CHAPTER IV

PUJAS AND FESTIVALS
Pujas and festivals are of an Integral part of temple worship. The system of worship in the sivatemple is governed by the agamas. Devotees believed that if god and goddesses were appeared there would be rain and prosperity therefore elaborate rituals and ceremonies were rapidly evolved and the heavenly beings were pleased with offerings of a sacred bath (abhisekhas) oblations, rituals and festivals. Pujas and festivals were regularly conducted to maintain the divinity of the temple for ever and the sanctity of the people. Agamas are originated with Tamil culture from ninth century A.D.

The Agamas prescribed idol worship in all details. It has developed an elaborate ritual like daily worship as well as annual festival in the temples. The word puja is derived from “pucey” it means the flower ritual to God. The pujas are classified into the house pujas (Athmarthapujas) and temple pujas (Pararthuva pujas). Temple pujas are

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1 V.Varadachari, *Agamas and South Indian Vaishnavism.*
classified into daily pujas (Nitya pujas) and occasional pujas on festial (Naimittika pujas)\(^5\) Nitya puja is the day today ceremony connected with the worship. The daily offerings are necessary to preserve the sanctity of the shrine. Nitya pujas are of five kinds viz. Abhisekha, Archana, Tubha Deepa, Neivaithika and Namaskaras.\(^6\)

Pujas conducted only on auspicious occasion is called Naimittika. The pujas which were conducted only for the individual are known as Kamiyam. Generally the pujas are performed (12) twelve times a day. The Nithya Pujas are performed in the morning, evening and night. But in the Tiruvaludisvarar temple Nithya Pujas are conducted (7) seven times a day.\(^7\) A brief account of the pujas are conducted in Tiruvaludisvarar temple at Perunkulam is given below in this table are as follows.

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Daily Pujas</th>
<th>Timing</th>
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<tbody>
<tr>
<td>1.</td>
<td>Thiruvananantal</td>
<td>6 A.M.</td>
</tr>
<tr>
<td>2.</td>
<td>Uthya Marthandam</td>
<td>6.45 A.M.</td>
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<tr>
<td>3.</td>
<td>SiruKalaisandhi</td>
<td>7.30 A.M.</td>
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<td>4.</td>
<td>Kalaisandhi</td>
<td>8.30 A.M.</td>
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<td>5.</td>
<td>Uchchikalam</td>
<td>10.30 A.M.</td>
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<tr>
<td>6.</td>
<td>Sayaratchai</td>
<td>6.30 P.M.</td>
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<tr>
<td>7.</td>
<td>Arthasamam</td>
<td>8.30 P.M.</td>
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\(^6\) Najan, op.cit., p.7.

\(^7\) Property Register from the Temple Devasthanam P.10.
Daily these (7) seven times of Pujas are performed to Tiruvaludisvarar and Gomathiamman. The first (5) five Pujas performed in the forenoon, Sayaratchai puja in the evening and Arthajama puja at night.

Daily these pujas being conducted with Tubhadeepa offering of flowers and naivaitika made up of rice are offered to the deities. Nitya pujas are performed with music natheswaram, tavil music and bells. Recitation of sacred hymns to the deities changed according to the festivals celebrated in the temples.

Nitya Puja commences with the worship of the Sun. The Abhiseka (holybath) is performed in the morning to the deities, lord Thiruvaludisvarer Goddess, lord Ganesa and other Parivara devates. Oil ghee, Sanded paste are used for abhiseka. Before ashiseka (holy bath) to god and goddess some fruits are offered as naivedya. After abhiseka changing the cloth, offering of the flower, sandal paste etc., food offering (maha annam) to god and goddess are done. Aradana and archana performed at the shrine of lord Thiruvaludisvarar.

Pradane bali is offered near the March flags staff of the temple. 14 padi of Paddy is given separately for performing pradhana bali.
Pradhanam means important bali is the offering of food (curd rice) near the bali peedam. Pradhana bali is the most important of all other offerings. The offering of bali is done to please the gods of balipeeda and thevars.

