CHAPTER - III
SECTION A
ADMINISTRATION

In this chapter the data pertaining to administrative, social, economic and religious life culled out from the inscriptions is analysed and discussed. The inter relationship wherever seen is also examined. As the inscriptions range chronologically between 11th and 16th centuries they throw considerable light on these aspects. A number of technical terms pertaining to the offices and territorial divisions occur in the inscriptions of this region. The technical terms regarding the officers and their position call for explanation to know their several functions and their status. They have to be understood in order to know the administration in this region. There are fluctuations which vary from time to time. An attempt is made here know the pattern of the administrative system of this region.

Central Authority

During the reign of Cholas, their king’s participation in the affairs of public consisted in the issue of oral orders on representations made to him by responsible officials on certain matters requiring the personal attention of the sovereign. The secretaries of the king make a note of the terms of the petition and royal order and send the copies of such records to the officials of the local administration for necessary action.

The epigraph of Adhirajendra (1070 A D) from Tiruppachur states that while the king was seated in the second storey of his palace Gangai konda Cholamaligai in Gangaikonda Cholapuram he was pleased to remit certain taxes leviable from the village Sola as a devadana in favour of the temple. The remission seems to have been made at the request of officer Arayan Rajarajan alias Pandiyan for conducting certain services instituted by his mother in the temple.

The inscription of Kulottunga III (1207) from Tiruppachur records the king’s order for the remission of taxes on the 95 velli of land in Kadambattur in Manavilkottam in favour of the temple, on the representation of Tillainayakan Rajarajadivan alias Villavarayan. This is one evidence to show that the officers acted as links and channel of communication between the monarch and the remotely lying areas of this territory. We can infer that the outlying areas were under the control of the king through his officers.

This trend continued perhaps in greater emphasis under the more centralised Vijayanagar state. Another record from the same place registers the royal order of Dharma II (1427 A D) assigning certain taxes due to the king, for offerings on ordinary and festival days and for repairs in the temple. Similar orders were issued to certain other temples in Chandragiri Rajya.

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The copper plate inscriptions of Krishnadévaráya (1514 A.D) from Mappédu records the donation of some lands in the village Krishnaráyá puram as sarvamánya to the bráhmanas by the king 4

The records at Amidánallír states that the same king made an endowment to the God at Tiruvallúr 5

The epigraph from Mappédu records another gift by the Vijayanagar ruler. It refers to the gift of Mappédu sínai as děvasthánam to the God Śrīngisvāra by Tímarajáyyan according to the orders of king Sadásíva Maháráya 6

Another copper plate record of Vijayanagar rulers comes from Kacchúr. It states that Verikatapati I (1604 A.D.) gave a number of bráhmanas the village of Kachchúrī alias Venálambapuram in the Chandragirirájyam to a number of bráhmanas.

The inscriptions from Tiruvallúr Virarāghava svámi temple record the endowments made by Madhurántaka Pottappichória, Venkatapatisidéva Maháráya III, Raghunátha Náyaka (Tañjávúr) and Túpakí Krishnappa Náyaka (Gingee) 8

Chieftains and Officers
Several names of officials occur in the inscriptions of this region. There are number of provincial governors or chieftains who were appointed by the king as his representatives to look after his interests in the distant provinces. One of such chieftains was Madhurántaka Pottappichória a very powerful chieftain, who was incharge of some portions of Jayangondákóla mandalam during Rájarája III. There are other local chiefs like Yádavaráyas and the Sambuvaráyas who were ruling over the petty territorial divisions on behalf of the Chóla 9

monarchs. But when the Chóla monarchs became weak rulers, these petty chieftains declared themselves as independent rulers which we can see in the inscriptions that they could even omit to mention their overlords and issue them in their own regnal years.

The record of Tammusidhi, (1207 A.D) the Telugu Chóda ruler, who ruled this part of the region during Kuloṭtúrnga III, says that in the said year (saka 1129 - 1207 A.D) Tammusidhi allotted to the lord of Pasipura (Tiruppáchúr) the revenues due to the king in the villages belonging to the temples and that in the same year he presented the village Kaivándúr to the God 9

The inscriptions from Tiruppáchúr, Señí, Péraṭṭúr and Vadatíllai speaks about a certain Virararasingadéva alias Yádavaráya, who acted as the local chieftain and carried out the royal orders during the reign of Kuloṭtúrnga III and Rájarája II 10
The inscription of Kulottunga III from Tiruppachur refers to the Tannayakan Rajarajadevan alias Villavarayan as the local representative of the king. Inscription from Truvur also speaks about a certain Villavarayan during the reign of Vijayaganagopala (1372 A.D). In the Vijayanagar period, the provincial governors were called by many names probably according to their power and status. Viz, Odaiyar or Udaiyar, Nayaka, Mahamanadlesvara etc. Kumara Kampana was the viceroy of southern portions of Vijayanagar empire. The inscriptions of this region also referred to the other Odeyars like Svarindroharagandan Kattappa Udaiyar (1372 A.D) from Tiruppachur and Tammuraja Udayar (1430 A.D) from Pattarai perumbudur. The Mahamanadlesvaras appear in the records of Koval Kuppan (Mahamanadlesvaras Saluva Malayadeva Maharaaja and Saluva Tippayadeva Maharaaja (1504-1505 A.D) and Polivakkam (Mahamanadlesvara Ramaraja Venkatayyadeva Maharaaja (1562 A.D)).

As in Tamil Nadu in general, during Vijayanagar period we will get innumerable names of Nayaks to represent the kings of Vijayanagar state in this region. Besides enjoying fiefs they collected and remitted taxes on behalf of Vijayanagar state. The Nayaka chiefs appear in the inscriptions of Truvalliur region are Saluva Sellappa Nayaka, Vasa Mallappa Nayaka, Immaidi Tirumala Nayaka, Sadasiva Nayaka, Srinamanarannappa Nayaka, Kondama Nayaka Varadappa Nayaka, Appaya Nayaka, Timma Nayaka, Sankara Nayaka, Liniga Nayaka etc.

These provincial governors though loyal to their sovereigns, there are instances when they declared independence when the central authority is weakened, as in the case of Saluva Sellappa Nayaka during the reign of Achyutanadavaraya.

Apart from these provincial governors there are also provincial officers during various dynasties, which ruled this part of region. As representatives of the central authority in distant territories they were the channel of communication between the king and the subjects. Any order of the king was usually issued through them. It was the responsibility of these officials to give effect to those orders.

During Chola period we come across various names of officials in the epigraphs viz. mudungalavan, sridandanayaka, velaikkaran, vadugadandattar, nityayam, nyayattar, nyayamudalis, kilavan etc. In the Vijayanagar days there were officials with the names purapatya, dalavay, adhikari, rayasam, karanika, sthanapati, mudaliyar etc.
Sīrāndanāyaka was referred to in an inscription from Punnapākkam, who is military general under Sāluuki (eastern Chāluukya) Vimalāditya. It is a known fact that eastern Chāluukyas and Chōlas had very cordial relationship during Rājarāja I.16

Two regiments of warriors appeared in the inscriptions of Āditya I and Kulottunga I. The inscription from Vaḍamadurai (Āditya I) mentions padai valavan Tāman chandra sēkharan, one of the manukulakesāri terinda valangai velaikkārar a regiment of warriors of the valangai class chosen by and named after manukulakesāri (title of Āditya I).17

The inscriptions from Pērambākkam (Kulottunga I) mentions kuttadī takkaraisan Telungaraṉ of the regiment called pagaiyaruttukkonda velaikkārar. The velaikkārar were the most permanent and dependable troops in the royal service and their designation implies that they were ever ready to defend the king and his cause with their lives when occasion (vēlai) arose.18

The inscriptions from Pērambākkam and Tiruppāchūr reveal that the affairs of the village were conducted by an administrative body called the niyāyattār.19 Justice was very largely a matter of local concern and minor disputes were settled by one or other of the corporations to which the disputants belonged. The village assemblies exercised large powers in such matters and settled some times by means of small committees of nyāyattār affairs that did not fall within the jurisdiction of the occupational or voluntary groups in the locality.

Another council of officers appear in the inscription of Adhrājendra (1070 A D) from Tiruppāchūr is udankūṭtam. This may be a body of executive officers in immediate and constant attendance on the king.20 We also come across the sēnāpatis (Vijayaganda gōpāla) from the epigraph of Kannigaipēr who were the military commanders of the troops.21 The litič records also reveal the titles of the royal officials like araiyan, mūvēndavēlān etc.

There are numerous records which talk about the kilavan or village head man who played a considerable role in the village administration.22

During the Vijayanāgar days we come across different names of officials. There were a few local officers who served as links between the imperial government and local authorities. The first among such officers who deserve notice is the pārupatyagār. He was an executive officer or superintendent of works who generally acts as a representative of the king or a provincial governor in a particular locality and carried out some of the important executive functions of the government and the royal communications were generally sent to him. He acted as the trustee of grants made by the king.
tax collector and incharge of repair and maintenance of forts. The record from Kūvam refers to this officer, who had some authority in the temple affairs.

The chief officer in charge of military department was known as sēnāpati or dalavāy. The record of Venkatapati (1572 A.D) from Vēngal refers to dalavāy Timmarājaya.

An undated inscription from Kūvam refers to an officer called adhikāri Chennamarāsār. The adhikāri appears to have been a special officer appointed in some important cities and villages but his functions and importance appear to have varied from place to place and time to time. The present record gives the length of the measuring rod used by Chennamarāsār, the adhikāri under rāyasam Kondamarāsaya. The term rāyasam which is popular form of vrāyasam, means literally the profession of writing. There appears to have been an office of that name in Vījayanagar and people who held that office generally prefixed its name to their personal names, which later on transformed into their surname. Nuniz refers to these rāyasams as secretaries.

The record Dēvarāya II from Madavilāgam refers to karanika. Karanikam was an office of accountant, which is frequently mentioned in the Vījayanagar inscriptions.

Sthānapati Nāgarāsaśar is referred to in an epigraph from Rāmaṇjerī. The sthānapati was a civil agent who represented the interests of Nāyaka at the capital. The inscriptions of Pratāpadēvarāya Tirumala Nāyaka, Krishna Dēvarāya, Immadi Tammarāya, Venkatapati, and Sadāśivarāya also referred to this office.

Vasal Mallappa, an officer of Krishnādevaṛāva, gifted the rights of enjoyment of some lands to the God at Rāmaṇjerī. The vāsal or vēsalākāriyam was an office of great dignity and importance. He was the chief of the guard. People seeking audience with the king or entrance into the palace had to obtain his permission. In the battles he had part of the force.

Achyutadēvarāya’s record from Ulundai refers to his adappam officer Selliappanāyaka. Sarvaṇāyaka was the officer who attended to the needs and comforts of the king’s household and had control over the palace establishment. He had a large number of servants under him. One among them was adappam, who generally provide betal leaves and nuts to the royal household.

Amaram Rāṅgappayyar was referred to in an undated inscription of Tiruppāchūr. Amaram means land or revenue granted by a chief to his retainers for military service. The class of feudatories who were bound by ties of military service to the king are said to have held lands of the king on an amaram tenure and were hence known in inscriptions as amarams or amaranāyakas.
Thus the king was assisted by various representatives agents and officials for the efficient administration

Local Government
One of the most significant features of the administrative system that prevailed in south India was the network of village assemblies which were the real administrative bodies of the villages. It is quite interesting to note that both the institutions of central government and the local assemblies functioned harmoniously. The central authority never curtailed the autonomy of the village assemblies.

The lich records of Tiruvallur region mention the village assemblies like ār, sabha and nagaram. The ār was the simplest type of these assemblies and functioned along with the sabha. The sabha generally associated with the brahmaṇa settlements. The nagaram confined to the mercantile towns.

These assemblies had to deal with a variety of subjects and had a fairly wide range of powers with regard to the conduct of affairs, affecting the village. The ār as revealed by the inscriptions of Tiruppaṭḥūr, Madavilāgam and Meyyūr played a significant role in the land transactions, remission of taxes, waiving the taxes and in the affairs of temples.

The mahāsabhās of Aparajita Chaturvedi Maṅgalam Simhalaniṭaka Chaturvedimangalam Rājanaḍāyaṇa Chaturvedimangalam, Madhurantakanallur sabhas of Kanrigaipēṟūr, Maduravāsal also played vital role in the affairs of village administration. The assembly of Aparajita Chaturvedimangalam made revisions for several services in the temple at Tiruppaṭḥūr with the produce of seven veli of land. The mahāsabhā of Simhalantaka Chaturvedimangalam sold 2000 kulī of land and made it tax-free and donated it to the temple at Kāraṇai. The same assembly made similar transaction in the temple at Pattarai Perumbudur. The mahāsabhā of Rājanaḍāyaṇa Chaturvedi Maṅgalam sold a land in Tiruppaṭḥūr to Pandippakkam Orniṇḍan of Mondu for making a flower garland and arranging for the supply of water from the Paḷār for the sacred bath of deity in the temple.

The same mahāsabhā made another sale of land for the temple at Pattaraiperumbudur. The epigraph from Tiruppaṭḥūr mentions Tondaimān Choliya Varayan seems to register an auction sale of temple land originally purchased by the assembly of Rājanaḍāyaṇa Chaturvedimangalam to Nettulan Nallanayan Tiru Varantalaattrai Kāyian of Anukāvu in Anukāvu nadu. A significant inscription from Kūvam records a sale of land, which was the result of envy displayed by the assemblies of the adjoining villages each of which claimed land to be its own, they met together and decided that the disputed land be made over to the temple. The mahāsabhā of Madhurantakanallur purchased a land
and endowed it to the temple at Kūvam.

Another sale of land is made by the assembly of Kottūr alias Chōlavichchādira Chaturvedimangalam recorded at Narasīṅgapuram. From the same place comes the another epigraph which records sale of land by the assembly of Madhurāntakanallūr. Another sale of land made by the sabha of Kandigaiperrūr.

So it is clear from the above records that the mahāsabhās of this region played leading role in the land transactions.

The nagaram also participated in the affairs of temple as evident from the record from Tiruppāchür. It states that the sivabrāhmanas of the temple and the nagaratār of Jayadhapuraṇam, attached to the village of Kakkailūr alias Rājasrāya Chaturvedimangalam in Kakkalūrṇādu, agreed to maintain lamps with the interest on the money received from Kalingarāya (an officer).

After a thorough analysis of inscriptions it can be observed that in general that there was an increase in central authority and corresponding decrease in local authority during the Vijayanagar period. The semi autonomous states completely disappeared during this period.

Territorial Divisions

As any other region in Chingleput district Tiruvalūr region also comes under the Tondaimandālam which was more or less the equivalent to the modern province or state. The Tondaimandālam later on came to be called as Jayangondaṇḍa manḍalam. The manḍalam was divided into many districts called kottams. The region under our study for the most part was included in Īkkattū kottam, Mahāvīkottam, Sengāṭṭu kottam, Pularkottam and Payūṟkottam or Payūr ilankottam.

Kottams were also referred as valanaṇḍus. We come across in the inscriptions of Chōlas, Paṇḍyas and Vijayanagar rulers that Pulalkottam was referred as Vikramadīlā valanaṇḍu. Sometimes valanaṇḍus were referred as the subdivision of kottam. Puliyūrkoṭṭam is referred as the subdivision of Kuloṭṭunagadaṇḍa valanaṇḍu in the inscription of Vikramadīlā (1127A-D).

These names obviously show the influence and authority of Chōlas in the region. These names of the divisions continued to be so called even after the occupation of this region by Vijayanagar rulers. But rājya has become prominent instead of mandalam. The mandalam ceased to constitute any regular political division under Vijayanagar rulers. We come across many places which formed part of Chandragiri rājya and Kāṭchipuram Mahārājya.

The kottams were subdivided into many nāḍus, the equivalent of modern taluks. In the epigraphs we come across various nāḍus which form the part of kottams which are mentioned above.
ikkāttukōṭṭam consisted of Kākkalūnādu, Perumānādu or Naḍuvirālai Perumūr nādu, Naḍuvirālai Tomūnādu, Mōgūnādu, Kattiyūnumādu and Irumādaḷa Manavirūkōṭṭam contained Manavirūnumādu Kanūnādu, Pasalānumādu, and Palayanūnādu Sengāttukōṭṭam consisted of Mēlsengalūnādu, Pāyūrūkōṭṭam consisted of Veṅgālūnādu and Pulalkōṭṭam consisted of Kanrīgālūnādu Various villages formed part of nāḍus.

There is also reference to kūram which may be an alternative for kōttam. Some of the villages in this region formed part of Sevvukūram in Naḍuvirālai Perumānādu in Kulottungasāla valanādu. There is also reference to parru. The Narayanapura parru formed part of Perumānādu in Īkkāttu kōttam.

The village Tiruvilambōgi (Tiruvilambudūr) formed part of Perumānādu in Īkkāttukōṭṭam upto the 19th year of Rājarāja III (1235 A D) But we come across that the same village being formed a part of Kākkalūnādu in Īkkattukokāttam in his 24th year (1240 A D). All the other inscriptions of this place refer that it is a part of Perumūr nādu.

