CHAPTER II
HISTORICAL BACKGROUND

2:1.0. JAINISM IN TAMILNADU

The two great heterodox faiths viz., Buddhism and Jainism, which were born in the Magadha region in the 6th century B.C. gradually spread to different parts of India, at different times. The spread of Buddhism made remarkable progress during the time of Asoka. It was during his lifetime, that Buddhism entered Ceylon through the pious activities of Mahinda. It was probably during his period, Buddhism spread to south India as attested by his rock edicts, found at places like Māski and Śvarapagiri (Kapakagiri). The rock edicts II and XIII mention friendly contacts with the kingdoms like the Cholas, Pandyas, Keralaputras and Satyaputras.

For Jainism, there are no contemporary records for its advent in south India. A late inscription dated to the 10th century A.D., found at Saravapabelgola in Karnataka, records the story of the migration of the Jaina ascetics, under the leadership of Bhadrabhāhu and his disciple Chandra Gupta Maurya.

According to the tradition, there was a severe famine for about 12 years in the Magadha country, which compelled a group of monks to migrate. The king Chandragupta Maurya,
a stomach follower of Jainism accompanied Bhadrabahu to a southward march and settled at Sravapabelgola and practiced Jaina order. It is said that Bhadrabahu sent his disciples to popularise Jainism in the Chola and Pandya countries. After the famine was over, Bhadrabahu returned to his place with some of his disciples and died in 297 B.C. According to K. V. Raman, somewhat similar tradition was recorded in the Brhatkatakasam of the 10th century A.D. by Harisena. In general, the scholars have taken this tradition as the earliest proof for the spread of Jainism into south India. According to Sinclair Stevenson, some of the disciples of Bhadrabhahu moved further south, under the leadership of Vajrasvamy and later on that of Vajrasena. According to T. B. Desai, they moved to the Tamil country in two streams. The first group moved in to the northern parts of the Tamil country comprising the Toqainadu area and the second group moved to the south in to the Pandya country. There was a late tradition that Samantabhadra of Sravapabelgola, of the first or second century A.D. often visited Kanchi, an important city in the ancient Toqainadu. There are some early Jaina caverns with Brahmi inscriptions in several parts of Tamil country. These caverns with inscriptions are numerous particularly in the regions around Madurai, Tirunelvelly,
Ramanāthapuram and Pudukkottai. These Brahmi inscriptions have been dated to the second century B.C. onwards on palaeographical grounds by Iravatham Mahadevan. On the other hand the Tamil-Brahmi inscriptions from the Tondainādu area, are dated to the 4th century A.D. Considering the late appearance of the inscriptions in this Tondainādu area, we may surmise that Jainism reached the southern districts slightly earlier than the Tondainādu region.

2:1:1. **SAṅgam PERIOD**

It is evident that Jainism came to the Tamil country during the Sangam age. According to K.V.Raman, it came little earlier to the advent of Buddhism. The native and vedic religions were much more popular than Jainism and Buddhism. This fact may be understood from the small amount of evidence we have for the Jainism as well as Buddhism.

**Puranāṇāru**, mentions the practice called **vadakkiruttal** (self immolation) in which an individual dies by fasting. There are some instances of vadakkiruttal practice recorded in the Sangam literature. The Chera king Perunācherālādaṅ attained martyrdom by performing vadakkiruttal. The poets Kalāthalaiyar and Veppikkuyattiyar mention that king Perunācherālādaṅ took this extreme decision after his defeat
in the hands of the Chola king Karikāḷ Peruvāḷattān. Though, 
vadakkiruttal seems to be a well known practise in Tamil country, it is difficult to equate with the Jaina practice of 
*sallēkāpa*. In the other hand the *vadakkiruttal* practice could have been adopted by the Tamils due to the Jaina influence that came hereby at this time.

The Tamil work *Tirukkural* contains some of the tenets of Jainism, particularly those relating to non-killing. The work mentions this practice as *kollamai*. According to some scholars, the strict vegetarianism followed by some particular communities might be due to the influence of the Jain policy of *ahimsa* on the Tamils. Some would even consider Tiruvalluvar as a Jain. This is open to dispute, because non-killing was one of the teachings of Buddha and Buddhist principles were also adopted by the people of the Tamil country.