**THIRUVANANTHAL**

The doors of the temple are opened in the early morning. Then cleaning of the temple takes place. This will be followed by thiruvananthal the invoking of the almighty. From 6 A.M. to 6.45 A.M. After tubhadeepa the doors of palliyara are opened, sivachariya saking the unjal of Lord and goddess then tubhadeepa and arathanas are performed. Immediately after that the Othuvar used to sing Thirumurai Thirupallieluchi then Tubhadeepa is conducted.

Thiruppatha size idol of goddess Gomathiamman idol take to the Karuvarai from Thirupalli. After this Deepaarathani is conducted. Then pathukai Size Lord Tiruvaludisvarar take to the Mulavarshrine.

Udhaya Marthandam is performed around 6.45 A.M. during this Puja, the priest open the door of arthamandapam and sets aside the screen. The priest lights the lamp. Then he removes the garland of the deity and adorns it with new fresh garlands. This is followed by food
offering, curd, rice, milk, pori and thambulam are offered to the mulavar deity. The priest chants mantrams and conducts karpura arathana and naivaitika. Then the pathukaisize Lord kept to the, Mulavarshrine. After this Puja offered to Lord Tiruvaludisvarar, Vinayagar, Subramaniar, Urchavar Natarajar and Samayakuravars.

SIRUKALASANDHI

Thirumanjanam or holy bath is an important ceremony in the siva temples forms and essential daily item of worship. Thirumanjana is performed to the Mulavar from 7.30 – 8.30 A.M., Thirumanjanam is conducted with the closed hanging screen. Twelve kinds of perfumed fluids are mixed together and this is used for thirumanjanam to the deity on the festival days after this Naivaidhayam deepa arathana is conducted.

KALAISANDHI

Kalasandhi is being conducted between 8.30 – 9.30 A.M., the priest goes to the Perunkulampond river to take the Holy water with Musical troops. After this, the priest conduct Namakumba Puja, Vedamotai homam. Then the abisheka of the God and minor deity are taken place with Abisheka materials like river water, gingely oil, milk, sugar, honey, turmeric powder, tender coconut, water, sandal and finally with pure water. After that God is decorated with fresh flowers, garland
and other ornaments, the temple priest would recite some hymns from the devaram. The naivedya offered in this Puja is plain cooked rice.

SIVA SURIYA PUJA

Southern side door of mahamandapa, suriya statue and northern side of Muhamandapam chandra statue are appeared. Suriya and chandra are considered as the two eyes of Mulavar. During the time of sun rise Suriya puja is conducted then the Ganesa Puja and Karuvarai Pujas are conducted. After the Parivara Puja Nithya Homam is conducted with paddy, Pori, gingely and Katuku (mustard). Nithiya Homa ashes are wear to the Mulavar. After this shri pali rounded the prakarams, then Sripali reached the Mulavarshrine. Tubhadeepa is conducted.

UCHCHI KALAM (MADHYA PUJA)

This Puja is held between 10.30-11 A.M. Thirumanjanam is conducted to the Gomathiamman. The Naivedhya is Annam, porial, kulambu, ghee and doll. This kind of puja is being conducted to deitie. Then temple remains closed from 11.40 A.M.

SAYARATCHAI (MIDDAY PUJA)

The temple is opened again at 5 P.M. This evening puja is performed from 6.30 P.M. At that time Abisheka, decorations are made
to the main deities of the temple. The Naiveidya is sambha rice. Oil and Sandal paste are included in daily ordinary abhiseka to all shrines. Water is taken from the well near by the main shrine for these ceremonial bath of shrine.

**ARTHA SAMAM**

This puja is being conducted between 8.30 P.M. – 9 P.M. Mathala musician comes from Thayar Shrine to Tiruvaludisvarar shrine called the Lord. Gomathiamman goes on procession. Special pujas is conducted to the Lord Tiruvaludisvarar and Sandikeswarar. After this Padapuja, Deepa Arathana is given to the Lord. Then the lord kept to the Thankaunjal. Then the Thiruppatha statue of Thayar put down to the God Unjal, milk, fruits, appam, vadai and pongal are the naivedya are distributed to the devotees. The doors of Palliyarai are closed. After this the temple remains closed. Sathurthasi is celebrated to sixty three Nayanmars on their brithday stars every month pirathosam is conducted on Thirayothasiday.

