

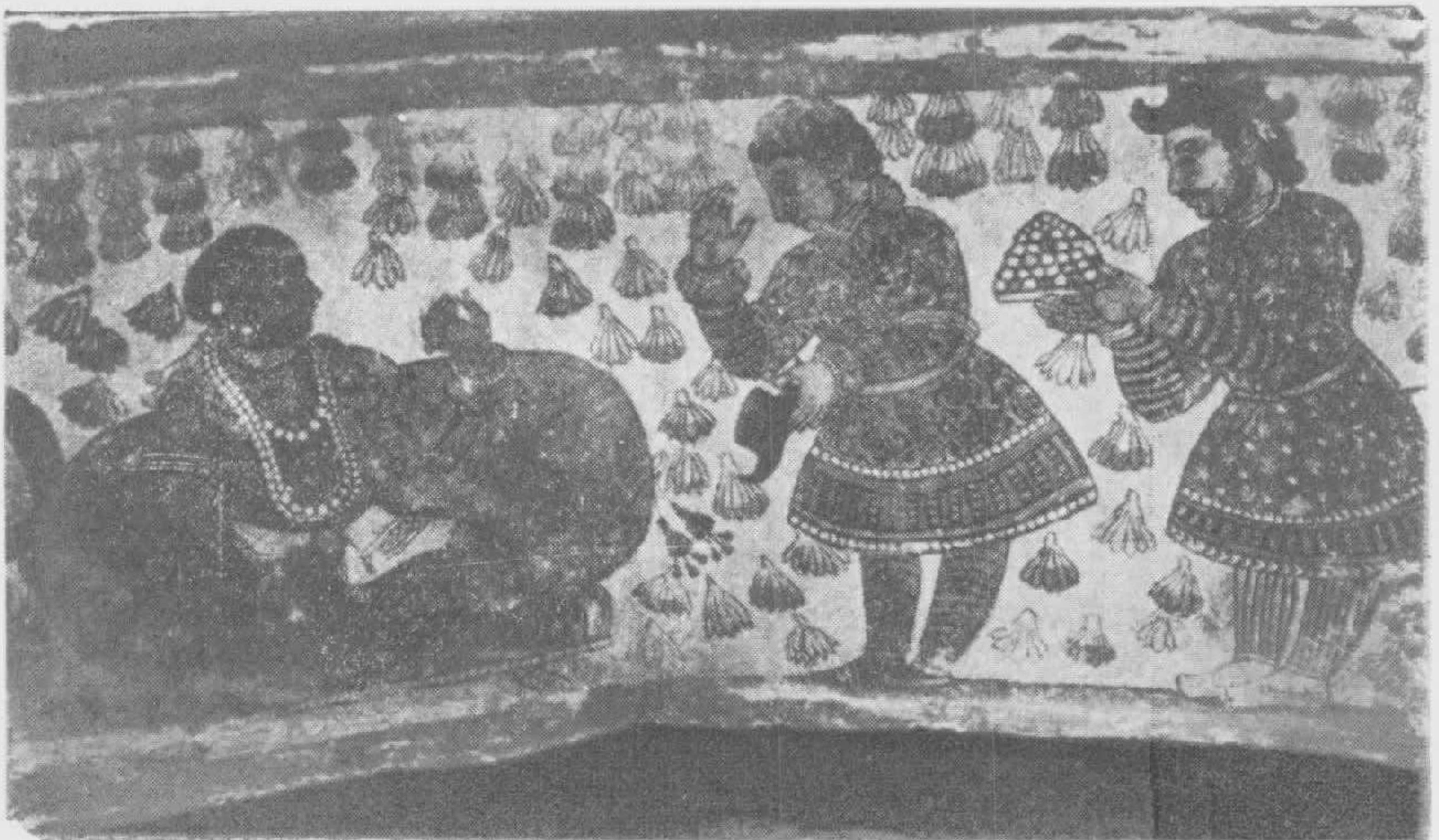
Mural painting in the ceiling



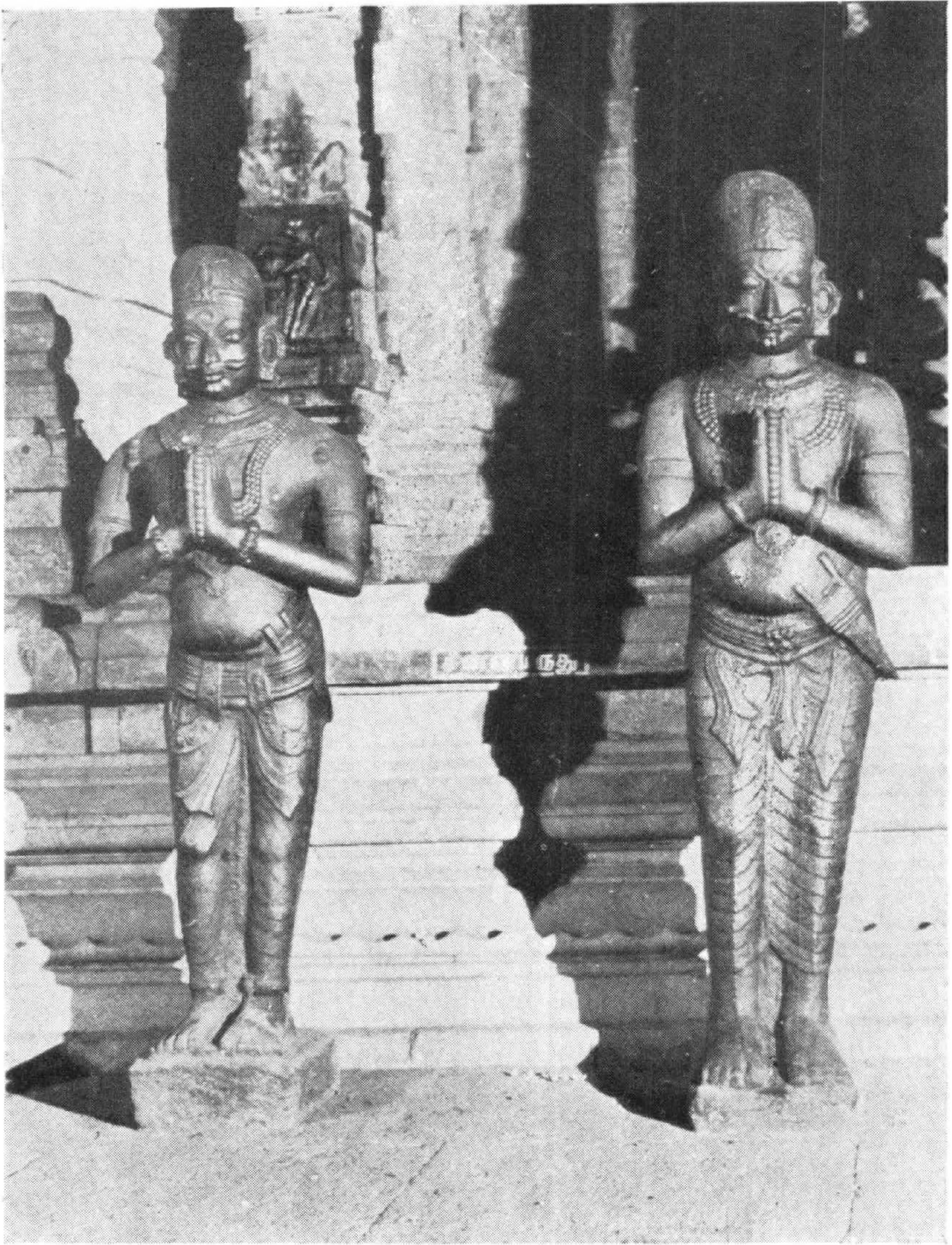
A damsel dressing herself before an ornamental mirror.
Mural painting - Ramalinga Vilas - Ramnad - 18th century.



Portrait of Periya Aiya.



Two Europeans saluting Vijaya Raghunatha Sethupati.



Portraits of Marudu brothers
Chinna Marudu and Periya Marudu-Kalaiyarkoil.

eri' and 'Pugalmali eri.' The Srivallabha mangalam lake received the name "Thirunāranan eri."

Many tanks in the villages of the region were repaired, renamed and made usable. A tank named Arasankulam at Koluvur was repaired and renamed Kilavan eri. The Alangudi tank is spread over an area of 125 acres and is still in use. For many tanks the Chieftain raised the embankments. The tank at Maranur was repaired thus, and received a new name 'Kilavan eri'. The Vallaikkulam tank at Irruppaikkudi was also repaired, under a new name 'Kilavan eri'. It was provided with a number of sluices with granite stones. This tank is still in use under the name 'Melamadaipperiyakulam'. One of the sluices was called Pattanmadai, by Kilavan. Among the many sluices provided by Etti Sattan, three seems to have survived and the rest having undergone renovation.