Epigraphical sources for the study of Jainism in the Sangam age are limited. But the few that are available, are quite significant. The Tamil-Brahmi inscriptions of Māṅkuḷam (Madurai district), dated to the 2nd century B.C., engraved near the Jaina beds mention that the *pūli* (the ascetic resort) was given to a Jaina monk *Śaripiyamāṇa āsiriyar*, by *Kapalapalutti*, an officer (pāpa-āṇ) of Neñūcaliyar.
Apaimalai inscription (Madurai district), a little later in
date than Māṇgulām mentions the gift of beds by Nāṭan, of
15
Kungattur. The Tamil-Brahmi inscriptions of Pugalur
(Trichirappalli district) also dated in the 3rd century A.D.
describes that the stone abode was cut by Šankaṭunākō, son
of Perunkatunāko, the son of king Ātān Chēllirumpoṣai for a
Jaina monk (amanḍan) Čenkāyapaṇ.

A tradition of Sangam age is found in a 12th
17
century A.D. inscription. According to this inscription
an image of Yakshi was installed by Adigaimaṇ Elini, the
Sangam chieftain.

The Silappadikāram mentions an image of Rishabhanātha
set up under a Piṇḍi (Asoka) tree, with a triple parasol over
at Uraiyur. 19
his head. The same work mentions a Jaina temple in Kāveri-
ppūmpatīnām by name nikkanakkoṭtam and Malati, a woman
character went and offered her prayers there. The term
sāvakaṇ appearing in the works of Maduraikkāṇobi and
20
Silappadikāram was the Tamilised form of the Sanskrit
srāvaka, meaning Jaina layman. Another term, sārapar was
21
used in the same work. He was a Jaina monk worshipped by
the srāvakas, who lived in the place called arukadheṇam.
22
Once the srāvakas assembled and discussed their right to be
present during the bathing and tēr festivals (nīrapī vilāvinum
nēḻuntēr vilāvinum), which was held under the Pīṇḍi tree.

Another epic, Maṇimākalai also later-Sangam work,
refers to arādhanaṃ at Kāvāripūmputtaṇam, where the Jaina
monks probably stayed with karapāli (a water pot).

2:1:2. POST SANGAM AGE

The end of the Sangam age marked the advent of the
Kalabhraś. K.A. Nilaṅkanta Sastri observes that they were
mysterious and evil rulers, who disturbed the established
political order and imprisoned the three Tamil kings the
Cheras, Cholas and Pandyas. They are denounced in the
Vēḻvikkudi grant, as evil kings, who destroyed the Adhirājas
and removed the brahmādevas. According to M. Arunachalam,
the Kalabhraś divided themselves into certain factions and
fanned in to several parts of the Tamil country. According
to him the divisions went along the Vaigai basin to Madurai
and marched along the Pālar basin to Kāṇchipuram, were the
Jaina clan and the division pushed towards the sea coast
along the Kāveri basin to Kēveripattinam (Puhār) was the
Buddhist clan.
The Kalabhras were considered to be the Jains from Karnataka region, who tried to oust the Vedic Hinduism. As K.V. Raman has pointed out, the Vēlvikkudi grant by clearly mentions that the Kalabhras took away the lands, granted for the Brahmans during Sangam period by the kings like Palyāgamudukkuṭumāl Peruvalūdī. According to him the influence of Jainism increased only during this period. A Jaina Sangam known as Dramila or Drāviḍamūla Sangam was established at Maiurai by Vacharanandi on 470 A.D. Perhaps the many Jain works like the 16 minor poems like the Nēlaṇīvēr, Tīrikadūr, Pālamolī etc. were written during this period.

2:1:3. PALLAVA PERIOD

The period from 600 to 800 A.D. was the period of Bhakti movement in Tamilnadu, under the leadership of Tamil saints Āḷvārs and Nāyārīmārs. It witnessed the revival of the orahmanical religion, which was popularised in the nook and corner of Tamilnadu. The Tamil saints propagated the tenets of Saivism and Vaishnavism and popularised the temple worship and also criticised and condemned the heterodox religions like Jainism and Buddhism. As a result of this movement, Hinduism became extremely popular and Jainism and Buddhism received a severe setback. Appar or Tirumāv
A leading exponent of the Bhakti movement was a Jain in his early life at Pātaliputra (Tiruppuliyur at Cuddalore) in the name of Dharmasēpa. He was responsible for the conversion of Pallava king Mahēndravarman I (Gupabhāra) from Jainism to Saivism.

