CHAPTER V

RELIGIOUS FUNCTIONARIES AND TEMPLE ADMINISTRATION
RELIGIOUS FUNCTIONARIES AND TEMPLE ADMINISTRATION

The religious life of the people centered round the temple. As the religious significance of the temple grew and the devotees increased, the offerings and donations correspondingly increased and thus augmented resources of the temple, expanded the scope of activities and generated work for a large number of people. Generally the temple service known as Ulthurai seva, included several functions. They were

Sivacāryam  (general superintendence)
Pūjā carmam  (performance of rituals in the sanctum)
Dēvacāryam  (decorating the deity & related rituals)
Prasādam sevayanbagam  (preparation of holy food for offerings to the deity)
Parisārakam  (service as an attendant to the main priest)
Tirumālai  (preparation of garland to the deity)
Sripandārakkāval  (watch and ward of processional deities)
Sripandārakkānakku  (maintenance of accounts)
Parivatta suddhi  (duty of cleaning the vest worn by deities)
Prōhitam, (Recitation of vedas, lighting the sacrificial fire, performance of āgamic rituals prior to commencement of festival or special pūjās)

The above functions required staff who can be broadly classified into two categories namely.
(i) Religious functionaries

(ii) Administrative Staff

The religious functionaries carried out religious functions relating to pūjās and festivals of the deity. The administrative staff carried out manual work, maintenance of lands, temple property and accounts.

The inscriptions of the Vīlināṭhaswāmy temple at Tiruvilimilalai mention the names of some of such functionaries and administrative staff.

The religious functionaries were - Bhattās (priests) and the Śivayōgins (Saints). The administrative staff who were mentioned in the epigraphs were:- Sabāyaṁ (Village assembly members) Śivabrahmanās (a group of śaiva priestly class) Thānathār (executive body) Mahēswarās (a congregation of worshipper, custodians of property) Sribandhārathār (Treasurer). Apart from the above, the temple had also appointed potters and carpenters. A description of the functionaries and administrative staff mentioned in the inscriptions of Vīlināṭhaswāmi temple is given below with a present status of staff.

(i) Religious functionaries

Priests

The priest was stated in the epigraphs as bhattar. According to Āgamas the bhattar was in charge of performing pūjās like abishēka, did archanā, besides dressing and decorating the deities with the recital of mantrās (hymns) The
bhattas were learned and distinguished brahmans, who sometimes were members of Gaṇam or Ālunganam, (the executive body of or village). They were also known as Śivachārya in the literary works, and the term was designated to a person who was the preceptor of the rituals in a Śiva temple of the Śaiva sect.

The essential qualifications of the bhattaś were the ability to teach Vyākarna Astadhyāyi (Pāṇini’s grammar) or Pāṇiniya Vyākaraṇa (elementary grammar taught in general) Alankāra Śāstra and Mīmāṃsa Śāstra in all its twenty chapters besides two vedaś with regular commentary. Further they should be well versed in law codes (Smriti) which enabled them to be eligible to give suggestions in cases dealt with by king’s officers to prescribe prāyāschtā (a ritual to counter act). It is further laid down that he should take in four students and make them fully qualified in all the subjects, such as grammar and Śāstraś. He should also supply one meal (probably mid day meal) to the four students so as to enable them to stay with him throughout the day and utilise their time for studies. A bhatta with such qualification was entitled to receive the bhāttā vṛitti, (a piece of tax free land) from the king in chōla times. The recipients of bhāttavṛitti were not men of ordinary learning, the mention of the vedaś with commentary the grammar on the Pāṇiniya system and the Mīmāṃsa Śāstra in all its twenty chapters prove the high standard of scholarship of the bhattaś in the field of vedic learning.

