CHAPTER- 4

FORTS, PALACES AND MEMORIALS

The historical and cultural attractions comprises of some of the famous monuments in Kanyakumari District. These attractions consist of forts, palaces, memorials, caves, ancient temples, churches and other cultural monuments. Some of these still reflect their ancient glory, while some others are in ruin. The historical monuments are built for the future generations know their forefathers.¹

The historical and cultural monuments in Kanyakumari District exhibit a rich blend of ethnic and modern architectural style. The heritage properties of India are eloquently bedecked with intricate carvings.² People visit Kanyakumari District and spend nice time at these spots.

A monument is a structure either explicitly created to commemorate a person or important events or which has become important to a social group as a part of their remembrance of past events.³ They are frequently used to improve the appearance of location. The historical monuments in Kanyakumari District are a great heritage to India as they are evidence of India’s historical past. These reflect the culture and heritage of yester years.

¹ Rangacharya, South Indian Iscriptions, Madurai, 2001, p. 2.
² Immanuel, M., Kanyakumari Aspects and Architects, 2007, p. 5.
4.1. Kumari Forts

During the early period of history, man lived in caves. When civilization advanced, he preferred to live in plains. When more traits came to the plains there were competitions for supremacy. They felt it necessary to protect their culture and civilization. Hence they felt that there was strong need for forts. Those forts were symbols of their architecture and culture. Thus man began to build forts. The early Tamil kings attached great importance to forts for they served as the base for offensive and defensive operations. Even in the Sangam work Thirukkural, Thiruvalluvar describes the necessity and requirements of an ideal fort in a chapter entitled ‘Aran’ (fortification). The forts can be classified as follows.

The forts that were constructed for various purposes can be divided as Sthaladurga, Vanadurga, Giridurga, Jaladurga. Sthaladurga forts were forts constructed on the land. Normally they were mud forts, sometimes granite blocks were used for building such type of forts. In case of attack by enemies, and these forts were easily damaged or could be destroyed.

The Vanadurga forts were built in the midst of thick forest. Normally since the forts were built in the dense forests, it made it difficult for the enemies to cross forest. Hence during those days these types of forts were built. In these forts,

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4 Thirukkural, Chapter 75.
5 Journal of Telugu Academy, Vol.III.p.30
training to use offensive and defensive weapons was given. The third type of forts is called the Giridurga fort. These forts were built on the top of hills so that the enemies could not enter into the forts easily, because attacking the rugged hills was very difficult. From there they could very well see the approaching enemies and easily prevent them from entering into the fort. The Jaladurga forts are the common type of forts that were built by all the kings. Normally a moat was made around the fort for protection and defense. Sometimes, they kept crocodiles inside the moats so that the enemies could be easily attacked by these reptiles.

According to Prof. T.V. Mahalingam, generally forts were constructed and used by the troops. Hence they were known as Kadakams or Padaiparrus. The forts were mainly used as Cantonment.  

Forts formed one of the six auxiliaries of Royal paraphernalia. Kottai, Aran, Inchi, Ahappa and Aruppam are words commonly used in the ancient literature of the Tamils to denote a fort.

The Sangam literatures name the forts as ‘eyil’, ‘matil’ or ‘purisai’ in Tamil. It was constructed to its greatest possible height. Ground clay (araiman) had

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7 The auxiliaries were army, subjects, food, ministers, friends and forts, Thirukkural, 381.
8 Eyil also denotes a fort. Tolkappiyam Porulatikaram, 6713, Purananaru 21;6, Purananuru 3.9, 40:1.
9 Purananuru, 341:5
10 Ahananuru, 114-9
many categories. They were forts with a single row of wall and such were known as Oreyil, forts with two rows of walls, the inner wall, akamatil, and the outer wall puramati land forts with more than two rows of walls. The open place between the two walls called ‘Senduveli’ was guarded by the mulappadi, a section of the standing army, small battlements called ‘nayil’ were provided on the walls of the fort. archer holes were attached to the ‘nayil’ which served as the hiding place of the archers to hide in and discharge arrows on the attacking enemies. Bunches of arrows were kept in every nayil.

‘Vayil’ was the main entrance to the fort. It was closed by the double door, one large and another small. The secret passages within the forts enabled the people living inside to get out of it in times of emergency. The moat, another constituent element of fortification, was known by the name ‘akali’ and ‘Kidangu’, Deep and wide ditches surrounded every fort generally called as ‘Ahali’. The space between the moat and the wall was known as ‘idainilai varaippu’.

11 Ibid., 22.
12 Padittuppattu, 7:12, Maduraikkanchi, 66.
13 Silappadikaram, xv: 212.
14 Padittuppattu, 288.
16 Pattinappalar, 287.
17 Maduraikkanchi, 64, Purananuru, 14,5.
18 Purananuru, 350 1, 355:1.
Kanyakumari District is rich in historical background. Hence in most of the important places, there are many forts. They have rich historical background. They are Udayagiri fort, Vattakottai, Udachikkottai, Thanumalayan kottai etc. Moreover there are demolished forts. They are Dalawai Veluthampi’s palace fort at Thalakulam, the palace opposite to Vadassery Police Station in Krishnankoil is now an office of Agricultural Department. A palace at Thiruppathisaram is under the control of Devaswom Board. At present the office of the Superintendent of Police at Nagercoil was an old palace with a fort.\(^{19}\)

### 4.1.1. Udayagiri Fort

The Udayagiri fort is one of the ancient forts with rich historical heritage. It is situated 15 kms to the north – west of Nagercoil to Thiruvananthapuram highway of Puliyoorkurichi village, Kalkulam Taluk, Kanyakumari District.\(^{20}\) The fort is located to the east of Padmanabhapuram, the erstwhile capital of Venad rulers on a hill rock. It is known as Udayagiri. It is said that the sun rises at this hillock and hence it was known as ‘Udaya’ and ‘Giri’ means mountains.\(^{21}\) The Chera and Venad kings had the prefix ‘Udaya’ in their names as in the case of King Udaya Marthandavarma and hence it could be taken that the hillock is known as ‘Udayagiri’\(^{22}\).

\(^{19}\) Manimehalai, xxviii: 24  
\(^{22}\) A Short Note on Udavagiri Fort, Vol 1. Political Directorate by archives, Trivandrum, 1920, p-335.
The Udayagiri Fort was constructed in 1600 AD. After being destroyed by Raja Raja Chola, it was re-built during the time of King Marthanda Varma. After being destroyed by Raja Raja Chola, it was re-built during the time of King Marthanda Varma.23 Inside the fort is a tomb of a European prisoner named Eustachius De-Lannoy who was defeated and imprisoned by King Varma.24 Later on, a Danish captain was captured by the king who remained loyal to him for 37 long years. As De Lannoy spent the rest of his years at this fort, the fort is also named as ‘Dillannai Kottai’.25

The Udayagiri Fort built over an area of 90 acres is made using massive granite blocks.26 De Lannoy found that the nearby hills called Udayagiri hills, if fortified properly would serve as an additional campaign area for the prison and a protected place for the arms.27 It will be appropriate to assume that De Lannoy reconstructed and strengthened the fort at Udayagiri. De Lannoy started reconstruction of the fort in 1742 AD.28 A memorial tomb was created in the Udayagiri fort campus and it bears inscriptions in both Tamil and Latin. An ancient chapel is found inside the fort.

