

# MACKENZIE MANUSCRIPTS

VOLUME I.

(Tamil and Malayalam)

EDITOR

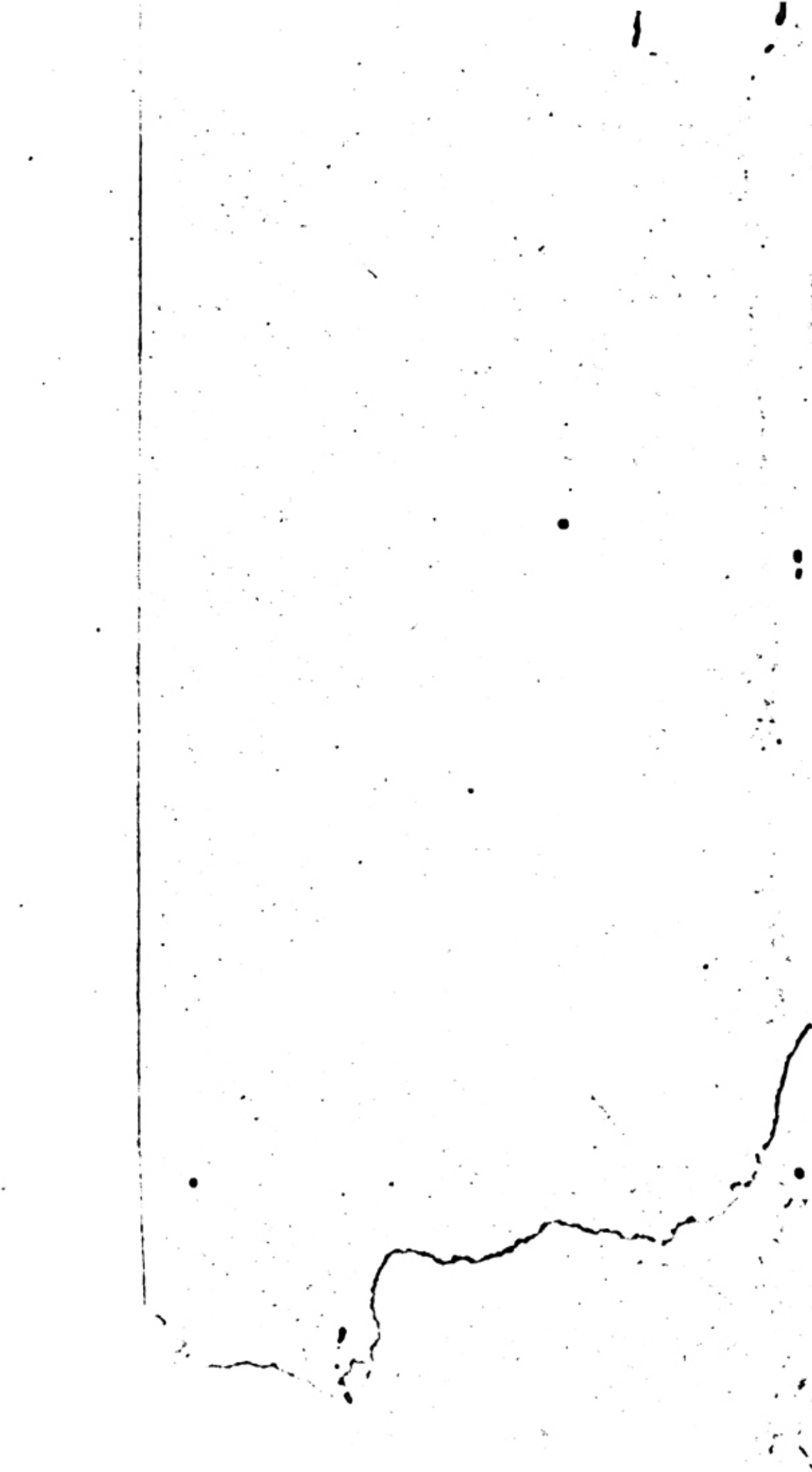
**T. V. MAHALINGAM, M.A., D. LITT.,**

Professor of Ancient History and Archaeology (Retired),  
University of Madras.

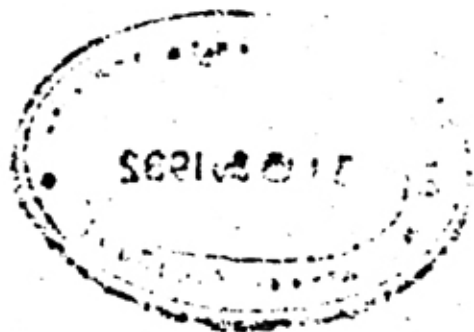


UNIVERSITY OF MADRAS

1972







# MACKENZIE MANUSCRIPTS

Summaries  
of the  
Historical Manuscripts in the Mackenzie Collection

VOLUME I

(Tamil and Malayalam)



EDITOR

T. V. MAHALINGAM, M. A., D. Litt.,

Professor of Ancient History and Archaeology (Retired),  
University of Madras



UNIVERSITY OF MADRAS

1972

© University of Madras



7735

MADRAS UNIVERSITY HISTORICAL SERIES No. 25

PRICE RS. 25/-

## FOREWORD

This work is a summary of the more important historical manuscripts in Tamil, Malayalam, Telugu, Kannada and Marathi languages collected by Col. Colin Mackenzie in the first two decades of the nineteenth century when he was Engineer and Surveyor-General in Madras under the British East India Company. These Manuscripts were catalogued by H. H. Wilson and W. Taylor in 1828 and 1862 respectively. They throw light on the conditions obtaining in the country from ancient times. The accounts given in the manuscripts relating to ancient dynasties are vitiated by references to legends, but accounts of later periods beginning from the sixteenth century are of considerable value. The manuscripts deal with a variety of topics. They give interesting accounts of the customs and practices of the people, the conflicts and wars that arose between them, the literary and cultural activities of the people, the role of the temples in the social and religious life of the people, temple inscriptions and village records, customs and manners of tribes in hill areas, the rigidity of caste divisions in society, and generally the complex social fabric of the people. The keen interest evinced by Western Orientalists and Indian scholars testify to the importance of these documents.

The University of Madras undertook the preparation of summaries of the important manuscripts as early as 1932 in the Department of Indian History and Archaeology with Prof. K. A. Neelakanta Sastri as editor. Owing to a variety of reasons the work remained incomplete and had to be continued by the late Prof. V.R. Ramachandra Dikshitar and by Prof. T.V. Mahalingam. The editors have taken pains to see that the summaries of manuscripts are lucid and accurate. I wish to pay my warm tribute to

the three eminent editors who were associated with this work. This publication has been rendered possible by the financial assistance given by the University Grants Commission. The University of Madras is beholden to the University Grants Commission for their support.

This work is being published in two volumes. The First Volume contains summaries of the Tamil and Malayalam manuscripts along with a biographical sketch of Col. Mackenzie. The Second Volume gives abstracts of the Telugu, Kannada and Marathi manuscripts. I am sure that this book will be of great utility to research students and scholars. I hope it will prove to be of great interest to the general public also.

UNIVERSITY OF MADRAS }  
17th JANUARY 1972. }

N. D. SUNDARAVADIVELU,  
VICE-CHANCELLOR.



## PREFACE

A number of manuscripts bearing on the history and culture of South India were collected by Col. Colin Mackenzie between A.D. 1810 and 1815, when he was Surveyor-General in Madras, under the British East India Company. He was assisted in his work by four Indian Pandits. The manuscripts are written in the Tamil, Malayalam, Telugu, Kannada and Marathi languages. They were catalogued by H. H. Wilson in his "Mackenzie collection - A Descriptive Catalogue" (Calcutta, 1828), and by W. Taylor in his "Catalogue Raisonne of Oriental Manuscripts in the Government Library" (3 Volumes), Madras, 1862. In view of the progress of South Indian historical research in the early decades of the present century, it was considered desirable and necessary to summarize and make available to scholars the more important historical manuscripts in the Mackenzie collection preserved in the Government Oriental Manuscripts Library, Madras.\*

The work was undertaken by the Department of Indian History and Archaeology of the University of Madras in 1932 with Prof. K. A. Nilakanta Sastri as editor. The work had a chequered history. When Prof. K. A. Nilakanta Sastri retired in 1947, the work was taken up by the late Prof. V. R. Ramachandra Dikshitar who, however, passed away in 1953 without completing it. Subsequently, the work was continued by me and completed and sent to the press in 1966. ✓

The present volume (Volume I) forms the first part of the collection containing the summaries of the Tamil and Malayalam manuscripts together with an introduction to the whole collection and a life-sketch of Col. Mackenzie. The second volume, containing the summaries of the Telugu, Kannada and Marathi manuscripts, with a glossary of technical terms, is now in the press.