Change in the village name is found in the inscriptions of Kuvam. In the inscriptions of Rājendra II and Kulōttunga I the village Kuvam is referred to as Madhuratankanallūr while in the inscriptions of Rājadhiraja II, Kulōttunga III, Vījayaṅganda gōpāla, Vīraganda gōpāla and Bukkarāya II it is referred to as Tāgasamudrā nallūr. The kōttams and nāḍus in Tiruvallur region are marked in the map.
<table>
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<tr>
<th>No.</th>
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<th>Inscriptions</th>
<th>Place of Donation</th>
<th>Name of the Village/Reference</th>
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### Villages Donated by The Kings / Agents

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<th>Village</th>
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<td>TeluguChōla and Vijayanagar</td>
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<td>Vijayanagar</td>
</tr>
<tr>
<td>Tenkaranai</td>
<td>Kanuru</td>
<td>Kuvam alias</td>
<td>Vijayanagar</td>
</tr>
<tr>
<td>Manavirikkottam in Chandragiri rajyam</td>
<td></td>
<td>Tyagasamudra nallur</td>
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<tr>
<td>Paiyurkkottam</td>
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<td>Siruvanduppattu</td>
<td>Chola</td>
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<tr>
<td>Paiyurilankottam</td>
<td>Vengalnadu</td>
<td>Vengal alias</td>
<td>Chola</td>
</tr>
<tr>
<td>Saiyelimadu (Pularkottam)</td>
<td></td>
<td>Satyarsaya - Kulakalaparam</td>
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</tr>
<tr>
<td>Kavanur</td>
<td></td>
<td>Chola</td>
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<tr>
<td>Cholya</td>
<td></td>
<td>Jayangonda chola chaturvedimangalam</td>
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<tr>
<td>Pularkottam        .alias Vikrama Chola vala nagu</td>
<td>Kanngaipper</td>
<td>Pallava</td>
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<td>Pularkottam alias Vikrama Chola vala nagu</td>
<td>Kallur alias Kshatriyasikhamani nallur</td>
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<td>Pandyar Vijayanagar</td>
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<td>Aranvayal</td>
<td>Chola</td>
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REFERENCES
SECTION - A

2. 119 of 1929 - 30
3. 152 of 1929 - 30
4. Copper plate - Appendix
5. 208 of 1949 - 50
6. 61 of 1947 - 48
7. 1146 of TLI
8. 1121 of SITI
9. 407 of 1896
11. 149 of 1929 - 30
12. 335 of 1939 - 40
16. 251 of 1952 - 53
17. 259 of 1953
18. 68 of 1947 - 48
19. 72, 73, 74, 75, 67, 69 of 1947 - 48, 144 of 1929 - 30
20. 113 of 1929 - 30
21 213 of 1950
22 47, 49, 52 of 1947 - 48
23 332 of 1909
24 309 of 1953 - 54
25 58 of 1947 - 48
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27 489 of 1926
28 247 of 1952 - 53
30 253, 254 of 1952 - 53
31 90 of 1947 - 48
32 157 of 1929 - 30
33 112 of 1929 - 30, 484 of 1926, 399 of 1959
34 133 of 1929 - 30
35 232, 244 of 1952 - 53
36 123 of 1929 - 30
37 248 of 1952 - 53
38 138 of 1929 - 30
39 328, 330 of 1909
40 248 of 1910
41 249 of 1910
42 211 of 1950
43 129 of 1929 - 30
44 215 of 1949 - 50
45 406 of 1958 - 59
46 122 of 1940 - 41
47  250 of 1952 - 53
48  112 of 1941
49  121 of 1941
50  322, 326, 329, 334 of 1909
SECTION - B
SOCIAL LIFE

As far as the society is concerned this region is not different from other regions of Tamil Nadu. However the data contained in the inscriptions is interesting and worth to be analysed.

CASTES AND COMMUNITIES
The traditional Hindu caste system prevailed here also during the period under review. The castes and communities are frequently mentioned in the epigraphs. Let us review the information contained in the inscriptions. They are valuable because they are dated and give us reliable picture of social and cultural life in this area.

BRĀHMANAS
As elsewhere here also the brāhmanas occupied an important position and were held in high esteem. Various endowments and provisions were made for their sustenance. Various names of chaturvēdi mangalams and agarams appear in the inscriptions. The rulers patronized them and showered them with various gifts. The kings donated villages to the brāhmanas for their services. The inscriptions of this region referred to the Śivabrāhmanas and the Śrī Vaishnava brāhmanas.

The copper plate inscription of Krishṇadēvarāya dated 1513 - 1514 A.D. from Mappēdu records the sarvamānya gift of a village called Krishnarayapuram to a number of brāhmanas belonging to different gōtras by the ruler (See Appendix).

The inscription of Achyutadēvarāya dated 1533 A.D. records the gift of the village of Narasingapuram to the Śrī Vaishnava brāhmanas by Tittārapilli for the merit of the king on the occasion of the consecration of the image of Lakshmi Narasimhamurti. The other inscriptions of the same ruler record the gift of lands to Śrī Vaishnava brahmanas on different occasions.

The copper plate grant of Venkatapati dated 1604 A.D. records a gift to a number of brāhmanas the village of Kachchuri alias Vengalambapuram. The copper plates and stone inscriptions record the names of numerous gōtras of brāhmanas who played an important role in the temple activities and of those who were the donees receiving land gifts.

The table shows various names of gōtras appear in these inscriptions.

51
<table>
<thead>
<tr>
<th>DATE</th>
<th>NAME OF THE BRAHMANAS</th>
<th>GÔTRA</th>
<th>SÛTRA</th>
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<tbody>
<tr>
<td>Rājēndra II</td>
<td>Madisūdanabhattan</td>
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<tr>
<td>1057 A.D.</td>
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<td>Kulottuṅga I</td>
<td>Śankaranāraṇāyanan</td>
<td>Kāśyapa</td>
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<td>Kulottuṅga I</td>
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<td>Kāśyapa</td>
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<td>1118 A.D</td>
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<td></td>
<td>Sivanāgabhattan</td>
<td>Kauśika</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Sundarabhattan</td>
<td>Gautama</td>
<td>-</td>
</tr>
<tr>
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<td>Sivabhāttan</td>
<td>Gautama</td>
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<td>Ādityadevabhāttan</td>
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<td>Rājādhirāja II</td>
<td>Sennarperrān</td>
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<td>1170 A.D.</td>
<td>Uḍaiyapillai</td>
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<td>Tiruvālamudaiyār</td>
<td>Gautama</td>
<td>-</td>
</tr>
<tr>
<td>Year</td>
<td>Person</td>
<td>Title</td>
<td>Year</td>
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<td>1181 A.D.</td>
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<td>Bharadvāja</td>
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<tr>
<td>Kulottunga III</td>
<td>Dēvapillai</td>
<td>Kauśika</td>
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<td>1185-86 A.D.</td>
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<td>Sōmabhātta</td>
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<td>Tiruvālamudaiyān</td>
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<td>Dēvapillai</td>
<td>Kāṣyapa</td>
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<td>Kulottunga III</td>
<td>Sennarperran</td>
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<td>Mahādevabhātta</td>
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<td>Udaiyapillai alias</td>
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<td>Tiruvallamudaiyabhātta</td>
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<td></td>
<td>Dēvar alias Porkōyi nambi</td>
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<tr>
<td>Vijayaganda</td>
<td>Arasampillai</td>
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<td>gōpāla</td>
<td>Ponnambalabhātta</td>
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<td>1274-75 A.D.</td>
<td>Tiruvallamudaiyān</td>
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<td>Porkōyi Inambi sōmanāthabhātta</td>
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<td>Sennarperran Mahādeva</td>
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<td>1278-79</td>
<td>bhattan</td>
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<td>Tiruvālamudaiyān-bhattan</td>
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<td>Tālibhātta</td>
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Devar alias
Parkōyilnambi Kāśyapa
Tiruanṇimalai Udaiyān
Sōmanabhāttan Gautama
Porkōyilnambi-

sōmanadēvan Kāśyapa
Śiva kkolunabhattan

Sennavaittan Gautama -

**NARASINGAPURAM SRI LAKSHMI NARASIMHA MURTI TEMPLE**

**SRI VAISHNAVAS**

<table>
<thead>
<tr>
<th>Achyutadevarāya Vengalayyaṅgār,</th>
<th>Viśva- Āpastambha</th>
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<tr>
<td>1534 A D son of Varadasamudrammitra (Yaujasākha)</td>
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</table>

Tirumalaiyaṅgār

- Tirumalaiyaṅgār,

son of Śrī Rangayyaṅgār Viśvāmitra Āpastambha (Yaujasākha)

<table>
<thead>
<tr>
<th>Achyutadevarāya Appayyaṅgār,</th>
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<td>1535 A.D son of Nayinārayyaṅgār Bharadvāja Āpastambha</td>
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</table>

- Govindayyaṅgār, Viśvāmitra Āpastambha

son of Vengalayyaṅgār
### PERAMBÄKKAM, SRI CHOLISVARA TEMPLE

**SIVABRÄHAMANÄS**

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<thead>
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<td>1193 A D</td>
<td>Sūryadēvabhattan</td>
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<td>Kulottunga III</td>
<td>Ālvānbhattan</td>
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<tr>
<td>1211 A D</td>
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<tr>
<td>Rājarāja II/III</td>
<td>Devabhattan</td>
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<tr>
<td>1156/1226 A.D</td>
<td>Visvēśvarabhattan</td>
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<tr>
<td>Rājarāja II/III</td>
<td>Devabhattan</td>
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<tr>
<td>1159/1229 A D</td>
<td>Visvēśvarabhattan</td>
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### POONDI, SRI PUSHPAGIRISVARA TEMPLE

**TANATTÄR**

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<td>Bhārgava</td>
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<td>1458 A D</td>
<td>Sottainambibhattan</td>
<td>Bharadvāja</td>
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<tr>
<td></td>
<td>Mahēśvarabhattan</td>
<td>Kāsyapa</td>
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</table>

### SATTARAI, SAPTAMĀTRIKA TEMPLE

**SIVA BRÄHMANÄS**

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<td>Kausika</td>
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<tr>
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<td>Ātreya</td>
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### SEṆṆI, ŚRĪ JAYAMATĪŚVARA TEMPLE

#### SĪVABRĀHMĀNAS

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<td>1206 A.D.</td>
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<td>1232 A.D.</td>
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<td>1234 A.D.</td>
<td>Abimutta nāyakan-tirunāṭṭa pperumāḷ</td>
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<tr>
<td></td>
<td>Jatāvarma Abhimuktināyakan</td>
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<td></td>
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<tr>
<td></td>
<td>Sundarapāṇḍya Uruṭṭarabhatta Pillavān</td>
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<td>Gautaman</td>
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</tbody>
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### TIRUPPĀCHŪR, ŚRĪ VĀCCĪŚVARA TEMPLE

#### SĪVABRAHMAṆĀS

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<tr>
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<th>Line(s)</th>
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<td>1118 A.D.</td>
<td>Tiruchirrāmbalabhatta, Pichchadeva-bhatta, Amarasundara bhatta</td>
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</table>
TIRUVILAMBUDUR, SRI UNRISVARA TEMPLE

SIVA BRAHMANAS

Kuloṭṭurīga III

1213 A.D. Chottambibhāttān Kauśika

Rājarāja III

1223 A.D. Kulavakkulaindabhāttān Kauśika

Rājarāja II

1157 A.D. Nārpattennāyirabhāttān Kauśika

1159 A.D. Do Do

Rājadhirāja II

1173 A.D. Akkālibhāttān Kauśika

Tiruchirrambalabhāttān Kauśika

Nārpattennāyirabhāttān Kauśika

Aṭkondabhāttān Kauśika

Periyakala bhattan Gautama

Tiruchirrambalabhāttan Kauśika

Siriyakāla bhattan Gautama

Rājarāja II Tiruchirrambalabhāttan Kauśapa

1157 A.D. Nārpattennāyirabhāttān Kauśapa

Gauḍgādarabhāttān Kauśika

Chottainambibhāttān Bharadvāja

Sadasāvabhāttān Kauśapa

Rājarāja II Do Do

1159 A.D.

Rājadhirāja II Sottainambibhāttān Bharadvāja

1173 A.D. Akkālibhāttān Kauśika

Tiruchirrambalabhāttān Kauśika

Nārpattennāyirabhāttān Kauśika

Aṭkondabhāttān Kauśika
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<th>Śākha</th>
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<td>1514 A.D.</td>
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<td>Kaunḍinya</td>
<td>Āpastambha</td>
<td>Yajuś</td>
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<td>Yellaya</td>
<td>Gautama</td>
<td>Do</td>
<td>Do</td>
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<tr>
<td></td>
<td>Pērubhatta, son of Chavalya</td>
<td>Kāsyapa</td>
<td>Do</td>
<td>Do</td>
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<td></td>
<td>Son of Gurisuraya</td>
<td>Kauśika</td>
<td>Do</td>
<td>Do</td>
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<tr>
<td></td>
<td>Sōmavadhāni</td>
<td>Kauśika</td>
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<td>Do</td>
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<td>Tirumalayya</td>
<td>Kauśika</td>
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<td>Do</td>
</tr>
<tr>
<td></td>
<td>Sōmaya, son of Vēmūripedhibhāṭṭa</td>
<td>Harita</td>
<td>Do</td>
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**Sāmpadu Śrīṅgīśvara Temple**

Copper Plate

The names of the donees of the lands in Krishṇarāyaṇapuram.
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<th>Do</th>
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<td>Harita</td>
<td>Do</td>
<td>Do</td>
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<tr>
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<td>Kaṇḍinya</td>
<td>Do</td>
<td>Do</td>
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<td>Pērubhātṭa, son of</td>
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<td></td>
<td></td>
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<tr>
<td>Nāgappalli Purushottama</td>
<td>Lōlita</td>
<td>Do</td>
<td>Do</td>
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<tr>
<td>S.No.</td>
<td>Place of Inscription</td>
<td>Brähmanar Settlements</td>
<td>King</td>
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</tr>
<tr>
<td>1</td>
<td>Vaḍamadurai</td>
<td>Jayangonda Chōla</td>
<td>Rājendra I (1037 A.D)</td>
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<td>Chaturvēdimangalam</td>
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<td>2.</td>
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<td>Chōlavichchādira</td>
<td>Rājendra II (1055-56 A.D)</td>
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<td>3.</td>
<td>Tiruppāchūr</td>
<td>Aparājita</td>
<td>Kulōttunga I (1072 A.D)</td>
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<td>Chaturvēdi Marigalam</td>
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<td>Kāraṇgi</td>
<td>Simhaḷaṇṭaka</td>
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<td>Nizāmpattū</td>
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<tr>
<td>5.</td>
<td>Paṭṭarai peumbudūr</td>
<td>- Do -</td>
<td>- Do -</td>
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<td>6.</td>
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<td>Narasamangalam</td>
<td>Kulōttunga I (1089-90 A.D)</td>
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<tr>
<td>7.</td>
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<td>Perumūr alias</td>
<td>Kulōttunga I (1112 A.D)</td>
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<td>Rājanārayana</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Chaturvēdimangalam</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>Tiruppāchūr</td>
<td>Kākkalūr alias</td>
<td>Kulōttunga I (1115 A.D)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Rājāsraya</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Chaturvedimangalam</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>Narasinga puram</td>
<td>Chōlavichchādira</td>
<td>Vikrama Cīōla (11125 A.D)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Chatuḍvēdimangalam</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>Tiruppāchūr</td>
<td>Uttamachōla</td>
<td>Rājarāja II/III (1153/1223 A.D)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Chaturvēdimangalam</td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td>- Do -</td>
<td>Paramēśvaramangalam</td>
<td>-Do-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Place</td>
<td>Name</td>
<td>Title</td>
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<tr>
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</tr>
<tr>
<td>12</td>
<td>Ulundai</td>
<td>Alagiyachola</td>
<td>Chaturvedimangalam (an agaram of Rajendrasola Valanadu)</td>
</tr>
<tr>
<td>13</td>
<td>Tiruvur</td>
<td>Ulagalandasola</td>
<td>Chaturvedimangalam</td>
</tr>
<tr>
<td>14</td>
<td>Madavilaqam</td>
<td>Nandimangalam</td>
<td>Harihara II (1381 A.D.)</td>
</tr>
<tr>
<td>15</td>
<td>Pattarai</td>
<td>Perumuragaram</td>
<td>Pratapadavaraya (1430 A.D.)</td>
</tr>
<tr>
<td>16</td>
<td>Tiruvallur</td>
<td>Agraharam</td>
<td>Srinanga III (1658 A.D.)</td>
</tr>
</tbody>
</table>

It is clear from the above table that there are many brāhmaṇa settlements during Kulottunga. The village Perumur was known as Rājanārāyaṇa Chaturvedimangalam durīr Chōlas and Perumur Agaram during Vijayanagar rulers.
From the inscriptions we can divide the brāhmaṇas broadly into Śivabrāhmaṇas and Śrīvaishnavaṇes. The Śaiva priests in modern period are known as Śivāchāryas and Vaishnavaṇe priests are known as Bhattāchāryas. But the name Bhatta is common to the priests of Śiva and Vishnu temples in the Chola and Vijayanagar times. Even the Śaiva priests bear the Vaishnavite names. The suffix ayyāngar to their names appear only from the Vijayanagar period. Sometimes they indicated places from which they hailed.

The brāhmaṇas played an important role in the temple administration. A specific organization of priests known as tiruvunnālīgai sabhai was involved in the temple activities which was responsible for receiving the gifts made to the temple and agreeing to fulfill the purpose for which the donation was made e.g. The Tiruppāchūr record mentions that the tiruvunnālīgai sabhai received money from a dēvaradiyāl, (Ponnammai Sūrai), of the village and agreed to spend the money for the expense of offerings to the deity and to feed a māhesvāra.3

Vēdapārayaṇam (chanting of vēdas) is an important service made by the brāhmaṇas. The inscription from Narasingapuram refers to the Śrīvaishnava brāhmaṇas who perform vēdapārayaṇam 4.