There are seven tombs inside the chapel.29 All the tombs belong to De-Lannoy

23 A Short Note on Udavagiri fort, Vol.1.\textit{op.cit.}, p.336.
24 \textit{Ibid.}
26 Velupillai, T.K. \textit{op.cit.}, p.2.
27 Tranvncore Information and Listenerr, Department of Public Information Vol.III. Trivandrum, 1948, p.48.
29 Dutch Record No.1. Memoir on the Malabar cost by I.V. Stein Van Gollenesse, 1765.
and his family members and other army officials. A stone cross was installed on top of De-Lannoy’s tomb. Just below the cross the emblem of the Dutch government is shown as bas-reliefs. Latin and Tamil inscriptions have been engraved in this tomb.

The tomb of De Lannoy’s wife is found there. The Dutch Government emblem has been engraved on this tomb. A single tomb is meant for the two infant children of Captain Hughes. The inscription on this tomb is in English. This tomb was erected during the reign of Queen Gowri Lakshmi Bai (1810-1815 AD). Another tomb found there is the tomb of the wife of William Rouse Condors, a military official. The inscription engraved on this tomb is in English.

Udayagiri fort came into prominence during the period of Travancore King Bala Marthanda Varma (1729-1758 AD). Now this fort is under the control of both Archeological Department and Forest Department. On the top of the hill there is a Sastha temple. This temple is now maintained by the people living in the area.

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30 Inscription of De Lannoy’s tomb in the Church at Udayadiri.
31 Inscription on Tomb No.1 at Udanyagiri Fort.
32 The epitaph on the tomb of Margarette De. Lanny reads.
33 Inscription on Tomb No. 2 at Udanyagiri Fort.
34 Dutch Record No. 10, Dairy of Captain Hughes, Madras, 1909, pp 4-8
35 Inscription of Tomb No.3 at Udanyagiri Fort.
around the fort. The Agasthyar Peak forest Rehabilitation Scheme is introduced. Under this scheme, thousands of fishers are grown in the Udayagiri and Aasanvilai pond by the efforts of the forests.

Strategically located Udayagiri Fort was once used as a military station by the erstwhile rulers of Travancore when Padmanabhapuram was their Capital and residence. A foundry was established inside the forts for manufacturing guns, cannon balls and mortars under the guidance of the famous Flemish Captain Eustace De Lennoy. It was in this fort that prisoners captured during the fight against Tipu Sultan were kept here. During the Company’s rule, troops of East India Company used this fort as barracks till middle of the 19th Century.

4.1.2. Vattakottai

Vattakottai a granite fort situated six kilometers north –east of Kanyakumari, forms the terminal of a line of ramparts known as the South Travancore lines built by Marthanda Varma to serve as defense for Nanjilnadu. It is situated in the Agasteeswaram Taluk. It is rectangular in shape and covers an area of about three and a half acres. The fort is enclosed by walls 25 to 26 feet high, including the parapet, 29 feet thick at the rear.

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38 Dhina Malar, Thahaval Kalangiyam, Nagercoil, 13.4.2009. p. 32.
39 Bassein, M., All India Travel guide, Madras. (1932-33), p.45.
The portion running into the area is strongly built under the orders of De Lannoy during the reign of Marthanda Varma (1729 – 1758). About 1810 AD, the British forces under the command of St. Leger marched into Nanjilnadu through the Aramboly pass and demolished the defense lines. The small river runs along the fort. The fort has now become a holiday resort and picnic centre. Outside the fort on the shore one could witness the enthralling spiraled serpent like coconut tree which is unique in shape.

There is a subway or tunnel about 4 feet width supposed to connect the Padmanabhapuram palace. Now the tunnel has been closed. On the northern side of the fort is found a slope. There is a wall of about 6, diameter. The whole wall around the fort is repaired and fresh mortar is being applied.

Literary or epigraphically there are not much evidences to know much about Vattakottai. However from the evidences left by the fort itself, it may be presumed that this fort was the military base to protect the Pandya kings. ‘Fish’ is the emblem of the ‘Pandya Kings’ is engraved in the fort. It is a clear proof that once the Pandya kings had control over this fort for some time.

41 Personal interview with Mr. Rajasekar, Chartered Accountant, aged 40, Varrakottai, dated 23.02.2010.
4.1.3. Mayyakottai

Mayyakottai is situated in Kalkulam village of Padamanabhapuram Municipality, Kalkulam Taluk. It is one km north of Padmanabhapuram and 1 ½ km east of Nagercoil Kulasekarm road, and it is on the way to Kumaracoil from Marunthukottai.\textsuperscript{43}

It is a square fort covering 1 ½ acres of land. The length of the fort may be 400 feet long. The upper portion of the fort is 3 feet high, built by cutting stones. The lower portion is built by granite stones and is 15 feet high. There are spaces for gun men too.\textsuperscript{44}

At the two corners of the eastern fort, ie, at north – east and south – west corners, there are two corner bastions 25’x25’ in size. The entrance is made up of stones 6’x5’x1’. At the centre of the fort two black stones stand erect, their being 8 feet and 12 feet respectively.\textsuperscript{45}

At the centre of the fort there is a pillar 3 feet deep. The situation in which this fort was created is the same as that for Marunthukottai. It might have been constructed in AD 1744.\textsuperscript{46} It is said that the place was once utilized as burial

\textsuperscript{43} Dutch Record No.1. Memoir on the Malabar coast by I.V. Stein Van Gollenesse, 1765.
\textsuperscript{44} Inseripton of De Lannoy’s tomb in the Church at Udayadiri.
\textsuperscript{45} Personal interview with Mr. R. Ramaya, local resident, Kalkulam, aged 46, dated 04.06.2009.
\textsuperscript{46} Dhina thanthi, Thahaval Kalangiyam, Nagercoil, 5.3.2009, p 12.
ground for the dead soldiers and culprits who were hanged to death. When British took the whole land in their hands, this fort lost its importance.

4.1.4. Marunthu Kottai

Marunthu Kottai is situated in Kalkulam Taluk. It’s revenue village is Villayoor Town Panchayat of Kalkulam. Near the Marunthu Kottai village on the western side there is a mountain of 800 feet height. On the top of the mountain, this Marunthu Kottai fort is constructed. The walls of the fort cover 200 acres of land and at length of 500 feet. On the western side the wall is constructed by cutting stones and it is 300 feet high.

The basement of the fort was built by De-Lannoy and it is about 10 feet high. Inside the fort a vertical rock can be found. On the four comers of the fort there are four Bastions. On the northern side of the fort wall, at the centre, there is another Bastion. Near the northern side there is a stone mandapam and at the south – west side there is a pitch made up of stone structure. 5 feet big and outside of the fort western wall pitch.