---

\*With regard to the references in the present work, Wilson's and Taylor's catalogues are followed and wherever possible, reference is given to the shelf as mentioned in the original manuscripts.

The summaries were prepared by Messrs. K. Sivaramakrishna Sastri, M. Ramakrishna Kavi, K. Srinivasachari, G. Harihara Sastri, M. Venkateswarlu, C. Munikrishna Rao and N. Venkata Rao under the guidance of Prof. K. A. Nilakanta Sastri.

I am grateful to Dr. (Miss) R. Champakalakshmi, Lecturer in the Department of Ancient History and Archaeology for all the willing help that she gave me in the preparation of the life-sketch of Col. Colin Mackenzie and introduction to the volume, making the manuscript ready for publication and seeing it through the press. Messrs. B. Sitaraman and S. Gurumurthy, formerly Research Assistants, and Mr. A. Swamy, Lecturer-Cum-Field Assistant in the Department have also helped me in seeing the work through the press at different stages.

I am thankful to the Vice-Chancellor and the Syndicate for sanctioning the publication of the work in the Madras University Historical Series.

I am deeply beholden to Padmashri N. D. Sundaravadivelu, Vice-Chancellor, for kindly writing a foreword to the work.

My thanks are due to Messrs. Manorama Press for completing the printing of the work.

T. V. MAHALINGAM

# CONTENTS

PAGE

FOREWORD

PREFACE

COLONEL COLIN MACKENZIE

INTRODUCTION

APPENDIX—MANUSCRIPTS ON JAINISM

LIST OF MANUSCRIPTS SUMMARISED

SUMMARIES OF MANUSCRIPTS

I

XXIII

XLI

LV

1-342



## COLONEL COLIN MACKENZIE

Indology, particularly Indian History, owes a deep debt to the indomitable pioneers, who, regardless of cost and convenience pursued their goal with a fervour almost bordering on religious fanaticism. In assessing the magnitude of their effort and the worth of their labours, it is necessary to recall the contemporary climate of their times. To the Occident, the Orient was a dark continent inhabited by semi savages with no civilization or culture. A study of Orientology was a hobby of the eccentric. What was accepted as normal was to join the East India Company, make easy money by means fair or foul and return home to live in comfort or participate in politics on the security of the fortune made in India. That a few of the Company's servants did not tread this golden path to fortune, but chose on their own, prompted by the love of learning, 'to discover the east' for the benefit of their fellowmen and incidentally for the east itself, was a lucky accident of great historical value.

Colonel Colin Mackenzie is a distinguished member of this brilliant galaxy of Indologists on whom the unknown Orient exercised a strange fascination. A highlander by birth, he came to India in 1783 at the mature age of thirty. The remainder of his life, since then, he spent in India, Ceylon and Java, without even once crossing the seas to revisit the land of his birth and breeding, because of his unbroken interest in 'Oriental research'. He was an admirable mixture of all round interests: a soldier-engineer, a topographical surveyor, a collector of historical manuscripts and an outstanding geographer. In all these fields he achieved righteous fame and deserving popularity. His survey in the vast upland territories of Mysore from 1799 to 1806 and his survey of the Deccan earned him the coveted position of the Surveyor-General of Madras in 1810 and subsequently the most memorable position of the first Surveyor - General of India in 1815. In the field of military engagements, he outshone the lesser luminaries, beginning from his baptismal engagement in Palghat to Krattan in Java. The result was his steady rise in the official hierarchy from the insignificant Ensign of Engineers in 1783 to the rank of a Colonel in 1819, just two years before his demise in Calcutta. His name "is now emblazoned with others in the lecture hall of the Royal Geographical Society at Kensington Gore". However, today he is mostly remembered for the collection of antiquities

“which is now the most valuable collection of historical documents relative to India that ever was made by any one individual in Europe or in Asia”. Further, it appears that apart from being a contributor of learned articles to contemporary magazines, he also wrote a book entitled “Sketch of the war with Tipoo Sultan” in two volumes, for it is cited as one of the authorities by Wilkes. This book “has apparently disappeared altogether”. He also held other important posts such as the President of the Java Commission, soon after the capture of Java by the British in 1811-12. He was also held in high esteem by his countrymen and was elected as a Fellow of the Royal Society in 1819, in recognition of his scientific attainments. A remarkable and colourful career, all within the short span of thirty-eight years which made R.H. Phillimore exclaim “Thirty-eight years’ service in India and Java without any break whatever-they were men in those days”.

Colin Mackenzie hailed from a respectable clan, related to the Earl of Seaforth family, who at the beginning of the Seventeenth century colonised the island of Lewis. He was the second son of Murdoch Mackenzie, who belonged to that class of commercial men who owned their own ships and were trading with Norway, France and Holland. As a respectable member of the “merchant” community, he was even selected in 1752 as the Postmaster of Stornoway, the first Post-Master in the island of Lewis, if not in the whole of Hebrides.

Murdoch Mackenzie and his wife Barbara had four children, three sons, Alexander, Colin and Kenneth, and a daughter Mary. Colin was born in 1754 in Stornoway. It was in his native isle of Lewis that, he later writes, his ambition in life was “implanted”. Alexander, apparently the eldest, settled down in Canada while young. A man of outspoken temperament, he was a severe critic of the policies of the Home Government, unlike Colin. He later turned out to be the most famous explorer in Canada. His discoveries lay in the sphere of physical geography, while Colin is better known for his manuscripts than for his efficiency and thoroughness as an engineer and surveyor.

Little is known about Kenneth, the younger brother of Colin. Mary, their only sister, was probably elder to Colin, but younger to Alexander. Mary and Colin were on cordial terms and it is said that even a few moments before his death in Calcutta, Colin

requested his wife to proceed ahead with her trip to England and to meet Mary at Stornoway. To Mary, he even bequeathed some of his property and the "Lady Bountiful of Stornoway" made good use of his money for charitable purposes.

Thus with Alexander in Canada, Colin in India, Kenneth in an unknown place and Mary in Stornoway, the children of Murdoch Mackenzie sought adventure amidst the babel of unknown tongue, a fitting tribute to their philosophy of life, which they lived in different corners of the globe without being blinded by prejudice, yet at home within their own inborn and cultivated limitations. In those days of lack of fast moving transport, the adventurous spirit and aptitude of the Mackenzie family definitely demands admiration.

At the time of Colin's birth, Stornoway was a very small town with a parish school, the only school for all the children of the town. It is not known whether Colin Mackenzie had his early education in a school or under a tutor. We do not have much information about his early years. While he himself has written so enthusiastically about his ambitions and his life as a surveyor and collector of historical manuscripts, he is reticent about his private life. The seed of his passion was sown in his mind, when Colin was given an opportunity to do research under Lord Napier, which he accepted gratefully. We learn from the reminiscences of the Second Lord Teignmouth that he was also employed at the customs at that time. Lord Napier was then preparing the biography of John Napier, the inventor of the English logarithms. He wanted Mackenzie to collect all available knowledge possessed by the Hindus in Mathematics in general and the nature and use of Logarithms in particular. Mackenzie's fascination for the 'Orient' coupled with his special interest in India and his quest for knowledge may have tempted Lord Napier to employ him as his assistant. Probably it was during this time that Mackenzie's foundation in Mathematics was laid that stood him in good stead later as an engineer in India. To crown it all, his discussions with Lord Napier and the impeccable, matured and profound guidance of the latter must have given the fillip to his spirit of enquiry and encouraged him to plunge himself in oriental research. We also understand from the 'Reminiscences' that Colin frequently absented himself on leave in his comptroller's job for "private affairs",

quite likely the 'affair' of his association with Lord Napier in research.

The real instrument of the realisation of Mackenzie's dreams was one of the members of the Seaforth family, who always took pride in the achievements of their clansman. In fact, even his job as comptroller seems to have been more or less a sinecure secured with the influence of the Seaforth family. In 1782, Lord Seaforth nominated Colin to the Engineers on the Madras Establishment. When he left for India, Colin took with him two letters of introduction one to Mrs. Hester Johnston, the favourite daughter of Lord Napier and the other to Lord Macartney, the Governor of Madras.