The inscription from Kūvam (Rājendra II dated 1055 - 56 A D) which records a sale of land by the maḥāsabha, refers to a number of Śiva brāhmaṇas as grāmavittan. 5 Another inscription from the same place refers to them as tanikar who carried out the land donation 6.

OTHER COMMUNITIES
There were other castes and communities based on the kind of profession in which they were engaged.

MERCHANT COMMUNITIES
The inscriptions of this region give us an idea of the presence and the activities of merchant communities. The record from Aranvōyal refers to an individual named Disāmānikattusetti, who donated a sheep for burning a lamp. The village referred to in this inscription also suggests that this area may be a merchantile guild. It says that the donation is made to the temple of Nagara mudaiya Mahādeva at Kattusemmalapākkam alias Kalikēsari mānagaram 7.

The inscriptions from Veṅgal, Tiruppāchūr, Tiruvūr, Surutlapalli, Tiruvallūr and Vadamadurai also referred to the merchant communities 7a.
SHEPHERDS (MANRAĐIS)

Another important class of society, shepherds were referred to in a number of inscriptions of this region. The inscriptions from Venjai, Kachchūr, Kāraṇainīzāmpattu and Tiruppāchūr, referred to the different names of shepherds who involved in the services of temple. The inscription from Kachchūr referred to a settlement of shepherd community (āyappādi).

WEAVERS (KAİKKÖŁAS)

Other community which was mentioned in the epigraphs of this region is kaikkōla, the weaving community. A record from Tiruppachur says that a kaikkōla named Kannarāsu donated gold ear rings and a necklace to the Goddess panaimūlai Nāchiyar. We come across different names of communities in the inscription from Señji, Viz, vaniyar or vaisyar (merchants), ugačchar (drummers), śāliyar, (weavers) paraiyar (out castes - pāinchamas) etc. Several artisan communities were referred to in the epigraphs from Tiruppāchūr who received the grant of 11 house sites belonging to the temple.

The paraiyar community referred to in the inscription from Kūvam and palaquin bearers from the record at Venjai. This community deal with hides and skins and they are incharge of making announcements by beating the drums. In those they were not considered as out castes.

The streets of brāhmaṇas, kammālers and sanam (nadārs) are referred as boundaries of a house site donated as Madavilāgam to the temple at Tiruvūr, sculptors, reddis etc. The Telugu speaking population which is quite sizeable even today belong to reddie and nayudu communities. Other communities we come across in the epigraphs of Vijayanagara and later periods are oil mongers, nāyaks, mudaliars, pillaic, chettiars, Potters, Sculptors, reddie etc.

VALANGAI AND IDANGAI COMMUNITIES

A valangai vēlaikkārar is referred to in the inscription of 10th century from Vaḍamadurai. It refers to the gift of two lamps and land by padal vēlavar Tāman Chandrasēkharan, who was the valangai vēlaikkāran of Manukulakēsari (probably Āditya), the inscription mentioned him as manukulakēsari terinda valangai vēlaikkārar. The vēlaikkārar were the most permanent and dependable troops in the royal service and their designation implies that they were ever ready to defend the king and his cause with their lives when occasion (vēlai) arose.

Idangai community is referred to in the inscription from Venmanampudūr, issued during Bukkall (1405 A D). It states that the Idangai community residing in the various parrus around Chandragiri met in
the *idaṅgal mika manmandapa* and made a *sarvamāṇya* gift of the village Venmanampudūr in Īkkattuköttam. Many of the communities were divided into two main groups as the *valaṅgai* and *idaṅgal* or Right hand and Left hand groups from the days of Chōlas. A few inscriptions of Vijayanagar period state that each group consisted of ninety eight sub-sects of eighteen castes. According to some scholars the *valaṅgai* group included the agriculturalists and the *idaṅgal* group included the trading and manufacturing communities.

**WOMEN**

According to inscriptions the sphere of activities of women confirm to domestic and religious activities. Their participation in public life is restricted. However, their social and religious activities are discernible. Their pious activities reflected in the inscriptions. Some of the names of the women who made pious donations are given here.

The record from Punnappākkam (1013 A D) registers that Eluvakkan, wife of a *srīdanda nāyaka* of Chāliyukya Vimalādiya dēva made an assignment of 500 *kuli* of land as ēripatti for the merit of her brother after making it tax free by paying some gold to the temple.

Another inscription from Tiruvilāmbudūr states that the taxes including āyam and antarāyam on the dēvadāna lands of temples were got remitted by Pūdoliya dēviyār, the wife of Yādavārāya Tirukkālāttidēva of the *chandra vamsa* (Kulōttārīga - 1191 A D).

**DēVARADIYĀL (COURTESANS):** The dēvadāsi system was a popular institution associated with temple of south India in the history of early India. Their duties were to sing and dance in front of God and accompany the deity in procession. From the epigraphs of this region, we know that they had a respectable place in society.

The financial positions, philanthropy and the social standing of the dēvadāsi (dēvaradiyāl) or the courtesan is clearly indicated by the numerous records registering rich endowments made by them to the temples. The epigraphs from Tiruppāchūr and Tiruvilāmbudūr record various gifts donated by the courtesans of the respective temples. The names of these servants of the Tiruppāchūr temple are given as Sendalīvī Tirukkālattī Māṇikkam Kūttādumpillai alias Periyānattu Nangai and Kūttādum Nācchi, and Dēvargal Nambrāṭṭiyār from Tiruvilāmbudūr.

The following table gives a list of endowments made by women in different periods in the temples of Tiruvallur region (Table No 9).
<table>
<thead>
<tr>
<th>S.No</th>
<th>Place</th>
<th>King</th>
<th>Donor's name</th>
<th>Type of grant</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Śivanvāyal</td>
<td>9th century</td>
<td>Kumāri chāni</td>
<td>Construction of Temple</td>
<td>10/1945</td>
</tr>
<tr>
<td>2.</td>
<td>Kacchūr</td>
<td>Rājarāja I</td>
<td>Mother of Kōdaṇḍarāman</td>
<td>Tax free land as Éripatti</td>
<td>224/1950</td>
</tr>
<tr>
<td>3.</td>
<td>Vengal</td>
<td>Rājarāja I</td>
<td>Wife of Mullūr Alisukaḍan</td>
<td>6,050 Kuli of land Purchased for 7 Kaḷaṇju of Poṇ and donated for worship</td>
<td>266/1952-53</td>
</tr>
<tr>
<td>4.</td>
<td>Punnapākkam</td>
<td>Rājarāja I</td>
<td>Ėlvvakkan, wife of Daṇḍanāyaka of Sālukki Vimalāditya</td>
<td>500 Kuli of tax free land as Éripatti</td>
<td>251/1952-53</td>
</tr>
<tr>
<td>5.</td>
<td>Tiruppačhūr</td>
<td>Kulottunga I</td>
<td>Ponnumaisūrai, a dēvarāḍiyāl of the village</td>
<td>constructed Tiruvunnālgai sabha and donated gold</td>
<td>148/1929-30</td>
</tr>
<tr>
<td>6.</td>
<td>Kūvam</td>
<td>Rājadhirā II</td>
<td>Saṅgambai, wife of Tumburan Tiruvarāṅga-mudaiyān</td>
<td>15 Anrādu Narpajankāsu for 1 nanda lamp</td>
<td>343/1909</td>
</tr>
<tr>
<td>7.</td>
<td>Tiruppāčhūr</td>
<td>Kulottunga I</td>
<td>Sendalvi-Tirukālattī Māṇikkam, daughter of panmahesvara Māṇikkam</td>
<td>5 Kaḷaṇju of gold for ornaments</td>
<td>125/1929-30</td>
</tr>
<tr>
<td>No.</td>
<td>Place</td>
<td>Name</td>
<td>(Date)</td>
<td>Details</td>
<td></td>
</tr>
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</tr>
<tr>
<td>9.</td>
<td>Tiruppāchur</td>
<td>Kulōtuangal</td>
<td>(1211 A.D)</td>
<td>Kūttadumpillai alias periyāntamangai, daughter of umayāl, narpattenna Māṇikkam 30 Anraḍum, narpalakasu for ear ornaments and feeding pilgrims 1241/1930</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>Tiruppāchur</td>
<td>Rājarājall/III</td>
<td>(1164/1234 A.D)</td>
<td>Kūttadum nācchi daughter of udaiyapillai dēvaradiyāl 15 kalaju of gold for the feet of image 107/1930</td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td>Tiruvilambadur</td>
<td>Rājarājall/III</td>
<td>(1165/1235 A.D)</td>
<td>Truvāndal wife of headman of Nenmali 4 Anraḍu Narpalankasu for a twilight lamp 112/1941</td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td>Irulañjìri</td>
<td>Rājarājall/III</td>
<td>(1168/1238)</td>
<td>Sindai udaiyal the wife of mūnavan vilupparaiyam Tyagamēgan Lamp 49/1947-48</td>
<td></td>
</tr>
<tr>
<td>Donor's name</td>
<td>Ornaments</td>
<td>Temple</td>
<td>Date</td>
<td>Reference</td>
<td></td>
</tr>
<tr>
<td>------------------------------</td>
<td>-----------------------------------------------------</td>
<td>---------------------------------------------</td>
<td>-----------</td>
<td>------------</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gold Necklace</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.Suraināyakan alias Mādhavārāyaṇa</td>
<td>Makara Torāṇa, Sacred Thread, Gold plate set with pearls, rubies and diamonds</td>
<td>Śrī Vāccisvara temple Tiruppāchūr</td>
<td>1127 A.D</td>
<td>128/1929-30</td>
<td></td>
</tr>
<tr>
<td>3 Sembur Manināgān Idrānikkimallan alias Vānanāyana</td>
<td>Gold Earrings</td>
<td>Do</td>
<td>1159 A.D</td>
<td>117/1929-30</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gold Necklaces</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4 Sendālvi Tirukkālattī Mānikkam</td>
<td>Gold Earrings</td>
<td>Do</td>
<td>1188 A.D</td>
<td>125/1929-30</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gold necklaces</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5 Kūttādum pillai alias Periyāṉattu nāṅgai</td>
<td>Ear Ornaments</td>
<td>Do</td>
<td>1211 A.D</td>
<td>124/1929-30</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gold necklaces</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Srīdhana: Srīdhana is the property given to the bride during the wedding. A damaged inscription from Irulānēr speaks about the gift of srīdhana made by a lady (name lost) to the temple for the welfare of their family. An inscription (of Rājendra, 1037 A.D.) registers a gift of garden as srīdhana to the Goddess Nambrāṭīyār (i.e., Śītā) on the occasion of her marriage celebration with Rāma in Jayangonā Chōla Chaturvedi Maṅgalam in Vėṅgal.

Construction of Temples by Women: The inscription from Tiruvilambudūr states that the tirunadai mēlgai of the temple was the foundation of a certain Dēvargal Nambrāṭīyār, daughter of a servant of the temple, dēveradiyāi. An inscription of 9th century seems to state that the temple of Vaikunthanāthan was constructed by a brāhmaṇa lady named Kumanichchāni.

Ornaments: The inscriptions of Chōla period, in this region, reveal that the jewellery also formed a part of endowments made by the donors. The table shows the various ornaments donated to the temple at Tiruppāchūr and Tiruvilambudūr (Table No. 10).

Among the jewellery donated to this temple it is interesting to note the presentation of makara tōrāna (i.e., an aureola) made of gold and silver together with a pearl parosai, a sacred thread of three strings in gold and a gold plate set with hundreds of pearls and rubies and diamonds, cut and uncut. Other jewels are hārams, tōdu, gold casing for the feet of the image of Goddess etc.

Mathas: The mathas played a complementary role in the medieval socio-religious life. They generally catered to sectarian interests. These can be broadly divided into Śaiva and Vaishnava mathas. There are also some subsects. We get the glimpses of the activities of these mathas in the epigraphs of this region. They played a significant role in the celebration of temple festivals and feeding the ascetics. The local mathas had a relationship with the mathas outside this region. The inscription of Kulottunga III (1214 A.D.) gives evidence of the contacts between northern India and the south in late Chōla times. A certain Oṃkāradēva Irāvalar gave some money in 1213 as provision for tirupavitram to the deity at Tiruppāchūr. The donor is described as disciple of Jñānaśiva Irāvalar of the santāna of Lakshādhyāya of the kollamatha at Vērānasī. Rājendra I imported śaivas from the banks of the river Gaṅga and established them in various places in the Chōla country, and provided ācāryabhōga to Udāyār Sarva Śiva paṇḍita (who was performing the worship in the Taṅkēvūr temple) and his pupils and their pupils (śishyas and prasishyas) whether they lived in the Āryadesa, Madhyadesa or Gaudadesa. The present record from Tiruppāchūr adds to this evidence that there was live contact between śaiva institutions in different parts of India. The santāna of this record continues to be in existence for a long time for it is stated that the Hoysāla king Vīra Rāmanātha erected a matha at Tiruvānaikkāval to the śaiva pontiff Tatpurusha Śivāchāraya, the expounder of
the Salva Siddhānta and the disciple of Svāmiideva of the santāna of Lakśadhyāya. The above evidence shows the prevalence of Salva Siddhānta school and its influence on the temples of this region.

EDUCATION

Kānchipuram, one of the leading centres of learning and education is situated very close to the region of our study. The brāhmaṇas during the ancient period were reputed as great scholars. They were exponents in vedas, philosophy, logic and grammar. The creation of brahmadesya villages for their settlement was essentially to extend support for the promotion of education. The existence of such settlements in this region reflects its significance as a place of learning.

RECITATION OF PURĀṆA AND VEDA

An inscription of Achyutadēvarāya (1524 A.D.) refers to the two Vaishnava brāhmaṇas who recited the purāṇam known as Bhakti sañjīvani in the Lakshmi Narasimha perumal temple at Narasingapuram. In the same year four brāhmaṇa scholars were appointed to recite veda in the Lakshmi Narasimha temple at Narasingapuram for the merit of the king Narasanāyaka and remuneration in cash and kind was paid to all of them for the services rendered.

EMINENT PERSONALITIES

A study of chief officials who played significant role in the affairs of the temple and administration of this region is already made in the section A. The study will not be completed without the mention of the prominent local residents of different villages of this region, who played vital role in the affairs of temples.

The role played by the sivabrahmanas at Tiruppanur and Tiruvilambudur, the members of niyayam at Pērumbakkam, and the nāyaks at Tiruvur has been already mentioned in the earlier sections. Here mention may be made about the kilavans of Iruḷāṇji, velans of Pondavakkam and mahājanas of Tiruvur.

The head men of Iruṅganur (Iruḷāṇji) have contributed much to the temples at Iruḷāṇji and Kuṇam. The names of the successive headmen appear in the lithic records.

The earliest reference to the kilavan of Iruṅganur appear in the inscription of Rājendra II (1053 A.D.). It states that Vāsudēvan, the headman excavated a canal from the river Pāḷār for which he purchased land for 160 kāsu. His philantropy was praised in the end of the epigraph. The purchase of land for 30 kāsu was made by Rasasundaram, who was the successor of Vāsudēvan as evident by another record of Rājendra II. His son and successor Vairamēgan figure as a signatory in the epigraph of
The record which speaks about the repair and maintenance of Tribhumamādevippērērī had the signatures of Iruṅganūr kilavan Rāmasundaran vaṟamēgan and Iruṅganūr kilavan Mādhavan seṅgattayyan. The latter appear in two other inscriptions of Iruṅganēi as a signatory.

The temple at Kūvam received endowments from the Iruṅganūr kilavargal for the tirupalli etuṇci and worship. Iruṅganūr kilavan Amarāyudha kōvan built the temple for Vaṭūgapillaiyār. The Iruṅganūr kilavan Tiruvirkōlumudaiyān endowed a lamp in the same temple. In the later period Iruṅganūr kilavan Kumārattāi made endowments for the worship on Fridays to the deity of Kūvam in (1610 A D). 29

The velan of Kachchiyūr nādu Tirunīrparappinān perraṅ made several endowments to the Śiva temple at Pondavakkam and to the Kachchāḻēśvara temple at Kachūr. 30 Likewise, the philanthropy of the mahājanas of Tirūvr was recorded in the epigraphs of temple of Rishyaśırignisvāra at Tiruvūr. 31

They played a significant role in the land transactions and endowments.
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3. 148 of 1929 - 30
4. 17 of 1896 of 1910
5. 328 of 1909
6. 340 of 1909
7. 39 of 1947 - 48
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23. 262 of 1952 - 53
24. 132 of 1940 - 41
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28. 240 of 1910
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30. 292 - 294 of 1959 - 60
31. 332, 339, 340, 342 of 1939 - 40
SECTION C
ECONOMIC LIFE

Land Transactions

Agriculture and land are the mainstay in the economic life of the people of this region as elsewhere in south India. The epigraphical evidences show that most of the transactions such as grants, sales, etc. center round land which clearly indicate the importance attached to the land. The epigraphs reveal very interesting information about the land transactions in this region. A study of them reveals that of all kinds of endowments land was apparently the most favoured kind. The reason for this is that the land is a very potential economic entity. In some cases, the lands were first purchased and then granted. The practice of purchasing lands for religious purposes was prevalent in this region.