Similarly the great tank at Nenmeli was repaired by Sattan and renamed Kilavan eri. Spread over an area of 491 acres, the tank is one of the biggest irrigation tanks in Sattur region and is still under use. The Chieftain takes pride in his inscription for his utmost attention to irrigation.

A noble of catholic outlook, Etti Sattan patronised all religions alike and instituted worship for Siva, Vishnu, Subrahmanya and Jaina Tirthankaras. He erected Siva temples at Mudalur and Tenveliyankudi. A great Jain Palli was constructed by him at Iruppaikkudi. He was one of the officers who administrated 1400 coins endowed to the Subrahmanya temple at Tiruchendur, gifted by the Pāndya emperor Varaguna II.

Another significant act of this noble was to erect stone mandapas in a number of villages and help the village assemblies

to hold periodical meetings for the proper functioning of the village administration. Such pavilions called Ambala mandapa, were erected at Iruppaikkudi, Tenveliyankudi, Nenmeli and Kummana mangalam.

Etti Sattan a great noble who paid attention to the fertility of the soil, encouraged the function of the village self government and religious activity, was born of a family of eminent poets. His ancestors are said to have participated in the deliberations of the great sangam at Madurai. Quite fitting with his family tradition, he seems to have been a great lover of poetry. His important inscriptions are in excellent poetry and extol his greatness. His epigraphs are found in Erukkan-gudi, Nenmeli and Sinnakollapatti. Erukkan-gudi, the ancient Iruppaikkudi would be remembered forever for Etti Sattan. Two of his inscriptions are found in this village. Both inscriptions are found in a rock, 200 metres away, one to the west and the other to the south of the tank, one is dated in the 16th year of Pandya Sadaiyanmāran Srimāra Srivallabha. It refers to the renewal of the embankment of the tank with a stone basement, and a construction of a stone sluice by Sattan. The tank received the name Kilavan eri. Two years later, another record in Tamil verse detailing the noble deeds of Sattan of digging tanks, and building mandapas etc. Both the records are in Vatteluttu characters. In 1695 A.D. a land was gifted for the merit of Singana Danda Nayaka.

Eriyur (*Sivaganga Taluk*)

The Siva temple now called Marundisvara, on top of the hill, was originally called Abhimuktisvaram. A nearby village was called Pāndimādevi nallur. The tenancy right of a land in this village was given to one Kidārattaraiyan and his family. The tax on the land was fixed at one *dramma* for every mā.

Kanur (*Sivaganga Taluk*)

There were three temples in this village in ancient period (1) The Pralayavitankadevar, called as such in inscriptions. This temple seems to have been built either before or during the 13th century. (2) The second temple which was in existence in the 13th century was called Ennaiyāl Cholappillaiyāndār temple. A loose pillar lying in the Pralayavitankar temple, refers to this shrine. (3) The third temple was called Vira Pandya Isvaramudaiyar named after Virapandya a 13th century ruler. This temple is mentioned in fragmentary epigraphs found in the Vaikuntapermal temple of that village.

A certain Viratam mudittān Pallavaraiyar instituted a special sandhi (*Viratam mudittan sandhi*) after his name in the temple of Pralayavitankar in 13th century. The Pāndya ruler of 13th century provided for some food offerings to the god and ordered its distribution to the way farers. A part of land in the village belonged to a matha of Madurai. The inscription recording it says that the land (where the record is found) is a madappuram of the Sivaprakasa Pandaram of the Muttalakkum Thiruvasal. Kanur was in a flourishing state in 13th and 14th centuries A.D. In the Kanur taluk, a stone sluice carries a number of fragmentary inscriptions belonging to the temple of Valinallur.

Kallangudi (*Thiruppattur Taluk*)

The village has been in existense from 13th century A.D. under the same name. It was also called Thirucchirrambala nallur situated in Palaiyur nadu in the reign of Pandya Kulasekara. The name of the deity was Thiruppattisvaram Udaiyar. Under the Pandya in 13th century Gangeyaran a chieftain excercised control over this region. In the reign of Kulasekara (circa 1300 A.D.) a mandapa was built in the temple, a pillar of which was gifted by Kunrathur udaiyan nāyan. In

the middle of 16th century A.D. the Palainadu became a sirmar under Tanjore Nayak and one Sevappa Vijayalayadevan of Suraikkudi was the chieftain controlling the area. His son Achyutappa Vijayalayadeva granted some lands to the temple. The names Sevappa and Achyutappa were after the names of the Tanjore overlords.

Kilakkarai (*Ramanathapuram Taluk*)

The ancient name of the village was Kilakkarai. Its antiquity could be traced to 15th century. A Ganesa temple named Ninaittadu Muditta Vinayaga, was in existence in 15th-16th century A.D. A suburb of the village was named Kodaimangalam alias Ninaittadu Muditha Vinayaga Pattinam.

In a 16th century record, the Vijayanagar ruler Achyutaraya, and Tummuci Nayak made some gift. Another interesting inscription from the village dated 1531 A.D. proves the place to be a pearl fishery. In that year, an agreement was reached specifying half panam was to be given on every 100 pearls sold in Kilakkarai and the proceeds to be utilized for worship and repairs to the temple of Ninaittadu Muditta Pillayar. The Sethupati ruler Thirumalai Sethupati Maharaja made some gifts.

A copper plate grant was found in the village. The grant was given by Abhirama Ativirarama, the son of Ativirarama Pandya. At the request of one of his officers, Aiyankarappa, son of Peddappa and grandson of Nagama Nayaka two villages were clubbed together under a new name Peddannayakkan Samudram, and gifted to 69 Brahmanas.

“From the middle of 18th century this place was subjected to foreign invasion. In 1759 the Sethupathis permitted the Dutch to trade in their territory under a treaty. The Dutch built a fortress in violation of the

treaty.” Some remains of the buildings of the period still survive in the village.

The place is also famous for the Jamma Musjid, in which the tomb of Sithakkadi Marakkayar is located.

Kolavarpatti (*Sattur Taluk*)

This village was originally known as Kudarkudi, renamed Koluvarpatti around the end of 16th century A.D. In 1609 A.D. a person named Sevantinathapillai constructed the present Siva temple and dedicated it to Lord Chokkanatha and Angayarkannammai. Obviously this noble was a great devotee of the presiding deities of Madurai and has consecrated the Lord and goddess here in the same name. One Sevvanti Mudaliar built a gopura at Madurai in the later half of 16th century A.D. Three years later one Sekkilar Ariyanayanar of Paluvur in Tondaimandalam, gifted lands for offerings for the merit of the king Varatungarama Virapandya, Venkatapatiraya, Visvanatha Nayaka, Muthuvirappa Nayaka, and their servants (Ariya) Natha Pillai and Sevvantippillai. The donor belongs to the Sekkilar family.

Kondagai (*Ramanathapuram Taluk*)

There are two inscriptions coming from this village. In 1545 A.D. two parties of this village Kondagai had a dispute and went to the then ruling king for redress. The king Vijayanagara emperor, Sadasivaraya who was camping in Tondaimandalam, ordered that the matter should be settled by an arbitration of learned men in the presense of his general Saluva Nayaka. The dispute was settled and as a result, certain taxes were remitted on a village gifted to Thiruvenkata-puram. It is an interesting instance of people of a small village in Ramnad district having access to the Emperor on camp.

Kodumalur

Melaikkodumalur, dates back to 12th century A.D. It was situated in Vadatalai Sembinaḍu. The Siva temple in the village was called Uttama Pandya Isvaram Udaiyar. The village also received the name Uttama Pandya Nallur. The Siva temple is now called Kumilisvara temple. In the reign of the Vijayanagar ruler Achyutaraya, in (S.1456) 1535 A.D. the village was gifted away to Sethumadhava Perumal temple and repairs to Ramanatha temple (probably of Ramesvaram).

Kollam Kondan (*Srivilliputtur Taluk*)

A certain Periyakoil Nambi constructed the temple of Vikrama Pandisvara and Gauri Umaiyal and made provision for their worship, in the year 1592. In the reign of Dandkhan Hussain Saheb, the villagers agreed among themselves that the fishing fees levied on the tanks within the boundaries of the village Kollam Kondan and impost levied on the produce of the fields within the village at *Kuruni* per Kottai of paddy should be utilised for deepening the village tanks.