Mackenzie arrived in Madras on 2nd September 1783, when Warren Hastings was the Governor-General of India. At that time the political atmosphere in India was tense and Warren Hastings had embroiled himself in the Mysore wars. Tipu, the Sultan of Mysore, stood in the way of British ambition and diplomacy. Mackenzie was destined to play an important role in the ultimate destruction of Tipu, a decade after his arrival in India.

Soon after his arrival, Mackenzie visited the Johnstons at Madura, where Hester Johnston was pursuing her study of Hindu logarithms with the view of completing the work after her father's death. Mackenzie's visit to Madura had a lasting influence on his life. It was there that he first came into contact with the Brahmans, because of whom his collection of manuscripts in India was possible. His contact with the Brahman Pandits left him with the impression that the most valuable information for a history of India could be collected from the south. He drew up a plan of his future work which almost became an obsession with him for the next thirty-eight years of his life. The success of his venture was mainly due to the devotion of his assistants. "They were devoted to him and his service with a devotion that was obviously as much inspired by personal affections for himself as by a zealous regard for their common studies".

Mackenzie's military career may be briefly summarised. On 16th May 1783 he was Ensign of Engineers, though he was recommended for appointment to the staff of Engineers. In 1786



he petitioned to the Directors that he be removed from the infantry to the corps of Engineers, but it was refused. A few months later, however, he was transferred to it by the Madras Government. He was promoted successively as Lieutenant in March 1789, as Captain in August 1793, as Major in January 1806, as Brevet Lieutenant-Colonel in October 1809, as Regimental Lieutenant-Colonel in November 1810 and finally as Colonel in August 1819.

Mackenzie's military career in India commenced with his joining Fullarton's force serving in Coimbatore and Dindigul in 1783-84. In May 1784, he was "attached to a corps of native troops" in the Dindigul valley. In the first thirteen years of his career, he had "little to show" beyond the journals and notes of an officer employed in all the campaigns of the time, first, towards the close of the war, in Coimbatore and Dindigul, afterwards in professional duties in Madras, Nellore and Guntur, in Mysore between 1790-92 and then in the countries ceded to the Nizam by the peace of 1792. From that period, he was engaged in the first attempt to "methodise and embody the geography of the Deccan". It was while he served in the Guntur Sircar in 1788, that he surveyed the roads from Nellore to Ongole and as far as Chintapalle on the Krishna. The Chief Engineer was so impressed with his work that in 1789 he sent him to the Commander-in-chief with the reports and plans he had prepared on the occupation of Guntur, and while doing so he wrote "as they are works of great labour and of great merit undertaken by that gentleman at his own expense, through zeal for the service at a time the war was likely to be carried into that country, I flatter myself you will think him deserving of some mark of your approbation and that you will be pleased to grant him such compensation as may place him on a footing with the surveyors employed in such service", a fine tribute to his zeal for work.

In January 1790, Mackenzie was detailed to make a complete survey of the Guntur Sircar, but before he could actually start work, the third war with Mysore broke out and he was posted as Engineer to the army of General Meadows. He took a leading part in the siege and capture of Palghat and received the congratulations of the Commander-in-chief, for the business was done "not only well but speedily also". He was employed in accordance with the wishes of chief, simultaneously in the staff line of the Engineer corps and in the army. In the first three campaigns, which led to

the capture of Bangalore by the English in March 1791, Mackenzie acquitted himself well. This was followed by his role in the "amazing feat" of the capture of Nandidurg "the toughest of tough nuts to crack" as Engineer in charge under the command of Major Gowdie, really "a feather in the cap of engineers". This feat was emulated by them later in January 1792, by the capture of Savanadurg "another Nandidroog". The order issued by Cornwallis paid a special tribute to Mackenzie.

Mackenzie next turned his attention to the survey work in the Deccan, but he was recalled, during his work, not less than four times to take the field in the wars of the company. Meanwhile, he was also promoted to the rank of a Captain in August 1793, probably in appreciation of his services in the third Mysore war. At about this time he was appointed as Engineer and Surveyor to the Ellore detachment, a subsidiary force in the service of the Nizam. His mission was to get all available facts regarding the geography and boundaries of the Nizam's dominions, including the territories recently ceded to that ruler. Till June 1793, Cuddapah, Kurnool and the wild mountains of Nalamalla and Zeramulla bounding the Carnatic as far as the Krishna, the new additions to Hyderabad from Mysore, were the centres of his survey work. From June 1794, he surveyed the frontier regions to the south of the Nizam's territories between the Pennar and the Krishna and made several journeys with the British Resident at Hyderabad. In 1796 he was able to submit to the Madras Government, for the first time, a general map of the Nizam's dominions.

During his work, as already mentioned, he was not left undisturbed. In June 1793 he was called to join the Engineers in the siege of Pondicherry, which was an echo of the Anglo-French wars in Europe. Then in the spring of 1795, he was with the Nizam's army when it was defeated by the Mahrattas at Kharda. He was again called on as Senior Engineer in 1796 in an expedition to Ceylon, where his services at Trincomallee and in the capture of Colombo and the forts on the west coast of Ceylon were very useful to the Company. He returned to Madras and made a military survey through Guntur in the same year. In 1797, he was summoned to Madras to take part in the preparations for an expedition to Manila, which, however, was abandoned.

Mackenzie received appreciation for his survey work from higher authorities. The Surveyor-General of Bengal informed the

Governor-General in 1727 that "the Surveys of Captain Mackenzie appear to be of considerable importance and may be of particular and immediate importance to the command-officer of the Detachment at Hyderabad" from 'political as well as military point of view' which shows the indirect part played by Mackenzie in the ultimate submission of Hyderabad in 1798. Conscious of his achievements, Mackenzie himself urged the Madras Government in 1796 to create a Surveyor-Generalship at Fort St. George, to appoint himself to the office and to increase his allowances. His suggestion was turned down by the authorities in London in spite of the strong recommendation of the Madras Government. It was only in 1798, when he pressed for it again, the Madras Government increased his allowances to 200 pagodas a month, which was approved by the Directors in England only in 1800, when they also willingly presented him with a sum of 2400 pagodas for his past services". Throughout his struggle for recognition Mackenzie received the unstinted support of the Madras Government.

When the Mysore war broke out again in 1798, Mackenzie was called away to serve in the Nizam's army which marched against Mysore under Wellesley. Mackenzie played a significant role in the capture of Seringapatam. "The fire of the enfilading battery constructed by captain Mackenzie ..... was most effectual in clearing the breach at the time of the attack" says a competent critic and Mackenzie also earned praise from his chief Colonel Gent who describes his part as "eminently conspicuous". Colonel Wellesley, a man not given to empty praise, shows whole hearted appreciation of Mackenzie's services. He wrote "He was under my command during the campaign and I never saw a more zealous and more diligent or a more useful officer". Further, Wellesley would have liked to see Mackenzie's name sharing also the lesser honours that were distributed after Seringapatam. For, "notwithstanding that by his exertions during the siege he has entirely lost his health, his name has never been mentioned".

In 1800, when the Nizam exchanged his share of Mysore for a subsidiary British force to be maintained at Hyderabad, the whole of Mysore came under British protection. This necessitated a complete review of the circumstances and even in June 1799, a commission that included Mackenzie, was appointed to settle the affairs of Mysore and to draw up its boundaries. Mackenzie conducted a

complete survey of Mysore in all its aspects including its geography, history and antiquities. He was on this work till 1804.

An interesting sidelight is thrown on Mackenzie's attainments by the observations of Dr. Heyne, who paid a visit to Mackerzie in 1798, when the latter was in Hyderabad. Dr. Heyne says "He had always been attentive to mineralogical objects and had lived a considerable time in that part of the country where the diamond mines are situated . . . . . I was not therefore surprised to find among his papers several descriptions of the different mines". Thus within a period of three years Mackenzie could be seen employed in different capacities including that of a mining engineer. Colonel Wellesley, on one occasion, said "I shall say nothing of Mackenzie's merits as a Surveyor, his works are a strong proof of them". In his works Mackenzie was singularly lucky in obtaining the services of assistants who served him loyally and to whom he extended generous treatment and whom he paid, more often from his own pocket, adequately.