The value of the land granted varied with the status of the grantor, namely, the king, the community or private individuals. Grants might include a whole village or only some plots of land. Usually they carried certain fiscal concessions, sometimes they include certain services rendered by artisans and at other times they did not.

The land grants fall into two categories. The first category comprised grants which transferred fiscal rights to the donee but rights over the possession of land were reclaimed by the donor. This was the case with many royal grants. They transferred to the temple the royal share of the produce which did not affect the landed rights of the village land holders, permanent tenants, village officers, previous grantees, and others. In some cases, this was specified in the grant itself.

The second category included the grants which conferred proprietorship of the land upon the grantee. The donor would acquire proprietorship by inheritance, purchase or exchange, and then hand it over to the grantee. Private individuals, petty officials and members of royal house hold who did not own land, purchased it and donated it.

Inscriptions register private and public sale of lands. In the former the parties to the transaction agree among themselves, the one to part with his possessions or holdings, for a stipulated amount, which the other consents to give. In the latter case, the land of one is put in auction before a large concourse of people with a person to announce the bid amounts. The reason for the sale of the land is perhaps first set forth and finally the land is knocked down after three calls to the highest bidder. In all sales the vendor declares, an oath, the receipt of the sale of money agreed upon. Then a conveyance is drawn up between the parties, which gives the extent of the property sold and a minute description of its boundaries, the full payment of the money to the vendor, the transfer of the property.
to the purchaser which is effected with libation of water etc. All these transactions take place before an assembly constituted for the special purpose of registering documents. If the land sold was not the property of a private individual but formed the possession of a village assembly, it was necessary that some of the members of the assembly should order the sale of it. The wording of the deeds, as we find them, specially in Tamil inscriptions of great length, shows how well conveyancing was done in those days. Every minute detail of the transaction involved is clearly set forth in equivocal terms and nothing is left to be desired to complete it. Generally the persons who drew up deeds were the village or temple accountants. The final words of the document, which had been introduced to cover all omissions and which were intended to guard against litigation at future dates, deserve special mention. This shall be the sale deed and the receipt for the money paid. Besides this, no other document shall be shown or seen for the complete payment of the sale money agreed upon. Mistakes in the letters, words or sense shall not be deemed as real faults. Thus was the land sold after an oral declaration of oath. So long as the sun and moon endure, and the grass and paddy grown on earth, the lands conveyed by the document shall be enjoyed by the purchasers, their sons, grandsons and their successors with the privileges such as the use of water and trees, stones and treasures under ground etc., together with the right to wells sunk down and trees growing up and all animals and birds attached to the land and trees. The purchasers shall have this document inscribed on stone or copper plate.

Inscriptions register private and public sale of lands. The inscriptions of this region, issued during Chōja and Vijayanagar rulers, about 26 in number, record the sales of lands. In most of the cases the seller of the land was the village assembly. In the rest, the lands were sold by private individuals. On the other hand, purchaser and the donor of the land was mostly private individuals. In one case the purchaser is the temple itself. Only eight inscriptions record the amount given for the land purchased. The purpose for the purchase of lands was to donate it to the temple for various offerings to the deity, for flower garden, digging of channel and feeding the pilgrims in the temple.

The epigraphs also speak of the sale, purchase or gift of lands made jointly by the residents of a village or sometimes of more than one village. To cite a few examples.

The inscription from Kachchū (of Rājarāja I) states that the āravaṇ of Kāṭṭuvūr, Perūnjeti and Pondaipakkam sold a piece of land to a lady. Yet another example comes from Kuvam, records the sale made by more than one. It states that the residents of four ār Madhurantakanallūr, Mattanādu, Narasamangalam and Āsvadarayan kāranai decided to sell their lands in the 2nd year of the king, because of the fact that they could not identify as to which belonged to whom, then on the offer made by the Śivaḇrāhmaṇa (Eran Akkalbhattan of kāsyapagōtra) of the temple at Kuvam to purchase land they were sold to him by the āravaṇs of the four places mentioned above. He claimed the lands.

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and made them cultivable. He later on from the 20th year of the king gifted the lands to the temple mentioned above, to provide for various services worship conduct of festivals etc. therein. So the lands were sold in the case of the unidentification of owners of the lands.

The inscription from Vēngal, Tiruppāchur Rāmankol Chittambakkam Tiruvilambudūl Sēlar Madavīlam and Tirūr record the sale made by the urar. The inscriptions from Kūvam Tiruvilambudur and Tiruppāchur record the sale made by private individuals. So it is clear that both individual and communal ownership of land existed in the villages of this region as in other parts of Tamil nādu. The instances cited above show that the lands in the villages apart from those that were under individual ownership, were the common property of the villages as a whole.

The epigraphs from Kūvam Kāranaizāmpattu, Tiruppāchur, Kannigai per and Narasingapuram record the sale made by the mahāsabhas of the respective villages. In another instance we see the mahāsabha as the purchaser of the land. So, one of the important functions of the mahāsabha was to sell or purchase the lands which were donated to the temples.

The temple was a great buyer of land. It generally purchase lands when it needed them for construction or other necessary work and when it did not get them in gifts. Sometimes the temple used to purchase lands from people to enable them to pay their debts or fines or rental dues. The lands of those who could not pay the fines to the state or who died before its payment were also purchased by the temple. It seems that the temple was a ready buyer and in emergencies people always looked up to it for the purchase of their lands by the temple.

The inscription at Tiruppāchur also record the sale made to the temples. In this it registers three sales of lands made to the temple by the uravar of Pādur to provide for midnight offerings in the temple during the service instituted by Ponnambalam kuttan Madurāntakadēvan.

The record from Kūvam states that some lands in Rājarājanallūr which was gifted as iraiyili by purchase from an individual was not in use since the 20th year of the king owing to the disappearance and death of certain Perumbakkilan adigal Venkudam. Therefore, some of his lands totalling in extent to 1339 kuli and 4 1/2 mā was gifted to provide for offerings to the temple probably of Tiruvirkōlamudaiyār. The Sale is made by Velippākilān dēvan Sāttan alias Rājendra Pallavaraiyan.

Auction sale of temple land is registered in an inscription of Tiruppāchur issued during Rājarāja III. It mentions Torīdaimān Choliya varaiyar seems to register an auction sale of temple land originally purchased by the assembly of Rājanārayana Chaturvedimaṅgalam to Nettulān nallañyāvar of Anukāvur. Yet, another inscription issued during Vīrakamparaudaiyār (1372 A.D) seems to...
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register a sale of land by the temple to a certain Kannadai tyāgan Arasu of Villivallam to provide for the celebration of a festival 13

The inscriptions mention the sale as chandēsan peruvilai. The chandēsan or chandēsvara peruvilai was the auction sale of land by Śiva Temples. Chandēsvara representing Śiva in such transactions 14 The formula of auction in the inscription suggests only the announcement of a fixed price together with the other terms on which the property was offered, and the acceptance by the buyer

Only eight inscriptions recorded the price of the land. The inscription issued during Rājarāja I from Vēṅgai and Rāmankōil mention the value of land as 7 kalanji of gold for 3 tadi and 6050 kuli of land and 6 pon for 20 vēli of land respectively 15

The sale made during Rājendrā II at Kūvam by the mahāsabhai registers the value of land as 160 kāsu. 3 anrēdu narpalankāsu was paid for 550 kuli of land purchased which was recorded at Tiruvilambudūr during Vikrama chōja 16

The inscription from Tiruppāchūr issued during Kulottunga III records the value of land as 20,000 palankāsu. The land sold in the auction for 10 pañam is recorded at Tiruppāchūr during Virakampana 17

The Narasingapuram inscription probably of Vijayanagar period records the sale of 4,000 kuli of land for 30 anrēdu narpalēn kāsu 18 The above records give us the details of cash purchase of lands

LAND GRANTS

The inscriptions mention about the beneficial tenures like devadāna and tiruvidaiyattam etc

DEVADĀNA

Sēṅji is referred to as a devadāna of Tiruvekambamudaiyār (i.e. Śri Ekanarnātha at Kāṇchipuram) at Jayāngonda Chōja mandalam 19

An inscription from Kūvam probably of Kulasēkharā Pāṇḍya records a gift of a village as a tax free devadāna made by the king on the request of tānattār in his 27th year (1204 - 1205 A.D.) for the service called Kulasēkharansandhi instituted in the temple 20
The inscription of kōnermeikondan from Tiruvilambudhir records a royal order making a gift of land as devadana for offerings and worship to the God and for making a tirumadaivilagam and a flower garden for the temple.21

The restoration of old devadana village Ayyattur to the temple at Turgur (Tiruvur) during Vijayarangagopala (1248 AD) is recorded at the Siva temple in Tiruvur.22

The inscriptions of Kulothunga I (1076 AD) records the sale of land by the sabha of Tiruppachur a tax free devadana for feeding the maheshvaras. Another record (Vikrama Chola 1127 AD) states that the sivabrāhmanas agreed to rear a flower garden in the devadana at Palayanur received by them from the temple.23

Yet another epigraph (Kulothunga III, 1207 AD) from the same place states that the merchant communities of Nellur, Narayanapuram, Arkadu, Mayilappur, Tiruvoorriyur, Pandamalli, Nedumbirai, Damaragacheri, Perungalur and Tirunir acquired the village Kavandur in Ikkattukottam and gave it as a tax free devadana in favour of the temple of Tiruppasur for the construction of the half Dandamada valavan tirumediil (prakara wall).24 Another record states that Kodutalaiyur was a devadana of the temple at Tiruppachur.25

The epigraph from Mappedu seems to refer to the gift of Mappedu Simai was devadana to the God Sringisvara mudaiya Tambranar by Timmarajayan according to the orders of king Sadasiva Maharaaj.26

The record issued during Kulothunga (1112 AD) records the village of Perumbakkam alias Irattappadikondashanalur as a devadana free of taxes to the temple by Kuttaidi Takkaraisan Telungarayan.27 The epigraph of Achyutadevaraya (1533 AD) records the gift of village of Narasimhapuram as devadana.28

Tiruvilaiyattam

The record of Venkatapathiraya states that Mummadikuppam alias Sribheshyapuram was granted by the king as Tiruvilaiyattam to Sri Perumbudur Emberumanaar (Ramanuja). The commentary of Ramanuja on Brahma sutras, Upanishads and Bhagavadgita is known as Sribheshya.29

Sarvamanya

We also come across the lands which are sarvamanya gifts i.e., these lands granted could be free from land revenue, if they were specially exempted from such payment. The village Venmanipudur in Ikkattukottam is a sarvamanya gift made by the Idanagai community.30 The perumal temple at

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Kannigaipār received the village of Venkaṭāpuram as a sarvamānya gift made by kattāvaradarājagyam

Two more sarvamānya gifts were made to Alagappōrumāl temple at Pattaraiperumbudūr. The copper plate charter of Krishnadevarāyā (1514 A.D) found in the temple of Mappēdu records the sarvamānya gift of a village called Krishnāyapuram to a number of brahmans by the king. The inscription from Tiruvaiḷūr (Venkatapati 1637) records the gift by Nārāyanā Śāthakōpājiyār evidently a pontifical head of the Ahōbilamaṭha of the village Veṅgāṭṭūr as sarvamānya gift for the daily worship and offerings to Vīrarāghava perumāḷ.

We also come across different names of land donations in the inscriptions of this region we come across the following terms:

Balipatti
Balipatti is the land donated for the purpose of providing various offerings and early morning puja to the God. Two inscriptions record this type of donation. One is the gift of land as balipatti to the servants of the temple of Kumbhakarṇīśvara by Pallavadarayān of Perumūr (during Aparājīta varman). Another gift of land as balipatti was made to the temple of Tiruvaḷisvāra (during Rājarāja(?)

Eripatti
Lands registered in the names of tanks and lakes were called ēripatti. These consisted of lands endowed by private individuals or the lands set apart from the public or village lands for carrying out periodical repairs to the bunds sluices etc of the tank. The village sabha looked after the management of these lands.

The record from Punnāpakkam (Rājarāja I 1013 A.D) registers an assignment of 500 kuli of land to the east of the village as ēripatti for muruganeri sunk to the south of the village Punnāppakkam, by the wife of śrīdandaṇāyaka of Sālukki Vimalāditya

Yet another inscription issued during Rājarāja I (1000 A.D) states that the Ūravar of Kattuvūr Perunēṇ and Pondaipakkam sold a piece of land called mullipatti to a lady who granted it as ēripatti making it tax free by payment of an additional sum

Kalipatti
Kalipatti is the land given to the hero. The hero stone inscription from Kākkalūr (Chola period) states that Kaliviriya mutta rayan, a vallavan (hero) of Kākkalūr lost his life, while fighting against a gang of
robbers (kallans) who raided the village, on behalf of the perumakkaḷ (residents) of the village. The assembly of the village granted to his son a piece of land as kālipatti, i.e., land given to a hero. 38

Tōtapatti

This is the land donated for rearing garden. The inscriptions of Kulottunga III (1202) from Tiruppayur records sale of land by the tiruvunnālīgai sabbai to Vira Samudra Pallavarayar a vaniga (merchant) of Pūndamalli who endowed it to the temple for a garden as tōtapatti. 39

Gurupāpatṭu

This is the land donated as homage to the guru (teacher). The inscription of Venkatapatirāya (1578 A.D.) from Kuvaṭam records a gift of 100 kuli of land in Tribhuvanamadēvivilāgam in Kuvaṭam as gurupāpatṭu to Śaṅkara Appar of Elumatti by a certain Nāranappa nāyakar. 40

Madavilāgam

This is the land in the temple complex. The record from Tiruvūr states that a gift of a house site as madavilāgam was made to the temple of Śrīnagāravarū muḍaiya Nāyanār at Tirugūr by Sadaśiva nāyaka, the agent of Immaṭi Tirumalaināyakar after purchasing the same from the mahājanas of the village. 41

There are also other names like Mandaḷapurushanpatṭu, Varadarājanpatṭu etc. which indicate the personal names. 42

LAND MEASURES AND MEASURING RODS

The study of inscriptions reveal different units of lands. The largest unit of lands seems to have been the vēḷi (6 6157 acres) which was divided into a number of smaller units - viz. kāṇi, kuli, patti, mā, tadi etc.

The earliest reference to the units of lands comes from Pāṭtarai perumbudur. This record of Aparaṛītavarnam states that a land measuring tadi 2, kuli 1,543, kāṇi 3 was gifted as balipatti to the servants of the temple. 43

Kuli was a smaller unit and continued to be in existence through the ages, as revealed by the records of the period between 9th to 13th century A.D. 44

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MEASURING RODS

We also come across different names of span rods like padināru cân kōl, sṛipādakōl, panirendu cân kōl, 20 cân kōl etc padināru cân kōl or the sixteen span rod is one of the measuring rods that were in vogue during the Chōla period. One cân measures 9 inches.

The records from Kūvam, Tiruppāchūr, Kannigaiper and Maḍavilāgam contain the details of lands measured by padināru cân kōl. The record of Kulottunga I (1117-1118 A D) from Kūvam states that a gift of 2,080 kuli of land was measured by 16 cân kōl. The epigraph of the same ruler from Tiruppāchūr records the sale of three lands- 4,000 kuli, 2,000 kuli and 2,000 kuli were measured by this rod. The same rod was used to measure the 400 kuli of land which was sold by the temple at Kannigaiper. The 2,000 kuli of land donated during the time of Jatāvarman Sundara Pāṇḍya (1266 A D ) to the temple of Maḍavilāgam was measured by the padināru cân kōl. In another instance from Kūvam we can see the 1,000 kuli of land being measured by panirendu cân kōl. Yet another record from Pērambākkam states that the land was measured by 20 cân kōl during Kulottunga I (1112 A D).

Srīpādakōl was a rod equal to the royal foot which was used as a unit of rod measuring lands. This rod was existed simultaneously with other rods during the Chōla period. These epigraphs issued during Kulottunga and Vikrama Chōla from Kāraṇai Nizāmpattu, Kūvam, and Tiruvilambudūr record the lands measured by this rod.

GRAIN AND LIQUID MEASURES

There are plenty of evidences for the existence of many grain and liquid measures. The grains and pulses were measured by the units kadi, padakku, ālākku, nāli, uri, kuruṇi, tūnikalam etc. The liquids like ghee and oil were measured by the units like ulakku, ūri, nāli, kuruni, sevidu etc. The standard equations of the various measuring units as given by K A N Sastrī are valid for this region as well.

These units were found mostly in the context of food offerings made to the deities in the temple during daily rituals and special festivals and of giving remunenations in kind to the temple servants. as revealed by the epigraphs from the temples of Narasingapuram, Tiruvallūr, Tiruppāchūr, Pattarai Perumbudūr, Vadamadurai, Tiruvūr, Kūvam, and Maḍavilāgam.

Numerous records refer to the unit called arumōlīdevan nāli, perhaps named after Rājarāja I. The records of Kulōttunga I (1115 A D), Rāja II/III (1153/1223 or 1158/1228) and Rājarāja II (1229 A D and 1244 A D) and from Tiruppāchūr refer to this unit.
We find the phrases *arumolidevaṇ nālīyāl ulakku* and *arumolidevaṇ nālīyāl ālākku* while measuring the ghee which was donated for the purpose of lighting the lamps in the temple. Some scholars are of the opinion that this unit was in existence during Rājaḍhirāja I. But above records reveal that it was in vogue even during the later Chōla period.

