberal remissions in several faslis on lands that either had been left uncultivated owing to shortage of water or, if cultivated, had failed to yield a four anna crop. Even full remission of kist has been granted on lands that failed to yield for three consecutive years. In Fasli 1352, the Darbar granted remission of full assessment in 14 villages in Tirumayam firka, 4 villages in Virachchilai firka, 22 villages in Viralimalai firka, 5 villages in Vallanad firka, 2 villages in Pudukkottai firka, 13 villages in Sengirai firka and 6 villages in Kilanilai firka on wet lands that failed to yield at least a 4 anna crop on account of shortage of water. The total

remission granted in the fasli amounted to Rs. 44,003. The kist payable normally in four instalments has been collected in some years in six, and in others in eight, instalments. In 1937, the Darbar prohibited the distraint of cattle for recovery of land revenue.

To encourage ryots to sink wells, the Darbar have reduced the rate of interest on well-sinking loans from 4% to $3\frac{1}{8}\%$. The collection of instalments of agricultural loans has been postponed in bad years.

Another most important boon to the ryots, that has attracted less attention than it deserved, is that the system of collecting *Kudisvāmiyam*, or land value, of State lands assigned to ryots for cultivation, has been abolished. The old practice was to collect a lump sum of anything up to about 15 years assessment. This has been discontinued in order to encourage people to take up lands for cultivation, and lands are now assigned free, except specially valuable lands or lands for which there is much competition. The *cowle* system of assigning lands has also been introduced. That is, to assist ryots in improving the lands assigned to them, only one-third of the assessment is charged for the first year, two-thirds in the next year, and the full assessment only in the third year.

The Darbar have also taken measures to help ryots whose lands have been bought in by the Government for arrears of revenue. In January 1940, they ordered that if *pattadars* on account of whose default any lands had been bought in by the Government for arrears of revenue, or their heirs, applied for the reassignment of such lands within three faslis after they had been bought in, and paid the sum due according to rules, the lands would be reconveyed to them forthwith. The Darbar ordered at the close of Fasli 1352 that if such *pattadars* or their heirs, or persons interested in such lands paid the arrears, etc., before the end of December 1943, the lands would be restored to the original *pattas* unless they had been assigned to anyone else.

The digging of wells is another direction in which more activity has been shown in recent years than at any other time in the history of the State. In 1935 the State was faced with the possibility of a drinking water famine. The Darbar started sinking wells as fast as they could. In faslis 1345 and 1346 alone the Darbar sank 323 new wells and repaired 129 old ones, and spent about Rs. 1,29,460. There are now 824 drinking water wells in the State. Between Faslis 1343 and 1351, no less than 702 new wells were sunk.* The Darbar bought a Calyx Drill at a cost of Rs. 12,600 and a considerable number of wells have been bored with this, and some with hand-boring sets. The Darbar have a list of wells to be taken up when funds permit, a few being worked off each year. In addition to digging wells, the Darbar have cleared silt from a very large number of *úrānis* or otherwise repaired them.

“No new roads” is the policy of the Darbar, as already stated. The State has already a mileage per 100 sq. miles, for which the Darbar have not found a parallel anywhere else in India. Yet, the Darbar have, as a matter of fact, constructed 30 miles of new roads as Relief Works in the last nine years, as mentioned above.

The officers of the Agricultural Department carry out demonstrations on the lands of the ryots themselves in the mofussil. Economic sowing and transplanting, scientific methods of ploughing, improved manuring, the use of improved strains of paddy, ragi and groundnut, the extension and improvement

* The following table shows the expenditure incurred in sinking new wells and improving old ones.

Fasli.	Rs.	Expenditure.	Fasli.	Rs.	Expenditure.
1343		3,948 7 1	1348		4,989 10 8
1344	„	23,908 13 3	1349	„	3,655 7 6
1345	„	1,24,447 6 4	1350	„	3,382 8 6
1346	„	31,047 5 7	1351	„	2,578 12 3
1347	„	12,517 14 9			
Total for the nine faslis				„	2,10,476 5 11

of economic crops such as sugar-cane, tobacco and fruit culture, are all being popularised. The Darbar offer grants to ryots to improve their breed of cattle. Cattle exhibitions have sometimes been held during important festivals. Free grazing of goats is allowed on all Revenue porambokes. Officers have been specially trained to instruct the ryots in poultry-farming, bee-keeping, cashewnut-roasting, and jaggery-making, which the Darbar hope will, in course of time, become important cottage industries.

With a view to induce the ryot:—

- (1) to avoid extravagant expenditure on marriage, etc., or jewellery,
- (2) not to waste money on drink,
- (3) to try to save money and put it into a Co-operative Credit Society.
- (4) to combine their labour for works for the common good,
- (5) not to commit nuisance near houses or drinking water sources,
- (6) to occupy their spare time with useful work, such as spinning, gardening, rearing poultry, etc.,
- (7) to dig as many wells as possible,

and (8) to take up dry land for cultivation, the Darbar have appointed a Rural Improvement Officer. They have sanctioned the establishment of 6 poultry pens at the Town Agricultural Farm, a similar poultry farm in the S.V.R. Home, and 2 poultry pens at Viràlimalai and Kíranúr. The officers in charge of the several poultry farms have been directed to take steps to improve the breed of poultry in villages from the centres of which they are in charge. Eggs are sold for setting, so that the chickens may be hatched by the ryots' own hens. Certain villages (Vallattirákóttai, Māñjamviḍuti, Vellanúr, Satya-maṅgalam, Venṇavalkuḍi, Miraṭṭunilai, Ādanakóttai, Kàraiyr

Vadakkāḍu, Veṅkatakūlam and Kīlatémuttupatti) have been selected, and each has been placed in charge of either the Rural Improvement Officer or a Touring Veterinary Assistant, or Agricultural Instructor, with a view to making them "model villages".

With a view to popularise spinning and weaving, the Darbar sent two school teachers to Tiruppúr for training for a period of three months at the All India Spinners' Association. One has since been posted to the State School at Śembúti and the other to that at Parambúr. Each of these schools trains a certain number of pupils for 1½ hours a day on 6 days in the week. Instruction in weaving is now imparted to the senior students in four schools.

Cumbly-weaving was originally an important cottage industry in this State. The cumblies were, however, very crude and coarse, and in late years the industry has dwindled. In order to teach the cumbly weavers better methods, the Darbar arranged to get two experts in spinning and weaving from British India. But, unfortunately, the local cumbly weavers were not willing to undergo training under them.

It is often complained that the Darbar have done nothing to encourage industries in the State. It is no doubt most desirable to establish industries so that the people may not be entirely dependent on an occupation so precarious as agriculture is in Pudukkóṭṭai. Unfortunately, there is not much scope for industrial development in Pudukkóṭṭai. There are no mines, though iron does occur, and no important raw materials are produced in large quantities. The Darbar have, however, done what they could. They have made various attempts to get outside capitalists to work the iron deposits, but the verdict has always been that they are not sufficiently rich to repay exploitation.

They have sanctioned loans at low rates of interest to the promoters of various industries. For instance, they advanced

Rs. 1,500 to a Soap Factory, Rs. 5,000 to a Tannery, Rs. 1,000 to a Weaving Factory, Rs. 2,000 to a Syrup and Perfumery Factory, and Rs. 3,000 to the Tiruvappúr Weavers' Union. A Match Factory was started in Pudukkóttai, and the Darbar took shares in it to the value of Rs. 5,000 but in due course, it had to be liquidated.

The Darbar made a very earnest attempt to promote consolidation of holdings. They placed a Revenue Inspector on special duty, but, in spite of his best efforts, it was impossible for him to do anything owing to the innate conservatism and lack of enterprise of the ryots.

The Darbar repeatedly approached the Madras and Mysore Governments in order to secure a supply of Cauvery water to the State. After prolonged discussion, the Madras Government finally agreed to let us have water for certain enclaves. The ryots in this area, however, declined to accept the rates that the Madras Government had fixed under the arrangement, and the Darbar had, therefore, to inform the Madras Government that they could not proceed with the scheme.

