The history of Tirukkoyilūr outlined in the foregoing chapters falls into few well defined parts. Tirukkoyilūr was one of the important towns during the early centuries of the Christian era and was ruled by Malaiyamān Tirumudikkāri, a powerful chieftain of the times. However, after his death the town appears to have lost its prominence.

We have no information about Tirukkoyilūr until we come to Pallava times. This may, in all probability, due to the occupation of the Tamil country by the Kalabhras. After the Kalabhras, when the Pallavas expanded their rule, Tirukkoyilūr came under their control.

A perusal of the verses of the early Nṟuyamārs and Āyers who flourished in the time of the Pallavas indicate that the town regained its prominence and was considered as one of the important religious centres. The epigraphical reference to Tirukkoyilūr starts from the days of Pallava Dantivarman.

During this period, the town was probably controlled by the Vāṇakōveraiyars who have settled down in
the region. When Mripatunga was made heir apparent by Nandivarman, his other son Kampavorman appears to have resented his father's action.

When Nandivarman died in A.D.869 Kampavorman probably enlisted the support of the Ganges, with whom he had matrimonial relations and managed to dislodge Mripatunga from Kāṇchīpuram with the help of some of the Pallava subordinates.

Our interest in this power struggle lies in the fact that Vānakōversaiyars who were dislodged from Tirukkōyilūr region by Mripatunga when he came to power joined Kampavarmans camp and drove away the Vēṭṭuvadaiyars who were in possession of Tirukkōyilūr and occupied the entire territory north of Kāvēri river.

When Kampavarmans son Aparājīta died in A.D.888 Mripatunga was already a weakling. Taking advantage of the political situation in the land, the Vānakōversaiyars declared their independence.

When Chōla Āditya I embarked on the conquest of Tondaimandalam after the death of Aparājīta the Vēṭṭuvedaiyars, probably, deserted Mripatunga, and joined...
the Chōla Aditya I. Aditya appears to have removed Vānakoṭaraiyas from Tirukkōyilūr region and appointed Vēṭṭuvādaiyaraiyas in their place since they later figure in the epigraphs of Aditya I with the title Vānakoṭa, probably conferred on them by the Chōla king.

However, when Paramēra came to power the Vēṭṭuvādaiyaraiyas lost their hold on Tirukkōyilūr.

A new family of chiefs who claim to belong Bhārgeva gotra, with the title Mīlaṇādaiyar appear in the Tirukkōyilūr region.

Eventhough some members of this family assumed the title Māliyānāloḍabhava, probably to link them with the Māliyāams who ruled Tirukkōyilūr during the Sangam age, we have no material evidence to connect them with the Māliyāams of the Sangam age.

The Mīlaṇādaiyārs of Bhārgeva gotra, in the course of time, strengthened their ties with the ruling dynasty, the Chōlas. For instance, the Chōla king, Uttama-chōla married the daughter of Nēṭṭān Siddheōdēva, one of the most able and resourceful chief of the Mīlaṇādaiyar family. Some members, like Pirāntuka Yādava Bhīmaṇ became
Commanders of the Chōla army and gave their life for the imperial house. The Miḷāḷaṇḍaiyāras of Bhārgeśa gotra were in complete control of Tirukkōyilūr up to A.D. 1070.

Again, when Kulottunga I came to power in the above mentioned year the Miḷāḷaṇḍaiyāras of Bhārgeśa gotra cease to be an effective force and in their place we find the Malaiyamāṇas of Kiliyūr.

The Malaiyamāṇas as Kiliyūr who figure in the epigraphs from the time of Kulottunga I are different from Miḷāḷaṇḍaiyāras of Bhārgeśa gotra. The former strengthened their hold in the Tirukkōyilūr region and managed to survive as loyal subordinates of the Chōla till A.D. 1205, if not later.

After the collapse of the Chōla power Tirukkōyilūr formed part of the Paṇḍya empire and later on the Vijayanagar rulers were in possession of the region.

It is clear from the account given above that major events or changes in the history of the region directly affected the history of Tirukkōyilūr.

In the present state of our knowledge it is not possible to state how far the events or changes in Tirukkōyilūr affected the course of history of the Tamil country.