CONCLUSION
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The thesis entitled "Historical Monuments of Kanyakumari District" is an attempt to highlight the historical, architectural, artistic and spiritual importance of the monuments of Kanyakumari District. The present Kanyakumari District is a treasure house of ancient monuments.

Through the ages, a number of temples, forts, palaces, and historical monuments were constructed. Due to the advent of Christianity and Islam, a number of churches with Gothic as well as Grecco-Roman style and Islamic and Sorasanic architecture respectively were built.

Architecturally we find several types of temples in Kanyakumari District. The Nagaraja temple of Chera style, the Cholaraja temple of Chola style and the Suchindrum temple of Pandya style clearly show the import of Chera, Chola and Pandya style of architecture in Kanyakumari District.

The holy place Suchindram is considered as the spiritual metropolis of Kanyakumari District. The temple Gopura (tower) with 135 feet high, Makkalai or Nandhi, the temple Prakara, are specimens of architectural qualities of the successive rulers. The twelve Shivalayas of Kanyakumari District prove the integration of Saivism and Vaishnavism in this region.

During the region of the Pandayas, the Nayaks and the Travancore Kings', a number of Vishnu temples were built in this
district. The Vishnu temples at Thiruvattar, Thovalai, Krishnankoil, Thipiramalai, Padmanabhapuram, Thiruppathisaram and Parakkai got royal patronage and on various occasions, additions and modifications were done there.

Regarding the impart of Christianity in this region, we have palatial edifices like St. Xavier's Cathedral, Home Church to prove the introduction of typical Greeco Roman architecture in this region. The Home Church was built to accommodate three thousand people comfortably. It is the largest protestant church in the Asian continent. Thanks to Rev. Francis Xavier and Ringle taube, the Catholic and protestant churches emerged in this soil.

Regarding the Islamic influence in this land's end, due to the efforts of Sufi saints like Malik Ibn Dhinar, mosques were built and gradually Sorosamic, Arabian, Turkish and Islamic architecture were introduced in this region. Among the mosques, Paava Kasim Palli, Kottar; Malik Dinar Palli, Edalakudy; KalluPalli at Thiruvithancode; and Ashik Peer Mohammad Sahib Appa Oliyallah Durgah at Thuckalay deserve special mention.

In this region Jainism and Buddhism also established a strong base. Among the Buddhist monuments Esanthanku (Sreemoolavasam), Therror, Kottar, Mandaikadu were important centres.
The important Jain centers in this district were Chitharal, Kurandi, Thirunandikkariai. The cave temple at Chitharal has been declared as a national monument. The Nagaraja temple at Nagercoil is considered as a Jain Palli upto 12th century A.D. and later due to Travancore royal patronage it was converted into a centre for serpent worship.

Regarding the secular monuments Padmanabhapuram palace is under the care of the Archaeological Department of Kerala. Though much effort has been taken to maintain the palace, the surrounding wall has been neglected. Padmanabhapuram fort is under the care of Tamil Nadu Government. But, no effort was taken by the Government to protect the Padmanabhapuram fort. The walls of the Padmanabhapuram fort have been weakened because of the plants growing on it and due to removal of the soil close to the wall. Inside the Padmanabhapuram fort there is a small fort walls called as pillaiforts. Between the two fort walls there are so many houses erected and the fort walls got weakened.

Regarding the fort of Udayagiri it was not given much importance for a long bank. Recently, the Government has taken many steps to improve this fort. The Government wanted to make this fort as a tourist centre. The Tamil Nadu Forest Department is also taking measures to improve the fort and make it as a tourist potential area. For children, a separate park has been constructed. Inside the
fort, the Department of forest has constructed a deer park. A birds sanctuary is also located inside the fort which attracts more tourists. Today this fort is called as "Garden of Athens".

The remains of this great wall which extended from Mahendiragiri hill in Travancore borders to the Kovalam shore giving the appearance of a natural fort have been completely destroyed. It is unfortunate that we failed to protect the remains which were there till recently.