The rapid growth of Saivism and Vaishnavism during Bhakti movement in the first part of the Pallava period, though did not oust the Buddhism and Jainism completely affected their progress adversely, while Buddhism could not recover from its set back, Jainism continued to prevail with reduced influence. It got royal support again during the time of Pallava king Nandivarman II. An incomplete inscription of Nandivarman II (750 A.D.) mentions his endowment to a permpalli of Peramangūr. The Ganga king Rājamalla I (c817-88 A.D.) made a rock-cut temple at Vallimalai (North Arcot District). A Jairam monastery and a temple at Jina Kānchi (Tiruparuthikurram) continued to flourish under the Pallavas.

2:1:4. PANDYA PERIOD

The advent of Jainism in the Pandya country even in the Sangam age was already alluded to. It grew stronger during the Kalabhra period. The Kalabhra rule in the Pandya
country was put an end by the Pandya king Kaţuṅkōn. The Pandya kingdom also felt the impact of the Bhakti movement. Tirugnāṇasambandar, the younger contemporary of Appar, propagated Saivism in the different parts of the Tamil country. He defeated the Jains in argument and established the superiority of Saivism by his able arguments and miracles in the Pandya kingdom. He is said to have been responsible for the conversion of the Pandya king Miprasir Neţumāran or Kur Pāṇḍya from Jainism to Saivism. The Parīyaprāpañ mentions that 2000 Jains were put to death by impalement (kaṇuvarra) at Madurai by the order of Pandya king Neţumāran. At the same time the impalement was also done in the Tondaimaṇḍalam, particularly at Tiruvōttūr. The Jaina caves like Malaiyāḷiyikkurichi were converted into Saiva temples. Jainism continued to survive in some remote places. The inscriptive evidence from Kaţugumalai, Āpaimalai, Alagarmalai, Ariţtapaṭṭi, Kālavajavu, Uttamapāḷaiyam etc. at least to the prevalence of the Jaina pāḷīs from eighth to tenth century A.D. clear. Śamaparmalai near Madurai was a Jaina centre from the early Christian era to the tenth century A.D. and Gurapāṇan was a head of the Jaina monks. Aryaṅēva and Bāalachandradēva of Sravaṇabelhōla, of the 12th century A.D. came to Śamaparmalai and perfumed the gālīkākhana.
2:1:5. **CHOLA PERIOD**

The traces of Jainism are very limited in the Chola country. The Udayendram Copper Plate inscription of Hastinamalla records an endowment of land as *pallichandam* to the Digambara Jains at Kadaikottur in the reign of Parantaka I. His wife Kadavarkoppavai might have patronised Jainism, and hence, she was praised as *gram valarkkum pava* by an inscription from Melchittamur.

There was an increased patronage to Jainism during the rule of Rajaraja I. Under his rule, the Chola country extended beyond Tamilnadu and some parts of Andhra Pradesh. Marriage alliances were frequently made with the Eastern Chalukyas of Vangi. The Eastern Chalukyas were the great patronisers of Jainism. Because of the religious toleration of Rajaraja I, his daughter, Kundavai was given to marry to Vimaladitya, a Eastern Chalukya prince. The political and social relationship between the two countries made to accept both religions viz. Hinduism and Jainism in their countries. Under the reign of Eastern Chalukyas, a Brahmin Agrabharan was founded on the banks of Pinakini river. The Hindu temple like Bhairavala laya were built in the Eastern Chalukya country. Likewise, Jain temples were built and endowments were made in
the Chola country. Kundavai, the daughter of Rajaraja I and the queen of Vimalāditya constructed Jaina temples at Tirumalai (North Arcot district), Tirumāḷapāḍi (Trichirappalli district) and Dādāpuram (South Arcot district).

Rājarāja Narenādra, the son of Vimalāditya and Kundavai, married Ammanagai, the daughter of Rājendra I. During his time, by the influence of social and religious intervention between Chola and Eastern Chāḷukya countries, Hinduism was patronised in the Chāḷukya kingdom. It was interpreted by B. Sheshagiri Rao, that Rājarāja Narenādra was against Jainism and he was the cause of leave for Vṛṣabha Tīrtha from Rājamundry.