Kovilankulam

The present Ambalappaswāmi temple of this village, seems to have been a Jain temple. Constructed in 1118 A.D. in the 48th year of Chola ruler Kulotunga I. Twenty five Jainas from Sengatturukkai, (Modern Aruppukkottai) built a golden Vimāna and a mandapa to Mukkudaiyār. Two copper images of Mukkudaiyār and an image of Yakshi were also gifted. It is also said that the land for the temple and a watershed for the use of the devotees were given. The inscription is in an excellent literary style. Another inscription in the base refers to Cholakon, lord of Kumbanur, Kurandi, Kunrattur and Puttur. Probably under the inspiration of his chieftain

Cholakon, the Jain temple was erected. Kurandi, one of the place mentioned under his command, was a famous Jain centre. The ancient name of the village Kovilangulam was Kambanur.

The Vishnu temple in the village, now called Ananja Perumāl, was called in ancient times Gunaganābharana-Vinnagar-Emperumān. Its antiquity could be traced to 13th century A.D. Māravarman Sundarapāndya's inscriptions are found in the temple. An inscription dated in his reign refers to a gift of land to the temple in Gunaganābharananallur alias Sengatturukkai Kambanur. Obviously the village has received the new name Gunaganābharananallur after the name of a chieftain in whose reign the temple was built. It is not unlikely that the Cholaganga referred to above had the title.

Kovilur (*Thiruppattur Taluk*)

The modern village Kovilur was called in ancient times as Kalanivasal and Sivallapuram. The name of the temple is mentioned as Korravalisvara, which is retained even to this day. In January 1382, when the Vijayanagara ruler Sayana was in command of the region, the people of several agarams and villages as well as the tattas of far off places were summoned by Sayana Udaiyar and Gangeyar for transacting a regulation. This assembly decided that in marriages among the members of the Brahmin community the bridegroom should pay only eight Kalanju each of gold and silver and not more, for the jewels of the bride and that the transgressors of the above regulation would be deemed to have lost their caste. This decision was obviously a necessity. Some members of the Brahmin caste should have tried to pay more for the bride to get better girls and it upset the social balance and so the decision was taken by the entire community. The punishment was severe; the transgressor would lose his caste status. It was not merely the

Brahmins who were called in for the deliberation but also the Tattas, the goldsmiths. They were also made responsible for the agreement. In the 16th century, a certain Peddappa Vijaiyalaya devar son of Tīāvinaitīrtha Vijaiyalaya devar of Suraikkudi was a great benefactor of the temple. The Vijayanagara King Sadasivaraya was the ruling monarch then. A monastery named Thiruvellaikkavalan Thirumadam, situated in the western street was very active then. A certain Thirupunavasal Mudaliar of the Bhikshāmatha santāna was head of the matha then. The Suraikkudi chieftain gifted lands to this matha as *madappura iraiyili*. The nagarattar (merchant community) of Mattur also known Virapandyapuram renovated the temple in 1539 A.D. and arranged for a festival to be conducted in the month of Kartigai. The Suraikkudi Pettappa Vijaiyalayadevar and the temple authorites agreed to conduct the festival. This Suraikkudi Pettappa Vijaiyalayadevar, whose surname is given as Sriranganathar purchased some land and gifted to God Subrahmanya in the temple of Korravalisvara for food offerings and perpetual lamps. It was in the year 1550 A.D.

Koyil Marunjur

The siva temple in the village dates back to the 13th century A.D. to the time of Maravarman Sundara Pandya.

Kundalakkuttu (*Sattur Taluk*)

This village was known in ancient time as Kudarkudi. 11th century inscriptions are found on rock boulders in the village. Kudarkudi was in Irunjolanādu, a sub-division of Mudikonda Cholavalanādu in Rājarājapandi nadu. All the inscriptions found in the village are dated in the Chola reign. Two of them are dated in the rule of Sundara Chola Pandya, the son of Rajendra I. The third one is in the reign of Virarajendra, another son of Rajendra I. These records refer to the gifts made to the Siva

temple of Mahadeva of Kudarkudi. In the reign of Kulottunga I, (1102 A.D.) the village assembly of Alangudi, gifted a land to Kandan Sattan alias Karunilakkudi Nadalvan Peraiyan for repairing the sluice of Alangudi and Iruppaikkudi.

Kunrakkudi (*Thiruppattur Taluk*)

The name of the village is found as Thirukunrakkudi from the earliest available records that date back to 12th century. It is intimately associated with the river Tenaru, throughout the centuries. The village is called Kunrakkudi in Tenarrupokku, referred to as Tenarrupparru in 16th century. Kunrakkudi was situated in Adalaiyurnadu sub-division, the chieftains of which wielded powerful influence in the 12th-14th centuries A.D. When the Cholas conquered the Pandya country, the names of the territorial divisions were changed. Rajaraja effected this change. The name of the Pandya country was changed into Rajaraja Pandi Mandalam. In the reign of Kulottunga I, in 12th century, Thirukkunrakkudi is said to be in the sub-division of Rajendrachola valanadu in Raja Raja Pandinadu. When the later Pandyas asserted their independence the names were changed again. Rajendracholanadu was changed into Keralasingavalanadu, which remains till recent times. In a 16th century inscriptoin, Kunrakkudi was said to be in Niyamapparru in Tenarruppokku, in the sub-division of Adalaiyurnadu in Keralasingavalanadu.

There are three groups of monuments in Kunrakkudi. A Jain settlement, with ancient rock inscriptions dating back to the pre-christian era, is found on one side of the hill. The second group consists of three excavated cave temples dedicated to Siva, with rock cut sculptures assignable to 8th century A.D. The third and the most popular is the Subrahmanya temple on top of the hill. Most of the inscriptions throwing light on the mediaeval history of the village, are found in the excavated Siva temple.

The antiquity of the Subrahmanya temple could be traced back to 12th-13th century A.D. Inscriptions referring to Jatavarman Vira Pandya are found on the walls of the Subrahmanya shrine on the top of the hill. The God Subrahmanya is referred to as Ilaiyanayanar. This name is found even in 16th century A.D. A certain Sokkanarayanan Vijayalaya-devan, gifted lands for worship to god Ilaiyanayanar in the reign of Vira Pandya (13th century.) From about 1485 to 1515, the area was under the control of a powerful chieftain Ramaviraperumal Gangeyan, who issued the records in his name in saka era. In 1484, the chief gifted the villages Pudukkur and Anaimangalam to his guru Thiruppunalvasal Mudaliyar of the Bhikshāmātha Santhāna residing at Thiruvellaikkavalan Thirumadam. In 1515 he gifted land in Tayankudivāyal alias Ravikulamānikkanallur for offerings to Ilaiyanayanar during the Pallieluchi. Arunagirinathar, the famous saint has extolled the greatness of Lord Muruga of this hill. He calls the hill as Tungamalai, Mayilin Malai and Mayuragiri. He also states that the village was made fertile by Tenaru. From the sacred hymns of Arunagiri, the Subrahmanya temple has become the most sacred Murugakshetra of the district.

In the reign of Maravarman Sundarapandya, the conqueror of the Chola country in 13th century A.D. one Avani Gangan set up the image Subrahmanya Pillaiyar for the merit of Nagadevan alias Pagaiccavarkāla Pallavadarayan who died in a skirmish at Periyakkottai. It is not known whether this refers to the setting up of the Mulasthāna image of Subrahmanya or another image (probably an *Utsava vighraha*). If it refers to the consecration of the main image, then here we have the date for the foundation of the Subrahmanya temple. If however it refers to another deity, it is interesting that an image of God Subrahmanya was installed for the merit of a hero who died in a battle.

The Siva temple carries three excavated rock cut shrines, with the addition of later mandapas. The three rock-cut shrines are adjacent to each other and are in a row. At the beginning is a rock-cut sculpture of Candikeswara. The first cave is elaborately sculptured. They are Garudāntika Vishnu, Lingodhbava, Harihara, Durga, Nataraja, Subramanya, Ganesa and Dvarapalas. Unfortunately the sculptures are badly covered with plaster in recent times, preventing us from appreciating their beauty. They are good examples of Pandya art. The second cave has only one sculpture namely Garudāntika Vishnu fortunately without plaster. A point of interest in the sculpture is the long *Tulasi* garland worn by Vishnu, extending upto his ankle. The sculpture shows a rugged strength, characteristic of the Pandya sculptures of the period. In between cave 1 and 2, an image of Ganesa is carved. There is no sculpture in the cave No. 3. Encasing the three cave temples a mandapa was constructed later. In one of the rock cut pillars and on the floor are seen Vatteluttu inscription in bold characters reading Māsiliccuram. On grounds of style the caves are assigned to the 8th century A.D.