The Stone mandapam has 12 pillars. It’s area is 16’10” x 11’4”. The upper roof is made up of brick and mortar. The mandapam faces east direction. The height

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47 Personal interview with D.Shibin, local resident, aged 33, dated 24-04-2009.
48 Dhina Thanthi, op.cit., p 117.
50 Seetharam Kurumoorthy, op.cit, p.115.
of the pillar is 7’6”. The entrance to this mandapam is at the north – western corner. This Marunthu Kottai was used for preparing explosives and hence the fort was named after Marunthu Kottai.⁵¹

Table No: 4:1 **The measurements of Bastions**

<table>
<thead>
<tr>
<th>Bastion</th>
<th>Length</th>
<th>Breadth</th>
<th>Height</th>
</tr>
</thead>
<tbody>
<tr>
<td>South-west Bastion</td>
<td>16’6”</td>
<td>13’5”</td>
<td>3’</td>
</tr>
<tr>
<td>North-west Bastion</td>
<td>13 ½’</td>
<td>13 ½’</td>
<td>3 ½’</td>
</tr>
<tr>
<td>South – east Bastion</td>
<td>13’</td>
<td>16’</td>
<td>3 ½’</td>
</tr>
<tr>
<td>North – east Bastion</td>
<td>13 ½’</td>
<td>13 ½’</td>
<td>3 ½’</td>
</tr>
<tr>
<td>North Bastion</td>
<td>13 ½’</td>
<td>13 ½’</td>
<td>3 ½’</td>
</tr>
</tbody>
</table>

These bastions were built by cut stones and plastered by mortar at the outside. On the top of the walls there are arched spaces to station gunmen or archers in them. On the west of the fort, at the centre of the wall there is an entrance made up of door- stones 7’x1”x4”size. The entrance has 3 steps. At the south – west bastion of the fort, near the bastion, there is a pit 5 feet deep made of stone. It might have been used as store for gun powder, etc.⁵²

In 1741 AD, Marthanda Varma, the Venad King fought with Dutch and 12 Dutch soldiers were taken as prisoners. De-Lannoy, one of the Dutch captive

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became the General of Venad King. New methods of warfare and usage of gun powder were carried out. This fort might have been constructed between 1758 – 1798 during the reign of Karthiga Thirunal Ramavarma alias Dharma Raja. After 19th century the fort began to lose its importance.53

### 4.1.5. Udachikottai

Udachikottai is situated at Kunnathoor Revenue Village of Vilavancode Taluk on the Kuzhithurai- Thengapathanam road and it is about 7 kms from Marthandam. Here is the famous Udachikottai. It is a small stone fortification now in ruins, covering the area of five acres of land. It is believed that Rani Udachi, the mother of the famous Thirumalai Nayak of Madurai who invaded Nanjilnadu, is said to have lived in this fort, which was named as Udachikottai after her.54 Tradition states that Rani Udachi had no issues for a long time and on the advice of her priests, she came to Munchirai from Madurai and worshipped Thirumalaiappan, the deity of the local temple. The fort was then built at that time for her stay.

It is said that God blessed her with a child who was named Thirumala. When Thirumalai Nayak became the ruler of Madurai, he presented a gold crown and other valuables to this temple.55

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54 Dhinamatar, *op.cit.*, 2009.
55 Padmanabhan S. Kumari Maratta Kavilgal (Tamil), pp. 118-119.
4.1.6. Thanumalayan Fort

Thanumalayan fort is situated at a place called Pazhaya Pottayadi in the present Kanyakumari District. This fort is 300 years old. The Thanumalayan fort although smaller one compared to many of the gigantic forts of the land, it has a great history of lineage with the early Cheras and the wandering Pandyas of the later period. This is the site where the Pandya member of Perumal had given asylum to the wandering Marthanda Varma during his hiding, when he escaped from his enemies. At present it is neglected in history.

4.1.7. Venkalarajan Kottai

Venkalarajan was the son of Veerachalan, who belonged to Valangai Santoor Dynasty who ruled Kandi regions in Sri Lanka. Due to pressure of the Portuguese, he was forced to leave Kandi and came to Swamikathuvilai near Manakudi back waters of Kanyakumari District. There at the Swamikattuvilai, it is told that he had built a fort with doors of bronze. In Tamil bronze is known as Vengalam. And hence the king was known as Venkalarajan, and the fort Venkalarajan kottai. A book on ballad belonging to A.D, 1605 narrates his story.

\[57\] His enemies were the Ettuvitil Pillaimar – Pappu Thampi and Raman Thampi.
4.2. Kumari Palaces

Palaces are dwelling places of royal families. In Kanyakumari district we find innumerable palaces known as Kottarams which were the residences of Venad kings and Travancore kings. Of these many palaces were demolished and many are in a deteriorating condition.

There are two palaces worth mentioning. One is Padmanabhapuram palace which is in good condition and is maintained by the Government of Kerala, the fort surrounding it is maintained by the Tamilnadu Government. The other Eraniel palace is in a dilapidated condition.

4.2.1. Padamanabhapuram Palace

Padmanabhapuram, the ancient historical town is situated 55 kms south of Thiruvanthapuram and about 2 kms east of Thuckalay on the Thiruvananthapuram – Kanyakumari road. It was the ancient capital of the erstwhile Travancore (Venad) State from about 1555 AD to the latter half of the 18th century. The palace has many important parts that speak about the ancient glory and architectural genius of the time. The place is set amidst picturesque surroundings; and is noted for its old palace and temples in which relics of antiquity having great historical and archaeological importance have been recently discovered. All the buildings within the palace are built in the traditional style of Malabar architecture with pointed

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gables, dormer window, and long corridors, the earliest of the structures being dated about A.D. 1335.\textsuperscript{60}

Padmanabhapuram was the capital of Travancore till 1750 AD and then the seat of Government was transferred to Trivandrum during the time of Maharaja Marthanda Varma (A.D. 1728 – 58) the maker of modern Travancore who dedicated the whole state to God Padmanabha and ruled as his servant.\textsuperscript{61} In a Sanskrit poem called Chataka Sandesa composed about the middle of the 8\textsuperscript{th} Century, there are about half a dozen stanzas describing the ancient glory of Padmanabhapuram, abounding in palatial buildings, temples, Brahmin house, etc.\textsuperscript{62} Padmanabhapuram is referred to as the ‘\textit{Ujjain of the South}’\textsuperscript{63} famous for its learning and culture. From the poem can be noted that the palace was in a state of prosperity during the time of Maharaja Karthika Thirunal Rama Varma (1758 – 1798 A.D.) the successor of Maharaja Marthanda Varma. At present what remains of its ancient greatness are some buildings elegantly designed displaying the simplicity of architectural style.

4.2.1.1 The Navarathri Mantapa

The Navarathri Mantapa is a spacious hall built of exquisitely carved granite pillars and ashlar in chunam, and is reminiscent of the late Vijayanagara style of

\begin{itemize}
\item \textsuperscript{60} Immanuel, M., \textit{op.cit.}, 2007, p.76.
\item \textsuperscript{63} Ujjain was the Rajaput kingdom of ancient south India.
\end{itemize}
architecture. It was used in ancient times for dance and musical performances. It faces a small Sarasvati shrine with which it is connected by a pillared Verandah called ‘Namaskara mantapa’.\textsuperscript{64} The whole structure is decorated with figures of Hindu divinities and display the astonishing skill of indigenous ‘craftsmanship. The wooden edifice seen on the east side of the mantapa was the private apartment for the ladies of the Royal family to witness the dance and musical performances in the mantapa. These are shut off from public view by carved shutters and screens.\textsuperscript{65}

4.2.1.2. The Archaeological Museum

The archaeological museum is temporarily located on the open space on the western side of the ‘Navarathri Mantapa’. This gets the attention of the visitors. The rare collections exhibited there consist of inscriptional stones, sculptures copper plates and coins dating from the 8th to the 18\textsuperscript{th} century A.D. Among them the most important are those stones bearing the Royal emblems of an umbrella, a chowrie, a flag, a purnakumbha and a thunder-bolt.\textsuperscript{66} One of these records privileges and tax exemptions to the fishermen, Christians of Cape Comorin; while another refers to a gift of certain taxes to the church at Muttom for the maintenance of a perpetual lamp. Both belong to the 15th century A.D. A third one has the effigy of a Travancore queen called ‘Udayamarthanda Thribhuvana Devi’ who married a Pandya prince in the 13th century A.D. A stone tub set on display in the gallery has

\textsuperscript{64} Vasu Deva Poduval, R., \textit{A Short Guide to Padmanabhapuram}, Trivandrum, 1941, p.1.