After Rājendra I, there was no strong support to Jainism in the Chola country. Kulōttunga I, was the son of Ammanagai Devi and Rājarāja Narenādra of Eastern Chāḷukya line became a king of the Chola country. He was a Jain by birth, because of his father and forefather were Jains. He married Madurāṇiaki, the daughter of Rājendra II. He was influenced by Saivism mostly and Jainism partly because of his close association with the Chola capital, where, the followers of Saivism thronged. His subordinate rulers also made some endowments to Jaina temples. For instance, Vīrasēkhara
Kēḻavarāya granted the duties and hereditary rights along with the pāllichendam of Āṣūr to the Appāṉūṭaiṭha temple at Tirunarunāṉḍai in 1071 A.D. Number of donations were made to the Jaina temples during the Chola period. Vijayamaṅgalam, Tirumalai, Tirunarunāṉḍai, Mēḻchittāmūr, Kumbakonam and Ponnūr were the flourishing Jaina centres, during the Chola period.

2:1:6. VIJAYANAGARA AND NAYAKA PERIOD

Though, Vijayanagara rulers were the great followers of Vaisnavism, they patronised Jainism also. In 1368 A.D. there was a dispute between Jains and Śrīvaśīnavas and a compromise was made by Bukka I. Harihara II constructed a maṇḍapa for music in front of Jaina temple at Tiruparutti-kunru near Kāṇchi. Kuparrattūr (Kunra), Ponparappu and Papappāḍi were the flourishing Jaina centres during his time. Krishnadēvarāya and his successors also patronised Jainism in the Tamil country. Gupabhadraṅkaṛya, a Jaina teacher, who lived at Tirunarunāṉḍai, was a great scholar, both in Sanskrit and Tamil in around 16th century A.D. and he was described as kopaṭimālagi vittakaṇa, the wise man of Tirunarunāṉḍai. He is said to be a founder of Jaina Sangha and was called by an inscription as viṛasaṅgha pratiṣṭāṭaḥkāraṇa.
The taxation relief was done to the Jaina palli like vīrarājendra chōlapperumpalli, during the time of Narasimha Nāya (Vīra Narasimha). The Jain temples of Jambai, Hanumandaguḍi, Karandai and Nāgarkōvil have received endowments during his time.

2:1:7. POST NĀYAKA PERIOD

After the Nāyaks, Tamilnadu was in the hands of Nawabs for sometimes and to the British East India Company. When the Tamil country was under the control of Nawabs, the grants to the Jain temples were reduced to 100 vṛ̤añg the vṛ̤añg was further diminished to 40 vṛ̤añg by the Rayasy of Arcot. Jains were relieved of their distress, when the company took the power.

As Jainism in Tamilnadu did not get any active interchange with the north, the Jains followed the traditional school - Digambara sect, which was followed originally. In the beginning of the 19th century A.D. some new people, who followed Jainism came from the north, for business and other purposes to Tamilnadu. They belong to both Digambara and Suvētāmbara sects. Later, they constructed the temples for Tīrthankaras. The first Suvētāmbara temple, known as 'Sri
Jaina Suvētāmbara Dādābāi temple', was built by Dādābāi, for the memory of Gurudev and Gurudev's footprint, around 1838 A.D. at Madras. Another Jain temple for Svētāmbara sect, was constructed at Coolai, in Madras on 1882, by Sri Kalurām Ratanlal of Phalōqi, Marwar, in Rajasthan. In 1933, it became a property of "Sree Saṅgh" of the Jaina community, when the entire family of Sri Kalurām Ratanlal shifted to their native place.

2:2. JAINISM IN SOUTH ARCOT DISTRICT

2:2:1. SANGAM AGE

The South Arcot district in the ancient past formed by parts of Tōppāṅāṭu and Nāṭuṅāṭu. It was ruled by chieftains like Malaiyamānas from Mūḷūr, Adigaimans from Tagaḍur and Nalliyakōdan from Tiṭṭivāram region. Jainism reached South Arcot district around the early centuries of the Christian era. Scholars like P.B. Desai feel that Jainism spread to Tōppāṅāṭu though Telugu region. The discovery of Tamil-Brahmi inscription at Jambai (Tirukkoyilūr taluk) gives new dimension, to the history of Jainism in this district. It refers to the gift of a pālī (the ascetic resort) made by Adiyamāṇ Naṭumāṇ Anji. He is identified
with the king of the same name, who ruled from Tagaḍūr (Dharmapuri in Dharmapuri district) region. Based upon this inscription, scholars think that the territory ruled by Adiyān Naṭumān Āṇji extended to the Malayaman's nāḍu. It is probable that the territory of Tirumudikkāri (Malayamān of Mūḷūr near Tirukkōvilur who married the daughters of Pāri of Pirāṇmalai) was once captured by Adiyān Naṭumān Āṇji. V. Ramamurthy suggests that the major part of the Kongu region was under the control of Adigaimāns. Probably, the spread of Jainism into the South Arcot district could be from the Kongu region directly to the territory of Adiyān Naṭumān Āṇji, and Malayaman nāḍu (South Arcot district).