The Siva temple is now called Tenarrisvara temple. (Skt. Madhunadisvara temple). The mediaeval records give three names - Tenarru Nayakar, Thirumalai Udaiya Mahadeva, and Mulasthanam Udaiya Nayanar. May be these three names refer to the deities of the three cave shrines. In the reign of Kulottunga Chola I in 12th century, the temple received great benefactions in the hands of the local chieftain, Adalaiyur Nadalvan. In the 40th, 48th, & 49th years of Kulottunga this Adalaiyur Nadalvan whose name is given as Virasekharan gifted lands to the temple. In the 40th year of Kulottunga I this chieftain Virasekharan Adalaiyur Nadalvan, who also had the title Virudarājabhayankara, granted remission of taxes on all the devatana lands to the temple. In the 12th century a descendant of this chieftain whose name is given as Mummudi

Cholan Virasekharan Adalaiyur Nādalvan, made a gift to the temple in the reign of Jatavarman Sri Vallabha. The temple also received a land for flower garden from one Katti arasan a resident of the village in the same reign. In the beginning of 14th century during the reign of Maravarman Sundarapandya, who captured the Chola country, many gifts were made. The Bhairava image now under worship was set up by one Porpati-priyan alias Seliya singapanmar of Sakkalur. The inscription recording this fact is found engraved to the right of the Bhairava image. A certain Kandan Aludaiyan alias Kalavayilnadalvan of Niyamam in Tenarruppokku gifted land for daily worship of this Bhairava mentioned as Kshetrapala Pillaiyar. In the same reign Adalaiyur Nādalvan issued an order to the Nattars of Thiru Arrangudi, Koneri Thiruingaikkudi, Panaikkudi and Kuratti of Kilkundaru in Adalaiyurnadu, revising the rates of taxes to be paid by them. The change in rates were necessitated because the standard land measure was changed from 18 spans to 24 spans.

In the later half of 13th century, during the reign of Vikrama Pandya, a certain Uyyavandān Kandan Gangeyan alias Tyaga migāman, gifted lands.

In the reign of Srivallabha the servants of the temple, took on lease, lands belonging to the temple and gave an agreement to one Tambikkinallān Aludaiyan Endisaimikāma pallavadiaraiyar, to make over to the temple stipulated quantities of every class of produce from the lands leased out to them. The name Mikamapallavarayan seems to indicate that they were sea farers and served as naval officers.

In 1560 A D. the mandapa in front was renovated and other worships performed by the Nagarattar of Ilayattankudi in Kulasekharapuram. The renovations were carried out for the merit of Vijayalayadeva and his brothers. They were the

chieftains of Suraikkudi who were powerful from 15th to 17th century A.D.

The Siva temple thus occupied a very important position from 12th Century A.D. and then on the Subrahmanya shrine reached its eminence.

In a 13th cent. record, a monastery (matha) is mentioned. The Nattars of Niyamapparru, gifted a land as Matappuram, to the Kālaiyarkālan Thirumadam of Kunrakkudi.

In the reign of Rajendra Chola, a Kulicchevagan of Rajendra Chola Adalaiyur Nadalvan gifted a sandhi lamp to the temple.

Kamudi (*Mudukulattur Taluk*)

There is an old fort about 250 years old near the town situated on high ground above the Gundar. This was built by Thiru Udaiya thevar alias Vijaya Raghunatha Sethupathi who ruled over Ramanathapuram Kingdom between 1711-1725 with the assistance of the French engineers. This is a small fort, but had two lines of fortifications and contained buildings and a fine wall. After the fall of Panchalankurichi on 25th August 1801, the forces of the East India Company controlled this strong fort of Kamudi belonging to Ramanathapuram. The forces of Sivaganga under Marudu captured this fort. But the fort was soon recaptured by the Company's forces and was dismantled thereafter. Legend says that Kattabomman stayed for a day in this fort on his way to Ramanathapuram to meet the then Collector Jackson on 9th September 1878.

Kalaiyarkoil

This is one of the most ancient settlements of the Ramnad district, and is at least 2000 years old and dates back

to the saṅgam age. Its ancient name was Kānapper. A chieftain named Vengai Marban was controlling this town. One of the Pandyas, Ugraperuvaludi of Sangam age captured this place and assumed the title "Kanappereyil Kadantaugraperuvaludi". The Siva temple here was held in veneration from 7th century A.D. The temple here is one of the biggest in Ramnad district with imposing towers, mandapas etc.

Several epigraphical records are found in the temple. Most of them relate to the later Pandya Period.

The name Kalaiyār seems to gain currency from 13th century. The deity of the temple called Kānapper udaya Nayanar. In the inscriptions of Sundara Pandya and others this is called Kānapperudia Nayanar. But in the 16th century records it is called Kanapperudaiya Nayanar Kālaiyar Somanāthar. Obviously the name Somanatha gained currency because of the great work done in the temple by the Tapasvin, Somanātha who also was called Aghora Siva. He was held in high esteem by the Pandya ruler and was their guru, who received gurudakshina lands. He constructed the Amman Shrine and also set up the metal image of the Devi called Thiruvithi Nāchiyar. Ever since 16th century the name Kānapper disappeared and the name Kalaiyar became popular. The present deity Somesvara is the main Somanatha of the epigraphs. The Siva temple has many structures and lofty towers.

In the reign of Jatavarman Sundara Pandya Somanatha deva who is called a Vaidya chakravarthi, and Aghora Siva Mudaliar got a tax free gift of land as Kārānmaikkāni. Vikrama Pandya, who ruled with Jatavarman Sundara, gifted the village Velangulam, as *guru dakshina* to this Aghora siva mudaliar. The village was renamed Somanathanallur after the name of the guru and was gifted by the teacher to the temple of Kānapperudaiya Nayanar. This monk erected the Amman shrine called

Kāmakottamudaiya Aludia Nācchiyar temple and also a processional image, *Thiruvithi nachiyar* in the reign of Virapandya. In the same century a chief Perumkarunaiyālan instituted a special worship in the temple in his name. There was a Pidari temple, the goddess being called Pidari Toli Nācchiyār. There was another temple dedicated to Ayyanar. Of the deities in the big temple, the following mentioned in the epigraphs are of interest.

1. Nacchiyar Tan Men Mulaiyar.
2. Aludaiya Nacchiyar.
3. Sellappillaiyar and
4. Aryappillaiyar.

From one undated inscription it is learnt that a Ganesa image called Saktivinayaka pillaiyar was set up in the temple. In the reign of Maravarman Kulasekhara, end of 13th century A.D., a dancing girl named Nakkan seyyal Kalingaraya Talaikkoli brought some lands from another dancing girl Tani Anaiyitta Perumal Talaikkoli, repaired the local tanks and brought under cultivation some lands. So the village assembly conferred on her certain priveleges exempted her from paying certain taxes like Ponvari, Tattar pattam, Inavari, sandi vikramaperu, etc. She was expected to pay two *kalam* of paddy for one mā as kadamai, and half an *accu* equivalent to 14 panams as Nāduvilai, per annum to the temple. A point of interest is that most of the members of the village assembly, who have signed the document bear the title devan like Uttamachola Pandyaadeva.

Irājasinga deva,
 Nallasinga deva,
 Chola Ganga deva
 Adigaisingadeva
 Valudisinga deva.