\textsuperscript{65} Ibid.

an inscription of the 17th century A.D. relating to its construction to store drinking water for cattle in the time of the Travancore king called Vira Kerala Varma and long before the S.P.C.A. came into existence.\textsuperscript{67}

In the room where the coins, paleographical charts, etc. are exhibited, two pictures are especially noteworthy – one is a copy of a mural painting depicting the defeat in A.D. 1741 of the Dutch at Colachel, a place 10 miles west of Padmanabhapuram. Another is the portrait of King Rama Varma (1758 - 98 A.D.) Maharaja of Travancore who was the last who lived in the Palace.\textsuperscript{68}

Among the sculptures, the votive lamp bearers, the Sati stone, the Vishnu image and the effigy of Iravikutty Pillai, a Travancore Warrior who fought against the army of Thirumalai Nayaka who died in the battle-field in A.D. 1635, are the most important.\textsuperscript{69}

4.2.1.3 Uppirikka Malika

Uppirikka Malika is the most attractive building in the whole palace and consists of three stories. In style it resembles very much the pavilion type of Chinese and Nepalese architecture and is characterized by pointed gables, and dormer windows peculiar to the architecture of Kerala.\textsuperscript{70}

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\textsuperscript{67} Vasu Deva Poduval, R., \textit{op.cit.}, p.2.  \\
\textsuperscript{68} http://en.wikipedia.org/wiki/Padmanabhapuram_Palace.  \\
\textsuperscript{69} Nagam Aiya, V., \textit{op.cit.}, pp. 357-373.  \\
\textsuperscript{70} Tourist Guide to Thiruvananthapuram (Pamphlet) Department of Kerala Tourism, Thiruvananthapuram, 2003, p.3.
\end{flushright}
On its top most floors are seen mural paintings of the 16\textsuperscript{th} century A.D. They form a precious artistic heritage of the State and are full of charm and expression and display a remarkable combination of technique and fine composition. The figures are traditional and well proportioned.\textsuperscript{71} The most important of them are:

1. Harihara (half Vishnu and half Siva).
2. Ardhanariswara (half man and half woman).
3. The worship of Ganesa.
5. The dance of Nataraja.
6. Sasta on a hunt.
7. Subramanya.
8. Anantasayana.
9. Parvatiparinaya (the wedding of Siva and Parvati).

\textbf{4.2.1.4. Mantrasala (council chamber)}

Mantrasala is a small and spacious hall containing fine wood carvings and is above the portico or the main entrance to the Palace. There is a tower clock in it which is over three hundred years old, made by an indigenous blacksmith. It is said that its maker pretending to be blind went to Europe in company with some Spanish priests, learned all about clock making and returned home after many years when he translated his knowledge into action. He dedicated his hand made clock to the ruler, who appreciating his gift gave him lands tax free as a mark of Royal appreciation.\textsuperscript{72}

\textsuperscript{71} Cousins, J.H., \textit{op.cit.}, Trivandrum, 1941, p.2.
\textsuperscript{72} Vasu Deva Poduval, R., \textit{op.cit.}, p.3.
4.2.1.5. Uttupura

Uttupura is a dining hall adjoining the Council Chamber. It is a spacious dining hall where over two thousand people were fed free every day. This practice of free feeding continues even to-day, and the state is therefore known as Dharma Rajya (land of charity) and the King as Dharma Raja (King of charity).\textsuperscript{73}

4.2.1.6. Thaikottarm

Thaikottaram is the next building which is of importance is a quadrangular building, the oldest of the Palaces, the open Verandah of which called Ekanthamantapa is built of finely carved wooden pillars and decorated with fine wood carvings. Every year between December and January the worship of Durga is conducted here for 41 days when the image of the Goddess is drawn on the ground with flour of rice, turmeric, charcoal etc., Songs are also sung on the occasion to the accompaniment of instrumental music.\textsuperscript{74}

The light-well in this building reminds one of its close resemblances to ancient Sumerian structures. The big jars found inside the rooms were made of Travancore clay by the Chinese who had a settlement at Quilon till they were driven out by the Portugues.\textsuperscript{75}


\textsuperscript{75} Ramanatha lyer, A.S., \textit{op.cit.}, p.134.
4.2.1.7. Indra vilas

Indra vilas is a Palace. It is supposed to have been built by Dalava Ramayyan the Prime Minister of the great Marthanda Varma (A.D. 1729 - 58) the founder of modern Travancore.\textsuperscript{76} It was here that the rulers interviewed distinguished visitors. In this Palace Fr. Paulinus the Christian Missionary paid his respects to the Maharaja in A.D. 1784.\textsuperscript{77} In A.D. 1763 the Zamorin of Calicut and the Raja of Cochin came to Padmanabhapuram and executed a treaty by which they swore to be perpetual allies of the Travancore Royal family.\textsuperscript{78}

Within the Palace premises, there is also a Durga temple and traces of several old and massive structures with bathing tanks. East of the Palace precincts is situated the famous temple dedicated to Milakanta or Siva which is compared to the Mahakala shrine of Ujjain.\textsuperscript{79}

There is also another temple close by dedicated to Sri Rama in which the whole story of the Ramayana is found sculptured in wood. Enclosing all these secular and religious structures is a stone fortification about 2½ miles perimeter built to defend the palace and the celebrated pagodas within. Originally this fort consisted of mud-walls which in the 18\textsuperscript{th} century A.D. were dismantled and

\textsuperscript{76} Nagam Aiya, V., \textit{op.cit.}, pp. 373-385.
\textsuperscript{77} Department of Archaeology, \textit{Padmanabhapuram palace}. 2004, p.25.
\textsuperscript{78} Dr. J.H. cousins, \textit{op.cit.}, Trivandrum, 1941, p.3.
\textsuperscript{79} Vasu Deva Poduval, R., \textit{op.cit.}, p.5.
reconstructed with granite under the supervision of the Marthanda Maharaja. The walls comprising this fort are 3 feet thick and built with granite up to within 8 feet of the parapet, the remaining portion being laterite. At the four corners of the fort there are four main bastions more or less square in size and shape. The height of the walls varies according to the inclination of the ground, the highest elevation being 25 feet and lowest 15 feet including the parapets which are 3 feet high throughout. The principal entrances to the fort are four gate-ways situated one each wall. There are also other smaller gate-ways near three of the bastions.\(^{80}\)

The walls enclosing Udayagiri fort are on an average 15 feet thick and 18 feet, high including the parapet.\(^{81}\) They are lined within and without, with stones. There are in all ten bastions, live of which were intended for cannon, the others being pierced for musketry only. The whole fort is built of strong granite round a lofty isolated hillock. Within it still stand the walls of the old chapel built in A.D. 1741 with tomb stones of historical importance, the most important of them being those of De Lannoy, his wife and son.\(^{82}\)

The Padmanabhapuram Palace complex has several other interesting features.\(^{83}\) The Palace though surrounded entirely by the State of Tamil Nadu is still part of Kerala and the land and Palace belongs to the Government of Kerala.


\(^{81}\) Gopinatha Rao, *op.cit.*, p.205.


The clock tower in the palace complex has a 300 year old clock, which still keeps time. A big hall now bare, which can accommodate around 1000 guests, where ceremonial feasts are held during auspicious occasions. A secret passage, now blocked, through which the king, his family members, and their entourage could escape to another palace, located several kilometers away in the event of any emergency. Name of this palace is ‘Charottu kottaram’. A flight of steps leads to a bathing pond, which has lost its freshness due to neglect and years of disuse.