**Arumolidevaṇankal and Ādavallāndevan nakkal**  
These terms appear in the records of Kulottunga I (1072 & 1077 A.D.) from Tiruppāchūr while measuring the rice and paddy. K A Nilakanta Sastri says that from the Tanjore inscriptions it becomes clear that the ādavallān equal to *Rajākēsari* was adopted as the standard in the accounts of the capital city and perhaps of the empire in the time of Rājarāja I. Possibly the same measure is referred to as *arumolidevaṇ* in the reigns of later rulers. The standard measures in the Chōla period were often called by the names of reigning kings or villages or Gods. *Arumolidevaṇ* was the name of Rājarāja I and Ādavallān was the name of the principal deity in the Bhadisvara temple at Tanjāvūr.

This *Rajākēsari ulakku* unit was referred to in two records from Meyyūr, while measuring the ghee for lighting the lamps. According to K A N Sastri this unit is equivalent to one *kaḷaṇju*.

Subsequent to the rule of the Chōlas we do get stray references to the grain and liquid measures such as *nālī ulakku* and *kuruni* etc.

**COINS AND CURRENCY SYSTEM**

Apart from barter system we also get evidence of monetary system prevailing in this region during Pallava, Chōla, Pândya, Telugu Chōda and Vijayanagar period. The coins mentioned in these inscriptions are *pon*, *māḍalī, paṇam, kāsu, palankāsu, anrādunarpalankāsu, gānda gōpālan māḍalī, bhujabala māḍalī, nellūr pudumāḍalī* and varāham.

**Pon - Kalanju**

The gold of the weight of one *kaḷaṇju* was often referred to as the *pon*. One *kaḷaṇju* was equal to 72 to 80 grains. It is mentioned in an inscription from Tiruchendūr dated 874 A.D. that 10 *pon* equal to one *kāsu* which can be correlated with our evidence. The term *kaḷaṇju* signifies the weight of the coin based on an indigenous seed, the *kaḷaṇjukkāy* (molucca bean), weighing about 52 grains, which does not loose its original weight even after many hundred years. But, Sir Walter Elliot states that the standard weight of one *kaḷaṇju* is equal to 80 grains. Hence the term *kaḷaṇju* occurring in Tamil inscriptions has to be interpreted as the standard gold weight and sometimes as coins of standard *kaḷaṇju* weight.
MĀDAI

We also come across the term mādai which can be equated to kalanju. Generally this term is employed in recording payments by weight. Different types of mādai occur in these inscriptions. Viz. Gandagopalanmādai, Bhujabalamādai and Nellur pudumādai.

A number of coins with the legend Śrī Bhujava were actually found in a treasure trove at Kōjur in the Nellore Dt (A P). One is tempted to connect the coins with the legend Śrī Bhujava with bhujabalamādai. But there are obviously some difficulties which prevent us from doing so. However from the name, we may presume that the coins with the name bhujabalan mādai were issued by the king with the same name and they were already current in the reign of Kulottunga III. As regards Gandagopālar mādai, it might have been minted in the time of Vijayagandagopaḷa or Viragandagopaḷa or Tikka I alias Tirukkalattidēvan alias Gandagopaḷa. During the reign of Kulottunga I, several types of mādales, are referred to in the inscriptions and these were undoubtedly issued by local rulers who were feudatories of the Chōla kings. However, it may be suggested at this point that the bhujabala mādai were issued by the Telugu Chōda chieftains of Nellore who were contemporary rulers of Rājarāja III and Rājendra III. Like wise, the Nellur pudumādai was also issued by these chieftains, which was obvious by its name Madai is considered as equivalent to one kalanju.61

KĀŚU

The coin kāśu appear with different prefixes viz. paḻankāsū and anraṇunarpalankāśu (current good old kāśu). The kāśu was applied to all coins irrespective of denomination and the material (metal) in which they were made. Generally no distinction was shown in inscriptions to indicate the metal. In some respects, to indicate a gold coin the word pon was used, but there was no indication to show the copper coin throughout the medieval period.62 The value of kāsus have changed in the course of time. Exactly half of the Madhurantakan mādai is the Rājarājan kāśu issued apparently by Rājarāja I. It was in vogue after Rājarāja also as the same relation between the kāśu and kalanju reappears in some of the later inscriptions. In fact both the mādai and the kāśu, the standard and gold coins of the realm was issued by each one of the Chōla kings of the period before 1070 AD.63 Silver kāsus are found from the reign of Rājarāja I. In content the coins ranged from pure silver to light percentage of mixture. Sometimes silver was merely used, for washing or plating copper pieces. Copper kāsus and other denominations were issued by many Chōla kings beginning from the reign of Rājarāja I. The coins varied in weight. On the consideration of weight range, it appears that besides kāsus, half kāsus and quarter kāsus were also intended. The difference in weightage was to signify the denomination. Kāsu weighed roughly 40 to 60 grains, half kāsū 26 to 37 grains and quarter kāsū 13 to 16 grains.64 An inscription of Rājarāja III states that the kalanju of gold was then equal to 411, 7/13 kāsus.65
During Kulottunga III anādu narpalankāsu, Nellīr pudu māđai and Bhujabala māđai were in circulation, as known from the inscriptions. During this period 2½ anādu narpalankāsu and 20 narpalankāsu were donated for one lamp. This shows that some of the coins may be of higher denomination and others of lower denomination. 66

**PAŅAM**

In the 13th century the coin paņam gained prominence in the Tamil country which was continued in the Vijayanagar period. An inscription from Periyr of Tirumeyam Taluk (Pudukottai Dt.) suggests that 100 kāsus equal to one paņam. 67

**VARĀHAM**

Varāham was in vogue in this region during the period of Vijayanagara rulers in south India. One varāha was equal to one pon or 10 paņams. This was a gold coin. 68

**TULAI PON**

Tulai pon generally means punched gold coin. The fineness of gold is expressed in different ways. The purified and tested gold was prescribed as tulai pon.

**MANJĀDI**

Manjādi is another term which occurs frequently in the inscriptions. It is another indigenous seed botanically termed Ademuthera Paronina with the unchanging quality of its actual weight for many years. As Sir Walter Elliot equated the kalanjū of 80 grains as equal to 20 manjādis, it is understood that each manjādi weighs 4 grains. 69

Majority of the endowments were made to burn the twilight lamps in the temples, and others were made for the sale of lands, for various offerings, worship and festivals in the temple for ornaments to the deities, salaries and wages to the temple servants and for the upkeep of the tanks, etc. Most of the endowments were made by the individuals - local residents as well as the residents of other villages. A few inscriptions record the donations made by the rulers and the officials. The inscription from Punnapakkam records the endowment by the wife of a danḍanayaka of Sālukki Vimalāditya of Venji. 70 The inscription from Perambakkam records the donation of a member of niyāyam. 71 The donation made by the chieftain Viranarasimha yādavarāya is recorded in the inscription from Tiruppāchur. 72 The grant made by Immadi Tirumala Nāyaka is recorded from Tiruvūr. 73 Another inscription from the same place records the donation made by the agent of Tirumala Nāyaka. The grant made by the agent of Gobbūri Ībarāja is recorded at Kūvam 74
### Table No. 13

**Endowments made by Persons in terms of gold / Money**

<table>
<thead>
<tr>
<th>Persons</th>
<th>No of Inscriptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chieftains</td>
<td>8</td>
</tr>
<tr>
<td>Officials / Agents</td>
<td>7</td>
</tr>
<tr>
<td>Brāhmaṇas</td>
<td>4</td>
</tr>
<tr>
<td>Women</td>
<td>12</td>
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<td>Merchants</td>
<td>1</td>
</tr>
<tr>
<td>Temple Officials</td>
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<tr>
<td>Asectics</td>
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<tr>
<td>Common men</td>
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<td>Others</td>
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</tr>
<tr>
<td>Item</td>
<td>Count</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>Pon / Kalaṉju</td>
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</tr>
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</tr>
<tr>
<td>Kāsu</td>
<td>11</td>
</tr>
<tr>
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</tr>
<tr>
<td>Nellūr pudumāḍai</td>
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</tr>
<tr>
<td>Bhujabalamāḍai</td>
<td></td>
</tr>
<tr>
<td>Gandagōpālanmāḍai / Gandagōpālan pudumāḍai</td>
<td></td>
</tr>
<tr>
<td>Varāha</td>
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</table>
The inscriptions from about 18 villages recorded the donations made in gold and coins. Most of them are recorded during the Chōla period, especially in the period of Kulottunga III, Rājarāja III/III and Rājarāja III. Many donations were made to the Śiva temple at Tiruppāchūr. The distribution of villages yielding inscriptions referring to coins.

**VILLAGES**                             **NUMBER OF INSCRIPTIONS**

Iruḷaṅgeḷi          -           1
Kānnigaipēr         -           1
Kūvam              -           14
Madavilāgam         -           2
Narasingapuram      -           4
Pērambākkam         -           7
Pūndi              -           1
Punnapākkam         -           1
Sēlai             -           1
Seṇji           -           6
Tiruppāchūr        -          26
Tiruppandiyūr      -           2
Tiruvallūr       -           1
Tiruvilambudūr  -          14
Tiruvūr           -           2
Vellattukōttai    -           1
Vēngal             -           2
Venmanampudūr    -           1

**Irrigation System**

Irrigation is the important source and mainstay of agricultural economy. As already pointed out (Chapter 1) this region was fertilized by the Pālar, Korttalaiyār and Kūvam rivers. They depend on catchment water from western ghats of Karnātaka, rain water in north east monsoon in October - November, and a few occasional showers during south west monsoon in July - August. Therefore these rivers are seasonal rivers. When water comes in floods it is stored in lakes. So the absence of perennial rivers driven the people of this region to depend on the lakes, tanks and wells.
Rivers

Though the inscriptions referred to the names of the rivers, we come across very few instances where the lands were fed directly by the river water. In the record from Tiruppachur (Kulottunga I 1116 AD) we can see the flower garden being fed by the water from the Palar, the water of which was also used for the sacred bath of the deity in the temple.75

The Pundi aru is referred to in the record of Mallikarjuna (1458 AD) from Poondi, which may be the Kottalaiyar, which flows through this village.76

Water Courses

We come across the terms tumbu, kâl, vâikkâl and eri in the epigraphs of different periods. They denote sluice, canal, channel and lake.

Sluice: The inscription from Vidaiyur (Rashtrakuta Kannaradeva, 967 AD) states that dandanayakan adhikari Kandayan alias Villavarayan dug the tank at Idayur and constructed sluice for it.77

Lakes: As already pointed out this region was based mainly on monsoons. The rain water was stored in the eris (lakes), and the agricultural lands get water from these eris through channels. The record from Tiruppachur (910 AD) records an endowment for the upkeep of eri in that village.78 The inscription of Rajaraja I (1000 AD) records a purchase of a land and the endowment of the same land as eripatti (the land donated for the purpose of digging lakes).79 An interesting lithic record of the same ruler from Punnapakkam records an assignment of 500 kuji of land to the east of the village as eripatti for Murugan eri sunk to the south of village Punnaiyakkam, after making it tax free by paying some gold to the ur by the wife of a dandanayaka of Vimaladitya.80 The record of Rajendra II (1055-56 AD) from Kuvam refer to the lake known as Tribhuvanamadhotippereri (now called Kuvam tank). It records a sale of land for 160 kâsus. The land was intended for digging through it a feeder channel to the above eri of Kuvam. It contains a detailed description of the manner and course in which the channel should be dug. Apart from this eri there are vâniyan eri, idalyan eri and ambalavan eri (1090 AD) which irrigated the lands of this village.81 The undated record from Narasingapuram refers to Kileri (probably the eri at Kuvam). It states that the lands at Madhurantakanallur should be irrigated by the waters of this eri.82 A badly damaged record from Senjagaram seems to register some arrangements made regarding the outflow of water from the lake at Palavakkam in times of flood when the level of water indicated by the stone rose up.83
Tank: The term *kuḷam* denotes tank or pond. The record from Rāmaṇīrī contains imprecations against any person who dares destroy the channel from the pond at Vīrāṅkōyi of Iramadagukāvalchēnī.  

Irrigation method

As already mentioned the *vēykkāl, kāl, tūmbu, vādi* and *kiṇaru* played a significant role in the irrigation systems of this region.

Ownership, Privileges and Restrictions

Almost all the records which register the land transactions speak about the ownership of water sources. The lands were sold along with the canals and some conditions were imposed regarding the distribution of water by the village assemblies. The record from Tannīrkuḷam village registers an agreement issued by the *mahājanas* of the village. Tannīrkuḍai not to bale out the water of the tank through ēttam (Piccottas) or *kuḍai* (basket). The record from Kūvam states that the new channel should not be merged with the *Mūnavan Mūvendavelāṇ vaikkāl*.

Maintenance of Lakes

The village assemblies, residents, and temple authorities took due care and attention for the maintenance of irrigation facilities.

The inscription of Kulōtunga I (1111-1112 A D) from Kūvam records a gift of *nāṅjai* land and fishing taxes provided for repairs and drudging of the tank called *Tribhuvanamādevippōrērī* of Kūvam by *ūrār* of the village.

The record of Kulōtunga III (1208 A D) from Tiruppāchūr registers a gift of one *vēḻi* of land which was originally forming the *ēripatti*, for the repairs to the tank at *kōdutalaiyār* (kōttalaiyār), a *dēvadāṇa* of the temple. The assignment of fish income from the tank for the expenses of drudging the tank and strengthening its bund is recorded in an inscription from Puliyūr (Vijayanagar period).

Thus the water from different courses was efficiently utilised for the development of agriculture and different institutions took part for its efficient organisation.

Revenue System

As other parts of Tondaimandalam, Tiruvallūr region also governed by the rules and regulations of revenue system framed by the sovereign body. Income from the lands, tax on tolls, traders, professional taxes, judicial fines etc form the sources of revenue. Various tax terms occur in the
epigraphs are discussed here. About 45 epigraphs are dealing with the tax terms, majority of them belong to Chōlas and rest of them belong to Vijayanagar and Pāṇḍya rulers. The tax terms ĭra, āyaṁ, antarāyaṁ, and kadamaṁ occur frequently in all the epigraphs.

İra. This term is used frequently in the epigraphs to denote the land tax. ĭra is the common term which denotes the land tax.

Kadamaṁ. This term denotes the land tax payable to the royal treasury. It occurs both individually and with the suffix, viz sekkukaďdaṁ, tariķkaďdaṁ, Kudikaďdaṁ etc. This term occurs in the numerous records of Chōla and Vijayanagar periods.

Āyaṁ. Another term which occurs frequently in the inscriptions is āyaṁ, which indicates the general term denoting taxes (income). This was in use during the Chōla, Pāṇḍya and Vijayanagar periods. This term appears with the suffixes, like antarāyaṁ, kāsāyaṁ, ponnāyaṁ, nellāyaṁ and anaittāyaṁ which means the internal revenue (tax levied by local body), tax in coins, tax in gold, tax payable in paddy, and general levies.

Vari. Another common term for tax is vari. We come across in the epigraphs the terms like cilvari, ponvari etc.

Apart from the tax terms, references were also made of tax officers. The inscriptions of Kulōtuṅga II referred to the tax officers varikkukuru ceyvaṛ. It is stated that on the representation of Tillanāyakkan Rājařajadēvan alias Villavarāyan, the king ordered the remission of taxes on the land in favour of the temple for worship and other requirements. The king’s order was issued over the signature of tirumandirālai officers Rājendra Śīṅga Mūvēnda vēlān, Villavarāyar, Tōṇdaimānār, Śingalarāyar, Viṅnttarāiyar, Kanakarāyar, Nāgarāyar, and Vijayarāyar. This order was issued to the varikkuruceyvār.

LAND TAXES

İra. This term is used frequently in the epigraphs to denote the land tax. This tax probably goes directly to the king. The inscriptions from Veṅgal (Rājaraṇa I, 1012 A.D) and Kūvam (Kulōtuṅga I, 1118 A.D) refer to the term ĭra as land tax along with other terms like eccōru.

Kārttigal Kāsu. This term denote the tax payments in money or paddy harvested in the month of kārttiṅgal (Nov-Dec). The inscription from Seņji (Rājaraṇa II 1224 A.D) refers to this term along with other taxes viz vagainda kāsū, arimukkal, kadamaṁ, eduttukkōṭṭi, kankāni and other taxes.
including *kāśāyam* and *neḷāyam* assigned for the maintenance of the man rearing and supplying red lilies to the temple.

**Vagainda Kāṣu** This denotes the tax payable in cash for marking the details of land subdivision fees and also the fee for settlement of a dispute

**Kadāmai** This is a land tax payable to the state

**Neḷāyam** This is a tax payable in paddy

**Arimukkai** This denotes a contribution payable to temple from the paddy stalks harvested

**Kuḍimali** This is a general term denoting all the taxes payable to the state. This also denoted tenancy tax. Sometimes it indicates the tax levied on the cultivator. It is also combined with other terms as *kōyil-vāsali-kuḍimali*. The inscription from Chittambakkam (Vikramacholoadeva, 1128 A.D) records the exemption of this tax on the land donated.

**Kāsāyam** This term denotes the tax and dues payable in coin. The inscriptions from Tiruppāchur and Perambakkam refer to this term. These inscriptions are issued during Kulottunga III and Rājarāja III

**Neḷāyam** This denotes the tax payable in paddy, also known as *nerkaḍamai* and *neḷdzi*. The inscriptions from Sevi (Rājarāja III 1224 A.D) Perambakkam (Rājarāja II/III) Madavilāgam (Parākramapāṇḍya, 1341 A.D) Tiruvilambudur (Koneimaikoṇḍān) and Tiruppāchur (Kulottunga III-1207) refer to this tax.