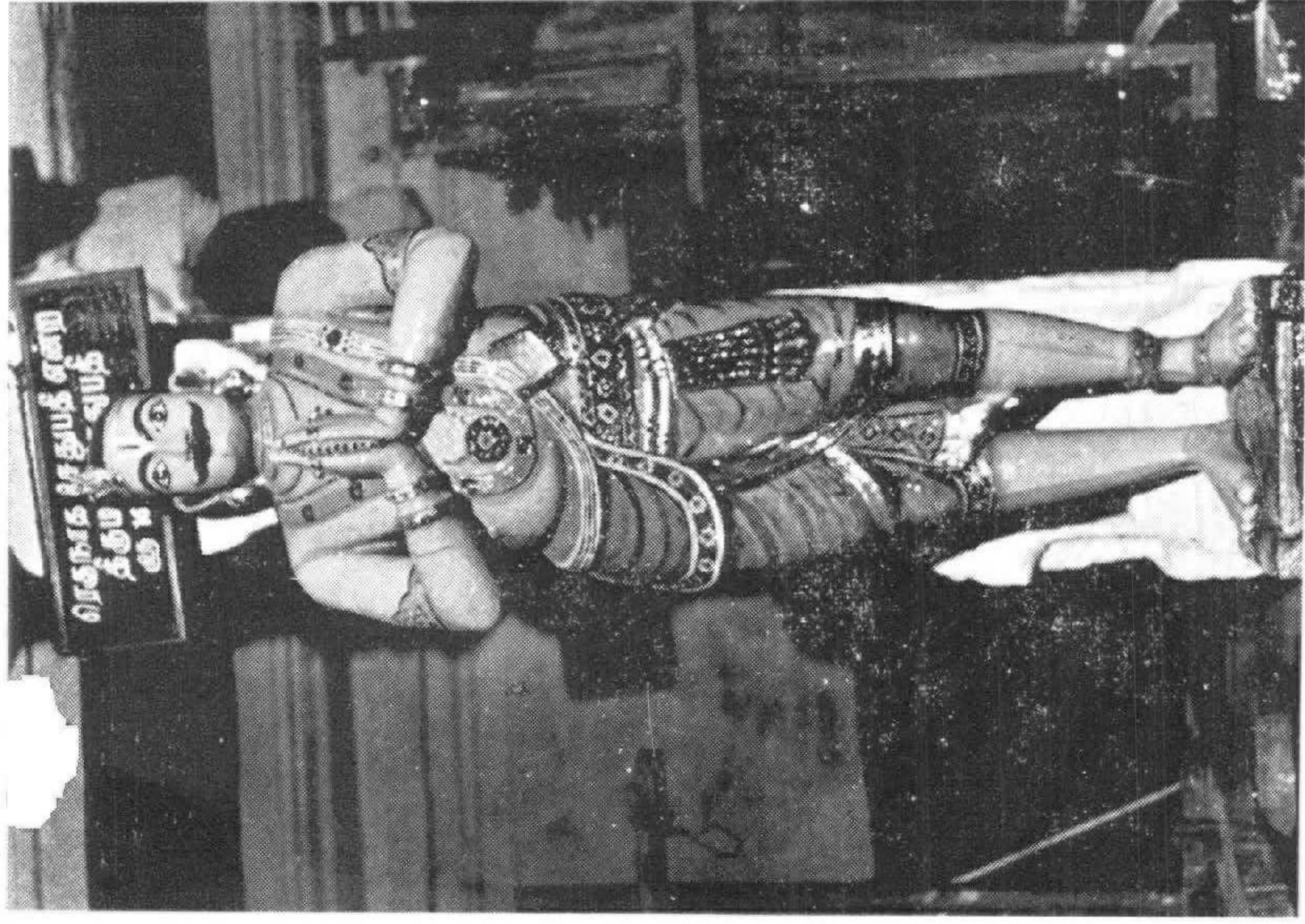
Similarly in a majority of the records of this period, the signatories of the village assembly are deva, which shows that the community now called Devar were dominant in the region as early as 13th century A.D. The records refer frequently to the trees grown in the region as Panai, Mā, Iluppai, Pungu, Puli, Avirai, Kolunji, Vembu, Athi, which are called forest trees *Vanamaram*. Also they refer to Aippisi varahu, Chithrai kuruvai, Ādikkuruvai. The variety called Kodai kuruvai is also referred to. Another point of interest in the records of the temple, is the drafting of the deed. The deed drafts mention specifically that the mistakes in leaf, letters, words and meanings ஒலைக்குற்றம், எழுத்துக்குற்றம், சொல்குற்றம், பொருள் குற்றம் நீக்கி) should not be taken into account. 'While measuring dues, the standard measure used in the shops of Settur, should be used' says the record. A standard measuring rod, *Sundara Pandyan Kol* was in use in the region. Accu, Panam and Varāha panam were some of the names of coins under circulation. One Malava devendra paraiyar sold some lands for 30 *varāhan* and the cash was accepted after it was testified by a coins-tester Adittadeva who is cited as *Vannakku*. It shows, there were coin testers present in times of transactions in villages.

Two records refer to the destructions caused to the temple by Muhammadan invasion. A record dated 1511 A.D. states that the kitchen of the temple was demolished during Muhammadan invasion and that the temple contributed money and a certain Dhanmapāla the other portion of the expense and re-erected the kitchen. So, the Muhammadan invasion should have taken place before 1510 A.D. 22 years later, Thirumālirunjolai Ninran Mahābali Banadiraja, was holding sway.

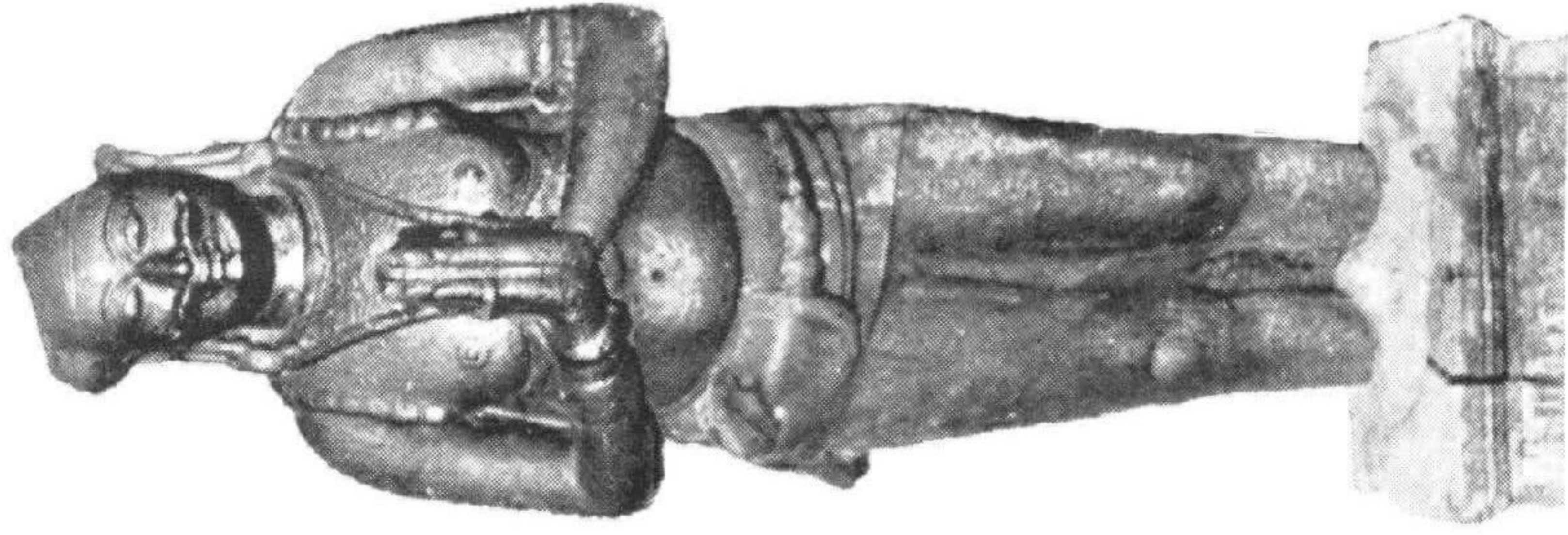
It is stated that a strong fort was built here by the Sethupati. It was under Muthu Vadugunatha Sethupati in 1772.



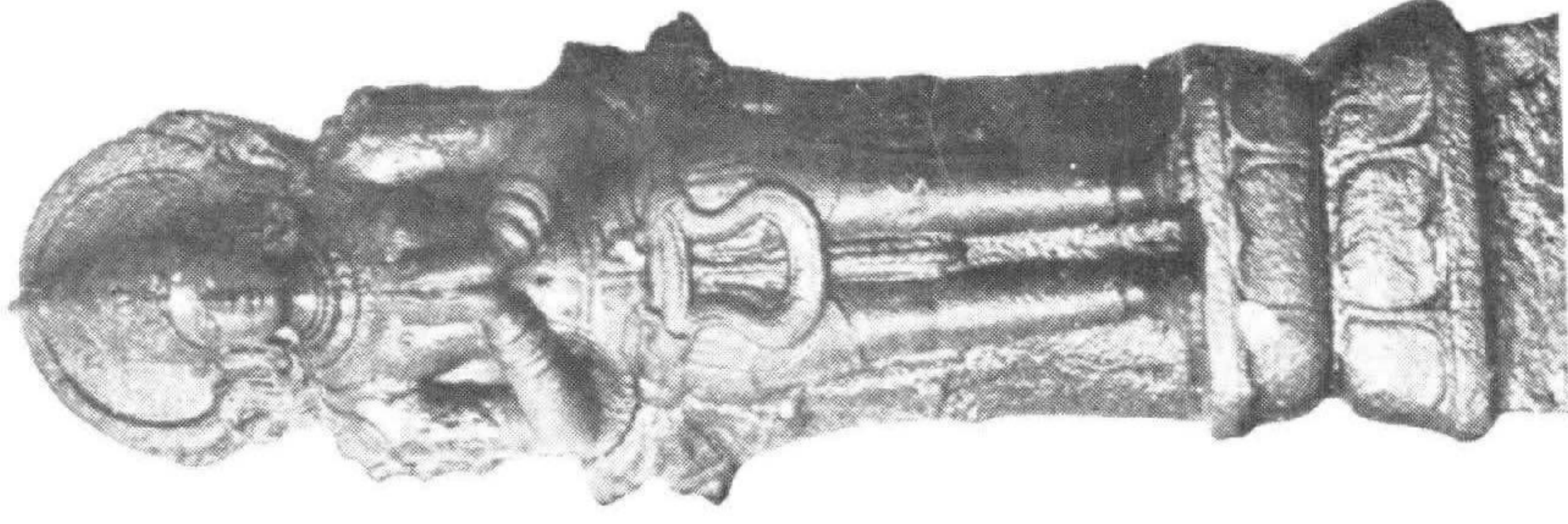
Portrait of Thirumalai Nayak and his queen—Sheet metal embossed work covering a stone portrait—copper sheet gilded with gold—Srivilliputtur.