The Palace complex also has a section of curios and several interesting objects: An entire room filled with old Chinese jars, all gifts by Chinese merchants. A variety of weapons (which were actually used in warfare), including swords and daggers. Brass lamps, wood and stone sculpture, a variety of furniture and large mirrors made of polished metal. A gallery of paintings depicting incidents from the history of Travancore. A wooden cot made of 64 wooden pieces of a variety of medicinal tree trunks polished stone cot, meant for cool effect and toilet and as well.

4.2.2. Eraniel Palace

An example for utter negligence, indifference and even stupidity of the local people and Government is the present state of the famous Eraniel palace in the Kanyakumari District. The early history of the Cheras and Pandyas rests with the history of the great perumals of yonder years. They were allowed to be gone obscure

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84 Department of Tamil Nadu Tourism, Kanyakumari Tourism Booklet, 2010, p.16.
along with the Aykings. Eraniel palace is a link connecting the dynastical history of these great kingdoms of southern India. When the State Re-organization took place in the year 1956, this colourful palace of yonder years was handed over to the State of Tamil Nadu, in its unique conditions of splendor and majesty.\textsuperscript{85}

The murals of the palace had the top ranking paintings depicting epics and history. The palace contained therein a natural cool, stone – cut curve with its decorative canopy. All have gone to decay. Today the palace is at the verge of total collapse, its tailings, tom beams out and destroyed by ooligans, tiles with thousands of holes and steps to the top storey crippled, waiting for its eternal burial.\textsuperscript{86}

The literature of the period does not yield adequate material to indicate changes to the construction of forts. Moreover, it is possible to conclude that considering the massive worth that was involved in the construction of these structures, it would have taken several years for the completion of large forts. The earlier forts would have been one walled, while in subsequent periods they would have been one walled, while in subsequent periods they would have made tow walled and three walled. While the pattern would have remained the same, improvements would have been effected with the equipment of devices and the addition of towers.\textsuperscript{87}

\textsuperscript{85} Daily Thanti, 25 April, 2005, p.16.

\textsuperscript{86} Immanuel, M., \textit{op.cit.}, p.81.

\textsuperscript{87} \textit{Ibid.}
‘The Hero Stones’ or ‘Memorial Stones’ are available in large quantity throughout Kanyakumari District. In the Tamil speaking land they go by the name ‘Nadu – Kal’ (erected stone) or ‘Veerakkal’ (Hero stone). The earliest mentioning of these memorial stones starts with the earliest historic time of Tamil land, the Sangam Age, well remembered span of time for love, valour and hospitality.\(^{89}\) Though there are many divergent ideas regarding the periodisation of the Sangam Age, the most non-controversial and accepted one is that from 3\(^{\text{rd}}\) century B.C to 3\(^{\text{rd}}\) century A.D. The literature of this period mentions such stones as ‘Natu Kal’ about the erection of the memorial stone, its contents process of worship and offerings made. But the pity is that though we have voluminous literature on these stone. So far we have not labeled even a single stone as belonging to the age of Sangam. Starting from Sangam Age down to the end of Vijayanagar Empire (17\(^{\text{th}}\) century) we find the practice of cresting memorial stones in South India.\(^{90}\)

The Sangam literature explains that the first step of a fight between two rulers started by the eloping of eves, as wealth was known in terms of cattle. The saviors of eves from the hands of the enemy were considered as real heroes in the society. Hence those muscled men who lost their life in saving the eves were remembered by the way of hero stones.\(^{91}\) This is how rest of the society paid its tributes in a more

\(^{89}\) Dhina Malar, *op.cit.*, p. 42.


\(^{91}\) *Ibid.*, line 335.
respectable way. The rulers also patronized it and perpetuate their power on land.

The hero-stones of Sangam Age were not plain but they have the name and the heroic deed of the heroes. These everlasting stones were worshipped with reverence. They were washed with fresh water and decocted with peacock feathers. Drums were beaten, honey was offered and worshipped.\textsuperscript{92} Even today offering and sacrifice are also part of the process of the ceremony.\textsuperscript{93} By giving a higher status to the dead, perhaps the human mind wished to console and balance the loss of their beloved ones.

Hero-stones should be taken notice to write regional history. It is interesting to note that hero-stones were installed for those who saved their villages from the destruction caused by wild animals like tiger, elephant, etc. by killing them. Even the pet animals were given memorial stone.\textsuperscript{94} These are examples to show that in the 9\textsuperscript{th} century the pet dogs were given pet name and the cocks-fight which was a pastime in the society was also remembered by memorial stones.

The pictorial expressions in the hero-stones give a vivid picture of different hair style, ornaments, dress and the war weapons of the place and personal names, and the language and paleography can be studied with the help of these source.

\textsuperscript{92} Agananuru, line . 35.
\textsuperscript{93} Agananuru, lines . 8-9.
These important historical sources, which have pictures and writing, should be well preserved and considered as archaeological sources to write history. Hero stones should be relevantly quoted in political, social, and cultural history writing. They should be protected as monuments.95

Sacrificing one’s own life for the prosperity of the king and kingdom, victory over enemies, long and healthy life of the ruler were also some of the practices that could be noticed in the society for ages, through these memorial stones.

4.3.1. Hero – Stone of Rana Keerthi (The Chieftain of Pandyas)

From this hero-stone we come to know about a historical event in the region of Pandya King Maran Chadaya. He seiged Vizhinjam and caused destruction there. To revenge this, the Cheras conquered the fort known as Karaikottai, which is in the region of Pandyas. In the war in order to protect the fort the Pandyan army had fought bravely and died. The chieftain Rana Keerthi had fought and was stabbed to death.96

A hero stone in memory of this chieftain was erected and was discovered by Manonmaniam P. Sundaram Pillai at Aralvaimozhi,97 who was the then director of Archaeological department, Trivandrum, Cochin. His idol was also scattered in the hero – stone. The heroic stone is now kept in the verandah of Art Gallery of Padmanabhapuram place. The year mentioned in the inscription corresponds to 792

95 Personal interview with Dr. Padmanapan, Archeologist, Nagercoil, aged 65, dated 13. 1.2009.
96 Devanesan, A., op.cit., p.115.
AD. Because the Pandian king Moran Cagayan had come to throne in 765 AD and the inscription is inscribed on 27 regional year of Ko-Maran Chadian is an early Pandya King.

The names of places that occur in the document are Vizhinjam, Koraikkottai, Kolovos and Paramour. Vizhinjam is at present a popular fishing village in South Travancore. Koluvur appears to be in the Pandian country and is mentioned in a number of inscriptions copied in the Madurai and Tirunelveli districts.98

In the twenty-seventh year of the prosperous King Maranjadaiyan, while the army of the Seramanur that was left in confusion outside Vizhinjam, came for the purpose of destroying, the fort of Karaikottai, Iranakirtti one of the very loving servants of the Peruman Maranjadaiyan, fought in defense of the fort together with the Orrin Chehevagar99 of Ulvidu against the army of the Chera which was contending to destroy it, and after stabbing several, died where several others had falleadan, Perundinai100 of Perumur in the Koluvar-Kurram.


99 Orrai-Chehevagar might possibly be related to the word ‘om’ meaning a ‘spy’, the term Orrai-Chehevagar might then be taken to mean the soldiers who are employed as spies.