The inscriptions of Vīlināṭhaswāmi temple mention names
of bhattās in the service of the temple such as Gouthama bhattar, Ponmahāśwara bhattar, Chandrasēkara bhattar, Vilikondān bhattar, Ālvar bhattar, Umāpathyamahāśwara bhattar and Krishna bhattar. The bhattars apart from the ritualistic functions in the temple according to vedic and āgamic prescription also guided land transactions in chōlā times. They signed in the land deeds. Chōlā epigraphs of 12th and 13th centuries found on the eastern wall of outerprakara of Vilināthaswāmi temple state the purchase of 54 kuli of land for 204 kāsu by the temple and the epigraphs also indicate the sale of another piece of land for 30 kāsu. These two land deeds according to the epigraphs were signed by bhattās named Vilikondān bhattar, Ālvar bhattar, and Ganapathimahādeva bhattar. An inscription of Rājendrā III of 1268 AD states the sale of 156 kuli of land to a math called Thiruchirrambala math and the sale deed was signed by Krishnabhattar along with other officials like Mahāśwara kaṇkāni and Srikāryam.

Śivayōgins

The Śivayōgins were sanyasis or recluse or saints devoted to Śiva. They stayed in the Maths and attended to spiritual and religious matters of the temple in accordance with divine principles. They were hence called Tiruvādī Andārgal (the Tamil term of two words: Tiruvādī - divine principle and Andārgal - adhering) The main work of Śivayōgins was to inculcate and train the disciples in religious services. A study of medical sciences like Astāṅga hṛdayā by Vāgbhātta and Caraka Samhitā by Caraka which deal with indigenous medicine, were imparted to students. In addition, Vyākaraṇ and
Mimamsa were taught to students. The Sivayogins received royal endowments for religious, spiritual propagation. Since the Sivayogins were highly learned they were held in high esteem by the kings and by the subjects.

Inscriptional evidences indicate that the Sivayogin stayed in the maths of Tiruvilimilalai and received donations. An epigraph of Rajaraja I dated 990 AD records a gift of land to an ascetic or Sivayogin who was called Suralokamudayar.17 Another inscription of the same king (1009 AD) illustrates the grant of mukkurunji rice (three measures of rice) to a Sivayogin on each day for 7 days of chittirai Brahmotsava festival.18

In the present day the Sivayogins are not seen in the aforesaid form, in Tiruvilimilalai village. A few poor saints attached to Tirunavukkarasar and Tirugnanasambandar maths are conducting classes in hymn recitation thriving mainly on philanthropic contribution.19

(ii) Temple administrative staff

There was a mutual influence between the structural expansion and the consequent ritual expansion of a temple. Both were influenced by the increase of population of a locality which was due to the increase in agricultural activities, irrigational facilities and other economic resources. While the increasing rituals were stipulated and regulated according to agamAs the regulation of the property and the progressive increasing number of servants became the function of an established administrative set up which in
early years were left under the supervision of the village bodies like sabhās and in course of time were left under the control of a specially employed body of officers as vouched by the inscription of the late medieval period. The management of charities and temples constituted part and parcel of the complex phenomenon of local village administration.

**Village assembly in temple administration**

The period of the Pallavaś and early Pāṇḍyaś i.e. 7th century AD saw the early establishments of brahmādēyaś in the fertile tracts of Pālār, Pennār, Kāvēri and Vaigai basins. The earliest evidence about the creation of brahmādēya or brahmin settlement is contained in Pulankarichi inscription (5th century AD) and most brahmādēya revolved round temple and the institution was the nerve centre of many social activities. Three main types of tenure were seen; the brahmādēya the dēvadanā and sālabōga, the former two were sometimes combined in the same village, a dēvadanā brahmādēya village and Vilimilalai was one such type.

There were two types of village assemblies the first being sabhā with its counterpart ur the second being nādu or the assembly of a larger rural division. The sabhā had a more complex machinery of local administration and functioned very largely through its committees called vārim such function of the sabhā was honorary and no payment for it being suggested in any of the records and no one could be expected to give more than a part of his time for such work, the division of labour among a number of committees, the number being varied
from time to time. The sabhās in fact were left largely to themselves and the sabhā was free to make the arrangements that best suited its own peculiar conditions. It is invariably an assembly associated with the brahmin village (Chaturvedimangalam). The important concern of the Sabhā were the conduct of temples festivals, agrarian rights, tenures, irrigation of temple lands and maintenance of endowments. The sabhā usually held its meetings in the temple mandapā of the village and such fixed place of meeting was called Brahmasthāna. The sabhā was usually summoned by the beating of the drum, the meeting was proclaimed by sound of a bugle, or a double bugle.