The War has made it necessary for India to grow more food so as to be independent of foreign sources of supply, which have either been actually seized by the enemy, or can no longer send supplies to India, owing to shortage of shipping or danger in transit. Pudukkóttai has joined in the all-India "Grow More Food" campaign. The Darbar have ordered that for the duration of the War, no water rate shall be charged on food crops raised on dry lands and irrigated with permission. With a view to encourage ryots to increase the area under cultivation the Darbar only charge single assessment (without levying any penalty) for the unauthorised cultivation with food crops of assessed waste lands and porambokes, if the occupation is not objectionable and the porambokes are adjacent to patta lands. The Administrator and the Assistant Administrator have inspected the fallows in the ayacuts of tanks systematically and

urged the owners to cultivate them. With the object of obtaining the maximum cultivated area in the interests of the State subjects as a whole—so as to combat scarcity and rising prices, the Darbar passed “The Pudukkottai Uncultivated Lands (Imposition of Penalty) Regulation No. XVIII of 42” enabling them to impose a penal assessment on land owners who without reasonable cause either do not cultivate their land or fail to cultivate them properly. They are gratified that there has been no occasion so far to take action under this Regulation which no doubt has had a wholesome effect. The Darbar have issued a Press Communiqué on the importance of using undermilled rice and a notification under the Defence of India Rules ordering the mill owners in husking paddy, so to polish it that not more than 25% of the bran is removed, and prohibiting the double polishing of rice. Tapioca is now grown in the Agricultural Farm and in the premises of vattam cutcheries, Dispensaries, School buildings and other buildings where there are watchmen. Ryots have been warned against extending cotton cultivation and advised to grow more food crops instead, and also to grow pumpkins on the foreshores and water spreads of tanks during the dry season. For such cultivation no charge is levied. The importance of growing more food is stressed in the National War Front meetings, and propaganda is carried on by means of distribution in villages and schools of songs on the “Grow More Food Campaign”. As a result of these efforts the area under cultivation actually increased in Fasli 1352 by 30,600 acres or 11.05% of the area under cultivation. The Darbar have assured cultivators of their readiness to buy such quantities of food-stuffs in the open market as may be necessary to prevent any serious fall in the level of prices due to increased production. They are always ready to help the ryots to get good seed, either by sale at cost price or by granting loans. They are also prepared to grant loans at a low rate of interest to buy manure, to sink wells, to buy plough-cattle and to reclaim waste lands. The expert in charge of the Agricultural Farm in the Town, and the

Touring Agricultural Instructors are giving the ryots any advice that they may need on agricultural matters. It is for the ryots to take advantage of these benefits, to bring more lands under plough, and to raise more and more food crops, vegetables and fruit. The Darbar have taken effective steps to prevent traders from taking undue advantage of the unsettled condition of the market and trying to profiteer. The War Prices Advisory Committee, that the Darbar have constituted, meets every month and fixes the prices of essential food-stuffs. The Darbar have appointed a special officer, designated the *Food Prices Control Officer*, to prevent such war-time offences as hoarding, profiteering and 'black-marketing'. The effect of these measures has been salutary, and food-stuffs are sold at reasonable prices.

From April 15, 1943 the import of paddy has been regulated by the quota allotted by the Controller of Civil Supplies Madras and arranged for through the Grain Purchase Officer, Tanjore. This arrangement has secured for the State the quantity required for consumption. The Darbar have also arranged for the equitable distribution of sugar, kerosene etc. In the matter of distribution of food stuffs and essential commodities the Darbar are glad to have had the help of several co-operative store societies, the number of which has increased from 5 to 18.

Erosion and silting :—The Darbar are anxious to control soil erosion. The imperative need for its control has been explained at length separately (pages 1242 to 1244-B). They have so far adopted preventive measures in Tudiamparai forest block, Vallanad Manaturai Vari, and Ponnachchikulam Vari in Kattakurichchi by planting in the areas subject to erosion, Kikuyu grass, Giant Star grass, and *Panicum repens* and sowing musalmutti grass, cashew and cholam.

Finally, a few special measures for the people's benefit (in which the ryots share) may be mentioned :—

- (1) The number of Touring Veterinary Assistants has been increased from 1 to 3.

- (2) A separate section for the treatment of diseases of the ear, nose and throat, a Dental Section, a Radiological Section, a Tuberculosis Clinic and a section for eye treatment, have been opened in the Hospital.
- (3) Provision has been made for free and compulsory vaccination and anti-cholera inoculation to prevent the spread of epidemics.
- (4) Provision has been made for the treatment of lepers by injection, and the Darbar have sanctioned the payment of four annas to every patient for each injection.
- (5) A Debtor's Protection Regulation, requiring creditors to maintain correct accounts and providing for the reduction of the rate of interest, has been passed.
- (6) An Agriculturists' Relief Regulation has been passed, by which power has been taken to reduce the rate of interest on debts.
- (7) Two Technical Training Centres under the Government of India Scheme have been opened—one attached to the Engineering Section of the College and other with D. P. W. Workshops, to train Fitters, Electricians, Blacksmiths, Textile refitters and Carpenters.
- (8) Education is free in all State Elementary Schools; in the Rani's High School and in the State Secondary Schools in the mofussil, fees at reduced rates are levied; and in the College and the school attached to it full fees are levied, but more than 25% of the total number of pupils received liberal aid from Government.

Thus, it will be seen that in every direction the Darbar have been doing everything in their power to ameliorate the

condition of the ryot, and spending or foregoing revenue liberally for that purpose to an extent that has actually crippled their resources considerably.

Soil Erosion—the Imperative need for its Control.*—

A matter to which the Darbar have been paying attention for the first time in the history of the State, is the prevention of soil erosion. Erosion is a world-wide problem. Europe is the continent least affected, though even in parts of Europe, for example the Russian steppes, erosion is a serious problem. In America, Asia and Africa its importance cannot be exaggerated. In regard to Africa, General Smuts has said 'Erosion is the biggest problem confronting this country; bigger than any politics'. The Darbar consider that in our own State anti-erosion work is more important than even Medical Relief or Education. But, until the public have been further educated in the importance of this work, it would be hopeless to give it the priority to which it is entitled in our Budgets.

Erosion is of two main kinds. Erosion due to wind, and erosion due to water. Erosion due to wind is of little or no importance in our State, though there is reason to believe that in Coimbatore, and perhaps other Districts of the Madras Presidency, it is of much greater importance. How important it is in the U. S. A. may be learnt from the story told by Stuart Chase in that terribly interesting book 'Rich Land, Poor Land' that "an old Nebraska farmer was sitting on his porch during a dust storm. Asked what he was watching so intently, he replied 'I'm counting the Kansas farms, as they go by'"! In Pudukkóttai we have to deal with erosion due to water.

This begins as 'sheet erosion', which most people would not notice at all. Layer after layer of the soil is peeled off, and finally, after less than a foot, it may be, is gone, what the Americans call 'hard-pan' is reached, which is infertile, at all

* These notes were kindly furnished by the Darbar.

events unless it has been ploughed up, and exposed to the action of the atmosphere for some time. For the time being, at all events, the soil is devoid of plant-food. Then come gullies, small at first, increasing rapidly, and finally forming gorges, perhaps 20 feet deep. There are such gorges in our State, for example at Āriyūr vāri, and Tuḍayampārai. As the process goes on large areas of bare rock are laid bare, as can be seen at the places already mentioned, and at many others in the State, among which may be mentioned Maṇaturai vāri (which feeds Valnāḍ Periya kuḷam) and Ponnāchchikuḷam, both in Ālaṅguḍi taluk.

It must always be borne in mind that—apart from the serious silting up of the tanks caused by erosion—it is not a mere question of transporting soil from one place to another, where it may be equally useful. Whatever may be the nature of the silt carried by the Nile in Egypt, and some of the large rivers in China, the silt formed by erosion in our State is *infertile*, owing to the changes that the physical and chemical structure and composition of the soil undergo, when carried to any distance by water. In their book 'The Rape of the Earth', Jacks and Whyte say 'The water breaks down the transported soil-crumbs into their constituent particles of sand, silt, and clay, thereby destroying most of the characteristic soil properties and fertility, so that even when the eroded particles are redeposited on cultivable land, they have lost much of their productive capacity' (p. 33).

It is not too much to say that, unless effective measures are taken to check erosion in our State, within a measurable time—it may be a century, it may be more, or less—a very large part of the high grounds, such as are common in the Ālaṅguḍi and Tirumayyam taluks (there is much less erosion in Kuḷattūr taluk, probably owing to the fact that there is less laterite in the subsoil there and more gneiss) will have been reduced to a desert of bare and eroded rock, scarred by horrifying ravines, incapable of supporting any form of life,—

human, animal or vegetable; while all the tanks will have been silted up, and most of the cultivable lands destroyed by the deposit of infertile silt.