**MONTHLY PUJAS (AGANTHUNITHIYAM)**

**PIRADOSHAVIRATHAM**

Every month every pakshah (from newmoon day to full moonday is shukkpaksha and fullmoon day to new moonday is krishapaksha) the
point of time when Triyodashi meets the end of Dwadisi, that period of
time is called pradosham. That is a period when evil spirits are on the
prowl and the humans in the earth would be subjected to their
machinations. At that time now work should be done and people should
observe silence and silently offer prayers to Lord shiva. If this combines
with saturday, that day would be called Mahapradosham. Lord shiva at
that time does the vigorous dance. So that nothing evil occurs to the world
of living beings.

Every month pirathosam is conducted in this temple. On the
Pirathosam day of every month Utsavar Lord Tiruvaludivisvarar and
Thayar Gomathiamman goes on procession.

FESTIVAL

The Hindu festival are designed by great sages of old. There were
several festivals recurring at stated times during the course of the year.
There were occasions of public rejoicing and merriment and they served
to relieve the people of the humdrum monotony of everyday life. Many
of the festivals associated with religion. While others were purely social
connected with events like the harvest of crops.
The festivals in this temple are conducted on the basis of naimittika puja\(^8\) (occasional puja). The festivals conducted in the temples are not compulsory but they add prestige, wealth and attraction of devotees, pious people to the temples. The temple festivals are of nine kinds.\(^9\)

The festivals throw light on the basic customs and manners of Hindu religion. On the festival days in this temple the presiding deity (urchavarmoorthy) and other deities are well adorned and well decorated. The decorated deities are brought out in procession in the carstreets or madaveedies as seen as salient feature of the other Hindu festival of temple. In the procession presiding deity and divine consort come out in several vahanas (mounts). The musician go in front of the deity, crackers also fired to attract the devotees and common people for festival gathering.\(^10\)

In addition to these festivals some other festivals are celebrated in this temple. They are Panguni Uttiram, Vaikasi Visakam, Thirukarthigai, Kanthasasti, Thiruvathirai and Thaipoosam.


CHITRAI (APRIL-MAY)

The Tamil New year day is important among the festivals in all
most all the temples of Tamilnadu as also in this temple. The Tamil New
year day (April) is celebrated in this temple. Sacred bath is offered to the
primary idol. Then Poojari decorate the deities. In the evening the
deities in this temple are well adorned and brought out in procession.

VASANTOTSAVAM ARPIL – JUNE (SUMMER FESTIVAL OR
KODAI URCHAVAM IN TAMIL)

Vasantotsavam festivals are conducted in the Tamil month of
Chitrai and Vaikasi. This festival is celebrated for (10) ten days of
Vasantha Mandapam south of flag mast. In this festival Urchavar and his
consort also take part. After this festival is over urchavar and consorts
return to their sannathi. Raja Raja Inscriptions of 1012AD found on the
pillar in the Arthmandapa of the central shrine states that for the
celebration of Sadayan. This festival in the month of Chithrai, Arakan
Chandrasekaran the headman of Peraiyal gave money to the temple, and
he asked the people of Purunkulam by this money uravar of perunkulam
purchase the tax free lands.\(^4\)

VAIKASI (MAY-JUNE)

In the visaka natchatra Murugan’s birthday is celebrated in this temple. The festival vaikasi visaka is observed on the day when the astaism visaka (Libra) rules in the month of vaikasi called also vaisaka (May-June). It is the full moon day of the month and the celebration of the festival consists of offering worship to Dharma Raja, the God of death.

The day is also said to be the one on which Lord Murga incarnated in this world when this aseteism visaka was in the ascendant. Hence this festive occasion is said to be doubly important and meritorious.