Fourteen inscriptions of Vilināthaswāmy temple throw light on a few aspects of the functions of sabhā. Three inscriptions of Rājarājā I dated 993, 1007 AD and 1009 speak of tax free lands endowed to the temple by the Sabhayār (members of the sabhā) for food offerings to the deity and perpetual lamp. An epigraph of Rājādirājā I dated 1049 AD on his 31st regnal year located on the western wall of the inner prakara of the main shrine of Vilināthaswāmy temple states the responsibility of the sabhā to fix up the boundary of the land donated by the king Rājādirājā I to the temple; by measuring the land by making a female elephant walk around the land and executed the deed and signed the same. The arrangements made by sabhā for providing water to the temple is described in an epigraph of Kulottungā I on his 35th regnal year dated 1105 AD. It also speaks of in adequate grain production and the inability of the village to pay the dues to the temple which the sabhā undertook to pay.
Śivabrahmanas

The Śivabrahmanas or Adisaivās (the first saivās) were a group of priests. The generic name of these priestly group of saivas was Śiva brāhmanā. Among the specific name of particular groups the following may be given as example. Aṟamāligai Śivabrahmanar Paṭipadamulathar, Tiruvarmāligaikkannaperumakkal. The office of the sivabrahmanas was hereditary. The term Koyilkaṇiyudaya is used as an appellation to the term śivabrahmanās signifying the hereditary right of worship in the temple. The term Pallydayar (meaning attached) denotes that the śivabrahmanās were attached to the temple through hereditary right of worship.

The inscriptions of Vilināthaswāmi temple throw light on the functions of the śivabrahmanās and their role in the temple administration. An inscription of Rājēndrā II (1054 AD) speaks of the transaction of 32 kāsu (coins) between 12 śivabrahmanās and Pattālī nangai for providing food offerings to the deity on new moon and full moon days. An epigraph of Vikrama Chōla dated 1120 AD speaks of the gift of money to śivabrahmanās for two lamps given by an individual of Avur Kurram a district of Nitta Vinōda valanādu. An epigraph of Rājarāja II dated 1156 AD on his 10th regnal year illustrates the receipt of 85 Kāsu (Coin) by Śiva brāhmanās for lighting perpetual lamp in the temple.

These epigraphs bear testimony to the role of śivabrahmanās in receiving endowments to perform rituals.
Though the Śivabrāhmanās were designated as priests their functions were different from the bhattās. While the former contributed to the temple more on administrative line by implementing royal orders on endowments such as perpetual lamps, food offerings etc., the latter's contribution to the temple was through spiritualistic knowledge on vēdas, sastras and law code.

The group of Śivabrāhmanās however do not exist in Tiruvilimilalai today.

Alunganāthār

The decisions of the sabhā were usually carried out by a small executive body which was functioning since the time of Pallavās. This body was called Alunganāthār. The term Gaṇa according to Manu refers to people on guild. In Mahābhāratha (one of the two epics) the term is used in relation to a political self governing corporation. According to Rhys Davids the term gaṇa indicates group collection or corporation of a few men who have a common purpose. In the Pallava inscriptions the term gaṇa is used in the sense of a group of people in charge of administration and Alunganāthār was the managing ruling committee\(^{40}\) who occupied a high place in the temple hierarchy. The Alunganāthār accepted endowments to the temple and kings issued orders addressed to Alunganāthār by which the body was ordered to utilise the tax free lands for various offerings to God.\(^{41}\) The inscriptions of Vilināthaswāmī do not speak of these two officials at large but a multilated undated epigraph of Vikramachōla mentions the term Alunganāthār\(^{42}\)
which denotes the probability of Ālunagaṇathār having served the temple in 12th century.