All books on this subject lay stress on the fact that this artificial or man-caused erosion, as opposed to natural erosion, which is on the whole a beneficial process, is of *recent origin*. Such appears to be the case in our State. In fact, if erosion had been proceeding for any considerable period at the same pace as at present, the condition of the State would already be such as has been foretold above. The Vattam Karnam (village accountant) assured the writer that where the appalling Āriyūr ravine now is, forty years ago there was no ravine at all. That this is literally true the writer cannot guarantee; but it seems not unlikely.

What started it? The clue may possibly be found in the following quotation from the State History. "It may be mentioned that the Resident made arrangements for clearing the forests and increasing the cultivable area of the State. In 1826 in reply to a question of the Governor to the Raja whether the country was covered as much with woods as before, the Raja informed him that 'agreeably to his father the Colonel's' (i. e., Col. Blackburne's) 'order, the woods had been almost cut down and that cultivation was going on, some thin wood remaining still in some places'. The fact remains, however, that in some of the areas where erosion is worst there is still a good deal of scrub jungle, and of course there was never high forest in Pudukkóttai.

Cart-tracks are a fruitful cause of gulying. This is mentioned by Lord Hailey in his work on Africa. In any area where erosion is in progress the process can be seen by which at first small gullies are formed by the wheel tracks, then these are deepened, till the cart-track has to be abandoned, and another route is taken by its side, while the original track cuts deeper till a formidable gully is formed, to grow in due course into a ravine.

Nothing had been done to check erosion till some 6 years ago. Attention had been concentrated entirely on the silting-up of tanks, which it was sought to check by building expensive masonry grade-walls at the *bottom* of the *váris* leading into the tanks. Owing to their cost, these could only be few, whereas hundreds—nay thousands—are required. They were not particularly effective, even in stopping silt reaching the tanks. An idea was entertained that the silt deposited behind them might be removed in lorries, but of course this was never done! The cost would have been prohibitive, and it would have been difficult to find a place to dump the silt, whence it would not at once have washed down into another tank, or some cultivable fields. The problem of the rapid denudation of the *uplands* was of course not touched at all. It was like putting a basin on the floor to stop a leak in the roof!

What we now aim at is *preventing denudation and consequent formation of silt*, not merely the disposal of silt after it has formed, and after valuable soil has been carried away from the uplands and defertilized. The cardinal principle that has now been adopted is that anti-erosion work must begin at the *top* of the eroded area, and work down to the bottom. Rubble dams have been built in very large numbers, and earthen bunds formed to check surface-wash. Dams formed of the trunks of palmyras (*Borassus flabellifer*) were tried at first, and would have been very cheap, but were not a success, owing probably to seasoned timber not having been used.

Steep banks have been terraced, and on the bunds and terraces various kinds of grass have been sown. Two African species have been tried, '*Kikuyu grass*' (*Pennisetum clandestinum*) which had already been cultivated at Kóḍaikànal, and '*Giant Star Grass*' (*Cynodon plectostachyum*) which was specially obtained from Kenya and Pretoria. Various indigenous grasses have also been tried. The *Kikuyu grass* has not proved successful but the *Giant Star* has done well in some places. Much more remains to be done in this direction.

A considerable area adjoining Manaturaivari has been ploughed with the State motor tractor, *along the slope*, and *Chólam* (*Sorghum vulgare*) sown. The ploughing is of course very beneficial, but the *Chólam* was sown at the wrong time and failed. Aloes (*Agave*), Cashew (*Anacardium occidentale*) and *Virali* (*Dodonaea viscosa*) are other species planted or sown. Owing to the comparatively cheap nature of these expedients, a good deal of work has been done in half a dozen places, and a steadily increasing allotment is being made for these works in the Budget.

The ryots were at first by no means convinced that these works were to their advantage. They said that they were cutting off the supply to their tanks; which in any case were doomed to destruction sooner or later, if nothing was done—a fact that they did not grasp—though actually the ultimate effect of the works must be to improve the water supply, by raising the general water-level in the upland sub-soil, while checking the velocity and reducing the violence of floods. Now, it is believed that many, even of the ryots, are beginning to see how beneficial these works are.

What the Darbar are doing at present is but little, it is true, having regard to the magnitude of the problem. Lakhs, perhaps crores, might be spent on it. That is not possible, but the Darbar consider that it is better to go on methodically, year after year doing what little they can, rather than to do nothing. They do not subscribe to the principle 'Posterity has done nothing for me, so there is no reason why I should do anything for posterity'.

The Darbar received valuable advice from Rao Sahib E. V. Padmanabha Pillai who was lent for a short time by the Madras Government to study the problems of erosion in the State, and advise as to the methods to be taken to deal with them. He visited the State from 28th August to 7th September, 38 and again from 21—1—39 to 1—2—39, and wrote a useful note on the subject, which the Darbar have had printed.

ADDENDUM AND CORRIGENDUM.

Chapter II—SECTION II—Fauna.

Page 47 line 1—

Delete ' and 3½ inches thick '.

Page 47 line 28—

Substitute ' unknown here ' for ' not so common '.

Chapter VII—Occupation and Trade.

Pages 216—218

PUBLIC UTILITY CONCERNS.

(1) **Electricity.**—Pudukkóttai State now receives the Mettur—Pykara electric current. The Transformer Sub-Power-Station of the South Madras Electric Supply Corporation, Trichinopoly, has an important distributing centre at Virálimalai, which transforms all the load required for consumption in the State. The high tension line passes through Annavásal to Tiruvappúr, where there is a Transmission Station which distributes the energy to the Pudukkóttai Electric Supply Corporation and the Ponnamarávati Electric Power Station.

The Darbar now issue licenses for Radio installations. The number of licenses at the end of fasli 1351 was 522, and the amount of license fees collected Rs. 6,010.

(4) **Joint Stock Companies.**—The number of companies at the end of fasli 1351 was 41 (13 public and 28 private). All the companies are limited liability concerns under Indian management. Four are Electric Supply Corporations, 16 are Trading Companies, 18 are banking concerns, one is a manufacturing company, one a Printing and Publishing House, and one the Engineering Tube Wells Specialists, Limited. The aggregate authorised capital of all the companies was Rs. 7,78,95,000. Five companies are being wound-up.

The Darbar have taken steps to encourage the opening and running of a cotton spinning mill at Usilampatti in the State by a private company.

Chapter XII—Local Self Government.

Village Panchayats.—Their present* number is 37; of which the following are now functioning:—

Alangudi Taluk.

K. Rásiyamaṅgaḷam.
Álaṅguḍi.
Vallattirákóṭṭai.
Váṅḍákóṭṭai.
Púvaraśakuḍi,
Veṅkaṭakuḷam.

Tirumayam Taluk.

Káramaṅgaḷam.
Ráyavaram.
Kaḍiyápaṭṭi.

The following Village Panchayats are not functioning:—

Alangudi Taluk.

Mántáṅguḍi.
Puttámbúr.

Tirumayam Taluk.

Ševalúr.
Viráçchilai.
Tirukkaḷambúr.
Šembúḍi.
Lakshmipuram.
Pulivalam.
Ráṅgiyam.
Émbal.

Tirumayam Taluk—cont.

Kónápaṭṭu.
P. Áḷagápurī.
Panayappaṭṭi.
Kūḷipirai.
Véndampaṭṭi.
Nachchándupaṭṭi.

Kolattur Taluk.

Kíranúr.
Koḍumbáḷúr.
Aṅḍakkuḷam.

Tirumayam Taluk—cont.

Kíḷattapaṅgam.
Kurivikkonḍánpaṭṭi.

Kolattur Taluk.

Máṅguḍi.
Virálimalai.
Míṅavéli.
Páppuḍayánpaṭṭi.
Ávúr.
Puliyúr.
Šittannavásal.

Chapter XV—Legislation.

Add the following to the list of Regulations in force in the State (Pages 409–420.)

Year.	No.	Short title.	Repeals and Amendments.
1937	VI	The Pudukkóṭṭai Electricity (Amending) Regulation.	
	VII	The Pudukkóṭṭai Fugitive Offenders Regulation.	
1938	I	The Pudukkóṭṭai Tolls (Amending) Regulation.	