**Arisikkanām** This term denotes the tax for husking paddy into rice. The inscription of Devarāya II (1427 A.D) from Tiruppāchur refers to this tax, which is along with other taxes is assigned for offerings and for the repairs in temple.

**Nirvilai & Nīrkuli** This is an important source of revenue to the state. The term *nirvilai* denotes water cess. This term is found in epigraphs from Vadhamadurai, Tirūr and Narasingapuram. The inscriptions from Vadhamadurai and Narasingapuram refer to this tax along with other taxes which were exempted on land donated to the temple. The inscription of Krishṇadevarāya from Tirūr records the grant of the annual income of 6 *poa* as *nīrkuli* to the village Tirugur from the devadāna village to the temple.
Eccōru: This term appears in the inscriptions from Venjil (Rājarāja 1012 A D) and Koppūr denotes free food to the village labourers in the night or it refers to the obligation to provide food to the public official or government servant who visit the village on official business.

Mutṭaiyāl: This term occurring in the epigraph of Rājendra II from Narasingapuram means the supply of free labour without hindrance till the work is completed. This term is always expressed along with vetṭi.

Vetṭi: This term appears in the records of Rājarāja II (1227 A D from Señī), Kulottunga III (1207 A D from Narasingapuram) and Rājendra II and Sadāśivarāya (1541 A D from Tiruppāchūr) refers to the tax demanded on unit of land and the free service rendered by the holders of land. This is a service rendered by land owners for the maintenance of water courses. They were normally demanded and supervised by the local bodies, even though levied by state agencies on land. The above services vetṭi and mutṭaiyāl were largely demanded in the early phase of the Chōḷa rule, while in the later years a kind of fee was demanded instead of the service.

Cilliral: This term denotes the dues derived from small piece of land, appeared in the epigraph of Narasingapuram, along with other taxes which are exempted on the land donated.

Kolkūli: This term denotes the tax for measuring either for linear measurement or weighment. This appear in the inscription from Venjil (Kulottunga) along with angādippattam and kavalkuv which were assigned to the temple.

TOLLS

Ur Sarigal: The inscription from Señī (Rājarājajī - 1227 A D ), denotes toll levied on the cart loads. Since the ārī levied tolls on these group of cart loads it was called ār charigal. Duties on traders, shops and commodities like sekku kadamai, angādippattam, kālavām, etc are referred to in the epigraphs of this region. Sekku kadamai is the tax levied on oil pressers. The inscription of Jatavarma Sundara Pāṇḍya (1266 A D) from Maḍavilāgam, records a gift of certain taxes including sekku kadamai leviable in the temple premises to the God.

Angādippattam: This term appeared in the epigraph from Venjil refers to the tax on shops, bazaars etc.
Kalavam: This term appeared in the same epigraph denote the tax imposed on commodities in the harbour, brought in raft. Eduttukkōṭṭil, erumukkai and puḍava is refers to the duties on commodities sold in shops.

TAXES ON PROFESSIONS

The term accuttari, sāliyatari, tarikkadamage, tari irai, tari puḍava is etc. appeared in the inscriptions of Rājarāja III(1224) Jaṭāvarman Sundara Pāṇḍya (1266) Kulōttunga III (1207) denote the taxes on weavers and looms, which formed a source of revenue.

Accuttari: Accuttari is the tax payable on loom. Sāliyatari is the tax payable for the variety of weaving loom worked by the sāliyar. Tarikkadamage is also tax on loom (tari irai Tax on loom) Puḍava is tax on loom payable in the shape of cloth.

Minpattam: Minpattam is the duty on fishermen which is appeared in the record of Kulōttunga I (1112 A.D) from Kūvam. It states that the income realised by minpattam was to be utilised for the maintenance, repairs and dredging of the local tank called Tribhuvanamādevippērērī. Similar epigraph from Puliyur issued during Tirumalanāyakar refers to minpattam.

Ponvari / Ponāyam: The fee for minting gold into coins, is incurred in the record from Vaṭatillai issued by Rājarāja III (1233 A.D) which was assigned towards the worship and repairs of the local Isvara temple. The record of Kulōttunga III (1207 A.D) from Tiruppāchur states that the income from the taxes like tari irai, vettli, sirupadikkāvar, antarāyam, nellāyam, kaśāyam and tattarappattam were assigned for the worship and repairs to the temple. Tattarappattam is the tax levied on the goldsmiths.

The inscription from Tiruppāchur records assignment by Vīra Narasiṅga deva alias Yādavarāya of all the āyam taxes due to him from the Tirumādaivilāgām and devadāna villages of the temple for worship and repairs. The dues included kaśāyam, nellāyam, ponṇāyam, kūrattandam, pattittandam, kadalayāyam and pattam. Pattam is the tax payable probably for the industry of profession.

Uppāyam: The inscription from Vellaṭukkōttai refers to this tax, which means tax payable in salt.

MISCELLANEOUS

Apart from the taxes explained above there are some minor dues collected from the people.
**Inavarikāsu** : This is the communal tax payable in coin. The epigraph of Rājarāja III (1224 A.D.) records that this tax was collected from *parayar* (low castes), *ugaiccar* (drummer) and *vanigār* (traders).

**Uvaiccar Perkāsu** : The same epigraph refers to this tax which denotes the tax paid by drummers.

**Sirupadikāvat** : The inscription from Tiruppāchūr (Kulotturigai III 1207 A.D.) and Seṅji (Rājarāja III 1224 A.D.) refers to this payment which denotes village watch.

**Kankāni** : This term appears in the inscription of Seṅji denotes to the tax in kind for supervision.

**OTHER TAXES**

The record of Dēvarēya II (1427 A.D.) refers to the tax levied on bullock (*nalleredu*), cows (*narpaśu*), buffalo (*nallerumai*) and sheep (*narkidē*).

**Mugam Pārvai** : The records from Tiruppāchūr refers to this tax on the users of looking glass. Probably this is a tax on prostitutes.

**Vartanai** : This term denotes perquisites due to an officer and periodical presents to be offered to an officer of rank by his subordinates and the people.

**Meērvaī** : This is a share of grain from each harvest given to a village officer.

**Tarāvu** : This refers to the order or instruction for the collection of debt or tax on pressure.

**Adhikāri** : The *adhikāri* (official) who came on an official duty or otherwise seems to have paid a tax called *adhikāri* as is evident from the records from Tiruppāchūr and Seṅji.

**JUDICIAL FINES**

The inscription of Rājarāja III (1224) among other taxes refers to two fines viz. *kurrattandam* and *pattattandam*.

**Kurrattandam** : This is the fine and penalty for offences committed.
Pattittandam: This is punitive tax on the village. These dues were assigned for the worship and repairs of the local Siva temple.

Thus we get a glimpse of numerous tax terms which appear in the epigraphs while referring to the remission or exemption of taxes. There are also instances where we find that these taxes were utilised for the benefit of the society i.e., repairing of the tanks etc.
<table>
<thead>
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<th>1</th>
<th>1</th>
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<tbody>
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For the purpose of burning lamps
number of inscriptions recording the endowments

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SECTION - D
RELIGION

The two wings of Hinduism, Śaivism and Vaishṇavism had largest impact in this region. The other two heterodox religions Buddhism and Jainism are very rare. Almost all the temples in this area belong broadly to Hinduism, which includes village Gods and Goddesses. Buddhism and Jainism which had their following in many parts of Tamil Nadu never seem to have influence in this area. Only a few stray sculptures and inscriptions are met with. A seated figure of Buddha was found at the village of Kūvam which is now kept in the Madras Government Museum. The existence of Jainism in Tiruvallūr region during the Chōlas is evidenced by an inscription of Parāntaka I (909 - 910 A.D) at Tiruppandiyyūr. It registers an endowment in gold made by a Jaina (son of a Pālliudaiyān). The Buddhism and Jainism could not make much headway in the face of the tremendous influence of the Bhakti School. Let us review the evidence available for the spread of Śaivism and Vaishṇavism.

Śaivism

As a result of Bhakti movement lead by Śaiva Nāyanmārs Śaivism flourished here particularly in places like Tiruppāchūr, Tirukkallinam, Tiruvenpakkam and Tiruvirkōlam. The Nāyanmārs Appar, Sambandar, and Sundarar visited those temples and composed songs in praise of the main deities and the glory of the temples. So they became sanctified and considered as sacred places by the saivites all over the Tamil Nadu.

Inscription of almost all the temples throw light on the continuous respect with which this temples were held during the subsequent periods. Till today these pilgrim centres continued to be the source of inspiration to śaiva devotees.

Tirunāvakkarasar (Appar)

Appar or Tirunāvakkarasar who lived in the beginning of the 7th century A.D is said to have been a staunch Jaina before he became a saivite. After becoming a saivite he went on pilgrimage to all the important saivite shrines of the country with great determination to curtail the influence of Buddhism and Jainism. In the course of his pilgrimage, Appar went to Tiruppāchūr and composed two hymns on the lord of the temple, to propagate the tenets of Śaivism and sing the glory of Lord Śiva.
Tirujñāna Sambandar

Sambandar was a young contemporary of Appar and a brahmin by birth. He showed signs of intense devotion to Lord Śiva and deep scholarship since his childhood. Sambandar also undertook a tour of all the important places of south India to spread the influence of Saivism far and wide and to curtail the popularity of Buddhism and Jainism. In the course of his tour, he came to Tiruppāchūrr Tirukkalinam and Tiruvirkolam in Tiruvallur region.

Sundaramūrti Nāyanār

Sundarar lived in 8th century A.D. He was born in a poor brahmin family. He showed great devotion to God and went on pilgrimage to the Śaivite shrines of south India. He lost his eye site as a penalty to the broken promise made to his wife Saṅgili. He visited the temples at Tiruppāchūrr and Tiruvenpakkam and got his walking stick from the Lord. He composed hymns to explain his resentment to the Lord.

Vaishnāvism

The Vaishnāvite saints, Ālvārs also took a leading part in Bhakti movement with Viṣṇu as their centre of attention. They spread the texts of Vaishnavism and popularised the worship of Viṣṇu and his manifestations. The hymns sung by them together called Nālāyira Divya Prabandham and the temples sung by them are revered as Divyadesas. In our region Tiruvallur is one of the important places sung by the Ālvārs - Tirumalisai and Tirumangai.

Tirumalisai Ālvār

He was a follower of Saivism before his meeting with the great Vaishnavite saint Pey Ālvār, under whose dynamic influence he turned to Vaishnavism. He was born in Tirumalisai in 7th century A.D. which is not far from Tiruvallur. Once he was the follower of Buddhism, Jainism and Śaivism. But he found solace in Vaishnavism.

Tirumangai Ālvār

A petty chieftain of Alinādu in Tanjāvūr District, Tirumangai is said to have even taken to highway robbery to feed a thousand devotees everyday. He even tried to plunder the jewels of Lord Viṣṇu and his consort who came in disguise in the form of a brahmin couple. Later Tirumangai came to know who they were and become one of the foremost devotees of Lord Viṣṇu.

Subsequently to Pallava period we can see continuity of Vaishnāvism reflected in the inscriptions of Chōla, Pāṇḍya and Vijayanagar rulers. Special attention was paid to the Viṣṇu temples at Narasīnga puram and Tiruvallur as revealed by the lithic records.
LITERATURE

Literature played an important role in the Bhakti movement. The Nāyanmārś and Ālvārś composed several mellifluous hymns for the propagation of Hinduism. They are not only the saints but also poets of excellence who through simple and mellifluous Tamil hymns appealed to the people and shared their spiritual experience with the people and pleaded them to visit the temples and offer worship. Their works are valuable for religion as well as literature. The Tevāram hymns composed by Nāyanmārś contain the compositions on the deities of Tiruppāchūr, Tirukkalikuppam, Tiruvénppakkam, and Tiruvirkōlam, and the hymns in Nālaviradiva Prabandham composed by the Ālvārś Tirumaṅgal and Tirumalaisai glorified the deity at Tiruvallūr.

A brief note is being made here on the hymns composed by those saints.

Tirunāvukkarasar or Appar went to Tiruppāchūr, in the course of his pilgrimage and sang two hymns on the Lord. In his Tiruppāsūr Tiruttandagam he called the Lord as the Divine Light of Pāsūr, Ardhanaārāśivara, the embodiment of the five elements, the Divine Dancer, one who subdued the hooded snake, the poison-throated, one who fought with Arjuna in a hunter’s disguise, one who danced with Kālī, one who versed in the Vēdas and the Vēdāṅgas, one who helped Kōchcchenganān, an adept in the dance, one who defied the serch, high and low of Brahma and Vishṇu, one who speared Andhakāśura to death, one who spurred with his feet and destroyed Kāla to save his devotees, one who crushed with toe the ten headed Rāvana who attempted to lift mount Kailasa and who gained Lord’s grace only after chanting the Sāmaveda. Thus he glorified the Lord of Tiruppāchūr.

In his Tiruppasūr Tirukkurintogai, Appar described the Lord as one who destroyed the castles of Tripurāsuras, Ardhanaārāśivara, the destroyer of kāla (yama), one who danced with the snake in his hand, one who begged for his food with a skull in his hand, one who was inaccessible to Brahma and Vishṇu one who sat under the banyan tree and discoursed on dharma and the subduer of Rāvana’s pride.

The Lord was also praised by Appar in his Pavanacat Tiruppadigam as Parrar cer palampatiyalp Pāsūr nilaya pavallattai. (The ancient holy shrine that the bondless reach, the coral rooted in Pāsūr) Much of the affective impact of this hymn is related to the bonds of alliteration and assonance established between Śiva’s epithets and the names of his abodes.

The Lord of Pāsūr was also praised by Sambandar and Sundarar in Kōvai and Īrrtokai which give topographical classification of the shrines of Śiva in the Tamil region.

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In his hymns Sambandar called the deity as Ṛṣumnāṭhar and described the temple as surrounded by groves with ponds and fields and with cuckoos cooing and honey bees humming sweet tunes. Pasur is described as full of tall mansions reaching up to the very moon.

The Lord of Tiruvirikölam (Kūvam) was glorified by Sambandar in his Tirumurai. He praised the beauty and greatness of Lord Tripurantakesvara. He was variously described as one who destroyed the three demons with one arrow and who burnt the three cités (Tripurāntaka), the one who is combined with Uma (Ardhanārīśvara), one whose throat is black with poison (Nīlakantha) one who subdued Yama (Kalāntaka), one who created the Vedas, the Vedaṅgas and the Āgamas, one who bears Gange and crescent moon (Gangādhara and Chandra śekhara) on his head, one who is supreme to Brahma and Vishnu. In one of the verses Sambandar says that the three principles of Buddhism which were in the form of three demons were subdued by Lord Śiva.

The Lord of Tirukkaḷḷinam was described by Sambandar as the God of dance and music, one who wears snake ornament, one who hold kapāla (skull), one who is the destroyer of tripuras, Ardhanārīśvara, one who bears Chandra on his head, one who wears feathers and flowers, one gives pleasure to the munis by destroying kāma, krodha, moha, lobha and ahankāra and one who teaches jñāna and one who wears jatāmakuṭa.

He described the village Tirukkaḷḷinam as full of trees (with thorns) which were the abodes of birds like owls. There were also bilva trees and flags. The people of the village worship the Lord with flowers and other fragrant things by chanting mantras and stótras. The village is surrounded by the water tanks. He says tha those who bear the feet of God will attain immense pleasure and the greatness of Lord is always praised by the learned, scholars and elders.

In the hymns sang at Venpakākkam Sundarar says

“When I cried thinking my Lord forgives his devotees’ faults, I sinned. Heedless of blame, you have binned me O God with the golden earring on one pendulous ear, are you in the temple now?”

“The Lord who bears the fawn replied from within “I am here, now go your way!”

“I make neither the beginning nor end of my acts; the lord is my sole refuge. Yet without thinking, this one has sought shelter in me; he is my servant, the bull nether, my Master who has the poisonous snakes, white ash and tiger skin robe, replied “I am here, now go your way!”"
When I cried, "I cannot tell good deeds from bad, your holy feet are my sole refuge. Though I, your base devotee, should err, should you not forgive?"

O God with the hooded cobra are you there?" He who could take pity on me and save me with his grace replied "I am here, now you go your way!"

When I cried to the Lord with the flaming konrai blossoms on red hair crowned with the ganges and the cool moon, God who burned kama with his powerful fore head eye

"O lord who blinded me, are you there? the husband of the Goddess with the bright fore head merely replied "I am here, now you go your way!"

When I cried, "O lord with the golden konrai, when I asked you to leave the temple and abide under the makil tree you tricked me and made me take the oath of fidelity under that very tree. Are you there my Lord?"

As if he had just seen his worst enemy he replied, "I am here, now you go your way!"

When I cried "O Lord of entire universe, you who graciously gave me cankili lovely as a doe and blessed me with all the fruits of that gift. Are you there, inside the venkoyil shnne?" The Lord gave me a stick for support and said, "I am here, now you go your way!"

In the works of later times mention may be made of Tirukkuvapurāṇam of Śivaprakāśa Svāmigal which contains the sthalapurāṇam of Tiruvirkōlam(Kūvam)

In Periyapurāṇam Sekkilār(12th century A.D) mentioned about the Śaiva saints and the pilgrim centres visited by them Tirumālaiśai and Tirimāngai Ālvārs have sung twelve pāsurasms in praise of the deity at Tiruvallūr.

Tirumāṅgai Ālvār in his Periya Tirumoli described the Lord Vira Rāghava Perumāl as.