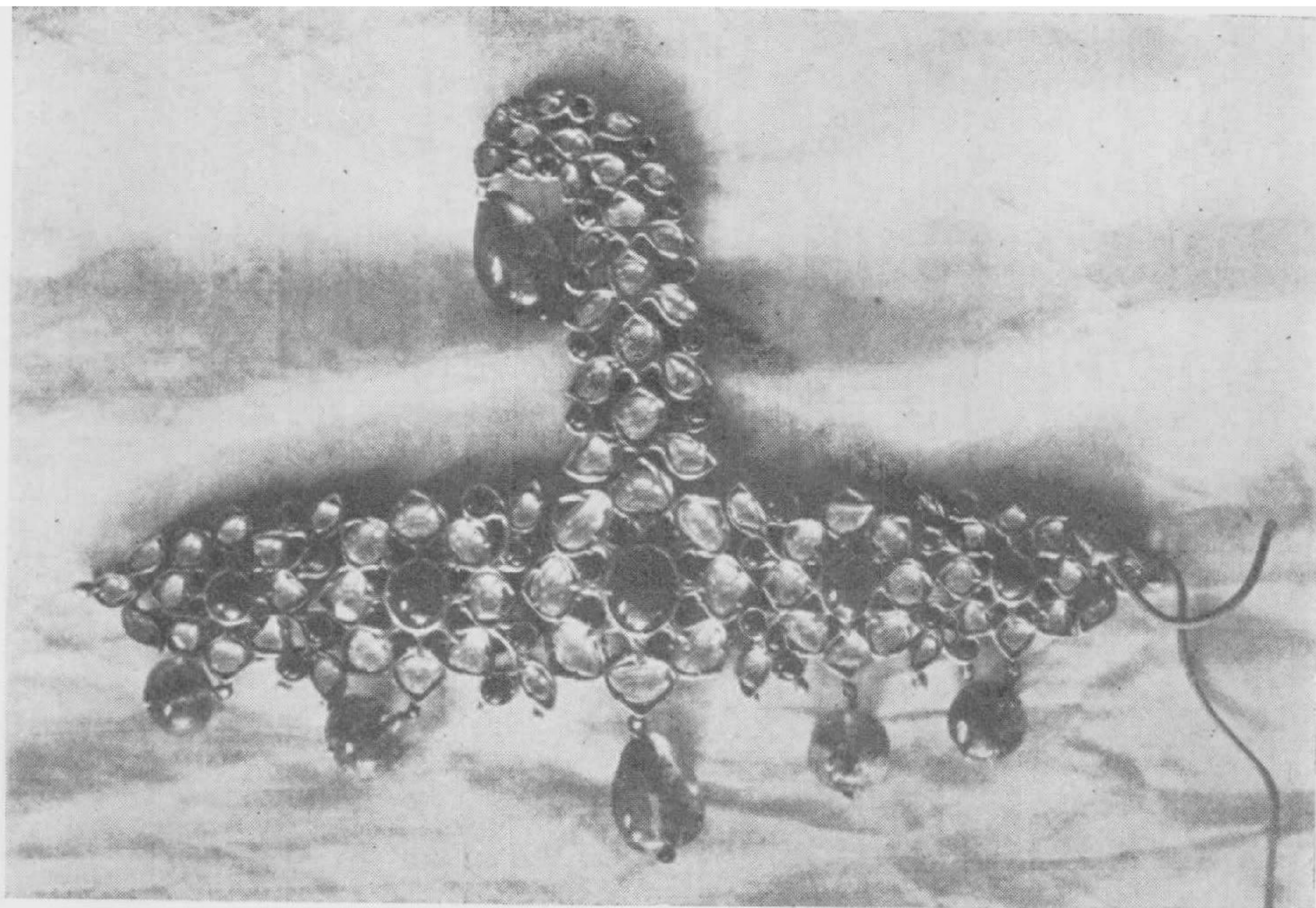
Portrait of Raghunathasethupati alias Thirumalai
sethupati Thiruppullani



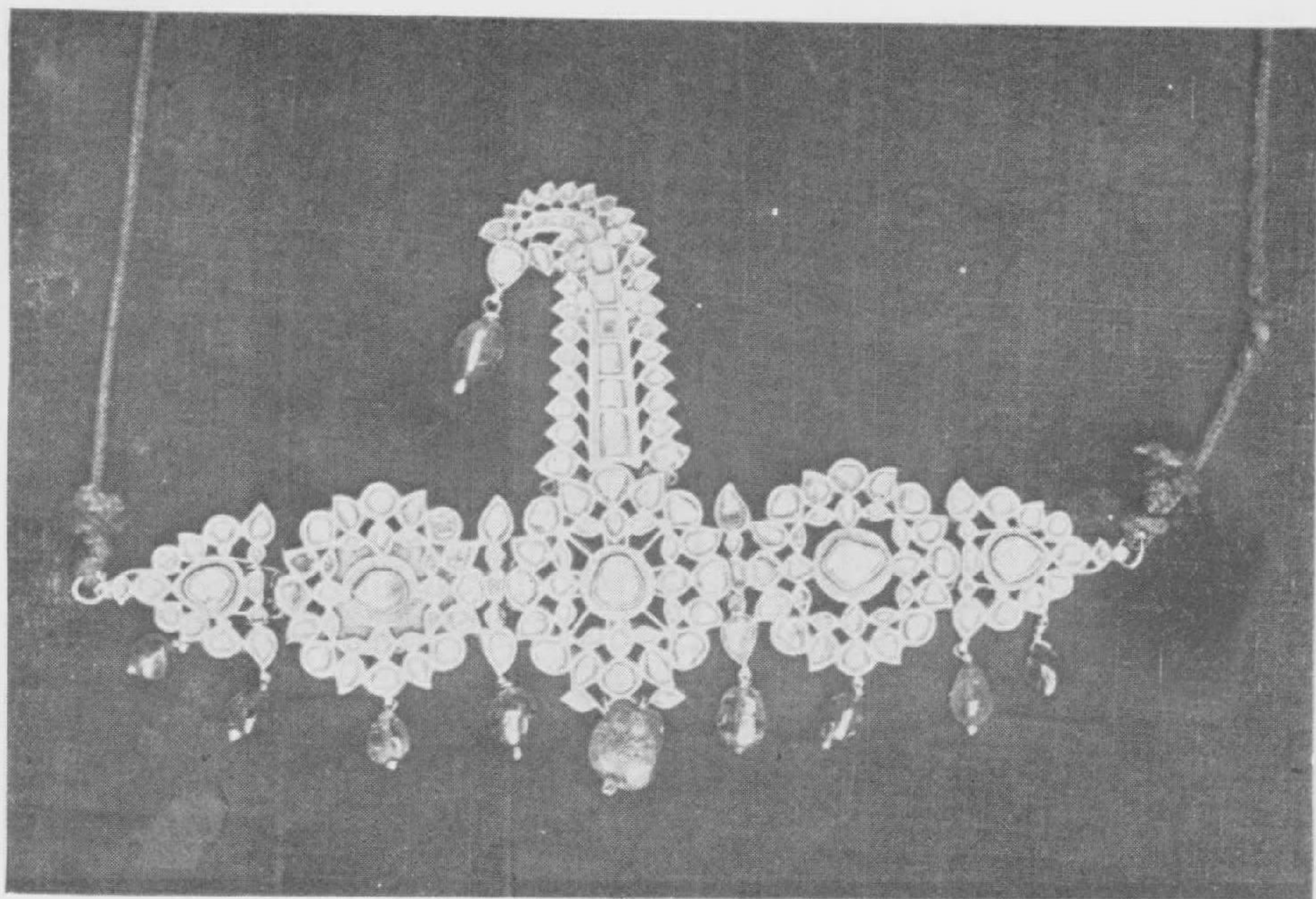
Portrait of Kizhavan
sethupati-Kalayarkoil