* By the end of Fasli 1351.

Year.	No.	Short title.	Repeals and Amendments.
1938	II	The Pudukkóttai Registration (Amending) Regulation.	
"	III	The Pudukkóttai Debtors' Protection Regulation.	
"	IV	The Pudukkóttai Amending Regulation, (Indian Lunacy Act.)	
"	V	The Identification of Prisoners Regulation.	
"	VI	The Pudukkóttai Municipalities (Amending) Regulation.	
"	VII	The Pudukkóttai Court Fees (Amendment) Regulation.	
"	VIII	The Pudukkóttai Local Authorities Entertainment Taxation Regulation.	
"	IX	The Pudukkóttai Revenue Arrears Recovery (Amending) Regulation.	
"	X	The Pudukkóttai Traffic (Amending) Regulation.	
"	XI	The Pudukkóttai Village Conservancy (Amending) Regulation.	
"	XII	The Pudukkóttai Christian Marriage and Divorce (Amending) Regulation.	
"	XIII	The Pudukkóttai Criminal Tribes (Amending) Regulation.	
"	XIV	The Pudukkóttai Amending Regulation.	
"	XV	The Pudukkóttai Agriculturists' Relief Regulation	Amended by Regulations I of 1939 and V of 1941.
"	XVI	The Pudukkóttai Companies (Amending) Regulation.	
"	XVII	The Pudukkóttai Christians Intestate Succession Regulation.	
"	XVIII	The Ráyavaram Véda Pátaśálá Regulation (A Regulation to provide for the better management and administration of the Ráyavaram Véda Pátaśálá.)	
1939	I	The Pudukkóttai Agriculturists' Relief (Amending) Regulation.	
"	II	The Pudukkóttai Religious and Charitable and Endowment (Amending) Regulation.	

Year.	No.	Short title.	Repeals and Amendments.
1939	III	The Pudukkóttai Police (Amending) Regulation.	
"	IV	The Pudukkóttai Municipalities (Amending) Regulation.	
"	V	A Regulation to provide for the registration of Foreigners in Pudukkóttai State.	
"	VI	The Pudukkóttai Court of Wards (Amending) Regulation.	
"	VII	The Pudukkóttai Game Preservation (Amendment) Regulation.	
"	VIII	A Regulation to provide for the imposition of restrictions on foreigners.	
1940	I	A Regulation to apply the provisions of the Defence of India Act XXXV of 1939 to the Pudukkóttai State.	Amended by Regulation X of 1940.
"	II	The Pudukkóttai Municipalities (Amendment) Regulation.	
"	III	The Pudukkóttai Census Regulation	... Amended by Regulation IV of 1940.
"	IV	A Regulation to amend the Pudukkóttai Census Regulation No. III of 1940.	
"	V	The Pudukkóttai Forest (Amending) Regulation.	
"	VI	The Pudukkóttai State Soldiers (Litigation) Regulation.	
"	VII	The Pudukkóttai Civic-guards Regulation	...
"	VIII	The Pudukkóttai (Amending) Regulation	...
"	IX	The Pudukkóttai (Amending) Regulation	...
"	X	The Pudukkóttai Defence of India (Amending) Regulation.	
1941	I	The Pudukkóttai Municipalities (Amendment) Regulation.	
"	II	The Pudukkóttai Village Conservancy (Amending) Regulation.	
"	III	The Pudukkóttai Legislative Council (Amending) Regulation.	
"	IV	The Pudukkóttai Sale of Motor Spirits Taxation Regulation.	

Year.	No.	Short title.	Repeals and Amendments.
1941	V	The Pudukkóttai Agriculturists' Relief (Amending) Regulation.	
..	VI	The Pudukkóttai War Injuries Regulation ...	
..	VII	The Pudukkóttai (Amending) Regulation ...	
1942	I	The Pudukkóttai Registration (Amendment) Regulation.	
..	II	The Pudukkóttai Essential Services (Maintenance) Regulation.	Amended by Regulation VIII of 1942.
..	III	The Pudukkóttai Air Raid Precautions Services Regulation.	
..	IV	The Pudukkóttai Motor Vehicles (Drivers) Regulation.	
..	V	The Pudukkóttai War Injuries (Amendment) Regulation.	
..	VI	The Pudukkóttai Criminal Procedure Code (Amendment) Regulation.	
..	VII	The Pudukkóttai Collective Fines Regulation.	
..	VIII	The Pudukkóttai Essential Services (Maintenance) Amendment Regulation.	
..	IX	The Pudukkóttai Defence of India Act Application (Amending) Regulation.	
..	X	The Pudukkóttai Police (Amendment) Regulation.	

Chapter XVI—Administration of Justice—Law and Order.

SECTION II—POLICE—Reforms in the Police Force (*Page 438.*)

Add the following:—

The out-post at Šeplantope attached to the Kíranúr Station was abolished permanently with effect from July 1, 1942, and the out-post at Udayalippatti was converted into a Police Station.

Add the following additional paragraphs:—

Special measures in connection with war work.

A special squad of one Sub-Inspector, two Head-Constables, and five Constables was appointed in fasli 1350 as a temporary measure to deal with work connected with the War and other problems.

There are Village Vigilance Committees in several villages.

Chapter XXI—Finance.

I. The following is the Financial Statement for fasti 1351.

i. RECEIPTS.

Land revenue	...	11,29,153
Salt and Excise	...	3,86,946
Stamps	...	2,92,200
Forest	...	52,280
Registration	...	40,559
Interest	...	1,32,019
Civil Works	...	2,46,601
Other receipts	...	1,60,937
Total	...	<u>24,40,695</u>

ii. EXPENDITURE.

Religion and Charity	...	1,44,972
Palace	...	2,31,147
Land Revenue	..	1,89,516
Salt and Excise	...	22,093
Registration	...	25,523
Forest	...	26,498
General Administration	...	83,536
Law and Justice and Police	...	2,78,656
Education	...	2,47,027
Medical and Vaccine	...	1,35,445
Political	...	24,721
Superannuation	...	1,17,963
Stationery and Printing	...	44,979
Contribution to Municipality and Unions	...	5,087
Irrigation	...	67,750
Civil Works	...	1,61,404
Military and Band	...	39,062
Other Expenditure	...	1,31,842
Total	...	<u>19,77,221</u>

BALANCES.		CLOSING BALANCE.	
Surplus	... 4,63,474	Investments	... 6,87,948
Opening balance	... 14,14,654	Cash assets net	... 11,90,180
	<u>18,78,128</u>		<u>18,78,128</u>

The cash assets of Rs. 11,90,180 represented the cash balance in the State Treasuries and in the Darbar's current accounts with the Imperial Bank of India and the National Provincial Bank, London. The balance of Rs. 6,87,948 together with the sum of Rs. 8,92,279, pertaining to the State Provident Fund and other sums derived from other deposits are invested as follows.

- (i) Rs. 33,30,900 in Government Securities.
- (ii) Rs. 22,000 in shares in the Pudukkóttai Electric Supply Corporation Ltd.
- (iii) Rs. 1,000 in the Pudukkóttai Weaving Factory.

The total amount to the credit of the individual Religious and Charitable Institutions under the control of the State is Rs. 4,71,591, of which Rs. 5,546 is included in the State general treasury balance, and the rest is invested in the names of the institutions themselves in the Post Office Savings Bank, Co-operative Credit Societies in the State and Government Securities.

Add the following to Statement II—Receipts and Expenditure.

Pages 492—4.

Fasli.	Receipts.	Expenditure.	Difference + surplus - deficit.	Closing balance.
1347	21,26,118	20,38,451	+ 87,667	17,33,994
1348	17,57,042	20,50,503	- 2,93,461	14,40,533
1349	21,68,200	22,81,937	- 1,16,737	13,23,796
1350	21,92,471	21,01,613	+ 90,858	14,14,654
1351	24,40,695	19,77,221	+ 4,63,474	18,78,128

Add the following to Statement III—Receipts under the principal heads of Revenue.

Pages 494—6.

Fasli.	Land Revenue.	Excise	Forests.	Registration.
1347	9,86,205	3,30,704	37,594	29,925
1348	6,03,364	3,23,468	37,864	30,595
1349	10,13,332	3,14,198	37,577	28,052
1350	10,17,479	3,16,804	37,054	30,424
1351	11,29,153	3,86,946	52,280	40,559

Add the following to Statement IV—Expenditure under the heads “ Education ” and “ Medical.”