"In your incarnation as Lord Rāma you sent Hanuman as your trusted representative to Śītā dēvi who was held as captive by the demon Rāvana, later in your justified anger you destroyed Rāvana's lanka with a single arrow; once upon a time during krishṇa avatāra you took on the role of the mediator and ambassador for the Pāṇḍava kings, which act of yours made all the people living in the world refer to you as the Lord who was Pāṇḍavadeśa. That Lord is giving all of us darsan at Tiruvallūr in a reclining posture."
The Lord was further described as Supreme Lord, the source of vēdas, father of Brahma and Śiva, one who was worshipped by dēvas and sages, one who swallowed the whole world, one who was sleeping on a floating banyan leaf and one who was lotus eyed.

Divya kavi pillai perumāl iyengār in his 108 Tirupati andādi describe the lord of Tiruvallūr as,

"O Lord of Tiruvallūr, your are an ocean of mercy That is why even those who opposed you, or fought with you even called you by all sorts of bad names were blessed and forgiven the moment they fell at your feet and sought your help O Lord I request you to take pity on me, forgive me and bless me though I am full of evil thoughts and evil deeds"12

TELUGU LITERATURE

The Telugu poet Kshētrayya (Movvā Varadayya) from Andhra Pradesh composed three padams on Vīra Rāghava of Tiruvallūr He visited the courts of Raghuṇātha nāyaka, Vjayarāghavanāyaka of Taṅjavūr, Madurai Tirumalananāyaka, Kutub shah of Gōlconda and Tūpākula Krishṇappa of Ginge in 17th century A D

He went on pilgrimage to several temples (about 18) in south India and praised the deities In the course of his tour he visited the Tiruvallūr temple and composed padams on Vīra Rāghava

The local legends say that Kshētrayya born in a traditionally pious brahmin family, but he behaved like a philanderer But he had a weakness for all that was highly aesthetic, elegant and sublime in creative arts, music, poetry and dance He got initiated to Gōpāla mantra by one of his girl friends, Mohanāngi This penance brought out from Kshētrayya thousands of lyrics which contained exemplary and exhaustive depiction of love life, of love sacred and profane These were couched in extremely elegant but simple idiomatic spoken Telugu His padams (lyrics) are replete with evidences of his thorough insight into and knowledge of all the traditional vidiyas like vēdānta and śāstras.

According to the crede of Kshētrayya, Lord Gōpāla was the supreme lover - beloved of his wedded consort, a lover of another’s wife, and also a philanderer among the courtesans Each lyric has an independent theme, woven round a different incident in which the Lord is the hero Kshētrayya identified himself with heroine, allegorically standing for the individual human soul pining for union with Supreme Lord.
One of the three lyrics composed with Vīra Rāghava as the hero makes one feel like interpreting that the reunion of Mohanāngi, the devadāsi friend, with Kṣhētrayya was achieved perhaps in Tiruvallūr through the mediation or help of a woman friend. On second thought it can be assumed that this was but another thrilling trance of Kṣhētrayya experienced in the sanctum of Vīra Rāghava, reminding him of his earlier trance at the Muvvagopala's temple, for which Mohanāngi, his devadāsi friend was the causative factor and the experience expressed in this song might after all be a flash back.

The lyric

Nee Mēlu Maratunaē O Muddugumma (Rāga Sāvēn)

*Can I forget your favour oh lovable doll!*

Oh young woman, at least after a long time I am able to achieve communion with Vīraraghava of Tiruvallūr, oh my dear!

- Can I -

Dear can any one get a friend like you for many generations, even after bequeathing half of one's own physical self?

- Can I -

Can I get redeemed of my indebtedness to you?

Had you not come on the scene how could the anguish in my heart have subsided and helped my lord return to me after ages?

- Can I -

When darkness spread all over my mind and there were no friends around me to talk, and when I was at the boiling point in the fire of frustration, you came there pulled me towards you. Oh beauty with a thin waist, and gifted away to me the lord of our life, having shut the mouths of those jealous women for good!

- Can I -

Oh young woman you conveyed the news about my plight to Vīra Rāghava, who is Muvvagopala, in an agreeable manner made him come here under compulsion and due to your good offices, one who never cared to see me, was reconciled and made promises for all time.*

(Here) the heroine is parakīya mudita, a woman under taboo from making love (like a devadāsi) and thank her maid for having helped her to meet her paramour. 13 This is composed in the nāyaki - nāyaka bhāva, an important gener of literature.
MOTHER GODDESS WORSHIP

The section on religion will not be completed without mentioning the folk religious practices and Gods which generally go with the name grāmadevatas or village Gods and Goddesses, especially the Mother Goddess worship is not only ancient but also worshipped all over south India. They have been absorbed and assimilated into Hindu pantheon. In this region under study my field work revealed the presence of a number of village deities being offered worship by the village folk to fulfill their various desires.

Mention may be made of the Saptamātrika temple at Sattarai, Śrī Bhavānī amman Temple at Peria Pālayam, Selliamman temple at Aranvōyāl, Draupadi amman temple at Odikkādu, Śrī māri padavēttamman temple at Vālamadura, Pidāri kākattamman and Selliamma temples at Kāraṇai nizāmpattu, Vēmbuliamman temple at Tiruvāllur, Selliammn temple at Vīdaiyur, Mariamman temple at Illuppur, Pidāri temple at Sēlai, Pachchayamman temple at Śirrāmbākkam. The Goddesses of these temples were worshiped mainly to get protection against the evil spirits and diseases. Animal sacrifices are made by the devotees to satisfy the Goddesses and also in expiation of the sins committed by them.

DAILY WORSHIP AND FESTIVALS

The āgamas and smritis described various ways of performing the rituals, daily worship and festivals in the Hindu temples. In the epigraphs we come across different names of festivals and rituals from the Pallava period. Both the saivite and vaishnavite temples followed the āgamic canons. The pūjas and festivals performed in the temples can be classified into daily, weekly, monthly worship and annual festivals (i.e., nitya pūja, vāra pūja, māsa pūja and varsha viśeṣha). These can be categorized into nitya pūja and naimittika. The day to day ceremonies connected with the worship are called the nityapūja. While the occasional ceremonies in connection with some special festival are called the naimittika.

The earliest inscription which speaks about the rituals comes from Śivanvāyal. This record of Simhavarman refers to the performance of dasāsvamēdha and bahusuvārna sacrifices (c A.D. 630 - 638 or 540 - 556). The inscription of Paramēśvara varman (1669 - 70) from Śirrāmbākkam refers to a Śomasiyar. Śomasiyar may be derived either from Śomaiyājiyar or Śomaiyār. This name denotes to the person who performs Śomayāga (sacrifice).

So the two inscriptions of Pallava period refer to the rites and sacrifices, which are not connected to the temple rituals. Temple festivals form the very basis of our culture, philosophy, and religion.
DAILY WORSHIP

Number of terms appear in the epigraphs denote the daily worship. We find the terms tirupalli elucci, sirukalai sandhi, uccikala pujya, ardha jama pujya in the inscriptions of this region.

Tirupalli elucci or the morning waking service is the earliest ritual performed in the daily worship. This is followed by the sirukalai sandhi (early dawn service), the uccikala pooja (noon service), the sayaratka (evening service) and the ardha jama pujai (night service).

Three inscriptions of this region record the performance of the tirupalli elucci or the morning waking service. The epigraph of Rājarāja III (1234 A.D.) from Maṉavilagam registers a tax free assignment of land by the urar of Kalur to provide offerings during the morning waking service of God.

The record from Kūvam register the endowment made by the urar for conducting the morning waking service on all the 30 days of the month of mārgali in the year 1610 A.D. The record from Pūndi registers the grant of some specified lands to a person who secured them from Mallikārjuna mahārāja towards the daily early morning [sirukalai sandhi] and evening services and the morning waking service [tirupalli elucci] on the 4th day of chittirai tirunāl. The inscription of Kuliṭurugai[1] from Tirupachur states tānattār of the temple received money agreed to conduct tirupalli elucci during purattasi tirunāl.16

SIRUKALAI SANDHI: Two records from Tiruppachur and one from Kūvam record this service. The record from Tiruppachur records the provisions made for the conduct of the early morning service in the temple by a merchant after redeeming from mortgage some lands. According to the Kūvam inscription a tax free gift of 1600 kuṭi of land was made for the performance of sirukalai sandhi in the temple.17

UCCIKALA PUJAI (NOON SERVICE) This is refered to in the records as ucciyanamapōdu sandhi. The epigraph from Narasānpapuram records the offerings made to Rāma, Sīta and Lakṣmana during uccikala pujya.18

ATTASAMA PUJAI (MID NIGHT SERVICE). The midnight services are referred to in the inscription of Kuliṭurunga I from Tiruppachur. It registers three sales of lands [4000 kuṭi] made to the temple by the urar of Paḍur and Selaiyur to provide for the midnight food offerings [turuvattasamattu mantra ponakam] to the God during the services instituted by Ponnambalakkuttan Madurāntakadēvan.19
VĀRAPŪJA (WEEKLY SERVICE). The inscriptions also bear the testimony to the weekly pūjas. The God of Kūvam received special offerings on Friday from ār and Puvakki mudaliyār as sukkiravāra sirappu (1614 A.D). The record of Pratāpurudra mahārāya (1430 A.D) from Pattarai perumbudūr registers a gift of land for various services and for tingal divasam (Monday worship).  

The record of Dēvarāya II (1427 A.D) from Tiruppāchūr registers a royal order assigning certain taxes due to the king for offerings on ordinary and festival days, for offerings on Mondays and for the repairs in the temple.

The epigraph of Kulōttunga I (1072) gives details of a revision made for several services in the temple including offerings made on Sundays and Saturdays, with the produce of 7 veli of land received from the assembly of Aparājjita chatuvēdi Maṅgalam. Śivabrāhmaṇas received money and agreed to provide for offerings and worship on Sundays.

MĀSA PŪJA (MONTHLY SERVICES)

Monthly ceremonies are performed on the special occasions. The special offerings made on the amāvāsyā or new moon day is recorded in two epigraphs. The inscriptions from Tiruppāchūr states that the āṇattār of the temple agreed to provide for the offerings on all the amāvāsyā days of the year, along with other offerings with the money received by them from a maid servant of the temple.

The epigraph from Tiruvilambudūr registers a remission of taxes by the ār of Tiruvilambogi on a land endowed for worship and offerings in the temple on the days of the new moon and the vishu āyanas of the year. The vishu āyana is referred to in an inscription from Pattarai Perumbudūr.

VARSHA VIṢĒSHA (ANNUAL FESTIVALS)

Apart from these normal daily offerings special offerings or services were instituted by the kings and other men of rank. The lithic records of this region speak of a number of annual festivals which were celebrated in the months of Tamil calender, chittirai, vaigāsi, āni, ādi, mārgali, ārudra, māsi and paṅguni.

CHITTIRAI (April - May) The celebration of chittirai tirunāl was referred to in the epigraph of Kulōttunga I (1117-1118). This festival was celebrated for 3 days at Tiruṟantakēsvara temple at Kūvam. Special offerings were made to the God Vrishabhavāhanadēvar and the image was taken out in the procession, in the month of māsi (Feb - March). A detailed account of offerings made to the deity is given in the inscription. The devotees were fed on that occasion for which 296½ kul of land was endowed. The inscription from Tiruvūr also speaks about special festivals in chittirai month, during the reign of Vijayaganḍagōpāla dēva (1248 A.D).
VAIKASI (May - June). The celebration of vaikasi festival is recorded in four temples of this region. Special offerings were made to the deities at Tiruvaliur, Amidanallur, Perattur and Kuvam.

Two records from Tiruvaliur mention the celebration of this festival. Provisions were made for the conduct of this festival and food offerings were made to God Viraaraghavaperumal by Madhurantaka pottappi chola-deva 27. An undated record from the same temple register an endowment for the vaigasi festival instituted in the temple of Vevuliappan (Tiruvaliur) by a private individual. 28. The record of Amidanallur seems to state that Krishna Devaraya made an endowment to God Tiruvellur Appan for the performance of the vaigasi festival. 29

Special offerings were made to the God Aludaya Nayanar at Perattur during the festival in the month of vaigasi, for which an endowment of land was made by a certain Yadavaraya [12th century]. 30

A sum of 1/8 pon was donated for the special offering and celebration of vaikasi visaka festival to the Madhurantaka vitankan at Kuvam (during Kulottunga I) and on this auspicious day lord Nataraja is given an elaborate ceremonial bath. 31

Ani (June - July) Ani Uttiram is an important sacred day in the month of ani. This occurs on the day when the star uttiram is in the ascendant. Tirumanjanam is the sacred ablution or bathing (abhishekam). On the fifth day of ani festival, the image of God at Tiruppachur who agreed to provide for offerings with the money received from Mallanaangai, according to the record issued during Devaraya. 32

Adi (July - August) According to an undated record this festival was celebrated at the Siva temple at Velattukottai and offerings were made by the people of Vallam. In the month of adi, the pooram festival is celebrated. The star pooram is said generally to be the natal star of Ambal or the Goddess Sakti. 33

PURATTASI (Sep - Oct) The tanattar of the Tiruppachur temple received money from kuttadum kaduvetti and agreed to conduct certain services in the temple from purattasi tirunai. 34 In the month of purattasi, the navaratri festival is celebrated for ten days, which includes Durgastami, Mahanavami and Vijayadasami.
MÄRGALI (Dec - Jan). The natal star of Räjendra Chöla I was mårgali tiruvädirai and after his name was instituted a new festival called Räjendra tirunäl which was also important as the ārudra darśan falls on that day and tiruvädirai (ārdra) is the favourite star of Lord Naṭarāja. It is said to be the birth star of the child-saint-poet, Tiruväna Sambandhar and he was given the 'milk of wisdom' by Goddess Pārvati on this sacred day.

The record of Räjarāja I (996 A.D) registers a gift of gold to the Śivabrāhmaṇas towards various offerings and other services for the God at Veṅgal on the occasion of tiruvädirai 35

The record of Räjarāja III records gift of 30 gandagopālan pudumādai by a merchant of sōlamandalam for special offerings and worship in the temple of Tiruppāchūrudaiya nāyanār on the day of ārdra in the month of mårgali every year 36

Makara Sankramana is referred to in the inscriptions from Tiruvallūr and Pattāraiperumbudur. The record from Tiruvallūr registers a grant of 1000 kūli of land for the offerings to be made for the celebration of festivals on every makara sankramana. This festival is also celebrated at the Soundarya nārayana temple at Pattaraiperumbudur as revealed by the record of Kuṭöttuṅga [1112 A.D]. Processions were made and sacred bath was given to the deity for which tax free lands were gifted 37

PANGUNI (March - April) The record of Sundarapandya [1277 A.D] from Sattarai seems to state that some endowment was made for the celebration of panguni festival at the temple of Tiruvirkōlam udaiyār at Kūvam and the temple of Kāriyamānika perumāl 38

A much damaged epigraph of Venkatapatidēva Mahārāya I (1608 A.D) from Narasingapuram records that 65 Venkatavarāna were donated for offerings to Tirukkachi Nambi on all the 14 nakshatras (stars) of each month. This record also mentions the festivals tirukkōdai tirunäl, tiruārudra tirunäl and mahānavami festival.39

Kulasēkharan sandhi is the special service instituted by the Pāṇḍya Konēnmaikondān (in 1204-05) in the temple of Tiruvirkōla mudaiyār at Kūvam 40

The Tiruppāchūr record states that king Adhirājēndra Chōla remitted certain taxes leviable from the village Sērai in favour of the Śiva temple. The remission seems to have been made at the request of officer Ariyan Rājarājan alias Pāṇḍyan for conducting certain services instituted by his mother Rājasēkharan Ramādevi. 41 In another record three sales of lands were made to the temple to provide
for midnight offerings in the temple during the service instituted by Ponnambalakkuttan Madhuranṭakadēvan 42

The record issued during Mārarāmaṇa Parākrāma Pāṇḍya registers a gift of land by Siddappa Nāyakar Kesava of Kollapūndi for the expenses of providing offering to the God of Tirukkāllinam during the service called gandargandan sandhi instituted in his name 43

Feeding the pilgrims and the mahēśvaras is the regular feature in all the Śaivaite temples. Certain privileges and donations were given to the Vaishnava brāhmanas of Narasingapuram. Gift of land and a house was given to each of two Vaishnava brāhmanas who recited the purāṇam known as Bhakti sanjīvini in the Lakshmi Narasimha temple at Narasingapuram by Achyutayadeva (1524 A D) 44

The Pūjas and Festivals at Śrīvīrārāghava Perumāl temple at Tiruvallūr

The system of worship including the science of temple building, icon making, pūjas, rituals and festivals among Śrīvaishnava is governed by certain āgamas, the chief among them being the pāṇḍharaṇa and the vaikhānasa. The pāṇḍharaṇa and vaikhānasa āgamas do not agree between themselves. In the first place, the vaikhānasa āgama is almost exclusively Vaishnave, while the pāṇḍharaṇas are both Vaishnave and non Vaishnave. The vaikhānasas lean on the vēdic mantric side, while the pāṇḍharaṇas lean on the tāntric side. The pāṇḍharaṇa system of worship attained more popularity because in the absence of the archakas (person who performs worship) any grihasta (married man) can look after the worship of God temporarily. In the vaikhānasa system of worship it can be done only by a vaikhānasa archaka and no other person is entitled to worship even temporarily.