Mahēswaraśas

Mahēswaraśas were custodians of the properties in Śiva temples. They were also an executive body with their function being protection and preservation of temple assets. They ensured endowments from misappropriation. They had taken steps to supplement the dwindling resources of the temple by levying contributions in cash and kind from the servants of the temple. Mahēswara Kaṇkapāṇi was the superintendent of Mahēswaraśas who was in the charge of stores of the temple.

Five epigraphs of the temple of Vilināthiswaśīmi throw light on the functions of Mahēswaraśas in the temple administration. The Mahēswaraśa according to the epigraph of Rājarāja dated 1009 AD received 30 kāsu (coins) as interest for 21 kālam of rice as an endowment for feeding the devotees during Chittirai festival.43 The receipt of endowments of tax free lands ordered by sabāvar (members of the sabhā or assembly) were received by the mahēswaraśas for food offerings and perpetual lamp as illustrated in the epigraphs of Vikrama chōla dated 1124 AD,44 and of Rājarāja III dated 1236 AD,45 respectively. The Mahēswaraśas along with other officials (such as Sribandārathār, Srikāryam and Devakaṇṛmi) of the temple received a donation of land for construction of a math; which is revealed in an epigraph of Rājendra III dated 1268 AD.46
Sribandārathār (Treasurer)

Since very early times the rulers not only built many temples but donated lands and other gifts to defray the expenses of almost all the services including festivals, flower gardens, annual repairs, renovations, recitation of hymns during services. In course of time the officials and wealthy people donated to temples with the result that the wealth of these temples increased. Big temples had their own treasures and were known as Sribandāram and the officer in charge of the treasury was called Sribandārathār. The Vilināthaswāmi temple also had one such treasury during the reign of Rājādhirāja I which received abundant gold and jewellery at different times. The inscription of Rājarāja III dated 1237 AD states the receipts of income by sribandāram from a particular land called Kulaikkā given by one Udayār Swamithevar on a lunar eclipse day during the 21st regnal year of the king.

Srikāryam

Srikāryam or Manager of the temple was an important official of high rank equal to Sribandāram. His main functions were to carry out the implementation of royal orders, endowments and to check the temple accounts. The appointment of Srikāryam was probably first made by early chōla monarchs who intended to keep a watch on all temple officials. Srikāryam according to the temple epigraphs of Vilinātha swāmy temple co-ordinated himself with officials like Mahēswarās and Karanathār in management of income from tax free land
donations, and other endowments. 51

Dēvakāṇmī

The Dēvakāṇmī (the term Kāṇmī means servant and Dēvakāṇmī probably means servant of God) were officers responsible for management of temple and participated in the transactions of the temple along with Srikāryam. According to Dr. K. K. Pillai they were brahmin officers in Suchindram temple, 52 but the epigraphs of Vilināthaswāmy temple do not substantiate that view. Dēvakāṇmigal were named as Mahādēvakāṇmigal and Adichandēsa Dēvakāṇmigal. 53 The temple of Vilināthaswāmi had the services of Dēvakāṇmigal as gleaned from the epigraphical evidences. They had a collective responsibility in all temple transactions and grant of land endowments along with bhattār and Karanathār (or accountant) and on many occasions all three of them signed in the transactions as seen in epigraphs of the temple. 54

Karanathār (Accountant)