ANNUAL FESTIVAL BRAHMOStAVAM : AANI (JUNE – JULY)

The deficiency in the Nithiya Pujas and Naivatiya Pujas are supposed to be made good by the annual urchava other-wise known as Brahmostava or Mahotsavam. During Aani annual festival otherwise known as Brahmostavam in Thiruvaludeesvarar temple is celebrated. Brahmostavam is celebrated twice a year each lasting ten days in the month of Aani (June-July) and again in the month of Margali (December – January). It is a general belief among the Hindus that this festival is conducted by Lord Brahma himself. So this festival is called as Brahamostava. This festival commences in Mahanaksatra with taking
Puttruman\textsuperscript{12}, Thiru Mulaisathu and flag hoisting. Bull flag of Lord Siva is considered as the symbol of Darma and Athma.\textsuperscript{13}

In the evening urchavar and Thayar are well adorned and brought in procession. Every night the various idols are taken out in processions on their respective and related different mounts associated. The \textit{Vahanas} used for this processions are silver sapparam, Kamala mount, Lion mount, Kamadenu mount, Horsemount, Bull mount, Indira mount, Swan mount, Palanquin Car, Ivory mount. These mounts are changed according to the local customs adopted for various festival days in that temple.

For this (10) ten days the Lord Tiruvaludisvarar proceeded on different Vahanas. On the first day, on the chapram, second day silver chapram, third day kamala vahanam, giant mount and Lion mount, fourth day on horse, Kamathenu and bull mount, Fifth day on bull mount, Indra mount, sixth day on elephant and swan mount, seventh day palanquine, horse and Kamathenu, Eighth day palanquine, parrot mount, ninth day in temple car and on the tenth day proceeded to river in palanquin and take

\textsuperscript{12} Najan, OP. Cit., PP.131-132.

bath and at midnight the holy flag is pulled down. Thus this festival concludes.

On the first day the kodi pattam is brought out of the arthamandapa and placed in the kodi mara mandapa, which is well decorated. It is followed by the flag hoisting festival. The most important item of the ceremony is the summoning of Devas. The Navasanthikanam is for summoning the Asthathigpalakars. The Navashanthi kanam is played on this occasion.\textsuperscript{14}

They offer oil, milk, curd and other things to the Kodimarathu Essaki at the time of flag hoisting. There is no difference in the flag hoisting ceremony in the siva and Vaishnava temple.\textsuperscript{15}

In the evening urchavar and his consorts are performed abhisekha they are tide with kappukair. Sacred hymns are sung on this occasion. In that night urchavar Lord Tiruvaludisvarar and Gomathiamman are brought in procession in the Koil \textit{chapparam}. During these processions they play music.

\textsuperscript{14} Najan op. cit., P.143.

\textsuperscript{15} Ibid P.44.
On the Second day morning procession, Urchava murthy is brought in silver chapparam and returned to the temple. Thirumanjanam is performed to the Urchavar. In the night procession they bring the deity of urchavamurthy in Kamala Vahana. On the third day also Urchavar goes on procession in Kamalavahanam. Thirunmanjanam is performed. In the night procession they bring the deity of Urchavamurthy in Lion mount. On the fourth day morning also Urchavar goes on procession in horse and Kamathenu mount. In the night procession the deity of Urchavar is brought in the Bull mount.

On the fifth day morning Urchavar goes on procession in bull mount. Thirumanjanam is performed. In the night procession they bring the deity of Urchavamuthy in Indra mount. On the sixth day morning the deity of Urchavar goes on a procession in elephant mount. After that Thirumanjanam is performed. In the night procession Urchavar is brought in swan mount.

On the seventh day morning Urchavar goes on procession in Palanquin. After that Thirumanjanam is performed. In the night procession Urchavar is brought in the horse mount. On the eighth day morning Urchavar and his consorts wear green dress are brought in procession within the temple in palanquin. In the evening at 3 O’ clock
Lord Tiruvaludisvarar goes on the procession to receive the alms in Palanquine. In the night Kailayaparvadam festival is conducted in parrot mount.