Pages 496—7.

Fasli.	Education	Medical.
1347	2,60,236	1,31,784
1348	2,56,842	1,26,700
1349	2,54,549	1,45,136
1350	2,44,300	1,28,709
1351	2,47,027	1,35,445

Chapter XXIII—History.

SECTION III—THE MUTTARAIYARS (*Pages 565—570*).

The Muttaraiyars were the principal Viceroys of the Pállava Emperors in administrative charge of extensive territories in the south. In the internal administration of their territories, they were practically independent. Their name is derived from *mutu*, meaning ‘great’ or ‘exalted.’ They were the ‘exalted’ *araiyars*. They were also called *Vilupéraraiyar*; *vilu* meaning ‘eminent.’

Since the publication of the account in Volume II, Part I, an important Muttaraiyar inscription in the Kíranúr Síva temple has been correctly read and interpreted. The information gleaned from it, and also from the latest publications of the

South Indian Inscriptions by the Madras Epigraphical Department, helps us to construct a fairly accurate chronology and history of this dynasty of vassal chiefs. *Perumbiḍugu*, *Viḍélviḍugu*, and *Márppiḍugu*, the surnames assumed by these chiefs, are those of their Pallava overlords; and it is clear that they bore them to show their subordination to the Pallavas. It has now been established that *Perumbiḍugu* was the surname of the emperor Paramésvaravarman; *Viḍélviḍugu* of Nandivarman II and Nandivarman III, and *Márppiḍugu* of Dantivarman. This helps us to ascertain whose vassal each of these Muttaraiyar chiefs was. The present writer has fully discussed the chronology of these chiefs in the first of the two lectures delivered by him at the Madras University under the Śaṅkara-Pārvatī Endowments (1942-3), and the reader is referred to it for fuller details. The following revised scheme of chronology has been suggested.

<i>Muttaraiyars.</i>	<i>Pallava contemporaries.</i>
1. Perumbiḍugu Muttaraiyar, also called Kuvávan Máran.	Paramésvaravarman I.
2. Iḷaṅgōḍiaraiyar, also called Máran Paramésvaran.	Paramésvaravarman I and Narasimhavarman II.
3. Perumbiḍugu Muttaraiyar also called Śuvaran Máran.	Paramésvaravarman II, and Nandivarman II.
4. Viḍélviḍugu Viḷuppéraraiyar, also called Śattan Máran.	Nandivarman II.
5. Márppiḍugu Péraḍiaraiyar	... Dantivarman.
6. Viḍélviḍugu Muttaraiyar, also called Kuvávan Śattan (Iḷaṅgō Muttaraiyar.)	Do.
7. Śattan Paḷiyili	... Nandivarman III.
8. Son (name not known) and Paḷiyili Śiriyánaṅgai (daughter of Śattan Paḷiyili.)	Nṛpatuṅgavarman.
9. Śattan Púḍi, also called Iḷaṅgōḍiaraiyar.	Nṛpatuṅga or Aparájita.

Perumbiḍugu Muttaraiyar, also called Kuvàvan Śattan, the first of this line mentioned in a Śendalai inscription, established his capital at Śendalai, a corruption of Candralékhai Caturvédimāṅgaḷam, now a village in the Tanjore district. He must have acquired Tañjai or Tanjore and Vallam, to claim for his line the appellation—"Lords of Tañjai and Vallam." This chief and his son Māran Paramésvaran Iḷāṅgōḍiaraiyar saved their territory from the invasion of the Pāṇḍya Kóccaḍaiyan Raṇadhīra. Śuvaran Māran Perumbiḍugu Muttaraiyar II was the greatest chief of this line. He retrieved the fortunes of the Pallavas, which were rather low, soon after the accession of Nandivarman; and by helping the emperor in his wars against the Pāṇḍya Rājasimha, re-established Pallava supremacy in the south, even beyond the Vellār. His brilliant military operations covered an extensive stretch of country from Pugaḷūr, west of Karūr, in the north to Śemponmāri in the south, and from Māyavaram in the east to Koḍumbālūr in the west. The Śendalai Pillar inscriptions refer to his victories at Koḍumbālūr, Maṇalūr, Tiṅgaḷūr, Kāṇdalūr,* Aḷundiyūr, Kārai (Kāraiyyūr in the State), Maruṅgūr, Annalvāyil (Annavaśal), Śemponmāri, Veṅkōḍai, Pugaḷi and Kaṇṇanūr. *Amaruṅṇi* and *Pūḍikalari*, mentioned in a Pūvālaikkuḍi inscription (A. R. E. 142 of 1907), and *Śatrubhayaṅkara*, mentioned in an inscription at Śevilipirai in the Tinnevely district, seem to be the surnames of this chief. His other surnames are mentioned in the Śendalai Pillar inscriptions and in P. S. I. 236 at Killikōṭṭai in the State.

The next chief, Śattan Māran Viḍélviḍugu Viḷuppéraiyyar, is referred to in P. S. I. 13 at Tirunayam, which mentions that his mother, the queen of Perumbiḍugu Muttaraiyar, renovated the Viṣṇu cave-temple. During his reign, the Muttaraiyar country was temporarily under the sway of the Pāṇḍyas.

* Kāṇdalūr is a village near Maṇappārai and Virālimalai, and is not to be identified with the port of that name on the west coast, as has been sometimes done.

Mārppidugu Péradiaraiyar, his successor, got back his territories. An inscription at Kunnāṇḍarkóvil mentions a grant made by one of the vassals of this chief.

Kuvàvan Śattan also called Vidélvidugu Muttaraiyar excavated the Śiva cave-temple at Maḷayaḍipaṭṭi. In his time the Pallava power at Conjeeveram experienced another serious set-back, and the Muttaraiyar chief took advantage of it and ruled independently for some years, dating his records in his own regnal years, rather than in those of his overlord, the Pallava emperor. This explains the presence of an inscription at Kíranúr* dated in the 13th year of Iḷaṅgó Muttaraiyār.

Śattan Paḷiyili excavated the cave-temple, called *Paḷiyilīśvaram*, at Nārttāmalai. His son and daughter built a *manṭapam* in front of it, and had a vehicle in the form of a bull made for the idol, and also a shed to keep it in.

Sāttan† Púdi, also called Iḷaṅgóḍi araiyar was the original builder of the *Vijayālayacólīśvaram* temple at Nārttāmalai.

The rule of the Muttaraiyars‡ came to an end with the capture of Tanjore by the Cōḷa Vijayālaya.

SECTION IV—THE VELIRS—THE IRUKKUELS.

Pages 602—605.

The discovery of four Irukkuvéḷ inscriptions on the basement of the Mucukundésvara temple, recently excavated, and a close study of other Irukkuvéḷ inscriptions in the Trichinopoly and Tanjore Districts, have helped us to glean much additional information about the chronology and history§ of this little

* The reading *Kónāḷarú* in No. 237 in the *Text of the State Inscriptions* is an error. A careful examination has helped us to read the name of the chief as *Iḷaṅgó*.

† The Madras Epigraphists read the name as *Śattan Púdi* and not *Sempúdi* as mentioned in the *Text of the State Inscriptions*.

‡ In the second paragraph on page 570 are mentioned the names of some of the later Muttaraiyars.

§ For a fuller account see the second lecture delivered by the author at the Madras University under the Śaṅkara Párvatī endowment, (1942—43).

known dynasty. Without entering into a detailed examination of all the epigraphical data, a brief account may be given here by way of correcting and supplementing the information already given.

In paragraph 2 on page 602 is reproduced the genealogical table given in the Múvarkóvil Sanskrit inscription. Viratuᅅga, the third in the table, is mentioned as the 'Conqueror of Maᅇava'. He perhaps earned it by helping the Paᅇᅇya Ràjasimha in subduing Maᅇakoᅅgam. We know very little of his successors until we come to Paradurgamardana, the seventh chief in the table, who may be identified with Maᅇavan Bhúti, also called Tennavan Iᅇaᅅgóvéᅇar (A. D. C. 840—909), who starting his career as a vassal of the Paᅇᅇyas, must have later transferred his allegiance to the Pallavas, and, after their decline, to the Cólás, the next power to become supreme in the south. He is described as *Vátápijit* or the 'Conqueror of Vátápi', the Cálukya capital. Probably in his campaigns in the Toᅇᅇai-maᅇᅇalam, he defeated one of the Cálukya chieftains, who were then in obscurity, and this victory was exaggerated. This chief built a temple at Koᅇumbàlur, *Tiruppúᅇiᅇsvaram* by name, mentioned in an unpublished inscription in the Mucukundéᅇsvaram temple, and in P. S. I. 33. His daughter Bhúti Áditya Bhaᅇᅇàrikà (Púᅇi Áᅇicca Piᅇàri) was given in marriage to the Cólá prince Arikulakésari.