The small river by the side of the Vattakottai Circular fort, and the green vegetation all around add to the scenery of the fort and has now became a holiday resort and picnic centre. The fort surrounded by sea is so pleasant to watch. The seashore with lot of coconut trees is a wonderful place for picnic.

The history of Travancore and Tamil Nadu have strong evidence that there was a fort near by Munchirai Thirumalai Mahadevar temple which was built by the mother of Thirumalai Nayak. But today there is no trace for this fort at Munchirai. We also failed to protect the great history that starts from our place. The land in which the fort was built situated is now encroached by private people.

The place where the Vengalarajan fort was situated is now shown as a playground. The foundation of the fort is still remain. The remaining part of the fort wall was completely destroyed by the 2004 Tsunami. One small church is there near the empty place. If the fort
was saved by anyone in the past, now it will be an another tourist spot like Vattakottai.

The fact is the history what says that, if there is a palace surely, there will be a fort. Because, the fort means just like the great walls. In this context in Eraniel palace also have fort walls. But, it was not maintained and protected properly. The local people who living around Eraniel also confirm this truth. The unknown answerable question is why the fort was not protected?

The Marunthukottai (Ammunition fort) is under the control of Tamil Nadu Tourism Department. This fort situated in the peak of a mountain. Now, the private persons are doing their own work like crusher around the mountain. So the fort walls have become weak. If the Tamil Nadu government take steps to enable the tourists to climb the hill and look around the fort, it will become a good tourist spot.

The Chavakottai (cremation fort) was built to cremate the king or his family members. This fort is also under the control of Tamil Nadu Government. This fort has many more brave histories with itself. Now, the cremation fort is in the tip of the destroy. The Tamil Nadu government has more responsibility to take the cremation fort and its brave history to the generation. The Udayagiri fort under the control of Tamil Nadu Government got partly destroyed.

The Padmanabhapuram and the Udayagiri fort walls were built in A.D.1600 by the Venad king Vira Ravivarma (A.D.1595-1605)
But these were only mud walls. The mud walls were replaced by granite walls during the reign of King Marthandavarma (A.D.1729-1758). A long fort wall was erected during the reign of Marthandavarma from Kanyakumari to Aramboly as a mark of boundary line between the Pandya country and Travancore.

Padmanabhapuram palace plays a vital role in promoting tourism in Kanyakumari District. The Archaeological Department of Kerala is taking care of the palace. Every year before the 'Navarathri Pooja' the entire palace will be varnished. The Keralites consider the Venad capital as their own capital and visit the palace in large number.

The palace once the scene of brisk and lively actively has today its magnificent edifices explains through about the hoary past. The palace is fulfilling its task, which, it is hoped, it would be able to continue for many more years to come. It is today an ancient monument jointly maintained by the Governments of Kerala and Tamil Nadu under the administrative control of the Kerala Government.

Padmanabhapuram palace, the abode of the erstwhile Travancore royal dynasty, is a world reputed monument stands protected under the provisions of the Kerela Ancient Monuments and Archeological Sites and Remains Act 1968, under the Department of Archaeology. This unique-structure mostly made of wood and its stylistic perfection attracts thousands of visitors from India and it is increasing day by day. The available records show that there is a
substantial increase in the number of visitors at the rate of 25% every year. The average number of visitors in season at present is around 5000 per day. Steps are under way to include this magnificent monument in the world heritage list.

Regarding the other secular monuments of Kanyakumari District, we can include pillared Anchal boxes, Sumaithangis, clock tower, filter house, light house, Ammachi Kottarams, Ammai veedus and Kalmadams in the list. Among them some are in dilapidated condition and the remaining are in a safer position.

To summarize, the historical monuments of Kanyakumari District are not yet exposed to the world in a proper way so far. It is the prime duty of both central and state governments to monitor the better maintenance of these monuments. In addition with this, it is the fundamental duty of every citizen of India to protect these monuments.