The Karanathār or accountant was another important officer of the temple administration. He was the house keeper or 'Major Domō' of the temple, the 'Adi Dāsa' or original servant of Lord Śiva. 55 The karanathār was also termed as Koil Kanakku or ur kanakku. The term koil kanakku denotes, the one who maintains the accounts of the temple and the term urkanakku denotes the one who maintains the accounts related to the village. The karanathār should preserve records, draft the documents, and maintain the accounts of income and expenditure of the temple; or the village. The temple
transactions were written by them and authenticated the deeds after signing them. Five inscriptions of chōla monarchs in the temple establish the right and responsibility of kanakkar in signing the documents dealing with land donations and endowments to the temple. An inscription of Rājarāja III (1218 AD) mentions the sale of land and related transactions between two individuals for which the koil kanakku or urkanakku signed as a witness in the document, which reveal that in temple, and in private transactions urkanakku had acted as a witness and had a significant role to play. The remuneration paid to urkanakku is not clear in epigraphs, he probably was given land grant besides cash remuneration. The koil kanakku after vijayanagar period came to be also called as kanakkupillai which continued in the succeeding centuries even in the present day.

Koil madapathāyam or temple cuisine

The koil madappalli or temple kitchen was a place where neiveidyam or food offerings of various kinds were prepared. The cooks were called swayampākis doing koil madapathāyam or cooking food. They were also called amudhupadaipōr (the tamil term amudhu means food and padaipōr means the one who prepares or serves food). The cooks were regular employees of the temple getting remuneration both in cash and in kind. Their chief duties were the preparation of food making the cooked rice into blocks, and taking them to various shrines from the kitchen together with the priest during the puja time. Apart from cooking normal quota of food, for daily offerings the cooks had to prepare special kinds of food
during the festival times for which they would get extra allowance in cash or kind.60

Two inscriptions of the temple of Vilināthaswāmi speak of preparation of variety of items as food offering. An undated inscription of Rajādhirāja I states the endowment of Pallavan Pattālinangai of 128 kalanju and 4 manjādi pon (gold) for preparation of kariyamudhu (vegetable rice) also known as adaikkāimudhu, thayiramudhu (curd rice) and for ghee, oil, turmeric, grains and other ingredients.61 An epigraph of Rājarāja III dated 1233 AD states the preparation of neyamudhu, (ghee rice) and other items during brahmotsava62 which was a major festival denoting the marriage celebration of the main deity Kalyānasundaramūrthi with Goddess Kāthayayani

Other staff

Apart from the above there were other staff who were entrusted with varied odd jobs and were collectively called as Parivārāthār or sub-ordinate staff. The parivārāthār included:

i. Tirumanjanam eduppōr or water carriers for ṭhirumanjanam or holy bath of the deity.

ii. Tirunandavanam kāppōr and Tirumālai seivōr or the gardeners who maintained garden and provided flowers for Puja.

iii. Keil kāval or Meikāppu or the watchman.

iv. Tiruchürnam eduppōr or mulumanjal udaipōr, who were
responsible for getting ready kumkum (dyed turmeric powder) and turmeric powder for daily pūjā.

v. Kodi kudai edukkiravar were the attendants to carry the royal umbrella during procession of deities at festival times.

vi. Pallakku sevai were the staff incharge of palanquins.

vii. Piper and time announcer who kept a watch on the timings of the pūjā and announced the commencement and end of the pūjā by blowing the pipe or conch.

viii. Sweepers and scavengers who kept the premises of the temple clean.

The epigraphs of Vilināthaswāmy temple though do not speak much on the above mentioned the thatchāsiriyar or carpenter who were at the service of the temple making and repairing the vahanas (vehicles) and were given tax free land called Thachchasiriyakkanī. The thattan or gold smith who was also named as Tiruvabarānam seivon. (the one who makes the jewellery of the deities) is mentioned in the inscription of Rājadhirāja I dated 1054 A.D. The Kusavan or potter supplied pots to the temple kitchen and according to the epigraph of Rājarāja dated 1009 A.D., the kusavan received 2 kaśus (coins) from the temple treasury and probably in lieu of interest, he supplied pots for cooking seven days, and was not a regular employee of the temple.