The next chief Paràntaka (C. 909—959) was also known as *Samarábhiraᅇma*, as mentioned in the Múvarkóvil inscription, *Viracólan*, *Kuᅅjaramallan* and *Mahimálaya Irukkuvéᅇ*. He actively helped the Cólá king Paràntaka in his Paᅇᅇyan campaigns, in the course of which a battle was fought at Koᅇumbàlúr. This Irukkuvéᅇ chief was one of the commanders who went to Ceylon (940—1 A.D.) to punish the Ceylonese, who were helping the Paᅇᅇya Ràjasimha, and to recover the Paᅇᅇya diadem and other insignia of royalty, which Ràjasimha had taken to Ceylon. We learn from the newly discovered inscriptions at

Kodumbàlùr, that this chief built the *Mucukundéivaram* temple. Two of his contemporaries, Śembiyan Irukkuvél Bhúti Paràntakan and Śembiyan Ilaṅgóvél Bhúti Aditya Bhaṭṭàran, mentioned in the inscriptions, were perhaps members of a collateral line, and were in administrative charge of the Uraiyúrkúṛram.

Paràntaka Mahimàlaya Irukkuvél's son was the famous Adityan Bhúti Vikramakésari, also called *Madhurántakan Irukkuvél* (C. 951—988), the builder of the Múvarkóvil. An account of this chief is given on pages 603—4. His first son Paràntakan, also called Śiriya Vélàr, died in the Ceylon campaign; and apparently his second son assumed the titles *Mummudi Còla Ilaṅgóvél, Rásingan or Ràja Ràja Uttamaśilan* (acc. C. 974). In 992, he joined an expedition led by the Còla emperor Ràja Ràja I against the Western Càlukyas.

After the reign of Ràja Ràja I, Còla administration became highly centralized, and the Irukkuvéls consequently lost their authority and prestige, and were reduced to the status of *araiyars*, or were given military or administrative posts in the empire.

SECTION VIII—Education of the Raja.

Page 908—

Add the following *after* the first paragraph.—

On February 9, 1942, Captain G.T.B. Harvey took up the appointment of Director of War Publicity, Government of Madras; and on February 24, 1942, Mr. H. R. Bardswell M. A., I. C. S., (Retired), a retired Justice of the High Court of Judicature, Madras, became Tutor to His Highness.

Administrative measures and Reforms from January 4, 1934.

Page 924—lines 29—31.—

Read—

The fall under Land Revenue collections for fasli 1349 consequent on the grant of liberal concessions amounted to Rs. 1,53,225.

Add the following—

In fasli 1350, the rainfall was heavy in October and November 1940, and in April, May and June 1941, but was scanty in December 1940, while practically none fell in January, February, and March 1941 when the standing crops in many places required water to mature. The average of the rainfall registered was 37·53 inches. Fasli 1351 was more favourable, with an average rainfall of 43·89 inches, though the rainfall was scanty in January—March 1942. In fasli 1350, the Darbar granted remission of full assessment in Ponnamarāvati firka, and in Tāñjūr and Kīlapanaiyūr vattams of Śēngirai firka on wet lands that failed to yield at least a four anna crop, and also for wet lands silted up by the floods of 1939 and not yet reclaimed. In 1351, full remission was granted on wet lands in five villages in Kāraiūr firka, Ponnamarāvati firka, 3 villages in Tirumayam firka, 7 villages in Virāchchilai firka, 21 villages in Virālimalai firka and 4 villages in Vallanāḍ firka. The collection of instalments of agricultural loans from the ryots, to whom remission was granted, was suspended during the fasli, and the period for the repayment of the loans extended by one year. The loans granted for the reclamation of lands damaged by the floods of November 1939 were allowed to be paid in not less than five equal instalments. The actual seasonal remission granted in 1350 amounted to Rs. 14,410, and in 1351 to Rs. 27,784.

Page 926—

A statement showing the expenditure on wells sunk and improved for faslis 1349–1351 is given on page 1234 (*Supplement to the Manual*).

Public Health.

Page 931—Paragraph 1—

Delete the last sentence and *substitute* the following :—

The Sub-Assistant Surgeon of the General Hospital who underwent training in the Arogyapuram Union Mission Tuberculosis Sanatorium, Madanapalle, is in charge of the newly opened Tuberculosis Clinic.

Education.

Page 931—Paragraph 4.—

The aided incomplete Secondary School at Kónàpaṭṭu has since been raised to the status of a High School.

Page 931—Last paragraph.

Add the following—

Mofussil sub-committees have been formed in the three taluk centres to spread the Junior Red Cross movement throughout the State, and to co-ordinate Junior Red Cross work at the capital and in the mofussil.

Page 932—

Delete the existing foot-note and *substitute* :—

This arrangement which came into effect on July 1, 1940 was confirmed with effect from July 1, 1942.

Archaeology.

Pages 932-934.—

Add the following to the list :—

No.	Nature of Monument.	Taluk.	Village.	Particulars.
15	Temple ...	Kolattūr ...	Mayilappaṭṭi (Karuppar-malai.)	Basement of Jain temple and a statue of a Tīrthaṅkara.
16	Do. ...	Do. ...	Do. ...	Basement of Śiva temple and Gaṇeśa and Nandi idols.
17	Do. ...	Do. ...	Maṅgattévan-paṭṭi.	Ruins of a Jain temple and Jain images.
18	Statue ...	Do. ...	Tennaṅguḍi...	The three lion pillars in the Śiva temple.
19	Temple ...	Tirumayan.	Kīlattanai-yam.	Uttamadānīśvara temple.
20	Temple, etc....	Ālaṅguḍi ...	Sembáttūr ...	The site of a Jain temple and Jain images.
21	Temple ...	Do. ...	Varáppūr ...	Agastīśvara temple.
22	Do. ...	Kolattūr ...	Panaṅguḍi ...	Viṣṇu temple.
23	Statues ...	Do. ...	Madirappaṭṭi.	Three Śiva idols seated (on the south bund of Teppakulam tīraṇi).

No.	Nature of Monument.	Taluk.	Village.	Particulars.
24	<i>Temple and Sculptures.</i>	Do.	... Koḍumbálúr.	The remains of a structural temple and sculptures (S. No. 356a-1a).
25	<i>Temple</i> ...	Do.	... Nártámalai.	Ammankóvil to the west of Kaḍambar temple.
26	<i>Cavern, Sculptures, etc.</i>	Tirumayam.	Sembúdi ...	Natural cavern, called <i>Áṇḍár maḍam</i> , with drip line, bas-relief <i>Tírthañkaras</i> and Tamil inscriptions on adjoining rock and on a boulder opposite.
27	<i>Temple</i> ...	Koḷattúr	... Nírpaḷaṇi ...	Valarmadísvara temple and inscribed stone with trident in relief.
28	<i>Cavern</i> ...	Do.	... Kuḍumiyámalai.	Natural cavern with drip line (Western side of the hill).
29	<i>Temple, Sculptures, etc.</i>	Do.	... Koḍumbálúr.	Aivarkóvil—sculptures and inscriptions.
30	<i>Sculpture, etc.</i>	Do.	... Nallúr ...	Jain mound and sculpture.
31	<i>Temple</i> ...	Do.	... Koḷattúr ...	Ísvarankóvil in Naḍuppatti. nattam S. No. 509-1.
32	<i>Sculptures, etc.</i>	Do.	... Marudúr ...	Jain <i>Tírthañkara</i> , and idols of Śiva and Durgá and inscribed stone.
33	<i>Caverns, Sculptures and Inscriptions.</i>	Do.	... Ammáchatram.	Caverns on the southern slope of the Kuḍagumalai, inscriptions and sculptures in front of them.

Dolmens.