2:2:2. POST SANGAM AGE

When the Kaṭabhras were on the throne Tirunāthar-kūṇgu (near Gingee) and Tiruppaṇuliyūr (part of Cuddalore) were the two distinct Jaina centres. The late Tamil-Brahmi inscription of Tirunāṭhar-kūṇgu refers to the fasting of Chandranandi, a Jaina monk for 57 days for the attainment of heavenly abode. Another inscription from Tiruppaṇuliyūr in 456 A.D. records that a Sanskrit work, Lōgayāvabhāka was translated by Sarvanandi.
2:2:3.

**PALLAVA PERIOD**

Kaṭlabhras lost their control in Tamil country around 575 A.D. Mahendravarman I was a follower of Jainism in his early stage. Later, he was converted to Saiva fold by Appar (Tirunāvukkarasar). After the conversion of Mahēndravarman I, Jainism lost its royal support. Appar, in his early days was a Jain and was the head of the Jaina monastery (pāli) at Paṭaliputra (Tirupūpuliyūr) in the name of Dharmasēpar. He was later converted to Saivism by his sister Tilakavatī. At this period Jainism was attacked by the Bhakti movement. According to Periyavurēnam, the pāḷis (Jaina monastery) and pāḷiśa (temple college) were destroyed at Paṭaliputra and a temple for Śiva at Tiruvadigai was constructed by a Kūjava ruler Mahēndravarman I. According to Mackenzie’s manuscript, Appar converted many Jaina temples into the Saiva temples. As described in the Mackenzie’s manuscript, Appar, tried to convert the Appaṅgāināṭha temple at Tirunārunkopḍai to the Śiva temple and he lost his eye sight. Then, he praised Appaṅgāināṭha in ten songs and got back his eye vision. From Kaḷugumalai inscription, we may presume that there was a monastery at Tirunārunkopḍai, where Devaṅgaravadī was staying. Her student Kaṇakavīra Adīśa made a Jaina image at Kaḷugumalai. Jainism retained its
royal support again in the last part of the Pallava period. 88
An incomplete inscription of Nandivarman II dated 750 A.D.
records an endowment to a perumpalli. It clearly shows the
religious toleration of the later Pallavas.

2:2:4. CHOLA PERIOD

Later, in the 9th century A.D. by making use of the
weak succession of the Pallavas and Pandyas, the Cholas
hitherto remained as a feudatory, emerged as a powerful
emperor. The Tondaimandalam, came under the power of the
Cholas. During this period, Jainism got resurrection and
many endowments were made. An inscription during the time
of Aditya I from Melchittamur records that Jainism received
the royal support through his wife Kādavarkōn Pāvai. It is
also supported by another inscription of Aditya I (881 A.D.)
from the same village, which states that an endowment was
made for the lamp in the otturaimandapa of kattāmpalli.

Anandamangalam was a well known Jaina centre from the 6th
century onwards. But a palli was referred only during the
Chola period. An inscription dated in 945 A.D. during the
time of Parantaka I records the gift of five kalaṅju of gold
for giving food for one devotee by a Vardhamāna Periyādīcal,
a disciple of Vinayabāsu(ra) Kūravaḍīcal. An endowment
of *tonḍūr* palḷi vilāgam, *valuvamolip* perumpalḷi vilāgam *valuvamolī* arāndamāṇgalam known as *gupanerimāṇgalam* and *attimoṭṭalkkiṇarū* were endowed to Vāchirasinga Ḫamperurāṇaṇadigaḷ and his student at Tonḍūr in 959 A.D. during the time of Parāntaka II.

During the rule of Rājarāja I endowments were made, In 992 A.D. he made a *pallicchāndam* for maintaining two lamps to *periyapalāvīḷvēr* of Appāṇḍainātha temple at Tirunarunkoppi. 96 sheep were gifted for the lamp to the same *periyapalāvīḷvēr*, referred by another inscription. At Gīḍāṅgil, a *pallicchāndam* and a *ivakkippattī* were referred during his time in 1018 by an inscription. A lady official Ayyārāndēvi made some land donation for the two temple priests in 995 A.D. By means of Chāḷukya influence, his daughter Kandavai built a Jain temple known as Kundavai Jīṉālaya in 1006 A.D. at Dādāpuram.