The above description would prove that during the chōla
and Pāṇḍyṛ rule the temple administration was par excellence. When the kings were on tour, they and their officials verified the records and ensured the safety and security of the temple properties and endowments. The temple was self sufficient in all respects. It had enough resources, the pūjās and festivals were going on without any financial constraints. Changes and decline in temple administration are seen in post Vijayanagar period on account of lack of patronage. After the advent of Europeans temple administration had undergone further changes with regard to its structure and staff. The temple of Vilināṭhaswāmy came under the control of Tiruvāvaduthurai Adinam Math during the East India Company's rule.

Administration of Vilināṭhaswāmy temple under Tiruvāvaduthurai Adhina math

The religious functionaries and temple administrative staff who had been pre dominantly involved in the daily pūjā, management of property and endowments, as evidenced in the epigraphs are not in service in the recent times in full strength. The Tiruvāvaduthurai Adhinam in accordance with the political, socio-economic changes, and financial constraints has modified and simplified the entire structure and a brief description of the administration of the temple by the math is attempted below:

Tiruvāvaduthurai Adhina Math

The Tanjāvūr society had seen a change in 1880s due to caste derived clashes leading to the establishment of Tamil saiva siddhānta oriented maths such as Tiruppugulur math in
Nannilam taluk, Tiruppanandāl math in Kumbakonam taluk and Tiruvāvaduthurai and Dharmapuram establishments both of which were located in Maiyiladuthurai sub-division. Both Dharmapuram and Tiruvāvaduthurai were founded as a result of growth of śaivism in South India and their origin could be traced back to the first lines of disciples of Meykandar the thirteenth century saint and author of Śivagānana bodham a work in tamil regarded as the basic text of Saiva Siddhānta. These maths were essentially regional, not only because teaching and study was mainly through tamil but because śaiva siddhānta (the particular philosophical religious teachings these maths espoused) was a regional interpretation. The guru or the head of the Tiruvāvaduthurai adinam was called Pandara Sannadhi. In 1869 thirty disciples and secular servants were living at Dharmapuram and in 1900, about 20 disciples in Dharmapuram and about fifty at Tiruvāvaduthurai. Individuals who became tambirans or monks attached to Tiruvāvaduthurai and Dharmapuram adhinams appear to have been mostly vellālās, and the tambiran attached to the math in 19th century were Pandārāme. Both were staunch saivites and strict vegetarians. The probationary training and ordination of monks was the same in both maths.

One of the results of the establishment of maths was that the rājas (kings), zamindars, and other endowed institutions with landed property for their upkeep induced monks to undertake the management of temples Katalais (a specific endowment within temples) and for all purpose the maths and temples became the private property of the Pandārā sañnadhi and the members of the temple committees who were elected and
appointed for life and once they were established in office, could not be removed, nor even forced to submit their records for public scrutiny.\textsuperscript{72}

By late nineteenth century Tiruvāvaduthurai math was endowed with 25,000, acres of land in the Tirunelveli district, 1000 acres in Madurai and 3000 acres in Tanjāvūr.\textsuperscript{73} By about AD 1900, the head of Tiruvāvaduthurai appointed managers and priests to some fifteen temples in Tanjāvūr and surrounding area, and brought the control of such temples under math, and Vālimilalai temple might have been one, the exact date of taking over of administration is not indicated in math records.

Temple property under the math

The math owns the entire land in the village which is 480.38 hectares that has in itself 574 houses and the temple premises. The house sites are of rental value apart form which the math has wet lands of 45.13 acres and dry lands of 4.09 acres. The value of the land both wet and dry is roughly nine lakhs of rupees. The wet lands are cultivated by the land-lease holders and the math derives an income of approximately Rs. 14,000/- during fasle year 1989-90,\textsuperscript{74} and in the succeeding three years the income has gradually declined. The outstanding arrears from the land owners is increasing year after year and consequently the temple faces a deficit budget every year. Other incomes to the temple such as hundi collection, pūjā services is very poor.

The temple has some ancient jewels of gold, stone and
silver. The total value estimated by a competent appraiser is about two lakhs and ten thousand rupees. The vāhanās (vehicles) in the temple are wooden, none is of gold or silver. The temple had owned a wooden car and it is broken and the remnants are there to be seen. The temple owns a collection of bronze icons made of panchalōka) five precious metals).