Taluk.	Site.	Remarks.
Álaṅguḍi ...	Tirukkattalai ...	S. No. 5 Kalaśakkáḍu.
Koḷattúr ...	Amburáppatti.	S. No. 15-A, 5/1a-26 and 12-2.
Tirumayam.	Tékkáttúr ...	.....
Koḷattúr ...	Náraṅgiyanpatti	S. No. 18.

The War.

Page 939—

Add the following—

On May 15, 1942, the War Information Bureau was reconstituted as the *National War Front Bureau* with 28 members including a Chief Organiser and five other Organisers, two for the Town and three for the Taluks. Janab Khan Bahadur P. Khalifullah Sahib, the Assistant Administrator, is now the President of the Bureau. The Bureau has ten branches at Rāvavaram, Panayappaṭṭi, Alaṅguḍi, Karambakkuḍi, Kíranúr, Annavaśal, Tirumayam, Kónapaṭṭu, Rāṅgiyam, and Ponnamarāvati. The weekly Bulletin, which the Bureau publishes, is certainly one of the best of its kind in India. The important activities organised by the Bureau included the celebration of the War Anniversary Days, Prayer Days, China Day, the United Nations Day, and the 'V' Week when a large number of 'V' flags, lockets, and medallions were sold. The profits from the sale of the annual 'V' Diary compiled by the Bureau go to the War Front. His Excellency Sir Arthur Hope, the Governor of Madras, visited the Bureau on February 8, 1942.

The following statement shows the State's contributions towards the different War Funds, to the end of September, 1942.

	By the public.			By the Darbar.		
	Rs.	A.	P.	Rs.	A.	P.
1. His Excellency the Viceroy's War Purposes Fund.	40,681	10	0	10,000	0	0
2. The Pudukkóṭṭai Ambulance Fund.	....			100,000	0	0
3. The Ladies Silver Trinket Fund.	2,332	0	0	....	
4. The Pudukkóṭṭai Nagarattars War Plane Fund.	78,565	4	0	....	
5. The Hellenic War Fund	....	....		1,000	0	0

	By the public.			By the Darbar.		
	Rs.	A.	P.	Rs.	A.	P.
6. The London (Air Raid Victims) Relief Fund (By the Pudukkóttai Municipality).	300	0	0	....	
7. The Air Raid Victims (Boy Scouts in the British Isles) Fund.	598	13	0	....	
8. The Pudukkóttai War Fund.	92,871	8	5*	....	
9. Her Excellency Lady Linlithgow's Fund in aid of the joint organisation of the Indian Red Cross Society and St. John Ambulance Association.	8,164	7	0†	....	

The State invested four lakhs of rupees in Defence Savings Bonds. The contribution to the China Day Fund amounted to Rs. 5,500. All the expenses of the National War Front Bureau including establishment, Reading Room, Bulletin, films and maintenance of a van, and travelling allowances are met by the State. Up to the end of October 1942 these amounted to about Rs. 18,680.

Recruitment to War Services. The Darbar are affording all facilities to Recruiting Officers who visit the State to recruit men for the Military, Air or Naval Services. From information obtained from the Headquarters of the Recruiting Offices at Bangalore, Madras and Trichinopoly, it can be stated definitely that not less than 425 persons have joined War service from the State.‡

* Up to the end of May 1943.

† Up to the end of May 1943.

‡ Up to May 1943. It is not known definitely how many State subjects have been recruited in other Recruiting Centres. During the period April 1942-May 1943, 640 persons appeared before the State Recruiting Officer for selection.

To encourage recruitment among educated State subjects, orders have been passed reserving 100% of all vacancies of Medical Practitioners, and 50% of all vacancies in other superior posts in the State service for persons with war service at the termination of the War.

In 1942 the Darbar organised three labour gangs, each consisting of 50 men and a Commander, and despatched them to Manipur, Assam, to work on the formation of roads or other war purposes. The gangs were attached to 'Travancore Unit' No. 7, and were repatriated from Assam in February 1943. In May 1943, the Darbar organised a separate unit for the State consisting of 800 labourers, a supervising staff, a medical staff, a police force and menials. This unit has left for its destination.*

Care of dependents of men in War Service. The State Recruiting Sub-committee consisting of five members act as a *Military Welfare Committee* for the State. The Darbar have sanctioned educational concessions by way of grant of free-scholarships, payment of cost of books, etc., to the children and dependents of soldiers who have taken part in the War, or, having taken part in it, are dead or have become permanently incapacitated.

Air Raid Precaution Service. Though the Government of India have classified Pudukkóttai as a class IV town, the Darbar think that their arrangements should actually be more complete and elaborate than in an ordinary 'Class IV' town. The executive head of the A. R. P. Services in the State is the Superintendent of Police, who is the ex-officio Controller, and its personnel includes an Officer, a Staff Officer, an Honorary Chief Warden, an Incident Officer, a Casualty Officer, a Training and Publicity Officer, Wardens, and Messengers. Three Sub-Assistant Surgeons and three trained Compounders are ear-marked for this service.

* July 1, 1943.

The Control and Report Centre is located at the Old Palace. The Pudukkóttai Railway Station will receive Air Raid Messages by telephone, and transmit them to the Control and Report Centre in the Old Palace which will sound a five-horse-power siren, and to the Residency which will sound a three-horse-power siren. The General Hospital and the Rani's Hospital are the Base hospitals, and they will keep a number of beds ready for use in case of raids. Additional wards will be provided, if necessary, in the College and Branch School buildings. A fire-fighting service and parties of 'rescue' men and stretcher-bearers under a 'rescue' officer have been organized. About 210 slit trenches with a total length of 4,200 feet have been dug at various places in the Town.

The work of the A. R. P. Services during the frequent trials and 'air-practice' raids conducted so far has been commended.

Volume II—Part I—APPENDIX III.

List of Administrators.—

Page 953, last line—

Against Rao Bahadur R. Krishnamachariar, *for* "From March 3, 1933", *substitute* "March 3, 1933 to December 31, 1940".

Add Khan Bahadur P. Khalifullah Sahib, "From January 1, 1941."

Volume II—Part II—Chapter XXIV—GAZETTEER—KOLATTUR TALUK.

Page 1030, Paragraph 1.—

Kiranur—

For the first sentence, *substitute* the following.—

The *garbhagṛham* of the *Uttamadánisvaram** temple rests on a moulded plinth provided with a *vyálavari* which has jutting *makara* heads at the corners. The pilasters support

* The name given in the inscriptions to the Śiva temple at Kíranúr.

massive square abacuses, below which are rudimentary *idaḷs*, not marked into petals. The corbels are plain and bevelled. In the place of the *bhūtavari* is a frieze of sacred geese*. The *kūḍus* have circular centres, and are surmounted by trefoils. Above the cornice runs a *bhūta* frieze. The brick *vimānam* was originally covered by stucco.

The earliest inscription in this temple is dated in the 13th year of Ilaṅgō Muttaraiyar†, a contemporary of the Pallava Emperor Dantivarman‡. The *sanctum* and perhaps the *ardhamanṭapam* also may be assigned to the 8—9th Century, and are of the late 'Pallava' style. The front *manṭapam* may be assigned to the end of the 11th or to the beginning of the 12th century.

Pages 1066-7.—

Nallur.—

To the account of this village *add* the following.—

To the west of Kaṇakkanpaṭṭi Kuḍiyiruppu lies mound near which a Jain Tīrthaṅkara idol has been unearthed. The Darbar have ordered the excavation of the mound which may reveal further interesting Jain vestiges.

Page 1067.—

Nanjur—

Add the following.—

To the west of the *agrahāram*, and north of the drinking water tank is an idol of a seated Tīrthaṅkara, probably Mahāvīra, in bas-relief. He is represented in the *dhyāna* or meditative pose, and has the usual triple umbrella over his

* This is perhaps the only temple in the State that has this motif which was so prominent in the early structures of Mogalrājapuram, near Bezwada, and Māmallapuram.

† P. S. I. 236. The name Ilaṅgō has been wrongly read as *Koṇḍiru* in the *Texts* and *List of Puḍukkōṭṭai Inscriptions*.