100 Perundinai appears to be the name of an office, and is here applied to the holder of it.
4.3.2. Hero – Stone of Raman Pillai at Punnarkulam

From the inscriptions it is understood that one Raman Pillai of Eraniel village had been serving in the Second Battalion of Travancore State. This Second Battalion was known as Malayam Pattalam. The nature of his death is unknown. There is a stone statue in the nature of Basrelief is found near this stone. At Punnarkulam near Mylaudy, a fort extends from Kadukkarai to Maruthuvalmalai as it remains. It might have been a gateway to Travancore.\(^{101}\) Probably this Raman Pilai might have defended this fort and met with his death. Hence a heroic stone was erected during the regency of Gowri Parvathi Bai.

Following the failure of Velu Thampi’s revolt (1805 A.D.) the English East India Company had demolished all the ‘Nair pattalam’ and brought in the British force throughout the country. Later on the Nair pattalam otherwise known as ‘Mallayam Pattalam’ was reintroduced. This inscription refers to the Second Battalion of Nairs.\(^{102}\)

4.3.3. Memorial at Colachel

During 1629-1758 A.D, with Padmanabhapuram as the headquarter, King Marthanda Varma ruled the territory. The area comprising of the present Kanyakumari District was a part of the Travancore State”.\(^{103}\) During his period a battle was fought at Colachel between the forces of Travancore and the Dutch on


\(^{102}\) Seetharaam Gurumoorthy, *op.cit.*, p. 42.

\(^{103}\) Pillai, K.K., *op.cit.*, p. 26.
10th August 1741. This battle was known as the ‘Battle of Colachel.’

During the early years of eighteenth century the Danes established a small factory and a trading centre at Colachel. As the Dutch had their base at Ceylon they decided to occupy Colachel to compete with Danes. Then Colachel became a part of Travancore Marthanda Varma, the Raja of Travancore decided to capture Colachel from the hands of the foreigners. Hence a battle was fought at Colachel in 1741. The Travancore force defeated the Danes easily. But the forces found it very difficult to drive the Dutch from the seacoast of Colachel. When the Maharaja deeply involved in war with Danes, the Dutch strengthened their position at Colachel by inviting sufficient soldiers from Ceylon under the leadership of De Lannoy. The army of Marthanda Varma encountered with the Dutch at Colachel. At this decisive battle, Travancore forces defeated the Dutch forces. To commemorate this victory, a pillar was erected in front of the post office. The pillar

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105 Gopala Krishnan, M., op.cit., p. 117.
109 Short Memories of Captain De Lannoy, File No. 43/34, Directorate of Archives, Trivandrum, 2910, p. 9.
111 Inscription on the Pillar commemorates the victory of the Travancore Army over the Dutch at Colachel on 31st July 1741 AD.
commemorating the victory in the Battle of Colachel in which Captain De Lannoy was taken prisoner by the Thiruvithancode army.\textsuperscript{112}

\textbf{4.3.4. Memorial of Anandan Samadhi at Tachanvilai}

In Thachanvilai, about two kilometers away from the little town, Kattathurai, in Kanyakumari district, lies the little known Samadhi of forgotten hero of Venadu, who was solely responsible to enthrone the king Marthanda Varma (1729-1758) under very peculiar political situations that exercised in the country around the beginning of 18\textsuperscript{th} century A.D. Marthanda Varma is remembered as the maker of modern Travancore. The hero, Annadan, the King – maker, who had crowned the king is forgotten by his people and the country.\textsuperscript{113}

The remains of the place Thachanvilai, where once stood a great mansion with not less than sixty- four doors and courtyards, you see today, only the little Arasu Kaali Amman Koil. The Sapta Matrika Peedhoms, the Sarpa Kavu, one sword, one important copper plate, and above all the simple neglected Samadhi are found now. Anandhan was a great hero who changed the destiny of Kerala from the political traitors of Venad. There are blocks of metallic sludge- heaps detected by the past Archelogical Department few years back.\textsuperscript{114}

\begin{itemize}
\item \textsuperscript{112} Photostat copies of Travancore letters, 1720 to 1760, gathered from Dutch Records, Vol. 241, Trivandrum, p. 131.
\item \textsuperscript{113} Personal interview with ChenthicNatarajan, Rtd. Headmaster, aged 61, Nagercoil, dated 25.4.2009.
\item \textsuperscript{114} Personal interview with N. Subramaniyam Rtd. Teacher, aged 63, Nagercoil, dated 25.4.2009.
\end{itemize}
Such a site of historical importance is not yet been included under the lists of archeological records. It is neglected by the indifference of historians and also because of the one-sided views patronized by many of the present and past writers of history, in spite of the fact that Anandhan’s picture, is depicted along with Marthanda Varma, in the palace museum exhibited till today.

4.3.5. Vivekananda Rock Memorial

At the land’s end of India, at the last bit of Indian rock and at the confluence of the three oceans stands a majestic monument to Swami Vivekananda, a great Hindu philosopher and a chief disciple of Rama Krishna Paramahamsa. There are two rocks projecting out of the ocean, south–east of the Kumari Amman Temple at a distance of 450 yards from the tapering end of the main land among the two rocks, the spacious rock which was chosen by Swami Vivekananda for meditation is known as the Vivekananda Rock.

Swami Vivekananda visited Kanyakumari in the last week of December 1892 to have the blessing of Devi Kanyakumari, before he made a visit to Chicago, where the World Religious Conference was held in 1893. On the evening of 28th December

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1892 the swam across the sea to the rock, sat there the whole night in deep meditation and he got enlightenment.\textsuperscript{119}

To propagate the teachings of Swami Vivekananda and to construct a befitting monument on the sacred rock, the Vivekananda Rock Memorial Committee was formed in November 1962 with Shri. Ekanth Ranade as its Secretary.\textsuperscript{120} Towards the end of 1962, on the eve of the birth centenary year of Swami Vivekanda, the Committee approached the Government of Tamil Nadu to seek their permission for the creation of the Vivekananda Memorial on the Vivekananda Rock.\textsuperscript{121}

The plan of the memorial structure was prepared in consultation with Tamil Nadu government and was taken up for execution on November 1964.\textsuperscript{122} Shri. S.K. Achari of Devakottai, a renowned architect and engineer of the traditional school, designed the rock memorial which was decided to be built in granite stone.\textsuperscript{123} The Committee had chosen 2\textsuperscript{nd} September 1970 for the consecration and inauguration of the memorial which synchronized the 77\textsuperscript{th} Anniversary of the historic speech made by Swami Vivekananda at Chicago.\textsuperscript{124} Rashtrapathi Shri. V.V. Giri inaugurated the

\footnotesize
\begin{itemize}
  \item \textsuperscript{119} Padmanabhan, S., \textit{op.cit.}, p. 9.
  \item \textsuperscript{120} \textit{Ibid.}, p. 14.
  \item \textsuperscript{121} \textit{Ibid.}
  \item \textsuperscript{122} The Tale of Vivekananda Rock Memorial Kanyakumari, \textit{op.cit.}, p. 8.
  \item \textsuperscript{123} \textit{Ibid.}, p. 10.
  \item \textsuperscript{124} The Tale of Vivekananda Rock Memorial Kanyakumari, \textit{op.cit.}, p. 2.
\end{itemize}
memorial in a Public function held under the Presidentship of Shri. M. Karunanidhi the then Chief Minister of Tamil Nadu”.