One such trusted assistant was a Brahman youth called Cavelly Venkata Boriah. He was introduced to Mackenzie probably in 1795, by his brother Cavelly Venkata Ramaswami, who was then Mackenzie's head translator, during his survey work at Hyderabad. Born in 1776 at Ellore in the Northern circars, Boriah belonged to a respectable family of Brahmans claiming lineal descent from the hereditary ministers and ambassadors of the Vijayanagar sovereigns. He was a prodigy who began to study Sanskrit poetry at the age of ten. When he was fourteen he went to a school at Masulipatam, reading Telugu poetry and grammar during leisure hours. He studied Persian and Hindustani too, in order to qualify himself to enter the services of the East India Company. At eighteen, he became a writer (or clerk) in which capacity he entered Mackenzie's employment. Under the guidance of Mackenzie, Boriah acquired knowledge of Mathematics, Geometry, Astronomy, Geography and other sciences, both according to European and Hindu methods and his memory was so tenacious that he soon acquired proficiency in different native languages. He could draw maps very neatly and constructed maps that were excessively admired by his master". This helped Boriah to serve his master with fervour and unerring efficiency both in his capacity as an assistant surveyor of the Company and in his role as a research assistant for his master's life work. To collect information

he "had to traverse dreary woods and lofty mountains" and he also kept a journal. He collected various ancient coins and "made fascimiles of inscriptions in different obsolete characters. When he deciphered the Haḷa Kannada characters inscribed on a tablet found at Dodare, which is now deposited in the museum of the Asiatic Society, his master was highly gratified and put his name on it".

Boriah also accompanied his master to the battle field, for instance at Seringapatam, at the time of the fall of Tipu, where he translated to "animated versification" his master's exploits. Towards the premature end of his career, he was also employed for two years "in translating books and valuable manuscripts and documents". Boriah accompanied Mackenzie on his great Mysore Survey. In 1803, Boriah died of apoplexy; at the young age of twenty-six. It was indeed a serious loss to his employer who "ordered a monument to be erected to his memory with a suitable inscription, on the sea shore, where it is still (1829) standing".

Mackenzie had great affection for Boriah and refers to him as "the lamented C. V. Boriah, a Brahmin, then almost a youth; of the quickest genius and disposition; possessing that conciliatory turn of mind that soon reconciled all sects and all tribes to the course of inquiry followed in these surveys." "After seven years service," Mackenzie goes on to say "Boriah was suddenly taken off from these labours, but not before he had formed his younger brothers and several other useful persons of all castes, Brahmins, Jains and Malabars, to the investigations that have since been satisfactorily followed." By means of Boriah "a new avenue to Hindu knowledge was opened" with eminently satisfactory results. In fact without the assistance of those like Boriah "his collections could not have been formed".

Boriah was succeeded by his younger brother Cavelly Venkata Letchmayya as Head Interpreter of Mackenzie. Besides, there were quite a few others whose pay varied from 40 to 50 pagodas a month. Among them were Abdul Aziz, Baskariah, Moba Row, Ramaswami, Sreenivasiah, Sivaramiah for different languages like Tamil, Telugu and Kannada.

There was a long tussle between Madras and Leadenhall Street, regarding the allowances to be granted to Mackenzie, the former conscious of the justness of his cause while the latter was tied to niggardly policy, 'economy' being its slogan, because of the wrong impression given by the little men below them "who could not see beyond their clerkly noses". However, the Directors agreed to grant him in 1805 an addition of 100 pagodas to his salary of 200 pagodas a month. But Mackenzie was not satisfied and Lord William Bentinck, the then Governor of Madras, realised the justice of his grievances as he was pursuing his task with indefatigable zeal not only at the sacrifice of his private fortune but at very considerable hazard to his health.

It was not before 1810 that a full appreciation of his survey work was forthcoming from the Directors at Leadenhall Street. Fortunately for Mackenzie the Company's affairs at this time were managed by the enlightened, erudite Charles Grant, who knew Mackenzie's worth. Lavish praises were showered on Mackenzie. "It is a great pleasure to us (Directors) to bestow our unqualified and warm commendation upon his long continued, indefatigable and zealous exertions in the arduous pursuits in which he was employed.....He has not confined his labours to the leading object of his original appointment, .... the obtainment of an accurate geographical knowledge of the extensive territories which came under the dominion or protection of the Company in consequence of the fall of Tippoo Sultaun in 1799, but has carried his researches into two other very important branches: the statistics and history of those countries. And in all of them he has succeeded to an extent which could not have been contemplated at the commencement of his Survey."

"The actual survey upon geometrical principles of a region containing above 40,000 square miles, generally of an extremely difficult surface full of hills and wilderness presenting few facilities for accommodations for such a work, and never before explored by European Science, in a climate very insalubrious, is itself no common performance and the minute divisions and details of places of every description given in the memoirs of the survey, with the masterly execution upon a large scale of the general map and its striking discrimination of different objects rarely equalled by anything of the same nature that has come under our observation, form altogether an achievement of extra-ordinary merit, adding

most materially to the stores of Indian geography and of information useful for military, financial and commercial purposes." The Directors also presented Mackenzie with the sum of 9000 pagodas as full remuneration for his past labours and as a mark of their approbation of his work.

The court further commended highly the statistical researches of Mackenzie and also "his super added enquiries into the history of the religion and the antiquities of the country, objects pointed out indeed in our general instructions to India, but to which, if he had not been prompted by his own public spirit, his other fatiguing avocations might have been pleaded as an excuse for not attending. Real history and chronology have hitherto been desiderata in the literature of India, and from the genius of the people and their past government, as well as the little success of the enquiries hitherto made by Europeans, there has been a disposition to believe that the Hindus possess few authentic records. Lieutenant-Colonel Mackenzie has certainly taken the most effectual way, tho' one of excessive labour, to explore any evidences which may yet exist of remote eras and event, by recurring to remaining monuments, inscriptions and grants preserved either on metals or on paper, and his success in this way is far beyond what could have been expected ..... Whether the grants, which are generally of lands to Brahmins, are all authentic ..... or whether the whole of the materials shall be found to form a connected series of historical facts respecting a country which seems to have been always subject to commotions and changes, and unfavourable to the preservation of political records, still it must be allowed that this effort promises the fairest of any which has yet been made to bring from obscurity any scattered fragments which exist of true history, and undoubtedly encourages the expectation of obtaining at length both considerable insight into the state of the country and its governments in more modern periods and some satisfactory indications of its original institutions and earlier revolutions."

The Mysore Survey, which stands as a monument of Mackenzie's "dogged determination as a man and his outstanding skill and thoroughness as a Surveyor", was completed in 1807 despite his poor health. He spent the next few years in Madras recuperating his health. Loss of his trusted assistants and ill health could not, however, make him give up his work.

Subsequently, Mackenzie completed the survey of the ceded districts containing about 3,000 square miles. In December 1810, the Government of Madras created an office of Surveyor-General, as already established at the other Presidencies, appointed Mackenzie to that post, on a salary of 400 pagodas per month. This honour came to him unasked. But Mackenzie was distracted once more from his work because of his appointment as Chief-Engineer to prepare for the English expedition against Java in 1811.

With the annexation of Holland by France during the Napoleonic wars Java, a Dutch colony became the base of operations against the British. The Dutch had successfully concealed all information about Java and Raffles, the British agent of the Eastern Seas, pointed out to Lord Minto the usefulness of the capture of Java, with its rich potentialities. Mackenzie was ordered at once to proceed to Java with his assistant Lieutenant Blackiston and to ascertain the best place for landing the British troops.

Mackenzie sailed by the "Baracouta" in July 1811 and disguised as a mariner, landed near the mouth of the river Maronde in Java, a few miles away from Chilling Ching. Mackenzie and his colleagues were conducted by a Chinese, who either deliberately or in sheer ignorance led them into a trap. Mackenzie and a few of his colleagues narrowly escaped from being captured by the French. Later, he unhesitatingly recommended to the Commander-in-chief that a landing was advisable at Chilling Ching, ten miles from Batavia, which was accepted.

The British troops landed in Java on 4th August 1811, captured Cornelis, after three hours hard fight but the enemy capitulated only after 10th September. Java was now in British hands. The victory gave a tremendous boost to Mackenzie's professional prestige. Mackenzie also aided Raffles, who was then in charge of Java, in obtaining the submission of the native princes who were not yet conciliated. However, all the efforts of these gallant officers came to nought when by the Treaty of Vienna in 1815, Java was returned to Holland.

In response to a request from Mackenzie, permission was given to him by Lord Minto to conduct a complete Survey of Java, her coasts and other details about the island. A commission, with



Mackenzie as the President, was appointed for this purpose to collect and register for information of the government, all the public archives, records, plans, surveys and other public documents in the hands of the different departments of the former Franco-Dutch Government. The scope of his researches was not confined merely to the geographical and strategic position of the island, but was to extend to Javanese history and antiquities and also to the social and economic life of the people of Java. Colonel Sandes says of Mackenzie "Mackenzie was so thorough in his researches and so meticulously accurate that any body of facts collected by him inspired the most complete confidence in their unassailability."