Temple staff and expenditure at the present day

The religious functionaries and administrative staff since the chola times have been gradually reduced to less number. The Tiruvāvuduthurai Adinam has appointed staff to carry out religious functions such as pūjās recital of hymns etc., and administrative duties relating to temple and the village. A detailed account of the name, functions and remuneration is stated in the table.
### Table Showing the Staff Recruited in the Present Day

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Name of Staff</th>
<th>Nature of Work</th>
<th>Number of Staff Appointed</th>
<th>Work Assigned</th>
<th>Remuneration per Month</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Priest (Archakar)</td>
<td>Religious</td>
<td>1</td>
<td>To carry out daily pūjās</td>
<td>192 measures of paddy @ Rs. 60/-</td>
</tr>
<tr>
<td>2.</td>
<td>Parichārakā</td>
<td>Religious</td>
<td>1</td>
<td>To assist the priest in daily pūja</td>
<td>144 measures of paddy @ Rs. 100/-</td>
</tr>
<tr>
<td>3.</td>
<td>Ācharya bhattā</td>
<td>Religious</td>
<td>1</td>
<td>To recite hymns</td>
<td>96 measures of paddy @ Rs. 30/-</td>
</tr>
<tr>
<td>4.</td>
<td>Manager</td>
<td>Administrative</td>
<td>1</td>
<td>To carry out supervisory work of temple administration</td>
<td>Rs. 600/-</td>
</tr>
<tr>
<td>5.</td>
<td>Headclerk</td>
<td>Administrative</td>
<td>1</td>
<td>To maintain records</td>
<td>264 measures of paddy @ Rs. 125/-</td>
</tr>
<tr>
<td>6.</td>
<td>Accountant</td>
<td>Administrative</td>
<td>1</td>
<td>To maintain accounts</td>
<td>192 measures of paddy @ Rs. 80/-</td>
</tr>
<tr>
<td>7.</td>
<td>Maṇīam</td>
<td>Administrative</td>
<td>1</td>
<td>To collect dues and check pūjās</td>
<td>168 measures of paddy &amp; Rs. 50/-</td>
</tr>
<tr>
<td>8.</td>
<td>Meikkāval</td>
<td>Administrative</td>
<td>1</td>
<td>To keep a watch on temple premises</td>
<td>144 measures of paddy &amp; Rs. 80/-</td>
</tr>
<tr>
<td>9.</td>
<td>Tirvīlakku</td>
<td>Administrative</td>
<td>1</td>
<td>To light the lamps of temple</td>
<td>60 measures of paddy &amp; Rs. 30/-</td>
</tr>
<tr>
<td>S. No.</td>
<td>Name of staff</td>
<td>Nature of work</td>
<td>Number of staff appointed</td>
<td>Work assigned</td>
<td>Remuneration per month</td>
</tr>
<tr>
<td>-------</td>
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<td>-------------------------------------------------------------------------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>10</td>
<td>Pattikkāval</td>
<td>Administrative</td>
<td>2</td>
<td>To check the garden and help in collection of dues</td>
<td>144 measures of paddy &amp; Rs.30/-</td>
</tr>
<tr>
<td>11</td>
<td>Collection clerk</td>
<td>Administrative</td>
<td>1</td>
<td>To collect money due for the temple</td>
<td>144 measures of paddy &amp; Rs.30/-</td>
</tr>
<tr>
<td>12</td>
<td>Tiruvaiḷakku</td>
<td>Administrative</td>
<td>4</td>
<td>To clean the temple premises</td>
<td>48 measures of paddy &amp; Rs.30/- each</td>
</tr>
<tr>
<td>13</td>
<td>Pasumādam Parāmarippu</td>
<td>Administrative</td>
<td>1</td>
<td>To draw milk and clean the cow sheds</td>
<td>Rs.13/-</td>
</tr>
<tr>
<td>14</td>
<td>Thalayāri</td>
<td>Administrative</td>
<td>1</td>
<td>To keep a watch on village premises</td>
<td>120 measures of paddy @ Rs.5/-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>18</td>
<td>Total</td>
<td>20144 measures of paddy &amp; Rs.1575/-</td>
</tr>
</tbody>
</table>