The dimension of the memorial structure is about 95 feet with its entrance resembling that of Ajantha Caves and its vimana of 60 feet in height on the model of Ramakrishna temple at Bellur. Underneath the vimana of 60 feet in height bronze statue of Swami Vivekananda in his parivrajak posture is installed. This statue is created by the Chief architect Sri. N.L. Sonavandekar, Assistant Lecturer of, Sri.J.J School of Arts, Bombay.

The Vivekananda Rock Memorial consists of two main structures, namely, Sri. Pada Mandapa and Vivekananda Mandapa. Besides this, other ancillary structures like water reservoirs, power distribution centre, waiting hall, wireless communication center, etc. are found in the memorial rock. Within this Mandapa, the ‘holy print’ of the Goddess Kanyakumari is enshrined.

The Vivekananda Mandapam consists of Dhyana Mandapam, Sabha Mandapam, Mukta Mandapam and the front entrance, steps with two rooms and a

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The remarkable piece of artistic genius is the figure of the four deer with a face in common and a bull and elephant with common head. The figures are thus interlocked in a clever composition and in a tricky way. A few chosen quotations from the scripture as well as from Swamiji’s writings are inscribed on the walls of the Mandapam and in addition to them; some important incidents in Swamiji’s life are also depicted.

A bold and unique statue is inside the huge hall and is also serves as the prayer room. People leave their shoes outside and go with a pure heart to the meditation hall and pray with their eyes closed in front of the Colossal Statue”.

Of the total tourists who visit Kanyakumari 34 percentage mainly come to see the Vivekananda Rock Memorial. The remaining 66 percentage of people come to see the temple. Gandhi Memorial, Beach, Thiruvalluvar statue, sun rise and sun set and other tourist spots are the tourist attraction of this district.

The Vivekananda Rock Memorial stands as a fitting testimony to the traditional architectural genius of India. It is also stood as a fine symbol of our cultural heritage.

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4.3.6. Gandhi Memorial

In memory of the ‘Father of the Nation’, Mahatma Gandhi, a memorial building has been constructed at Kanyakumari (near the sea) where his ashes was kept on 12th February 1948 before immersion.\textsuperscript{134} The construction of this memorial was began in 1954 and ended in 1956 at the cost of Rs. 3 lakhs.\textsuperscript{135} It stands on the beach looking out at the Vivekananda Rock. The memorial is situated eight feet above the sea level. It has four mandapas, a prayer hall and three gopurams. The height of the highest groups in this memorial is 72 feet.\textsuperscript{136} It was constructed on the basis of north Indian art and architecture.

The most important salient feature of the architecture of the memorial is that it allows the sun rays to fall on the spot where ash of Gandhi was kept on 2nd October, his birthday. There is an inscription found in the prayer hall in three languages such as Tamil, Hindi and English which are the words delivered by Mahatma Gandhi about the beauty of Kanyakumari during his visit on 15th January 1937 to Kanyakumari.\textsuperscript{137}

Gandhi Memorial is a colossal library that is packed with rare historical books based on the life and activities of Mahatma Gandhi. There are several thousand books in the library along with pamphlets, magazines, etc. It is


\textsuperscript{135} Lena Tamilvanan, \textit{op.cit.}, pp 195-196.

\textsuperscript{136} Ibid.

open for public reading on Fridays and Saturdays from 10 am to 4 pm. During the months of July to August, the library remains closed because special programs are held there during that time.\textsuperscript{138}

The Gandhi Memorial upholds the rich cultural heritage of India. The Gandhi Memorial was also founded in the United States of America by Swami Premananda in the year 1959. The Gandhi Memorial in Kanyakumari is the right place where one can get a clear picture about the teachings, philosophy, ideal and services rendered by Mahatma Gandhi for the country. The organization was extended to public from the year 1976 by the Indian Ambassador named Sri. T.N.Kaul.

The administrators of this memorial have certain rules and regulations with regard to the tourists who visit the memorial. The visitors are allowed to the memorial in between 7.00 am to 3.00 pm. All the visitors must remove their foot-wears before entering the memorial. There is no entrance fee here unlike the Vivekananda Rock Memorial”.\textsuperscript{139}

4.3.7. A Memorial of Thiruvalluvar Statue

It is located at the southernmost tip of the Indian peninsula where the Arabin Sea, the Indian Ocean and the Bay of Bengal meet, Kanyakumari, the place famous for its spectacular sunrises and sunsets. Here out in the sea, about 400 metres from

\textsuperscript{138} Personal Interview with R. Chellappan, aged 56, Kanyakumari, dated 24.1.2009.

\textsuperscript{139} A notice board found at eh entrance of the Gandhi Memorial.
the shore, on the minor rock adjoining the Vivekananda Rock Memorial stands a statue of Saint Thiruvalluvar.

The monument, installed with the cost of Rs. 6.14 crore, stands at the confluence of the three seas on the minor rock adjoining the Vivekananda Rock Memorial in the southern tip of the peninsular India. Its height signifies the 133 chapters of the ‘Thirukkural’. The statue measuring 95 feet is placed on a rock, 38 feet high pedestal (Adrha peedam). The right hand of Thiruvalluvar with three fingers pointing skywards signifies the three contos of ‘Thirukkural’ – Aram, Porul and Inbam.140

Conceived as the project of the then Chief Minister of Tamil Nadu Mr. Karunanidhi in December 1975 following a representation from the late Eknath Ranade, the former president of the Vivekananda Kendra, the monument has taken quarter of a century to come to shape. The foundation for the statue was laid by the former Prime Minister Morarji Desai on April 15, 1979 in the presence of the then Chief Minister, Mr. M.G. Ramachandran. After several modifications, the installation was finalized when Mr. Karunanidhi allocated funds in the 1990 – 91 budget.141 The actual work of sculpting began on September 6, 1990. The statue was placed on its pedestal on October 19, 1999.

The monument is seen as a cultural fusion because of its juxtaposition beside the Vivekannada Rock Memorial, has been built conforming the traditional Indian architecture. Accordingly provision has been made to provide a hollow portion inside the statue from toe scalp but the tourists will not be allowed to scale. Instead they would be permitted to climb up to the foot of the statue at a height of 38 feet.\footnote{142}

Table- 4:2. \textbf{Some details about the Statue of Thiruvalluvar} \footnote{142A}

<table>
<thead>
<tr>
<th>Chief Sculptor</th>
<th>Dr. V. Ganapathy Sthapathi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Height of the statue of Thiruvalluvar</td>
<td>95 feet</td>
</tr>
<tr>
<td>Total pieces of stones utilised for the statue</td>
<td>1283</td>
</tr>
<tr>
<td>Weight of the statue</td>
<td>2000 tons</td>
</tr>
<tr>
<td>Height of the Athaara Peedam</td>
<td>38 feet</td>
</tr>
<tr>
<td>Total pieces of stone utilized</td>
<td>672</td>
</tr>
<tr>
<td>Weight of the stones in the Peedam</td>
<td>1500 tons</td>
</tr>
<tr>
<td>Total height of the monument</td>
<td>133 feet</td>
</tr>
<tr>
<td>Height of the Alankara-Mandapam</td>
<td>38 feet</td>
</tr>
<tr>
<td>Total pieces of stones utilized for the Mandapam</td>
<td>1726</td>
</tr>
<tr>
<td>Weight of the stones in the Mandapam</td>
<td>3500 tons</td>
</tr>
<tr>
<td>Total weight of the whole structure</td>
<td>7000 tons</td>
</tr>
<tr>
<td>Number of steps upward</td>
<td>70</td>
</tr>
<tr>
<td>Number of steps downward</td>
<td>70</td>
</tr>
</tbody>
</table>