On the ninth day morning the deity of the Urchavar is brought and placed on the temple car. The car festival starts. The Brahmorstava is otherwise called as Rathotsava. In Tamilnadu in Siva temple, car festival was first performed only at Virataneswara temple at Thiruvadhigai two kilometre from Pannuritti.\(^{16}\)

In the night procession deity of Urchavar and Amman are brought in Sattabaranam. On the tenth day Urchavar also goes on procession in the main streets with his consorts in ivory palanquin. Special pujas are offered to the deities. Then the deity is brought into the temple. On the same day Thirthavarai Abisheka is conducted. The main object of this ceremony is that Thirthavari abisheka provides blessing by the Lord Tiruvaludisvarar to the marine beings.\(^{17}\)

\(^{16}\) The Hindu 25\(^{\text{th}}\) May 2001 Madurai P.11.7

The Urchava Murthy is brought to the Perunkulam pond. There they offered Thirthavarai, Thirthavarai is called as Maharuthra Patha Thirtham.\textsuperscript{18}

During this ceremony the Kapukair is let loose in the pond and sown seeds of the first day festival are also dropped in the pond. Then the Lord appears in the Thirthavarai mandapa. They offer Thirumankappu in Tiruvalludiswarar Sannathi. After this sandasanu graha Urchavam is conducted and at midnight the holy flag is pulled out. Thus this festivals concludes.

**KIRITHIGAI FESITVAL ADI (JULY – AUGUST)**

In the month of Adi (July-August) the Krithigai festival is celebrated in this temple with great pomp. There is teppostsavam for one day for the lord in this temple tank.

**ADIPURAM FESTIVAL (JULY – AUGUST)**

Adipuram festival is being celebrated in the month of Aadi for ten days at Gomathi amman in a grand scale. This festival is commenced in parani nakṣatra with flag hoisting. Fourth day valaikappu (wearing bangles) and ninthday car festival.

\textsuperscript{18} K. Arumuga Navalar Op. Cit, P.150.
On the tenth day amman is brought to the Perunkulam pond. There they offer Tiruthavari, then the thayar returned to the temple. Mulaikuttu festival is celebrated after this they offered Thirthavari to the Asthiradevi to the temple Thirukullam. Abhiseka is performed to the thayar and sandhikeswari with Milk. Then seemantham festival is conducted to the Thayar. Mulaipari is distributed to the ladies.

UMA MAHESHWARA VIRATHAM AVANI (SEPTEMBER – OCTOBER)

In the month of Avani (September-October) Umamaheshwaraviratham is celebrated in this temple. Fullmoon day is specially important for shiva and shaktipuja. Umamaheswara viratha is observed for fifteen years continuously when the image of umamaheshwar is consecrated in fifteen water filled metalpots along with fifteen holy threads and fifteen sweet offerings. The sacred thread so consecrated should be won by the performer with solemn devotion.

AVANI AVITTAM FESTIVAL

Avani Avittam festival is celebrated in this temple in two days. The first day function is called upakarma (a mass prayer) and the next day is reserved for Gayathrijebam. Before every solemn observance, a new sacred thread is worn as per scriptual norms. Upakarma consists of
the Mahasankalpa. Wearing of the new sacred thread Rishi Tharpana in taken of our showing our reverence and gratitude to the Rishis who were able to see and preserve the vedas for us. Start of veda instruction and homa (offering to the fire God Agni) and acceptance of prasadam. In fact this is a mass prayer for the welfare of the human species, indeed. The next days function is the Gayathiri Jebam. When the Surya Gayathiri is repeated thousand and eight times. It is an effort in at one ment for the scriptual indiscretions committed during the previous year. Some do it by performing a Homa and most of them by only chanting. It is an once a meditation and praya schitta karma.

AVANI MULATHIRUVILA (AUGUST – SEPTEMBER)

In the month of Avani this temple celebrates various festivals. They are Vinayaka cathurthy festival is being celebrated every year in the month of Avani in the grand scale. People made Vinayaka sculpture with the help of sandal, dung, clay and worshipped with grand manner. Avani Mulathirunal festival is commenced in Mahanakshatra and simha laknam. On the fourth day Lord Tiruvaludisvarar goes on procession in bull mount (Idabavahana) on the ninth day car festival is celebrated in Katta natchatram.
The Navarathiri the holy nine days in order to honour the Goddess with great splendor. In the first three days the festival is celebrated to the Goddess Parvathy, next three days festival is celebrated to Lakshmi and on last three days festival is celebrated to Saraswathy. The last tenth day is being celebrated as Vijayadasami. This festival is celebrated for ten nights or Dasharathiri so it is also called as Dashara in many places. This festival is based on the story of goddess Durga killing Mahishasura and greeting the devas from the problem of that asura.