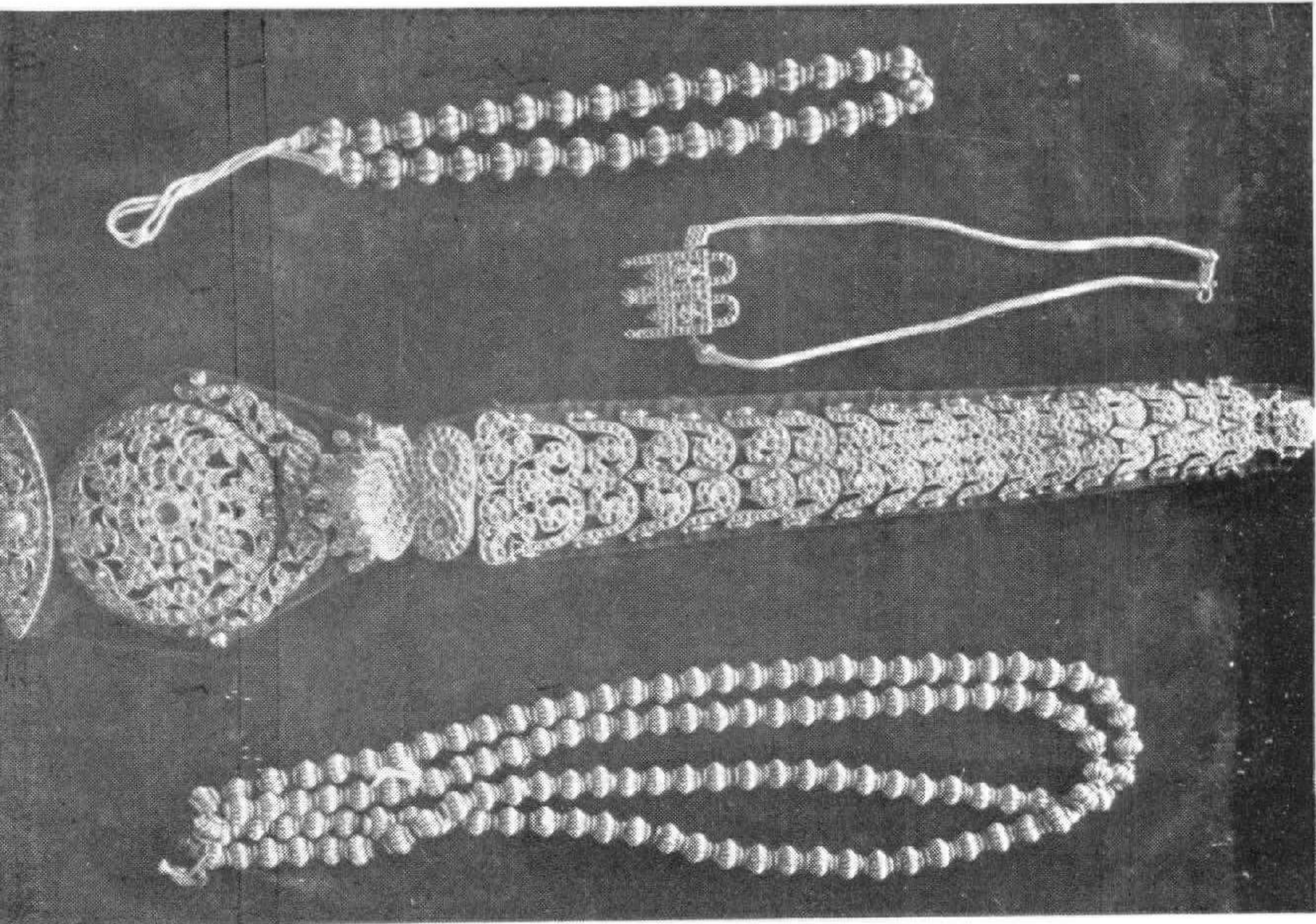
Suladevar stone-Thiruppattur
later Pandya - 13th century A.D.



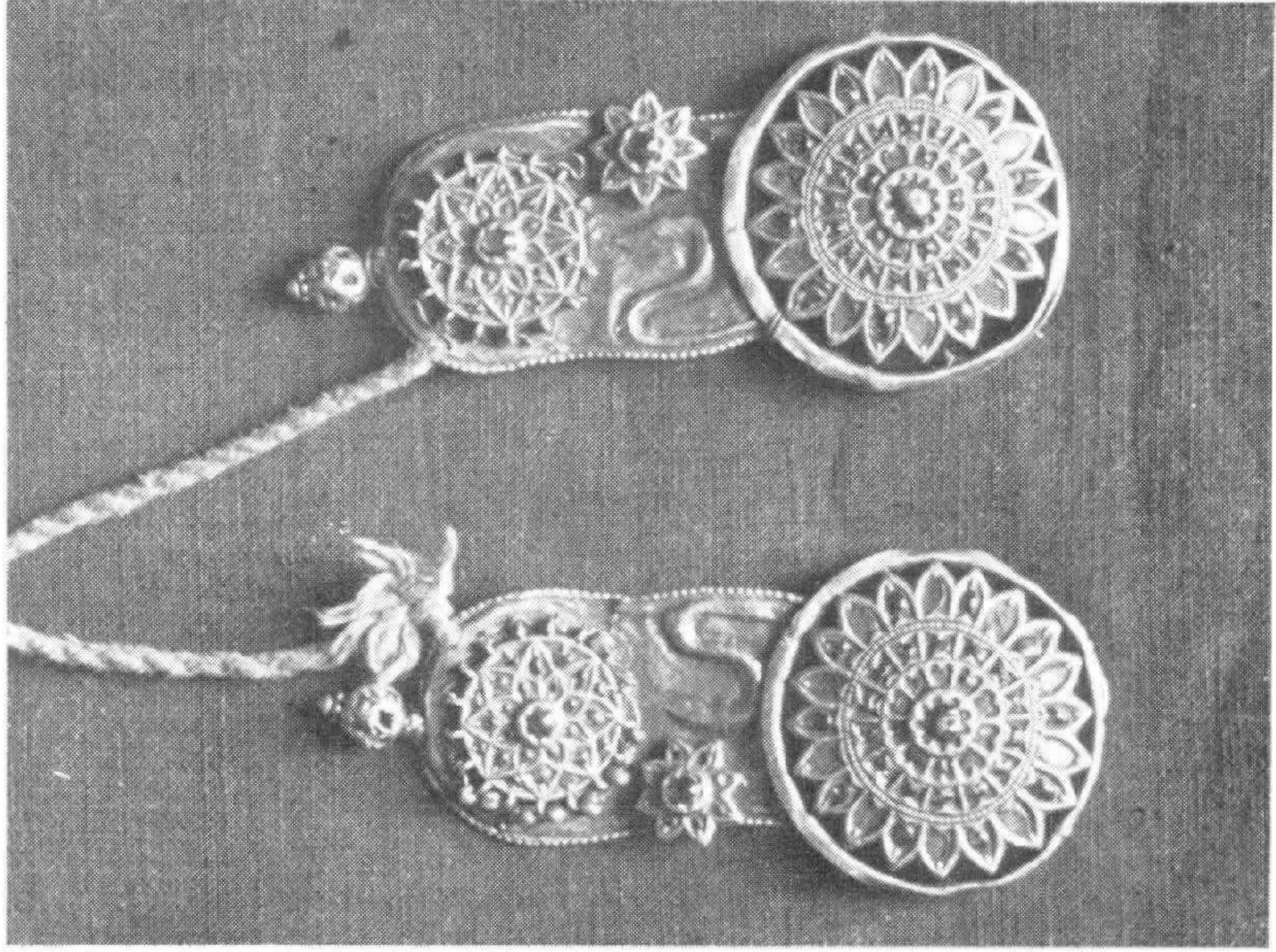
An ornamental jewel in the Subramanya temple at Kunrakkudi,
Thiruppattur taluk.