During his stay in Java, Mackenzie got "much ready and cordial aid from British and Dutch alike". The experience in India, he says, was an asset to him. "But the powerful aid of the penetrating and acute genius of the Brahmins which had been of such importance in India was here wanting; and the languages presented obstacles of no common degree. It was necessary, not only to supply translators from the Dutch, French and Malay, but it was extremely rare to find persons capable of rendering Javanese manuscripts into either of those two languages.....In the interior, the Malay language was of little use and the Javanese in its several dialects had been little studied by the European colonists in Java." The few persons who were willing to work demanded exorbitant sums. In Java Mackenzie was lucky to get the assistance of Governor Raffles, Dr. John Hunter, Lieutenant Colonel Nagel, the Dutch Gentleman Mynheer Johan Knops and Captain George Baker of the Bengal Service and a host of others in his research and survey work

Mackenzie describes minutely the different aspects of Javanese life and the geography of the country. From Samarang he launched on his explorations with the help of Mynheer Johan Knops. He had the ability to get on well with foreigners and this helped him to extract all the necessary information. In Java he soon established close contacts with many Dutch colonists and as if to demonstrate his friendship with the Dutch, he married a Dutch lady named Petronella Jacomina Bartels at the Lutheran church in Batavia in November 1812. She was born in Trincomalle in Ceylon and was much younger than her husband who was almost sixty at the time of his marriage. Curiously, Mackenzie himself is reticent about this important event of his life.

Mackenzie carried on with his duties in spite of indifferent health due to "sickly climate," which even caused sometimes a suspension of all activities. Yet while at Solo (Surakarta), he "seized the opportunity of gratifying his antiquarian tastes" by an excursion to Prambanam "a very extensive ancient establishment" half way between the fort of Clatten and Djokjokarta. It formed the subject of an article by him in the Transactions of the Literary and Scientific Society of Java.

Mackenzie also found time to explore the most famous Buddhist shrine in Borobodur. Assisted by George Baker, he surveyed, measured and took drafts of the ruins of this Buddhist temple "far more costly and beautiful" than "the great Egyptian pyramids". In fact, Buddhism.....has left no such record anywhere else. Two hundred workers were employed to excavate this monument. The temple was completely unearthed years later. Mackenzie and Baker also discovered Tjandi Mendut, a beautiful temple three miles east of Borobodur. They have left illustrations of this temple. Another Hindu monument, Tjandi Kalasan, was also unearthed by these two archaeologists. Baker described the Tjandi as "a state reception hall". But Mackenzie maintained that it was a temple; and he proved to be right.

In the course of his investigations he stumbled upon a series of reports of the Dutch Governors and Directors in the Coromandel from 1612 to 1771 "One of the most material to us", he notes, was a collection or register of all treaties, contracts and grants between The Dutch government and the native powers of South India. there were other collections which gave a detailed descriptions of the state of commerce and the political situation in different countries at that time. Among the collections were also copies of despatches of the Government of Batavia to Europe and the memoirs of many Governors-General. Since the publication of six folio volumes in 1724, on the Dutch settlements in the East Indies by Valentyn, little research had been done by Europeans in this field. It was Mackenzie's ambition to fill in the hiatus.

Mackenzie sailed back to India in July 1813. He was, however, not allowed to go without official recognition of his services. He was awarded gold medal for his military services. The Government of Java summarised in general orders the services of Mackenzie as a gesture of farewell. "Lieutenant colonel

Mackenzie has since the conquest of Java been employed under the sanction and authority of the Governor-General in collecting and arranging the topographical and military reports and surveys of the former Government, in investigating the history and antiquities of the island... ..on the history and antiquities of the island much valuable information has been obtained and the acknowledged qualifications and ability of colonel Mackenzie justify the expectation that on his return to India many interesting results will be ascertained."

On his return, Mackenzie went to Calcutta and took leave for nine months during which he made a journey from Calcutta through Benares to Lucknow, Agra and Delhi and to the mountains dividing Tibet, "whence the Jumna and the Ganges issue Hindustan through Rohilkhand". On this journey, he made notes, kept memoranda and collected ancient coins, manuscripts, inscriptions and sculptures.

In 1815 the court of Directors abolished the independent Surveyor Generalship in each of the three Indian Provinces and created the office of Surveyor General for the whole of British India. Mackenzie was appointed to the post and was to reside at Fort William, with a salary of Rs. 1,500 per month, "exclusive of the pay and batta of his rank in the corps of Engineers." Further, we learn from the Madras despatches of 19th January 1816, that Mackenzie along with five other officers received the Order of the Bath. This was probably the first time it was conferred upon the Company's Officers.

Mackenzie's new appointment made the continuance of his researches difficult. This post came to him unsought and his sense of devotion to duty made him accept the strenuous job at the fag end of his career. This gave him no leisure to carry on the work so close to his heart. In January 1815, Mackenzie returned to Madras from his journey in the upcountry. By this time he was an over-worked man susceptible to fits of fever. Even in February 1817, he complains, in a letter to Johnston, about his failing health. He also notices the effect of this removal (to Calcutta) on the enquiries and collection being made by his assistants. "The individuals reared by me for several years being natives of the coast or the southern provinces and almost as great strangers to Bengal and Hindustan as Europeans, their removal to Calcutta is either

impracticable, or where a few from personal and long attachment are willing to give this last proof of their fidelity, still it is attended with considerable expense. And without that assistance, most of what I had proposed to condense and translate from the originals in the languages of their country could not be conveniently, or at all, effected in Calcutta. I mean however to attempt it, and I hope in this last stage, preparatory to my return to Europe, to effect a condensed view of the whole collection and a catalogue *raisonné* of the native manuscripts and books etc."

In July 1817, he returned to Calcutta with his wife and her sister. With the permission of Calcutta, he also brought with him almost all his assistant surveyors from Madras. The order from the Governor-in-Council silenced the authorities in Madras even if they were thinking in terms of protest, But his chief Brahman assistant Cavelly Venkata Letchmayya had to stay back in Madras. Mackenzie arranged for the pension of those assistants in Madras and Letchmayya secured a grant of land. He was also remembered later on in Mackenzie's will. Meanwhile, Mackenzie was also busy in selecting promising youths from the orphan school in Calcutta, the school for the sons of European fathers and Indian mothers, to train them as sub-Surveyors. The court of Directors approved his scheme warmly in 1821. He trained his assistants to be not only competent surveyors but skilful diplomats.

Mackenzie was elected as a Fellow of the Royal Society in 1816 in recognition of his scientific attainments. In the same year he was also promoted as a Colonel. Alexander Johnston, one of the sponsors of the prized distinction on Macknize was extremely happy to see his friend honoured.

The organisation of his new office at Calcutta weakened his already failing health and Mackenzie told the president at Poona, Mountstuart Elephinstone, in September 1818, that his whole establishment has been almost overturned by his removal there. His feeling of frustration was quite justified, for he was now far removed from the land of his life-mission and that, especially at a time when he was not physically strong. During the last two years of his life he almost became an invalid. His mind, however, was still fresh and active, and we find him engaged in collecting materials on the antiquities of Guntur. This is seen from his letter to Mountford in 1819 and from his monthly communications with his researchers working on Travancore Survey as proved by a report dated in

December, 1820. In fact, he was receiving fresh material even two months before his death and was planning in the early part of 1821 to visit Europe to make the results of his researches known to the world and to recuperate his health. However, fate intervened and thwarted the crowning of his ambition.

Even during Mackenzie's life time his research materials were used by his intimate friends. Raffles published his "History of Java" and it was undoubtedly based on Mackenzie's materials, at least in some parts. Later Elphinstone used the information collected by Mackenzie in his famous work on the history of India.

Mackenzie notified collector Robertson, the grandfather of Evander MacIver, and his only regular correspondent in Stornoway, of his intention to come home and apparently had even given him the name of the ship by which he had planned to sail. Evander MacIver informs us that his grandfather, Robertson, after waiting for two months in London for Mackenzie learnt of the latter's demise which had taken place even before the ship sailed from Calcutta. He met Mackenzie's widow who evidently followed her husband's intention of going to Stornoway to visit Mary Mackenzie. But he could not take her with him to Stornoway because she had married a military gentleman, a fellow passenger, on the voyage from Calcutta to Capetown and expressed her inability to pay a visit to Stornoway. Whatever may have been the truth regarding this marriage of Mackenzie's widow, it is certain that Mackenzie had informed Robertson of his intention to return home.