\footnote{142}{Personal Interview with Mr. Sathasivam, member Kanyakumari, Municipality town, dated 12.3.2009.}
\footnote{142A}{The Hindu, [English Daily], 19\textsuperscript{th} August 2011, [Friday Review], Trivandrum Edition, p.2.}
4.3.8. Memorial of Sir. C.P. Ramasamy Iyyar

Sir, C.P. Ramaswamy Iyyar was the last Diwan of Travancore Cochin State before independence. In memory of his 60th birthday, we find through memorials, one at Thuckalay and another at Nagercoil. In Thuckalay there is a memorial hall in which a library and reading room is run. In Nagercoil there is a park at the heart of the town that bears his name. Here Mahatma Gandhi memorial ‘Stupi’ was opened by Honorable P.S.Kumara Swami Raja, premier of Madras on 13 September 1949. Erected by N.S. Krishnan and T.S. Mathuram.143

4.3.9. Memorial of Kavimoni Desiya Vinayaham Pillai

Kavimoni Desiya Vinayaham Pillai commonly known as ‘Kavimoni’ was a poet and an archeologist. There is a library hall built in memory of Kavimoni at Therur near Suchindram.144

4.3.10. Memorial of P. Jeevanandham

Mr. P. Jeevanandham commonly known as ‘Jeeva’ was a freedom fighter. He was also a social revolutionist, who had participated in the Vaikam Satyagraha. He belongs to Boothapandy. His memorial is at the Municipal Park, Nagercoil adjacent to Veppamoodu junction.145

143 Inscription on Ramaswami Memorial Park.
144 Personal Interview with the members of the Municipality town, Nagercoil, dated 28.4.2009.
145 Personal Interview with Mr.G.Muthiyan,Gardener, aged 55,Municipal Park, Nagercoil, dated 22.3.2009.
4.3.11. Memorial of Kamaraj Mani Mandapam

Kamarajar is a veteran political leader of Tamil Nadu and a freedom fighter of India. He was also known as ‘Black Gandhi’ and ‘King Maker’ and played a vital role in bringing Indira Gandhi and Lal Bahadur Shastri to power as Indian Prime Ministers. He was born in 1903 and dedicated himself for the people as a politician.\(^{146}\)

He was unmarried for the whole of his life and passed away in 1975. The Hon'ble Chief Minister of Tamil Nadu declared on 19\(^{th}\) April 1998 that the Government would construct a Memorial to honor the services of Thiru K.Kamarajar, the former Chief Minister of Tamil Nadu. The memorial was constructed on the seashore, where the ash of the Late Leader was immersed. The Memorial was dedicated to the nation by the Hon'ble Chief Minister of Tamil Nadu on 2\(^{nd}\) October 2000. A library is also functioning here.\(^{147}\)

The place where his ashes were displayed to the masses to pay homage was later memorialized by building the Mani Mandapam. This national memorial covers 6300sq.m\(^2\).\(^{148}\) The inauguration of the Mani Mandapam was held on 2000 on Mahatma Gandhi’s birthday, 2nd October. It is notable that the leader has been elected as Honorable Chief Minister of Tamil Nadu.

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\(^{147}\) Inscription on Kamaraj Mani Mandapam, Kanyakumari.

\(^{148}\) Tourist broacher of Kanyakumari, p. 4.
consecutively for three times, serving at office for 13 years.\textsuperscript{149}

Kamarajar lived a very simple life and dedicated most of his time as a leader and developing a strong state. The significance of this monument is that it housed his ashes before it was immersed into the ocean. The monument stands on the shore of this sea where the ash was immersed.\textsuperscript{150}

A sum of Rupees 50 lakhs was spent to complete this memorial.\textsuperscript{151} This structure houses paintings and photographs of Thiru Kamarajar. Photographs that take us through the life history of this veteran are also housed here. The photographs include his photos and some of the rare photos that were clicked during his meeting with some of the great leaders. A Library with numerous collections of books is also available inside the memorial.\textsuperscript{152}

Kamarajar was fond of reading. Even though he had to discontinue his schooling, he did not quit reading which later transformed him into a better leader and an individual. There is no entry fee to visit the memorial. It is open on all days.\textsuperscript{153}

\textsuperscript{150} http://www.attractionsinindia.com/Kanyakumari.
\textsuperscript{152} http://www.tutyclub.com/blogs/entry.
4.3.12. Gandhi Stupi at Nagercoil Municipal park

Gandhi stupa was created in memory of Gandhi at Nagercoil Municipal Park by the cine artists N.S. Krsishnan and T.A. Mathuram. At the base of the stupa, the preachings of Gandhi are inscribed. A poem about the stupa written by Kavimoni can also be found in it.\textsuperscript{154}

4.3.13. Nagercoil Clock Tower

The Manimedai at present called as the ‘clock tower’ is in the main area of Nagercoil town which is the star attraction of the place. It was created in 1893, during the period of Sri Moolam Thirumal.\textsuperscript{155} A five member committee consisting of Rev, Duthie, the L.M.S Missionary Hgewerb and Horsley the European Engineer and the Staff officers Krishna lyer and Retna Swamy lyer was entrusted with the condition of the clock tower.\textsuperscript{156} Its foundation stone was laid in 1891. The work was completed in 1892. The tower was inaugurated by the king in 1897. The total cost for the construction was Rs. 3.2589 Chakkaram and 12 horus.

This tower stands at the exactly at the centre of Nagercoil town from where roads run to Kanyakumari on the south, Thiruvanandapuram on the north. L.M.S Church on the west and the Nagaramman Temple on the east.\textsuperscript{157}

\textsuperscript{154} Inscription on Nagercoil Municipal Park.
\textsuperscript{156} \textit{Ibid.}, 2004, p. 20.
\textsuperscript{157} Bundle No. 23, File R. Dis, 526/26, EGA, Kerala State Archives Trivandrum.
4.3.14. Filter House, Krishnankoil

In September 1920, the Diwan visited Nagercoil town and observed the need for water supply scheme for the town. The Nagercoil Municipal Council also passed a resolution requesting the Government for a water supply scheme to provide pure water throughout the year.\(^{158}\) The Government also promised its share to the Municipality as a large grant and large loan repayable in equal installments. Several schemes suggested by the Government at various Municipalities in its Council meeting dated 6\(^{th}\) April 1923 decided to have a comprehensive scheme at a cost of about Rs. 18500.\(^{159}\) The council viewed it imperative to provide pure drinking water to all the thirteen wards at the earliest.\(^{160}\)

The President of the Nagercoil Municipal Council assured that the Municipality would do its best to generate fund for its share. At last, as per the request of the Nagercoil Municipal Council, a Filter house was built in 1943 at Krishnankoil, 2 kms north-west of Nagercoil.

This scheme made Nagercoil only second to Trivandrum city in getting pure drinking water with the help of a filter house. Today, due to the wider expansion of the town and its over population, the scheme has become inadequate. Yet the filter house adds attraction to the Nagercoil town.\(^{161}\)

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\(^{158}\) Resolution No. 1 of the Nagercoil Municipal Council, dated 6.4.1923.

\(^{159}\) Report of the President, Municipal Court, Nagercoil, dated 24.01.1921.

\(^{160}\) Nagercoil Municipal Council Meeting, dated 6.4.1923.

\(^{161}\) Letter No. 1238, dated 12.04.1923, President, Nagercoil Municipal Council to Revenue Section, Trivandrum.