CONCLUSION

The foregoing research reveals the former fallen greatness of temples of Tiruchendur taluk and their role in the development of south Indian Saivism and Vaishnavism. From the time immemorial Tiruchendur has been associated with imperial tradition. It was one of the important seat of ancient pandyas. It occupies a place on the pre historic map and attained an immortal fame not only in ancient Tamilagam but also in the ancient India as a whole, for it include the ancient historical places of Alvarthirunagari, Alagiyamanavalapuram, Tirukkalur, Tentirupperai, Poraiyur, Angamangalam, Suganthalai, Nallur, Kayalpattinam and Virapandiyaapattinam.

From the findings of said above sites the historian come to infer that the lower Tamiraparani Valley there was a great and ancient civilization. Most of the part of the lower Tamiraparani Valley was converted by the Tiruchendur region. No places received such importance then in the Valley importance then in the valley except Tiruchendur How the Tenpandi country got great name then the Vadapandy country due to the Tirunelveli province, in such a way the lower Tamiraparani Valley became Very popular then the upper Tamiraparani valley due to the Tiruchendur region. Tiruchendur region enjoys the rare merit of existence of worship almost all prominent faiths of Tamil Society of various ages.

Tiruchendur taluk had been in the Tirunelveli country for a long time. Tiruchendur also a connecting centre for the both prehistoric places of
Adichanallur and Korkai to the latter known places of Tiruchendur, Thoothukudi, Sattankulam, Alwarthirunagari and etc., Tiruchendur served as the head station. For long time Tiruchendur was under the influence of pandyas of sangam age, Pandyas of Madurai, pandyas of Tirunelveli and the Pandyas of Tenkasi.

As Korkai served as the ancient head quarters of the pandyas, Tiruchendur the nearest place of it brought under the influence of pandyas highly. The history of Pandya rule into the Tiruchendur began then onwards. After Korkai Madurai became the place of Pandyas. It made the Pandyan Kingdom into the two provisional divisions known as Vadapandi country and Ten Pandi Country respectively. The Pandyas ruled the whole kingdom from Madurai only as a place of Significances in the Vada Pandi country. But in the case of Tenpandi region the name and fame of pandyas became immortal. It was due to their dedication to the art and culture in every places.

The Pandyas rule of Madurai extended into the Tiruchendur untill the end of the Thirteen century. After the Muslim expedition in the beginning of the forteen century in Madurai the importance of Pandyas shifted to Tirunelveli. Under the Tirunelveli pandyas Tiruchendur was looked with much care and the prosperity of the region in all way was maintained. The Tenkasi pandyas ruled this region was brought under the Nayaks of Madurai. After the Nayaks rule in 1736 the region was brought under the Nawabs of Arcot who ruled this region by appointing Amils. Thus historically this place was not affected by the influence of any alien rulers. Untill the eighteen
century it was mostly under the attention of native rulers and officials in the beginning of the nineteen century the place was brought under the British. They ruled this place through the Tashildars who were also mostly native officials. After independence of India the politics of Tiruchendur region also totally turned down. The party politics began in Tiruchendur region on the basis of Tamil Nadu politics.

The People of Tiruchendur region are pious people. The followers of all religions are peacefully living here. It occupies the first place in the Thoothukudi District as the holy centre. Most of the people are Hindus. Tiruchendur Taluk comprises of Nine Town panchayats and forty seven revenue villages. Out of this twelve Villages have either reported no temples. The Total number of temples are one hundred and eighty eight out of 188 Twenty One are dedicated to Srinivayakar two to Sri Murugan. Twenty to Sri Shiva, thirty two Srivishnu eighty three to Various Goddesses and thirty two to other deities. The famous Temple of this taluk include thirty Vaishnavite temples or Three of the nine shaivaite temples called Navakailasams of the region.

The Study of art and architecture of the temple is Enlightening. Tiruchendur region is noted for its excellence and effloresce in the field of art and architecture. The temples Show their concern for a spiritual life. These majestic movements manifest the dream and achievements of the early Pandyas Madurai Valpandyas, Later Pandyas and Nayak rulers through the ages. The Dravidian style of architecture of the temples we can understand
the life of the people of Tiruchendur Taluk. Tiruchendur region proved to be a centre of art and architecture and this one of the Yard sticks to measure the greatness of any rule.

The epigraphs of temples study reveal the Socio economic condition of society and various kinds of endowments granted to the temple by the rulers of Tamil country and the common folk of society for the maintenance of the temples. Above all the temples remains a treasure store of a number of precious bronze images. The temples conduct of month festivals in all months despite winding revenue of the temples though not to the extent to the former granders is a note worthy aspect.

Brahmorsavam, Thiruvathirai and carfestival are popular festival of the temples. The most important festival both from the Historical and religious point of view of the temples is the Chitrai festival. The Administration of the temple affairs was once looked after by the autonomous body of Mahasabhai or Sthalathar. In 1957 Hind religious endowment department was formed. Administration of the temple was taken over by the executive officers appointed by the Government committee consisting of five members are help to the executive officers in administration.

Suggestions

The following are some of suggestions based on the findings. Temples are edifices of national importance. They proclaim the artistic, the spiritual of the people of the age to which they belong one can not but wonder at the
master places of sculptural workmanship at the beautiful images of the artists of olden days. Who were fired with a religious fervour. The said above temples are their imaginative power that sustain them in their efforts. Though these artists and workmen have been forgotten their creations remain. It is a Pity that most of temples are left desolate due to neglect so much they are falling into ruins. There should be a national awakening on the part of the people. The temples have been richly endowed but the income has not been properly utilized.