From November 1820, Mackenzie was confined to bed. In February of the following year he was authorised by the Government to "proceed on the river" for the recovery of his health and on 4th May he was urged to go to the coast again. Four days later, he passed away at his residence in Chowringhee near Calcutta.

In 1826, nearly five years after Mackenzie's death an article in the East India Military Calendar carried a memoir of the remarkable man. It contained what is called "an epitome of his life". "This much distinguished officer", so it commences, "and eminently scientific character died on the 8th May 1821, at Chowringhee near Calcutta aged 68 years, 40 years of which were passed in the Company's service and rendered useful to his employers and to

science in general by the most active and indefatigable researches into the history and antiquities of India.....His distinguished friendship, high sense of honour and singularly mild disposition endeared him to all who knew him. The High lands may justly consider him one of their brightest ornaments, for to the qualities of a gallant soldier and gentleman, he united the attainments of a man of profound science.”. The Highlands too paid him a tribute by inscribing a memorial found near his sister’s tombstone probably dictated by sisterly affection and admiration. It refers in glowing sentiments to his “indefatigable researches into the ancient history, literature and antiquities of India, through which he had “furnished to the world a mass of valuable information far surpassing the efforts of human industry”.

Mackenzie was a pioneer in his field. There was no precedent for his special field of research into the antiquities of India and in this sphere, where his memory is cherished, he stood alone. The results of his work were a topographical survey of over 40,000 square miles, a general map of India and many provincial maps, a valuable memoir in seven folio volumes containing a narrative of the survey and matters of historical and antiquarian interest. The copies of these seven volumes, originally in the Indian Office, are now missing. His surveys are only a part of his many sided interests. His record as an engineer and surveyor, though impressive was not so outstanding as his achievements in the field of culture. There have been surveyors and engineers more brilliant than Mackenzie, but Mackenzie stands as the solitary example of a research worker who could collect such a splendid array of manuscripts relative to a single country.

#### *Estimate :*

Colonel Colin Mackenzie achieved unique fame because he was primarily a man of action with a wide outlook. Though by birth a highlander, by breeding a European and by vocation an instrument of British Imperialism in India, he was a universal man. His vision was never clouded by prejudice and narrow sentiments and he understood human relationship as a delicate and sensitive flower, not to be crushed by faratical zest. No wonder he was loved by all those with whom he came into contact, his superiors or his subordinates or his friends, wherever he went, in the highlands or in India, in Ceylon or in Java. His marriage with a Dutch woman was a fitting expression to his trait of Universality.

Mackenzie came to India at the mature age of thirty when one's outlook and philosophy of life are already formed in firm inflexible root. He managed to get acquainted with the Brahmans, who headed the rigid hierarchy of the caste system in India, at that time. He even employed them as his assistants to collect material for his work. Though his relationship with them was one of master and servant, he moved with them as their equal, paid them handsomely and even took sympathetic interest in their family affairs. In 1819, when Letchmyah, his assistant, was arrested because of personal reasons, he was very much perturbed and moved, as seen from his correspondence. Even after his transfer to Calcutta he took pains to arrange for the pension of those assistants in Madras, and for Letchmyah himself, he secured a grant of land. A generous provision was made in his will for his "Valued servant", Letchmayya "for his own use and that of his younger brother". In Java too, because of his ability to get on well with the leading Dutch Colonists, he was able to extract information "that would otherwise have been unobtainable".

He was also a success with his British assistants. He showed sympathetic understanding of their feelings and difficulties, particularly when the Indian Lascars and the Lewis regiment stationed in Java felt homesick. On several occasions he fought with his superiors to get orders reconsidered if there was a heavy cut in salaries both for himself and his subordinates. He even bequeathed by will a handsome sum to his clerk Lucius Rawdon Burke. But he could also be stern whenever there was a breach of discipline. Phillimore writes of him "The Scotch was down, hard and fierce, full of fight showing it in his correspondence, glad to work alone and insistent on the sternest discipline." His sentiments were also reciprocated by his subordinates and assistants,

Mackenzie's loyalty and devotion to duty are equally well known. In a letter to Charles Grant, Chairman of the East India Company, dated 7th July 1815, Mackenzie in all humility and patriotism says "I was..... always adhering to my ancient maxim of being ever ready to turn out for the country, I considered myself with propriety here (Java) a passive instrument, to be actively employed at the discretion of my superiors, and all concurring in this, I could do nothing else than obey, and that with alacrity," — a maxim that guided him throughout his life in his relationship with his superiors. Even two years before his death, when Raffles paid

him a visit, he called himself „we little men” comparing himself with Raffles. He refrained from criticising his superiors openly, though sometimes criticism was implicit in his comments. He was the type of man who worked out his vocational way independent of patronage from the moment he landed in India. Yet it was no disadvantage to be well regarded by “the big whales”. Throughout his official career he was not even once snubbed. Lord Cornwallis had nothing but high regard for him. In 1791 Cornwallis paid a special tribute to “Lieutenant Mackenzie, the Senior on duty, for the skill and indefatigable industry which he uniformly exerted both at Rahmanghur and during the whole of this siege (Nandidroog).” Mackenzie was always very industrious and painstaking. He worked with meticulous care, without being hasty or superficial and thoroughly grasped the essence of any task to be undertaken. Otherwise he rather preferred not to do the task at all. For “a mistake in the surveyor’s calculations, an error in his judgment about the best route to be taken, a too easy estimate by him of the difficulties to be overcome in the chosen route” then “the plans of the command are at once thrown out of gear”. Every one of the Governors General, Sir John Shore, Lord Wellesley, Lord Minto and Lord Moira had nothing but praise for him because they had full confidence in his intelligence and sincerity.

The greatest of all tributes was paid to him by Wellesley, the Duke of Wellington, who when he was besieging Badajoz, was heard exclaiming during a difficult phase of the siege: “Oh! that old Mackenzie were here”—for Mackenzie was not only clever but also dutiful. He was duty’s slave wherever and whenever it called him. In 1799, for example, after the fall of Seringapatam Mackenzie writes: “From the 17th April, the day of my taking upon me the important charge, to the 4th of May, I had rarely more than two or three hours of rest either by night or day, a degree of exertion which nearly proved fatal to me in the severe illness which it occasioned”. He not only carried out his duty but did it always to the very best of his ability.

W. C. Mackenzie, the biographer of Mackenzie writes: “Mackenzie was not the sort of man to magnify the value of his work or to grumble at inadequate recognition” except perhaps where “just allowances were concerned. But he always stood up for his rights when he felt these were inadequately recognised, and his experiences probably convinced him that unless he himself made a firm stand for what was due to him, no one else



would do it for him. He was far from being one of the pushful kind but he had a strong sense of justice, and when he knew he had justice on his side, nothing could exceed his pertinacity in assertion." But he sought recognition where it was due, for Bentinck the then Governor of Madras, writes ".....far advanced in military rank he perceives his inferiors who have toiled less in greater affluence and consideration." Colonel Phillimore however, was of the opinion that Mackenzie was of the pushful kind and wrote "He had infinitely more push, and wider outlook, the man with drive, the organiser, the man of action." Mackenzie was nevertheless a modest man who always had a balanced opinion of himself and his capacity, which he combined with foresight. For even as early as 1798 he suggested the creation of the post of Surveyor-General of Madras and the events that followed proved the value of his suggestion.

Mackenzie had strong attachment to the members of his family and his friends in Stornoway. Though he never visited his native place since 1783, he regularly corresponded with his brother Alexander. To his sister Mary Mackenzie, he bequeathed by will £ 30,000 and she became "the Lady Bountiful of Stornoway." He remembered even Mr. Robertson, the collector of Stornoway and other pensioners at Stornoway in his will.

Mackenzie's balanced judgement made him fully conscious of the value of money. But he was not avaricious or stingy, for he even paid his assistants from his own pocket. In fact, his grumbling at inadequate allowances was due to his wronged sense of justice rather than to his avariciousness. He was always "generous without being lavish" and "careful without being stingy". Further, it is certain that he lived "simply" because his wants were few.