* 4 Measures = 1 Marakklāl
12 Marakkāl = 1 kalam
2 Kalam = 1 bag
In order to overcome the financial constraints on account of insufficient income from temple land, the math is taking some adhoc steps such as appeals to philanthropists and devotees for financial assistance and has made a collection of funds out of which the plastering and painting work of the main gopura has been completed in the year 1993-94, and the math is planning to conduct kumbabishäka in a short period of time.
REFERENCES


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3. S. Gurumurthy, Education in South India, New Era, 1979, p.36.


6. Ibid., pp 52-53.


8. K.A. Nilakanta Sastri, Opcit, p.487.

9. S. Gurumurthy, Opcit, p.36.


11. ARE; 432 of 1908, TNSDA; 543 of 1977.

12. TNSDA; 574 of 1977.


14. TNSDA; 574 of 1977.

15. ARE; 392 of 1908.


17. ARE; 429 of 1908.

18. TNSDA; 536 of 1977.

19. Scholar's interview with V. Muthukumar, Manager of Vīlināthasvēmy temple, on 8.1.94.

20. ARE; 7 of 1905.

21. ARE; 400 of 1916.

22. SII, Vol. XIV pp.57-68.


25. ARE; 400 of 1916.

26. ARE; 423 of 1908.

27. ARE; 410 of 1908.


29. ARE; 447 of 1908. TNSDA; 559 of 1977.

30. ARE; 423 of 1908. TNSDA; 535 of 1977.

31. ARE; 383 of 1908. TNSDA; 510, of 1977.

32. ARE; 393 of 1908. TNSDA; 528 of 1977.

33. ARE; 390 of 1908. TNSDA; 522 of 1977.

34. K.A. Nilankanta Sastri *Opcit*, p.409.

35. ARE; 117 of 1910. ARE; 120, of 1902. ARE; 293 of 1902.


38. ARE; 389 of 1908.

39. ARE; 432 of 1908. TNSDA; 543 of 1977.


42. ARE; 385 of 1908. TNSDA; 516 of 1977.

43. ARE; 422 of 1908. TNSDA; 536 of 1977.

44. ARE; 431 of 1908. TNSDA; 542 of 1977.

45. ARE; 407 of 1908. TNSDA; 580 of 1977.
46. ARE; 392 of 1908. TNSDA; 586 of 1977.

47. ARE; 384 of 1908. TNSDA; 509 of 1977.

48. ARE; 410 of 1908. TNSDA; 582 of 1977.


50. ARE; 360 of 1919.

51. ARE; 422 of 1908. TNSDA; 536 of 1977.
   ARE; 416 of 1908. TNSDA; 568 of 1977.
   ARE; 407 of 1908. TNSDA; 580 of 1977.
   ARE; 392 of 1908. TNSDA; 586 of 1977.
   ARE; 403 of 1908. TNSDA; 591 of 1977.

52. K.K. Pillai, Suchindram Temple, Madras 1953, p.506.


54. ARE; 395 of 1908. TNSDA; 531 of 1977.
   ARE; 394 of 1908. TNSDA; 532 of 1977.
   ARE; 431 of 1908. TNSDA; 542 of 1977.
   ARE; 418 of 1908. TNSDA; 567 of 1977.

55. Pudukottai Glossory, p.539.

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   ARE; 408 of 1908. TNSDA; 581 of 1977.
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72. Ibid.
73. G.O. Home Public Oct.1879, No.149, 162.
75. Based on scholars interview with V. Muthukumar Manager of the temple and Ravichandra Gurukkal, priest of the temple on 8.1.94.
76. Ibid.
77. Ibid.