‡ See the author's *Śaṅkara Pārvati Endowment Lectures* (Madras University, December 1942).

head with a cowrie-bearer on either side. To the east of the tank are an inscribed stone slab, bearing an inscription of Ràja Ràja Còla I, and two standing idols of Durgà, one in black granite of the 10th century 'Còla' style, and the other, rather worn out, in white stone, probably of the Pallava period of the 8th—9th century. To the west of the *agrahàram* is a standing Viṣṇu idol of the 13th or 14th century. A little to the east of it is a Śiva temple of the late Còla period. The *kumudam* on the basement is hexagonal; the niches are empty and are surmounted by plain arches; the pilasters are four-sided and support massive square *palagais*, the *idals* under which are not shaped into lotus petals; and the corbels are bevelled. There are no *bhūta* or *vyāla* friezes. The *kūdus* on the cornice are plain and arch-shaped. The Darbar have ordered these monuments to be conserved.

Coloured pieces of molten glass and broken crucibles, discovered in the neighbourhood, indicate that glass was once made in this village.

Page 1078—

Narttamalai—

Add the following *after* the first paragraph—

To the east of Road No. 1 (Pudukkòttai—Trichinopoly Road), and adjoining the village of Ammachatram is a hill called *Kuḍagumalai*, so called because of eight *kuḍagus* or natural caverns extending roughly from west to east along the southern slope of the hill. The ceiling in many of them is vaulted, and there are traces of polished beds on the floor. A wavy 'drip-line' has been cut on the edge of the rock above the caves. These indicate that the caverns were some of the oldest human habitations in the State, and were for some centuries occupied by Jain ascetics. There are some mutilated Jain idols in front of the caves,—one of them is a standing Tirthaṅkara, while the others are probably cowrie-bearers or attendants,—and a circular stone pedestal with carvings of lotus

petals, which must have been the base of a *mānastamba*. The sculptures may be assigned to the 8th—9th century A. D. Two inscriptions were discovered here in 1941; one is dated in the fourth year, and the other in the fifth year of a Rājakesarivarman (9th or 10th Century). They refer to gifts of land for worship and the conduct of festivals in honour of the Tirthaṅkara of the Tiruppallimalai in Vaḍasiruvāi Nāḍu. It is evident that the caves and shrines on this hill belonged to the monastic establishment of Tiruppallimalai, which also included the cave and shrine in Āluruṭṭimalai (See page 1077). This large monastery must have flourished from the 8th—9th century to the 13th century.

The Darbar have ordered the conservation of all these monuments, and have prohibited further quarrying on the hill.

Protestant Missions—The Church of Sweden Mission.

Vol. I page 101.

Tiruppattūr and the villages surrounding it have since been separated from Pudukkóṭṭai. The Pudukkóṭṭai pastorate now includes only the villages in the State.

* A staff erected in the *prākāram* of a Jain temple.

POST SCRIPT.

Before this volume issues from the Press we gladly take up our pen again to record the investiture of His Highness Śrī Brahadambā Dās Rāja Rājagópālā Tonḍaimān Bahādūr, with ruling powers, which took place in the Darbar Hall of the Old Palace at 10.30 A. M., on Monday, January 17, 1944. When investing His Highness, Mr. H. J. Todd, C. I. E., Resident for the Madras States, read out the following Proclamation.

"Your Highness,

"His Excellency the Crown Representative, who has watched with interest the progress of Your Highness's education and training, has now decided that you have gained sufficient experience to be entrusted with the affairs of your State. At His Excellency's command, therefore, arrangements have been made to terminate the Minority Administration from this date. As I hand over to Your Highness this sword, the Tondaiman family symbol of State, His Excellency has instructed me to convey to you his congratulations, and to express his hope that you will always use the powers entrusted to you with wisdom and discretion for the good of your people. He wishes you a long and prosperous rule."

At the close of the Proclamation Mr. Todd made the following remarks.

"I congratulate Your Highness on this auspicious occasion, and offer you my sincere good wishes. You have succeeded to the responsible office of Ruler of a State at what is, without doubt, the most critical period in the history, not only of India, but of all mankind; at a time when the individual and corporate effort of all men and women, who believe in the principles of peace, must be mobilised to resist and crush those who scorn peace—when they feel safe enough to challenge the peace lovers.

"Pudukkottai State may be small in size and resources, but under wise counsellorship it has prided itself on playing a worthy part in the common war effort. Now, under Your Highness's guidance, I am sure, it will continue to play such a part; and indeed I hope it will be your first endeavour to help it play an ever worthier part, not only in the immediate struggle for victory, but in the still more difficult and still more important task of securing a just and lasting peace after the victory.

"The care of this State has now been handed over to your immediate charge. As the Resident accredited to your State, I shall continue to take the liveliest interest in your progress, and I hope you will always feel assured that you can, at all times and on all accounts, rely on my advice and warm sympathy. May God keep you steadfast in your great purpose."

His Highness The Raja made the following reply:—

“ Mr. Todd and Gentlemen,

“ I am fully sensible of the importance of this day and of this occasion. A great responsibility now falls upon me as Ruler of this State. I am grateful to His Excellency the Crown Representative for his kind congratulations and good wishes. I have to thank you too, Sir, for your congratulations and for the assurance of your advice and warm sympathy at all times. Fortified by this assurance, I feel greatly encouraged in taking up my onerous duties as a Ruler, and I can assure you, Sir, that I shall do my utmost to fulfil the hope of His Excellency that I shall always use the powers entrusted to me for the good of my people and the similar hope to which you yourself have just given expression. I have great confidence that I shall not fall short of these expectations from the fact that I am to have the assistance of Sir Alexander Tottenham, who for over ten years has administered this State with conspicuous ability, as my Dewan, and of Khan Bahadur Khalifullah Sahib and Mr. Paramasivam Pillai, on both of whom I can place complete reliance, as my Councillors.

“ It is the proud boast of my House that it has never swerved from its loyalty to the British. This loyalty was first shown in the war of the Carnatic Succession, which broke out in 1749, and it continued, though the British cause, at times, seemed far from hopeful, and in spite of strong attempts, made by Tipu, at seduction to the other side. The Tradition of loyalty, thus set up in the eighteenth century has been followed by Pudukkottai and its Rajas through all the succeeding years, and I can assure you, Sir, for myself and on behalf of my people that it will be maintained throughout the years to come.

“ As you have said, the present is a critical period in the history of mankind. But I look forward to a time not, I trust, far too distant, when the forces of evil, with which we are now contending, will have been vanquished, and we shall have entered upon an era of peaceful progress and development. In that era I hope, with God's help, that I may play a fitting part.

“ In token of my Loyalty to His Majesty the King Emperor and in order to mark this occasion, I am presenting an aeroplane for the use of the Air Forces.”

Before the Darbar closed His Highness invested Sir Alexander Tottenham with the insignia of the office of Dewan. Khan Bahadur P. Khalifullah Saheb and Mr. M. Paramasivam Pillai assumed their offices of First and Second Councillors respectively.

The administration is now carried on by His Highness the Raja assisted by a Council, composed of the Dewan and the

two Councillors. Mr. D. V. G. Rama Rao, Private Secretary and Aide-de-camp to His Highness, is the Secretary of the Executive Council.

It was in the fitness of things that His Highness should have referred in his speech to the 'tradition of loyalty' of the Tonḍaimān House which 'was set up in the eighteenth century' and has been followed by Pudukkóṭṭai and its Rājas through all the succeeding years. In 1749 when the Tonḍaimān offered to aid British arms, it was to help in a local conflict of a British company of traders in a corner of India, where, almost unnoticed, the foundations of British Supremacy were being laid.

But to-day His Highness and his State have been called upon to play their part in a world war effort to establish the victory of freedom over the brutality of Nazi and Fascist ambitions. It was characteristic of the spirit of Pudukkóṭṭai, that its Ruler should announce the presentation of an aeroplane for the use of the Air Forces in his public utterance immediately after the Investiture.

It is of happy augury that His Highness should continue to have the assistance of Sir Alexander Tottenham in the discharge of the responsibilities of his high office; and under the present system of administration His Highness's subjects look forward to an era of all round prosperity in the days of peace shortly to come.

Our incursions in the pages of this work into the history of South India have shown us how we have now outgrown the stage of dynastic and racial jealousies, and how different parts of the land have come together and become interdependent. Our State with the rest of this country is being shaped by international and intercontinental forces; and in the new India that is being forged we look forward to Pudukkóṭṭai's taking an honoured place, and, in Mr. Todd's words, 'playing an ever worthier part'.

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