*Kulōttunga I*’s chieftain Viṟasēkara Kāṇḍavarāya granted the duties and hereditary rights along with palḷi-*chāndam* of *Arrur* in 1071 A.D.

During the time of Vikramachola (1118-1135 A.D.) a tax free land of *pallicchāndam*, was gifted to the god of Appāṇḍainātha temple in Tirunarunkoppi. An inscription
of Rājadhirāja dated 1028 A.D. refers to a pallīchandam to tiruvūrapallī āḻiyār. Another inscription dated to the 1031 A.D. refers to the gift of six kāśu by Kolliyūr Udaiyāṉ Oppilādān.

There was a pallī at Tirunarunkapōḻai during Kulottunga II, where ammapidārarkal seem to be administering the pallī. In 1181 A.D. Kulottunga III made a tax free land to the ammapidārarkal of Tirunarunkapōḻai temple. In 1187, by the order of Kulottunga III, his chieftain Vīrasēkara Kāñjavarāyan made a gift of pallīchandam, at Tirunarunkapōḻai and 3nādimangalam.

An inscription dated 1192 A.D. during the time of Kulottunga III in the Chandranātha temple at Peramapdu records the construction of a temple for Yakshi at Peramapdu and the endowment of 2000 kuli of land to the Yakshi for the sake of Mupvalaikōḻa Mangayar Nāyaki Varasundariyār, the wife of Rājarāja Sambuvarāya Nāgaṇḍa Sūryān. Next year, in 1193 A.D., 2000 kuli of land was endowed to a Yakshi, for the sake of Mupvalaigaṇḍa Managayar Nāyaki and Gaṇḍasūrya Sambuvarāya. It is not clear whether both inscriptions mention the same Yakshi or different ones. There are two images of Yakshi in this village. One is kept in the Chandranātha temple as a loose sculpture and another is in the
Dharmadevi shrine as a mūlanāyaki in the Rishabhanātha temple, in the same village. The northern side entrance of the māhāmāṇḍara in the Rishabhanātha temple was converted as a dēvi shrine around the 12th century A.D. Probably, the Yakshi mentioned in both the inscriptions might be the same and the temple which was constructed in 1192 A.D. may be the Dharmadevi shrine of Rishabhanātha temple in the same village.

After Kulottunga III, Rājarāja III came to power. During his time in 1221 A.D. a bronze image of Chandranātha was gifted to the Appandainātha temple at Tirunarunkoṇḍai by a Kuḍal Āḷappirandūr Elūsai Mō(ga)lā Kāḍavarāyān. A tax income was given during his time, in 1225 A.D. by Kiliyur Malayamāṇ Atti Sōkkan alīsā Rājagambira Chēdiyarāyan for the offerings to the deities of Appar and Pāliyilāvar of the same temple. During his time, Nēminātha, the incharge of Gandarādityapperumpalli declared Jambai alīsā Vīrājenātra-puram as a ānjiṇēṇ pugalidām.

There might be a set back to Jainism in the last part of the Chola period. According to Mackenzie's Manuscript, there was a Chola king, a follower of Saivism, acted against Jainism. He wanted to do the vīrabhisēka (victory sacrifice) in a Siva temple at Veṅjamarukūḍal,
which was under the control of Vañjamana, a Jaina ruler of the same period at Veñjamarkudal. Veñjamana denied the Chola king to do virabhisheka. The Chola king fought with him and killed him. The name of the Chola king is not mentioned in the Mackenzie's Manuscript. An inscription of Tirunarunkopdai, seems to suggest the above account. It is engraved on the wall of the Appanjanaththa Jaina temple at Tirunarunkopdai. It describes the doctrine of Siva.