Mackenzie was not a society man and was always shy of mixed company. Lord Teignmouth refers to him as "the stiff but estimable colonel Mackenzie" with "disinclination to female society". He was not a sparkling conversationalist, but very precise, matter of fact in his statements. "Like all those whose mother tongue is Gallic," he was slow of speech." Moreover he was always reticent about his private life. His journal was autobiographical only to the extent of his roles as Surveyor, Engineer and Indologist without concentrating too much on himself as a man. This journal is an

index to his Catholic outlook, for though a Christian by birth, his religion was universal love and his bible was humanity. He was an intellectual, whose interests ranged from archaeology to theology and from economics to natural scenery. In his journal he speaks of "mountains involved in clouds" and scenery "bursting on our view", while "lofty blue mountains" were "elevating their peaks from an Ocean of vapours and white mist". As a humanist, he even talks of the "abolition of the trade in slaves while writing about Bali. Peculiarly, even in his correspondence, there was not a single reference to the contemporary political upheavals in America, France and Europe, probably due to his scrupulous sense of journalistic discipline. His literary style was "rather laboured" and "conventional in its phrasing", unlike that of his brother Alexander who was more remarkably outspoken and whose language had greater force and elegance.

This tall and handsom man, who never even once served in a defeated army, died a disappointed soul without fulfilling his dream of blue printing into a cogent and chronological whole his views of Indian history based on his collection of manuscripts. He was actually planning it towards the journey's end. This "quiet and unassuming" man, who was a blend of antiquarianism and cosmopolitanism, had a philosophy of life which was of course implicit in the life he lived. It would be fitting to close the career of Mackenzie by paying him tribute in his own words: "In short, all great and low, have their troubles, and we little men should not complain if we have our share. The only remedy is to move on in tranquillity, guided by truth and integrity to the best of our judgment and avoiding all intrigue and chicanery. This will console and support us, let what will happen" — a statement true for all times, places and persons.

---

## INTRODUCTION

The edited summaries of the historical manuscripts in the Mackenzie collection now made available to the public relate mainly to the history of South India and number 244. The manuscripts are in the different languages of the region viz., Tamil, Malayalam, Telugu and Kannada. The largest number of them are in Telugu, Consisting 40% of the total while the Tamil and Malayalam Manuscripts together represent 35%. The rest (25%) are in Kannada. They are divisible into different groups, such as Local Tracts (Kaifiyats), Local History and Biography, Purānic and Legendary accounts of places and men, Jain literature, works essentially of literary nature like plays, tales and poems, and works relating to astronomy and astrology.

From the time the Mackenzie Collection attracted the attention of orientalisists like F. W. Thomas, Blagden, Dr. H. N. Randle and others, varying opinions have been held on its importance. Scholars catalogued the collection, Wilson being the first in the field (1838). The imperfections of his attempt, Rev. William Taylor sought to make good in his *Catalogue Raisonne of Oriental Manuscripts* in the Government Library, Madras in three volumes (1862). Brown attended to the Telugu part of the collection and restored a good number of them, those that were decaying in the Local Records (64 volumes). There are also the five volumes restored by him, the originals having been lost. A part of the collection is now in the India Office Library. Dr. H. W. Randle has catalogued them. Neither Wilson nor Taylor has catalogued the collection scientifically. The growing needs of South Indian historical research necessitated a study of some of the Mackenzie Manuscripts and it was felt that a good summary of the historical manuscripts with an introduction, should be made available to the public. Hence the University of Madras undertook the work and the present volumes are the result of the same.

An interesting feature of the manuscripts is that they are in the different languages of South India, but do not in all cases conform to the language of the region whose history they record. For instance, we have manuscripts in Telugu relating to the history of the Tamil country but collected from the Tamil country itself and Telugu and Kannada manuscripts relating to the history of the

Karnāṭaka country. The predominance of the Telugu and Kannada manuscripts is not without significance. It was probably due to the fact that a number of people speaking the Telugu language had migrated to the Tamil and Karnāṭaka areas particularly in the time of the Vijayanagar rulers and they wrote the history of these areas in their vernacular. It may also have depended upon the mother-tongue of the assistant working for Mackenzie in these regions.

Scholars, who have hitherto attempted a critical study of the Mackenzie Manuscripts, have been sceptical of their historical value. "The attempt to extract history from the confused chronicles in the Taylor Manuscripts seems a hopeless task" says K. A. Nilakanta Sastri, while discussing the views of S. K. Aiyangar on Malik Kafur's invasion of the Pāṇḍya country.<sup>1</sup> Mackenzie has often been admired as a pioneer in the field of oriental research and his collections have found their way into several footnotes. Still, the authenticity of the information contained in them has been doubted, however not without reason. For his collections are generally based on secondhand traditions and unverified reports. But they have their own place in the field of historical research in India. Their testimony may be used as circumstantial evidence calculated to supplement the results arrived at from other sources and to furnish further details on the subject.<sup>2</sup>

It must be admitted that exaggerated notions on the value of the Mackenzie collection as containing original and authentic material are not justified. The most important in the collection have been published. That part of the collection relating to inscriptions which are more important than the rest have been published in three volumes entitled "South Indian Temple Inscriptions" by the Government Oriental Manuscripts Library, Madras. These publications contain the texts of the eyecopies of inscriptions made by the surveyors of Col. Mackenzie from Tamil Nāḍu, Kerala (former Malabar, and Travancore-Cochin area), Andhra Pradesh and Mysore. Some of these texts are important as there are variations found in the texts as given by the Mackenzie collections and the texts published by the Epigraphy Department. Some others given in them are not known to have been noticed or copied by the Epigraphy Department and hence the texts as copied by the assistants of Mackenzie are of immense value.<sup>3</sup> The critical

1. *The Pandyan Kingdom*, p. 208 n.

2. See P.B. Desai, *Jainism in South India*, p. 11.

3. Preface to *South Indian Temple Inscriptions*, Vol. II.

editor of these texts Mr. T. N. Subramanian says that they contain a wealth of material. "South India owes very much to Col. Mackenzie for the indefatigable labour of love which prompted him to collect these material. Had it not been for him, many of the precious documents would have been lost for ever".<sup>4</sup> Several of the *Kaifiyats* or Local Records collected from villages in South India contain references to inscriptions pertaining to the respective villages, sometimes coupled with the dates of the records and the names of the royal donors. Even though the texts of these inscriptions are not available in the collection, they are traceable in those copied by the Epigraphy Department either from the respective villages or in their neighbourhood.<sup>5</sup>

The historical manuscripts in the Mackenzie collection, now being edited, cover a wide period and relate to the history of the country from very early times but in most cases the information they contain regarding the early dynasties of South India is not quite trustworthy in view of the fact that they are based on the evidence of legends and loose traditions. Many of them give mixed accounts of fact and fiction, history and fantasy combined in such a way as to render it extremely difficult to extricate one from the other. Yet, wherever confirmation can be obtained from other independent sources, it is still possible to make use of their information with a little caution. A majority of such manuscripts trace the history of a small area or a part of South India from the times of the epic and Purāṇic heroes like Janamejaya, obviously because of the anxiety of the local rulers to connect themselves and their genealogy with great heroes of old and to give themselves impressive pedigrees when the Surveyors of Mackenzie approached them for information. In some cases a jumble of events without any relation to chronology is recorded, evidently on the basis of the prevalent local traditions. For instance, peculiar accounts of the origin and history of the Cēra, Coḷa and Pāṇḍya dynasties are given in one of them (Manuscript 1, Section 6). The following statement made in another manuscript may also be cited as an example. "When a war broke out in the Coḷa country in S. 807 (885 A.D.), 4,800 Vellāḷa families, who incurred the displeasure of the king Ādoṇḍa Cakravarti, migrated to the Kongu country. Later they

4. *Ibid*, p. xiii.

5. *Ibid*.

came to be called Kongu Veḷḷālas of the 24 nāḍus (Ms. 3, Sec. 10). Other accounts relating to Ādoṇḍa Cakravarti narrate the story of the marriage of a Coḷa king with a Nāga princess to whom was born Ādoṇḍa Cakravarti (Ms. 6, Sec. 4; Ms. 23, Sec. 3). This story is reminiscent of a similar one narrated by the *Kaliṅgattupparaṇi* and *Vikramasōlan Ulā* in connection with Toṇḍaimān Ilantiraiyaṇ, who is the earliest known ruler of the Toṇḍaimaṇḍalam region and who is claimed to be the ancestor of the Pallavas of Kāñcī by scholars, who believe in the indigenous origin of the Pallavas. Some of these manuscripts relate to the tribe called Kuṟumbar said to be the inhabitants of the Toṇḍaimaṇḍalam region and describe their customs and manners (Ms. 8, Sec. 12; Ms. 10, Sec. 6 to 18). Thus manuscripts of this kind do not contain much reliable material for the early history of South India. They give fantastic genealogies and undependable chronology. In some instances, the accounts given in these manuscripts are contradicted by more reliable and known facts of history. In short, except for certain incidental or accidental statements of historical events on which we stumble in the course of the study of the manuscripts relating to the early history of the region, they are of little value. Mention may be made in this connection of the manuscript relating to the invasion of Kāñcī by the Eastern Ganga kings in the first half of the thirteenth century.