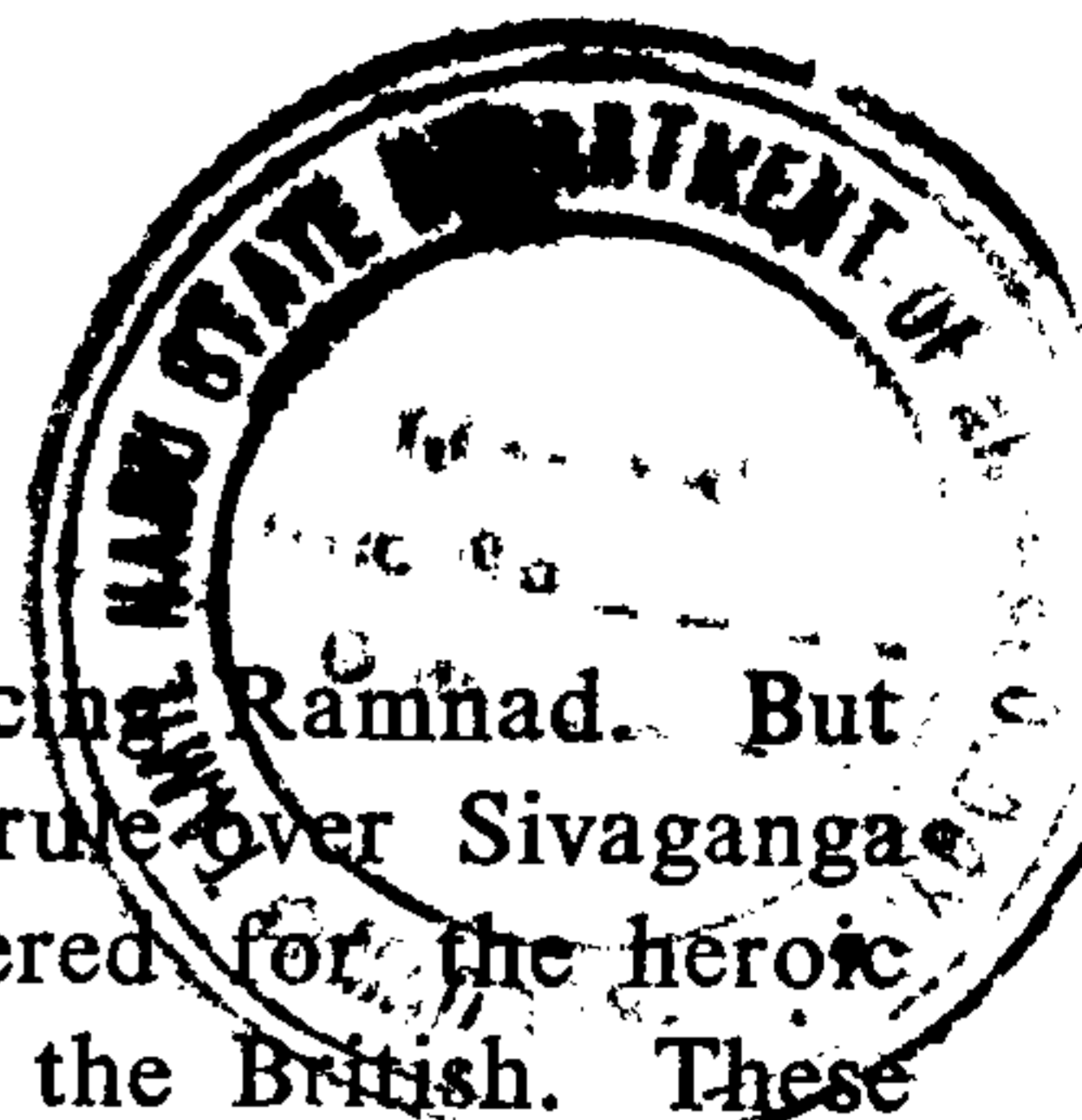
A similar jewel in the Vishnu temple at Srivilliputtur



Jatayalankaram and Katalaikkaimani-
ornaments in the Siva temple-Thiruvadanai.



Ear ornaments called Kuzhai for Andal,
Vishnu temple-Srivilliputr.



when the British captured it after reducing Ramnad. But soon the Marudu Brothers established their rule over Sivagangai and Kālaiyārkoil. Kālaiyārkoil is remembered for the heroic struggle the Marudu Brothers put up against the British. These heroic brothers built the south tower. When the British captured Kālaiyārkoil, but not Vellai Marudu, they threatened to pull down the tower. To save the temple Marudu surrendered. The tombs of Marudu are still there facing the temple.

It is said that the Ganesa shrine (called Sellappillaiyar) in the temple of Kānapperudaiyar remained destroyed due to Muhammaddan invasion and that one Chidambaranatha and others rebuilt the temple, consecrated the image of Vinayaka and arranged for its worship. These two records show that the temple suffered desecration and damage during Muhammadan invasion.

There are two records of Bana chieftains in the temple which are of great interest. One of them belongs to Iranda-kalam eduttan Sundara Toludaiyan Mahabali Vanadarayan and the other Thirumālruncholaininran Mabali Vanadhirayan. The first is dated 1532 and the latter 1534 A.D. In the first record, Sundara Toludaiyan instituted a special worship in the temple in his own name. Both the Banas, probably father and son, assumed significant titles and issued records in their name, referring to Saka era, without mentioning their overlords. Obviously they were exercising independent authority in the region. Among the titles, Bhuvanekavira, Battamānamkātān, Setu Mula Raksha purandaran are significant. Sethupatis of Ramnad assumed these titles in 17th, 18th century A.D. The earliest Sethupati known to history is Dalavay Sethupati who seem to have assumed charge of protecting Ramesvaram 'Sethupati,' around 1600 A.D. The title Sethupati is a shortened form of 'Sethupati Kātta Devar' (called in Sanskrit Sethumula Rakshā purandara). Before this dynasty, the function was discharged by the Banadarayas in 16th century as evidenced

by these epigraphs. When the Sethupati assumed power, he took over the titles of the Banas. By 1532, the Vijayanagar emperors Krishnadevaraya, and Achyuta have established the Madurai Nayak rule in the Pandya country. Probably they allowed the Bana chieftains to hold sway in the Ramnad region. But towards the middle of Achyuta's reign and also in the reign of his successor Sadasiva, expeditions were sent to Ceylon and the country was conquered. The Vijayanagar emperors found probably it was no longer safe to allow the Banas freedom, and in their reorganisation of the pālayams, entrusted the work to the Devar (Dalavay) which started the Sethupati sway over the region.

Mahipalan Patti (*Thiruppattur Taluk*)

Situated about six miles northwest of Tiruppattur, this place is the celebrated Pungunram of Sangam age, from where the poet Kaniyan Pungunran, the author of the saying "*Yādum Ūre, Yāvarum Kēlir*" (யாதும் ஊரே யாவரும் கேளிர்) hailed. The village is at least 2000 years old. In the mediaeval period, a territorial division was named after this village and was called Pungunra nadu. There is an excavated cave temple on a hillock here. The cave temple is an early Pandya temple with a rock cut Linga. An image of Ganesa is also carved nearby. There are many records inscribed on the walls of this temple.

Maraneri (*Sattur Taluk*)

The village was known as Maramangalam in 13th century and was renamed as Sundarapandyanallur. An inscription of Virapandya, 13th century, mentions the name of the Siva temple as Sundarapandisvaram Udaiya Nayanar. Obviously the temple was built after the name of Sundarapandya (I or II?) in the beginning of 13th century A.D. The Amman shrine also seems to have come into existence in 13th century and received a gift of land.

Mettupatti (*Attur Taluk*)

An ancient foundation dating back to the 13th century A.D., the village was gifted for the merit of Vijayaranga Chokkanatha Nayaka and Chinnavadamalai Pillai in 1723 A.D.

Melacheluvanur (*Mudukulattur Taluk*)

The ancient name of the village was Seluvanur alias Satrubhayankaranallur. It was situated in Idaikkulanadu, a sub-division of Madurodayavalanadu in Pandimandalam. The name of the Siva temple in the village, in 13th century A.D. was Thiruppulisvaram Udaiyar. The name is retained to this day. The temple was in existence from 12th century A.D. Early in his reign Maravarman Sundarapandya, exempted taxes on lands gifted to the temple. A coin named *alasempadi-acchu* is mentioned as a currency in his reign. The temple also received gifts in the reign of Maravarman Kulasekhara Pandya in 13th-14th century A.D.

Another Siva temple in Kidaramkondanallur is mentioned as Thiruananthisvaram Udaiyar.

Mel-Kidaram (*Mudukalattur Taluk*)

The village was in existence in 13th century. The name of the deity is called Thiruvanantisvaramudaiyar. But the shrine has been renovated.

Nacchiyarpuram (*Alagapuri hamlet*) (*Thiruppattur Taluk*)

The prosperity of the village is traced from early 13th century A.D. The present Siva temple Alagamānisvara temple was called "Vaniga Narayana Isvaram" and the village Alagapuri alias Seliya Nārāyanapuram. It was a flourishing commercial settlement. A chieftain Udayan Ceydan Gangeyan was active here in the reign of Maravarman Sundara. In the late 13th century A.D., the boundaries of the village was redefined by