2:2:5. Pandya Period

At the end of 13th century Tondaimandalam went under the control of Pandyas for sometime. Sañjaiyavarman Sundarapandyan I (1261-1271 A.D.) defeated the Kañjawa king Koperunssingan, who became independent after the Cholas and brought Tondaimandalam, under his control in 1258 A.D. In this period, Virapandya gifted 200 kuli of lands to narpattennayiramperumpalli at Tirunarunkopdai. Haravarman Vikrama Pandyan (1283-1296 A.D.) was the younger brother of Haravarman Kulasekaran. A_valanadugu_ was named after him, called Vikramapandyva Valanadugu. In 1290 A.D. he granted lands to the narpattennayiram perumpalli of Appanjanaththa temple at Tirunarunkopdai.
Under the rule of Vijayanagara, Bukka I (1372 A.D.) his son Kampana made tax exemption at Tiṭṭaikkudi. When Virupāksha II (1465-85) was ruling the kingdom, Kavarai Vengatapati Nāyakkan of Vēvakollai in Venkaṭamapetṭai. He is identified with Tubāki Krishpappa Nayak and he ruled over the Gingee area from 1464 to 1521 A.D. According to Mackenzie's Manuscript in 1478 A.D. he wanted to marry a Brahmin girl. But the Brahmins told him that they would consider only if he married a girl from a Jaina family. The Vengatapati Nāyakkan asked the Jains to give a girl to marry. After the consultation with a Jain from Marakkāpam, they accepted to give a girl to marry with a condition that the marriage should be held in the bride's house. They fixed the date and made arrangements. The Venkaṭapati Nāyakan went to the bride's house and found nothing. There was a female dog in the marriage hall with a slip, bearing 'marry this bride'. The insulted Nāyakan ordered with anger to cut all the heads of the Jains. Many Jains converted themselves to Hinduism. Some of them migrated to the other parts of the Tamil country. Some of them hid in their houses without knowing others. Later, the order was withdrawn on the day of the birth of a child to his queen.
In the meantime, Gāngeya Uḍaiyar, a Jaina layman of Thāyanūr migrated to the south and settled at Uḍaiyar-pāḷiyam, for sometimes. Then, he wanted to go further south. Before that, he worshipped Appūnjainātha at Tirunaruṇkondai. There was a whispered voice in his dream, 'Not go further South'. Then, he went back to the Gingee area, when there was peace. He brought Vīrāsaṇapachāryya, who defeated Dādāchārya at Kāṇchipuram, for preaching Jaina philosophy.

With the help of Gāngeya Uḍaiyar, Vīrāsaṇapachāryya established a mutt at Mēḻchittāmūr, which is flourishing still as head of the Jaina community and the family of Gānkeya Uḍaiyar receives first honour from the Mēḻchittāmūr Jaina temple during festival occasions, on behalf of the Jaina community of the Tamilnadu.

According to Mackenzie's Manuscript in 1516 A.D., Krishnadēvarāya gave donation of wet and dry lands in some lands worth about 2000 varahana. An inscription of alli-chand, dated 1530 A.D. states that Vaiyappa Nāyak granted exemption of jōdi and sūlayari (tax on religious institutions) to a pāllichandam of Śapbai (Jambai) known as Vīrarāśendraghe Chōlapuram.
Rāmarāya (1542-64) changed the administrative set-up to promote his relatives, which made the Nāyaks of Maduraī, Thanjavūr and Gingee to act independent. Tirumala (1570-71) the successor of Rāmarāya approved the new status of the Nayaks of the south and made his younger son Venkata-pati (Venkata II) (1586-1614) to rule over Tamil country from Chandragiri, who became the ruler of the whole state. In 1606 he gave dry and wet lands yielding 1000 varakans to the three temples (Simhapurinātha temple, Malainātha or Pārsvanātha temple and Nāminātha temple) and a Jaina mutt at Mēlchittāmūr. In 1614, Sriranga II made an endowment of dry and wet lands yielding about 1400 varahans to the above temples and mutt.
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3. K.V.Raman, Thollivel Āryukal, p.112.


13. Ibid., V.66.


As *Silappadikāram* describes as ādiyil tūṇriya arivan he may be Rishabhanātha, the first Tirthankara in the Jaina Pantheon.


25. *Ibid*.


28. Ibid., p. 139.


30. Ibid.


33. Ibid. See also *G.C.* V, Hassan Taluk, p. 31.


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49. Ibid.


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54. Ibid., pp. 18-21.


57. Ibid., p. 204.

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59. Ibid., See also 5 of 1928-29.

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69. K.A. Nilakanta Sastri, *A History of South India*, 
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84. Ibid., and Mu. Shanmugam Pillai (ed.) Arundagamapura Ula, 3727, pp. 138-140.

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114. Ibid.


119. *Ibid*.


124. *Ibid*.


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