Navaratiri commences in purattasi tingal valar pirai pirathamithi, God’s icons are put down in the somavara mandapam as a kolu. Special pujas and alankarams were conducted to Amman. On the full moon day Laksarchanai of Gomanthi Amman ends with puspanjali.

In the month of Aippasi Skandashasti and Thirukkalyanam are celebrated in this temple. Skandashasti is celebrated on 6th day from the full moon day of Aippasi month in a small scale continuously for six days. In the last day the festival Surasamharam is being celebrated Lord Subramania is decorated and taken out in procession. Aippasi Thirukalyanam thiruvila is commenced in Barani Thanusu Lakkanam
with hoisting flag. This festival is celebrated for (12) twelve days in the
day and night Urchavar and Thayar are well adorned and brought out in
procession. For this (12) twelve days Lord Tiruvaludisvarar proceed on
different Vahanas. In the 12\textsuperscript{th} day Lord Tiruvaludisvarar entered into the
Amman Sannathy and marriage took place in Asthanakshirtam. After
this Unjal Urchavam is celebrated for three days.

THIRUKKARTHIGAI OR KARTHIGAI DEEPAM FESTIVAL
( NOVEMBER – DECEMBER)

The festival is common in the sangam age and ever since is the fire
festival on the Kirittigai day of the Karthigai month of every year. The
day on which the moon is in conjunction with the constelation, Krittigai,
witnesses the celebration of this festival. On this occasion houses and
temples are profusely lighted with rows of lamps. The Karthigai Deepam
has been described as an Peruvilla.\textsuperscript{19} Which shows that it was a festival of
some magnitude. Kalavilinarpadu describes Karthigai Sarthil
Kalivilakkaa Pontranava.\textsuperscript{20}

\textsuperscript{19} Agam 185:11

\textsuperscript{20} Kalavali Narpathu 17
Karthigai festival is celebrated in all Hindu temples of Tamilnadu. Thiru Karthigai Thirunal celebration is done. A dry Palmyra stem is planted before the entrance of the temple and around which dry Palmyra leaves tied. After Puja held to deity the light is brought out and fire is lit to the Palmyra leaves which are burnt. This is known as firing of Chokkappanai. This festival day night Shri Tiruvaludivisvarar temple is decorated with lighting deepas.

MARGALI (DECEMBER – JANUARY)

The Thiruvadhirai festival of Margali is being celebrated every year. On that day swami and ambal are decorated with costly jewels and dress placed in a unjal in the Unjal Mandapam. After that Deeparathana is being performed to the god, during the time of Thiruvadhirai the flag is hoisted in sathaya nahsatra. On the 4th day Lord Tiruvaludivisvarar brought in Bull Mount. On the 6th day Manonmani Thirukkalyanam is celebrated. On the 10th day Aruthira Darshanam is celebrated. The whole month of Margali is sacred both to Saiva and Vaishnava devotees. In Tiruvaludivisvarar Temple Thiruvenbavai of Saint Manikkavasakar is recited in the early morning.

21 P.V. Jagadesa Ayyar. op.cit., P.156.
TAIPUSAM FESTIVAL OR THAIPOOSA-THIRUVILLA
(JANUARY – FEBRUARY)

Taipusam festival is celebrated for ten days in this temple. Pathira Deepavila is celebrated on thai monday thirayothasi and ends in ammavasai day. In three days 10 thousand deepas are lightening. Every (6) six years this Pathira deepa vila celebrated as Laksha deepa vila. Taipusa day generally falls on the fullmoon day of the month. The planet Brihaspati or Guru (Jupiter) is said to be the presiding deity of a sterism Pushya is considered to have special merit.