The pāṇḍharaṇa is today (and has been since the days of Rāmānuja), the chief Śrī Vaishnava doctrine regarding worship. The followers of this system worship the ālvārs, āchāryas and mathādhīpatis (pontiffs) and recite Nālāiyira Divya Prabandham during worship. The Tiruvallūr Viṣṇu Rāgaṇava Svāmī temple follows the pāṇḍharaṇāgama system of worship, said to have been popularised by Rāmānuja

Pūjas and festivals

Thousands of devotees come to this temple on every amāvāsyā (blue moon day) to make special offerings. They take bath in the temple tank, offer their hair, do anga pradakshina and perform garuḍa utsavam.
**Chitra** (April) Every year in the month of chittirai on the chittra nakshatra (star), on 9th day, the annual brahmotsavam is being performed for ten days. The utsava images of Sri Vira Raghava Svami and His consorts Sri Devi and Bhudevi are taken in procession, gorgeously adorned with exquisite jewels. The hoisting of the flag formally signifies the commencement of the festival. The images taken in procession for ten days on different vehicles

**Vaikasi** (May) In this month kodai utsavam or summer festival is celebrated from krittika nakshatra for five days. The vasantotsavam is also celebrated in the same month for five days from chittra nakshatram. The vasantotsavam is celebrated with a great fun and fair in the tirumañjanam mandapa. The Nam Sathakopar utsavam is also performed in the same month for ten days from visakha nakshatra (star)

**Ani** (June-July) In this month teppotsavam, jyeshtabhisheka of the images of Perumal and Tayar, Garudotsavam and Periyalvaa Utsavam are performed

The grand floating festval or teppotsavam takes place in this month at Hrittpapanasini tank, which is situated on the south eastern side of the temple. Another important festival of this month is the jyeshtabhisheka of the image of Perumal on chitra star, and the jyeshtabhisheka of the image of Tayar on the following Friday. The garudotsavam is celebrated on svati star.

**Adi** (July - August) The festivals celebrated in this month are garudotsavam on full moon day and Andal utsavam on pūram Star. On the seventh day after paumami (full moon day) pavitrottsavam is celebrated. Its object is the expiation of sins of omission and commission arising in the daily worship and other religious rites performed in temples. During this purificatory ceremony the images are decorated with pavitramala or purificatory garlands and hōma and the recitation of vedas are performed

**Purattasi** (Sep - Oct) The grand Navaratri festival is celebrated for ten days which concludes on Vijayaesami day (10th day). All the images in the temple are taken in procession. Other festivals celebrated in this month are Sri Adivan Satkopa Mahadesikar utsavam, Sri Ahobila Satkopa Mahadesikar utsavam and Sri Attipatti Sri Alagiy Singar utsavam. The aradhana of the acharyas of Ahobila matha are performed every month

**Aippasi** (Oct - Nov) The festivals celebrated in this month are Dipavali and Sēnai Mudaliar utsavam for ten days
Kārtilgāi (Nov - Dec) The festivals of this month are tirukkārtilgāi tirunāl which is performed on the full moon day. The temple premises are illuminated with the lamps. This is observed to propitiate agni (fire). Another festival celebrated in this month is the saint Tirumangai Āłvār utsavam which falls on the krittika star.

Mārgalī (Dec - Jan) The festival celebrated during this month is vaikunṭha ēkādaśī which is performed at Nācciyār shrine for ten days. From the purattadī star teppōtsavam is performed for Kanakavalli Ālār. Other festivals are radhōtsavam (car festival) and saint Tirumalisai pirān utsavam.

Tai (Jan - Feb) Avatāra utsava is an important festival celebrated in this month. This is celebrated to mark the descent of Śrī Vīra Rāghava at this place. This falls on amāvāsyā. Once in 8 or 9 years avatāra utsava is celebrated when two amāvāsyas occur in the month of tai. This utsava is celebrated on 1st amāvāsyā and from 2nd amāvāsyā brahmōtsavam is performed for 10 days.

Māsi (Feb - Mar) In this month teppōtsavam is celebrated for 3 days from Amāvāsyā, and Tirukkaccinambi (preceptor of Rāmanuja) utsavam is celebrated for 10 days from mrigasīra star.

Punguni (Mar - Apr) The punguni pallava utsava is celebrated in this month and on the 5th day Śrī Ālagiya Śingar Purāṇa is read in the mahāmāndapa of the temple. Other festivals are tavana utsavam, alankāra utsavam for Perumāḷ and Tāyār and Śrī Puṭḷūr Rājagōpala Čāriyār tiru ural utsavam.

When two chitra stars appear in the month of chitra (April), on the first chitra star pratishtā dina utsavam is performed and on the second chitra star brahmōtsavam starts which is celebrated for 9 days.

Thousands of people throng the streets of Tiruvallūr to participate in all the festivals of Perumāḷ temple, which are celebrated with grandeur.

THE TEMPLE MANAGEMENT
As a result of the Bhakti movement in the sixth and seventh centuries a large number of temples to Śiva and Vishnu came into existence in Tamil Naṭu. From about the early 8th century construction of temples and endowing land and wealth to them became universal. Naturally when the temple became a wealthy institution and also a centre of many social activities, it needed an able administrative body to look after all its affairs.
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The inscriptions speak about the people who involved in the management of temple affairs. The priestly brahmanas and the village assemblies seems to have played a significant role in the temple management. We come across the svabrahmanas, sthanattar, mahesvaras, jiyar, srivaishnavas, sabhai, mahasabhai, tiruvunnaligalsabhai, taliudayar, tanikar, sripandarattar, devakanmi etc who involved in the temple management.

JIYARS
The epigraph from Tiruvallur refers to the donation made by Viraraghava Sathakopa Jiyar in the reign of Vira Venkatrayadeva Maharaoya (1630 A D) The Jiyar was evidently of the Ahobila matha the pontifical seat from 1630 to 1675 A D. Tiruvallur temple is managed by the authorities of Ahobila matha, which is situated in Kurnool Dt (A P.) The Jiyars were sanyasis. The Jiyars held an important and honoured place in the temple hierarchy. Persons of good character and of sound knowledge were selected for the Jiyars position. They were highly respected. These spiritual or religious dignitaries were in charge of the religious ceremonies and worship.

SVABRAHMANS
The office of the svabrahmana was hereditary. We come across the term koyil kaniyudaiya in the epigraphs, which implies the hereditary right of worship in the temple. They claim descent from the vedic rishis Kausika, Kasyapa, Gautama, Bharadvaja and Atrya. The gotra names are prefixed to the names of the svabrahmanas eg Gautaman Devarasabhattan, Kausikan Mahadevabhattan, Kasyapan porkoil nambi Somasidavan etc.

The svabrahmanas performed a number of extensive functions in the temples, besides their ritual role. In the epigraphs they were seen entering into agreements with various donors, receiving endowments for the burning of lamps, and for the conduct of worship and food offerings. The endowments accepted by them were in the form gold, land, cash, paddy, grains, cattle, gardens etc. The interest accruing from the endowments was to be used to perform, worship and offerings and burning of lamps.

Of these, the endowments which register agreement made by the svabrahmanas to donors for the burning of lamps are numerous. In most of the cases money or gold is received to burn the lamps. There are also instances where sheep, cows and land are donated for this purpose. Besides these they also agreed to perform worship on everyday, on special occasions and festivals, take the idols in processions, to perform morning waking service, to rear flower garden and to provide flowers to the God etc.
STHĀNATTAR / TĀNATTAR

A considerable number of inscriptions speak about the tānattār, an executive body in the temple. They accepted donations to the temple and agreed to execute them. They received both cash and land endowments for burning lamps, conduct of worship, offerings and festivals, making ornaments for the deities and feeding pilgrims of the temple.

TIRUVUNNĀLIGAI SABHAI

This probably consisted of sivabrāhmānas who were responsible for all aspects of worship in the sanctum. The members of this sabhai are mostly seen entering into agreements with donors for burning lamps after receiving money. They also accepted land donations and agreed to provide for offerings and worship.

DĒVAKANMIS

Probably they were the members of an executive body. The term Dēvakanmis means those who executed the affairs of God, (servant of God, temple servant, executive in charge of temple affairs). They generally figure along with other temple authorities. The epigraph of Tiruvilambudūr records a royal order to the dēvakanmis and sriḥandarām kānkāni seivār. A donation of land was made as dēvadāna for offerings, and worship to the God and for making a tirumadaivilagam and a flower garden for the temple. They participate actively in the affairs of the temple and acted as immediate supervisors of the temple employees. They were the receivers of the endowments on behalf of the temple with a promise to fulfill its aim. They supervised and secured the proceeds from the dēvadāna lands, which were exempted from taxes.

SABHA / MAHĀSABHA

Sābha was the administrative assembly of the brahmadeyā villages. It also extended its control over the temple located within its jurisdiction. The sābha generally exercised supervision over the temple affairs and the temple administrative groups. The sābha acted in many cases as the receiver and supervisor of the charities. It can be presumed that the sābha must have entrusted the charity to same body or a committee and supervised its proper maintenance. The sābha also purchased and sold lands for the various offerings, worship, festivals and feeding the mahēśvaras. The examples of which are seen in the previous sections.
NAGARAM
This is the mercantile settlement or the merchant or trading community which exercised control over the temple affairs. The epigraphs of this region reveal that the nagaratår involved in maintaining the regular supply of oil for temple lamps. They also received endowments made for burning lamps in the temple and maintained the lamps by supplying required oil for it.

ŪR
Another local assembly which took part in the administrative affairs of temple is (assembly of new brahmadeyya village) ūr. Many donations made to the temples were received or supervised by the ūr. It also jointly undertook the maintenance of charities either with another ūr or with other bodies.

NĀDU
There are stray references to the nattar (the members of assembly of nādu) being involved in the temple affairs.

PANMĀHĒŚVARAR
In most of the endowments of Siva temples one can find the phrase idu mahēśvarar rakshai, which means, “this will be protected by the the mahēśvaras” in most of the cases, the charities were left under the custody of the mahēśvaras, the recipient and executors of the charity is some other person or a body. So we can presume that mahēśvaras held only the honorary responsibility whereas the real responsibility is placed on the bodies who received it. It is also likely that this may be another name of sivabrāhmaṇas.

There is also another suggestion that mahēśvaras were a regularly constituted body with full responsibility for the temple and had concern with the management of the properties of the temple. This is based on the fact that they are entrusted in the records with duty of protecting it perpetually. So they could not have been a chance of collective of individuals but could only have been responsible members of regularly constituted bodies whose duties were to execute the will of the donors. But it is believed that the mahēśvaras were not actively participated in the temple affairs.

SRĪVAISHNAVAS
They are the custodians and protectors of the charities and they have also participated in the temple administration of Vishnu temple. Other names we find in the lithic records connected with temple affairs are tanikar (temple executives), tālī Udaiyār (temple authorities), srī kōyil vāli pēduvar (temple servants/priests), nīyāyam (body or association of persons having the same duties or interests) nyāyattar (committee of justice), mahējanas (the brāhmaṇa residents of the entire
village, all the members of the village assembly, general body of the assembly of sabha), sribhandarattar and sribhandaram kankânsëivår (treasury offices, supervisor of the treasury) played significant role in the temple management. The king, his agents and representatives also controlled the temple affairs.

In the inscription of Narasimhapuram we come across the person Kartan Titṭârapillai, who carried out the donation of behalf of the king Achyutarâya. He donated the village Narasimhapuram to the brahmaṇas, donated brahmâdēya lands and a house to the vaishnavâ brahmaṇas who recited the purânam known as Bhaktisânjîvîni, and also provided privileges to the watchman of the temple.

In another instance Gobbûrī Ōbarâja represented Viravenkatapati (1608 A D) and regulated festivals and daily services in the temple with the consent of sthanattar, srivaishnavas, kaṇakkupilail and sribhandarattar.

In the record of Aparâjitavarman from Pattaraiperumbudûr, Pallavarâyan donated a land as ballipatti to the servants of the temple.

A record of Vijayanagar period registers a sarvamânya gift of the services of two persons Mallupeddî and Tammmunâthan who were the sadakakudi [or jâatakakudi, persons who have undertaken to serve, at the temple etc. for their life time] in Palaivanûrpatâdai as tiruvilakkukudi [tenants charged with the maintenance of lamps in temples, enjoying land as mânya for the same] for Alagaperumâl at Perumûr by Ôbalanâtha for the merit of Tipparâja Udaiyâr.

In another instance the sthanapatî or the civil agent Nâgarâsar made a sarvamânya gift to the God towards the various services and monthly festivals for the merit of Tipparâja Udaiyâr.

Maṅgarâsar, the agent of Sâluva Tîmmayadēva Mahârâya made gift of land for various services and monthly festivals to the God for the merit of Tammurâja Udaiyâr.

Two records from Sênji records the orders [during Râjarâja III 1224 & 1227 A D] of Viranarasimhadēva alias Yâdavarâja to the uravar of Sênji and Panapakkam. One is assigning certain taxes and grain income from the lands in these villages for the maintenance of the gardener. The other one is the gift of land.
The record of Dēvarāja II [1427 A D] from Tiruppāchūr records a royal order assigning certain taxes due to the king for offerings on festival days and for repairs in the temple. Similar orders were also issued to the temples at Kāṇchipuram, Tiruvālangadu, Kālahasti, Tiruvānmiyūr and Tiruppālavaṇam 55

The epigraph of Kulōttunga III (1207) states that on the representation of Pilaināyakam Rājarājadeva alias Villavarāyan the king ordered the remission of taxes on the 95 vēli of land in Kaḍambattūr in manavilkōttam in favour of the temple for worship and other requirements 56

Another record of the same ruler states that merchant communities of different villages acquired the village Kaivandur and gave it as a tax free dēvadāna to the temple of Tiruppāchūr for the construction of half prakāra wall and left the village in charge of Madurāntaka Pottappichōla alias Tammusiddharayyar 57

Another inscription records an assignment by Vīra Narasingadeva alias Yādavarāya of all the taxes due to him from Tirumādaivilagam and the dēvadāna villages of the temple for worship and repairs 58

In another instance Pāṇḍya Kōnenmekōndān gives a royal order for making a gift of land as dēvadāna for offerings and worship to the God and for making a tirumādaivilagam and a flower garden for the temple 59

The epigraph of Vijayaṅgadāgāpāla from Tiruvūr (1248 A D) records the restoration of old dēvadāna village Ayyallūr to the Śiva temple at Tiruvūr for the usual worship and special festivals in the chittraī month by Picchadeva alias Villavarāyan by regularising the accounts as it was not in the enjoyment of temple till the 17th year of the king 60

Record of Immaḍi Tammadeva Mahārāja register the gift of a coconut garden to the local temple which was his nayakattanam by Kasavarāja and the mahājanas of the village for the merit of the former's father Tippayadeva mahārāja 61

Another grant of annual income due as watercess to the village Tirugūr from the dēvadāna village to the Śiva temple by Immaḍi Tirumalānayaka and mahājanas of the temple is recorded during the reign Kṛṣṇadēvarāya (1519 A D) 62
Isvaraiyan, the agent of Tirumalanāyaka (1527 A D) granted the monthly income of 2 panam money and 2 kalam paddy due to him to the Śiva temple for the morning worship and offerings and for the night lamps in the shrine of Pillaiyar.

The record of Rājarāja III (1233 A D) registers the assignment of income from taxes by Yādavārayan, towards the vrata and worship at the temple and also for the repairs at Vaḍatillai Madhurāntaka Pottappichōdan exempted certain taxes on the temple lands, from the month of aippasi in the 2nd year at Vaḍatillai. The record of Kulūttunga from Veṅgal register the assignment of some share of the income from the taxes on their land to the God, by vaduga dandattār, who had a jīvita (assignment of land, monthly taxfree, for enjoyment during the lifetime of the assignee evidently as salary in turn for some service).

By the analysis of the inscriptions it is found that four categories of institutions had direct or supervisory control over the temple administration. They are:

1. The king or his representatives
2. Village administrative bodies like sabha, ūr, nagaram etc
3. Priestly brahmaṇa groups
4. The group designated administrators who had direct involvement in the management like dēvakannmigal, sthānattār, tanigar etc

From the above analysis the following conclusions can be made:

1. The main resources viz., royal grants, dēvadāna villages etc. are given by the kings or their agents
2. Merchant guilds, trading communities, nagarattār and affluent section of society patronised the temple by giving endowments with some conditions
3. Private individuals, pious devotees donated various gifts for particular services, festivals, worship etc.
4 By and large the management of the temple is in the hands of local people variously called as sthanattar, srivaishnavas, sivabrhamanas etc who were intimately connected with the temple. Each temple has its own hierarchy of officials like sribandharrattar, Tiruvunnaligaisabhai and host of religious and accessory functionaries to look after the temple affairs. Occasionally local assemblies controlled the temple affairs.

It may be pointed out that there is no forcible direction or control or diversion of funds from the temple by the state. The temple like the villages were certainly free from direct state control except for some obligations like payment of taxes etc. They were held in high esteem by all the people. The sanctity of the temples is respected by the monarchs.
REFERENCES

SECTION D

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17. 143 of 1929-30, 340 of 1909
18. 244 of 1910
19. 112 of 1929-30
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43. 487 of 1926
44. 240 of 1910
45. 1107 of SITI
46. 129 of 1940 - 41
47. D. Dayalan, Early Temples of Tamil Nadu, p 50
48. 240 of 1910
49. 243 of 1910
50. 236 of 1953
51. 246 of 1952-53
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54. 164, 165 of 1929-30
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