MASI (FEBRUARY – MARCH) MAHASIVARATHIRI

Mahasivarathiri festival is being celebrated for tendays in the Month of Masi. On this day (64) sixty four polivattam sattuvizha is being celebrated a special abisheka with incense oil is also being performed to him.

PANGUNI (MARCH – APRIL)

Panguni-uthira-Thirunal commences in Karthigai Natchatram and celebrated for ten days. On the ninth day car festival is celebrated. On the tenth day senkoal is given to Lord Tiruvaludisvarar. On Panguni Uttiram day Murugan and Valli Thirukalyanam is celebrated.
VASANTHA NAVARATHIRI

Panguni (March, April) Vasantha Navarathiri festival is celebrated in this temple.

In the month of Panguni (March-April) Goddess Parvathi was born in a day where there was combination of Ashthami and Navami. The devout offer Puja from the first tithi prathamai in the usual ritualistic mode. They are called Devi upatakas.

On the whole there were quite a considerable number of festivals and ceremonies which provided merriment for the people.

ROYAL DONATIONS

During the time of Maran Jadaiyan a resident of Elur granted sheep for a perpetual lamp\textsuperscript{22} to the temple of Tiruvaludisvarattu Alva.

In the 15\textsuperscript{th} reignal year inscription of Veera Pandya deva in 961 AD found on the South wall of the temple that Vayachchiyan Narayana Nakkan a resident of Perumpatta Puliyur who was a Sattan of

\textsuperscript{22} SII XIV, No.29, P.25
Tiruvaludisvarar donated (25) twenty five cows for maintaining perpetual lamp.\textsuperscript{23}

Another Inscription of Veera Pandya deva in 961 AD found on the South wall of the temple, Pandimarthanda Pallavarayan alias Sennavi of Kurunkudi in Manaveera Valanadu a sub division of Tirunelveli Valanadu granded buffaloes for a lamp in the temple.\textsuperscript{24}

Raja Raja I inscriptions of 1096 AD found on the north wall of central shrine states that Nakkan Silakunam daughter of Tiruvaludisvarathu Devarnar of this village granted sheep for a perpetual lamp before the image of Ganapathi in the temple.\textsuperscript{25}

Raja Raja I inscriptions of 1004 AD found on the North wall of control shrine states that a native of Arulmoli deva Valanadu granded (50) fifty sheep to the temple for eight twilight lamps.\textsuperscript{26}

\textsuperscript{23} SII XIV, No. 92, P.59
\textsuperscript{24} SII XIV, No.93, PP.59-60.
\textsuperscript{25} ARE., 1932-33, No.234.
\textsuperscript{26} ARE, 1932-33, No.225.
Raja Raja I inscriptions of 994 AD found on the North wall of central shrine states that for the merit of Non Kottan Raman and Ettisolai Pattakamvaki granded twenty five sheeps for perfectual lamp.

Raja Raja I inscriptions of 985AD found on the North wall of Arthamandapa states that endowment of land by purchase for offering to the deity.27

Kulothungan I inscriptions of 1101 AD found on the Northern side entrance into the Arthamandapa states that Athithan Pallikondan Alias Rajendra Chola Tenkari Nattu Muventhan of Perunkulam in Nitta vinotha Vallanadu granted money for the maintenance of the person to look after the flower garden of the temple.28

Jatavarman alias Thirupuvana Chakaravarthi Shrivallabadeva inscriptions of 1124 AD found on the North wall of Arthamandapam mentions about the Tiruvaludisvarar Temple.29

27 ARE., 1932-33, No.323.
28 ARE., 1932-33, No.214.
29 SII XIV No.207 P.118
Kulasekara deva I inscription of 1209 AD states that maha sabai of Maramangalam alias Devendra Vallabha chaturvedi mangalam in parantaka valanadu granted a veli of tax free land to the temple to provide for offering to the image of Thirupuvana Sundaram set up by Nakkan Aludianachchi alias Ruba Sundra Talikoli one of the Padiyilar of the temple.\textsuperscript{30}

Jatavarman Kulasekara deva inscriptions of 1215 AD found on the west wall of Arthamandapa states that Valangai regiment of Perunkulam granted the tax free lands at Vadakkanam to the God Kuntamerintha Pilliyar set up in the temple by Nakkan Udyanachiyar alias SivaGanasambantha Talikoli one of the Padiliyar of the village.\textsuperscript{31}

Jatavarman Kulasekhara Inscription of 1218 AD found on the north wall of artha mandapa states that, on the request of Malavarayan, a royal order was issued to the Devakanmis of the Tiruvaludisvarar temple to made the Rubasundara Talaikoli and her descendants. Purchase the lands and donated it to the Thiruvaludisvarar temple.\textsuperscript{32}

\textsuperscript{30} ARE., 1932-33 No.230
\textsuperscript{31} ARE., 1932-33 No.231
\textsuperscript{32} ARE., 1932-33 No.232
The taxes from the above land were provided to the Tiruvaludisvarar temple for offerings and worship to the image of Tribhuvana Sundaradeva setup by Rupanasundara Talaiikkoli.

Sundra Pandya I inscriptions of 1220 AD found on the west wall of the Kitchen States that Nakkan Ulakudiyal alias Devagasundra Talikoli granted sheep to the temple for burning four twilight lamp before the image of the deity set up in the temple by Nakkan Pillaiyalvi alias Nanadesi Thalikoliyar another Padiliyar of the temple.\(^{33}\)

Sundra Pandya I inscriptions of 1225 AD found on the South wall of the central shrine states that Vallankai Mahasenai of Vadakkanam sold the land to the God Kuntamerinth Pilliyar in Tiruvaludisvarar Temple.\(^{34}\)

Sundra Pandya I inscription of 1228 AD found on the North west and south wall of the central shrine states that soldiers of Vallankai regiment sold the tax free land and house site to the temple above said rate of the land were already granted by four persons for offering and

\(^{33}\) ARE., 1932-33 No.240

\(^{34}\) ARE., 1932-33 No.232.
worshipping to the image of Chandra Sekara and his consort in the temple by maid servant Narasinga Devar.\textsuperscript{35}

Sundra Pandya I inscription of 1231 AD found on the west wall (outer wall) of the first prakara states that the Regiment of Perunkulam sold the tax free lands to the temple at Perunkulam for the amount received by them from Nakkan Udy Nachchiyar alias Sivagana Sambandha Thalikoli.\textsuperscript{36}

Sundra Pandya I inscription of 1216 AD found on the west wall of Kitchen states that (Karanmai) or tenancy over the land and house site of the temple purchased from the Valangai regiment granted to the four persons by the authorities of the temple on certain specified conditions. This document is signed by Nanadesika Thalikoli and two other Padiliyar.\textsuperscript{37}

Vikrapandya deva inscription of 1295 AD found on the north wall of central shrine states that Chandra sekara vikrama chola

\textsuperscript{35} ARE., 1932-33 No.229.

\textsuperscript{36} ARE., 1932-33 No.242.

\textsuperscript{37} ARE., 1932-33 No.241.
singalattaraiyan of Alattur granted an endowment to the temple for two twilight lamps.\textsuperscript{38}

Jatavarma Sundra Pandya (1276-1293 AD) inscription of 1286 AD found on the second pillar of Arthamandapa States that at the request of Pandyarayan some tax free lands granted to the temple for offering and worship to the deities in this temple.\textsuperscript{39}

Jatavarma Sundra Pandyan inscription of Tenth Reignal year found on the III\textsuperscript{rd} Pillar in the Arthamandapa states that three Mugavetti officers of the Puravarai Thinaikalalam of the king executed the royal order the order said above the mentioned land in the previous inscription Rayan.\textsuperscript{40}

Jatavarma Sundra Pandya inscription of 1290 AD found on the South wall of Arthamandapa states that at the request of Narasinga Devan, Royal order issued about the tax income of the king oil mills in the devadana land from granted to the temple for perfectual lamp.\textsuperscript{41}

\textsuperscript{38} ARE., 1932-33 No.221.

\textsuperscript{39} ARE., 1932-33 No.211.

\textsuperscript{40} ARE., 1932-33 No.211.

\textsuperscript{41} ARE., 1932-33 No.236.