One important difficulty with which the study of some of these manuscripts is beset is that occasionally the accounts given have no connection whatsoever with the titles of the manuscripts, viz., the manuscripts "Genealogical account of Bode Nāyaka (Poligar)" actually refers to the submission of a portion by the villages of Mudukaḷattūr and Sikkal taluks to the Company Sarkar (East India Company), due to heavy loss caused by tanks in the rainy season, so that sluices and bunds may be constructed. (Ms. 4, Sec. 10).

For the history of South India from the 16th century onwards the manuscripts are of greater value than those referred to above. They throw considerable light on the political, social and economic conditions of this period. These manuscripts were collected during the course of the first to decades of the 19th century, when the British power had become the leading factor in Indian History and politics and had expanded over a considerable part of the country.

The glory that was Vijayanagar, the disastrous battle of Talikota (Rākṣasi - Tangaḍi), which ended that memorable epoch in Hindu India in the South and the confusion that followed in the wake of its eclipse, were still fresh in popular mind. It is but natural that the manuscripts should dwell at length on this purple patch of Indian History. For the same reason they are reliable, at least to some extent, as sources of history only for that and the subsequent periods. As the languages patronised most by the Vijayanagar dynasty were Telugu and Kannada, the majority of the manuscripts are in these two languages. The authority of Vijayanagar extended down to the end of the peninsula and as a result the Telugu language attained popularity even in the heart of the Tamil area. Again, as the manuscripts themselves unmistakably indicate, there were successive migrations of people from the north to the south, a recurring phenomenon in Indian history, following the conquest of the Tamil areas by the Vijayanagar kings or their subordinates, the Nāyaks. A very large number of manuscripts relate to such migrations and the incidental origin of various principalities called the *Pāḷaiyams* with their heads the *Pāḷaiyakkārars* (Poligar). Some of them refer to the migration of chieftains of Kambaḷa caste from the northern regions, having incurred the displeasure of the Delhi Badshah for refusing to accept the offer of the Badshah to marry the girls of the Kambaḷa caste (Ms. 5, Sec. 3 and Ms. 16, Sec. 1). They are said to have migrated to the south, accepted service under the Rāyas of Vijayanagar and later under the Nāyaks of Madura, the rulers of Mysore (Haider Ali and Tipu Sultan) and were finally absorbed by the company's sphere of authority. The manuscripts on *Pāḷaiyakkārars* abound in tiresome details of villages being gifted, by one family of rulers or other, to one individual or a community, either for valour in war or for extreme piety. The donee is seen to be dispossessed of the gift by a later dynasty or ruler and some of the manuscripts conclude with the supplication that the "benign company" must restore it to the rightful party. As such they create the impression that the manuscripts were less a historical account and more a petition to the company for doing what the authors of the manuscripts considered the right course. The manuscripts also sometimes speak of the high handedness of the company in dispossessing the rightful owner of his *Pāḷaiyam* and annexing it to its territory by "persuading" the victim to renounce the *pāḷaiyam* in favour of the company. Instances of the company's agents enhancing the rent payable to the

company are also numerous. Altogether the information contained in them are more detailed and useful for a study of local history of the different parts of South India.

For the origin and history of the *Pāḷaiyams* these manuscripts are of considerable importance. Some of the *Pāḷaiyams* originated as a reward for services rendered to the Southern Pāṇḍya rulers by destroying the Kaḷḷar tribes of the place (e.g. Genealogical account of the Poligar of Naḍuvakkuricci district in the Cōḷa country—Ms. 1, Sec. 3). Some Zamindars (Reddis) of the Nellore district also obtained *Pāḷaiyams* in the south for similar services to Kṛṣṇarāja of Madurai. (Ms. 1, Sec. 5). Some of the *Pāḷaiyams* originated as grants of lands (fiefs) in return for services rendered to the Rāya of Vijayanagar and to his Nāyak subordinates against the Muslim incursions. With the fall of the Madurai Nāyaks most of them came under the authority of the Mysore rulers. Later, in the wars between the company and the Muslims, the Poligars threw in their lot with the British, more on account of political exigency than due to voluntary choice.

Most of the accounts relating to the Poligars and Pāḷaiyap-paṭṭus were collected from the contemporary Poligars, who in some way or other came under the company's authority. The invariable reference in them to the frequent conflicts connected with the Mysore wars, especially of the period of Tipu Sultan, clearly indicates that in the course of the company's wars in the south against native rulers, the *Pāḷaiyams* were gradually brought under the company's control. Occasionally, specific agreements were made with them giving them various privileges only to ensure their loyalty to it. One such *Pāḷaiyam* was that of Uttukkuḷi (Ms. 3, Sec. 9) under Kumārasāmi Kālingarāyaṇ, who became a free (Sāri) Poligar (!), under the company with permission to keep arms. A letter written to him by Major Commander James Rubby of Palghat purporting to convey the directions of General Stuart, Commander-in-chief, Bombay and General Atlee and by the Council of all Malayalam country, requires the Poligar's active help in the company's wars, in return for the company's protection. This was one of those several small estates which fell under the company's inevitably expanding sphere of influence under the early Governor-General of the East India Company.



Some of the chieftains of these estates, who were under the company's control, were imprisoned for default of tribute and later released with pensions, on the express or implied assurance of their loyalty to the company. It may be of interest to note that Kaṭṭabommu of Pāñcālam Kuṛicci is mentioned as one who was hostile and who rebelled against the company and one Muttusāmi Āṇḍukoṇḍār was punished with transportation for supporting Kaṭṭabommu (Account of the Poligar of Eḷāyiram Paṇṇai-Ms. 18, Sec. 13).

A few manuscripts dealing with some *Pāḷaiyams* in the Madurai and Coimbatore districts incidentally refer to the origin of the Nāyak rule over Madurai and the role of Viśvanātha Nāyaka in the making of this chieftaincy. It is interesting to note that the Madurai fort is described as having a number (72 ?) of bastions over each of which Viśvanātha Nāyaka appointed some immigrants from the north. Thus for the origin, formation and growth of the *Pāḷaiyam* system in the Tamil country, we get valuable information from these manuscripts.

Further, the manuscripts give some idea of the relations among the Nāyak chieftains and the Poligars, their internal conflicts and wars with external powers. From one manuscript (Ms. 171) we get a good account of the war of Kṛṣṇappa Nāyaka of Madurai with Tumbicci Nāyaka and the latter's death, as also the conquest of Ceylon by the Nāyak ruler of Madurai. The manuscript is particularly valuable because, though this war between Madurai and Ceylon during the days of Kṛṣṇappa Nāyaka is a known historical fact, information regarding the event is available nowhere else except in this manuscript. The same manuscript contains useful information on the pious benefactions of Viśvanātha Nāyaka to the Minākṣi temple at Madurai. The Bommanāyakan Kaiḷiyat (Mss. 50 and 50-A) is of considerable value as it contains interesting details about the Nāyak rulers of Madurai and the Sētopatis of Ramnad. Some manuscripts refer to Rāmappayan, the general of Tirumalai Nāyaka, who was helped by the Poligars in his campaigns against Mysore, the Sētopatis and other enemies. (Ms. 15, Sec. 8).

A number of Telugu manuscripts relating to the history of the Telugu country give dependable accounts of the Kākatiyas, the Reddis and other minor dynasties of the region. Manuscripts on

the history of the ceded districts are indispensable for a correct understanding of the main trends in the history of the region from about the middle of the 16th century down to 1800 A. D. The accounts may not be cogent and are often times confused but they indicate the successive rulers of this territory. Much information is scattered through the pages of this group of manuscripts which deal with the conquest of the area by the Sultans of Bijapur and Golconda, the coming of the Mahrattas, the history of the Nawabs of Kurnool and Banganapalle and the establishment of British rule over the country. Reference to the Mahratta incursions of the 18th century in the Tamil country, particularly in the Tanjore region, are found in some of the manuscripts. ). Two versions of the history of the Mahratta Rajas<sup>o</sup> of Tanjore are also given.

Most of the manuscripts in Kannada relate to the foundation and early history of the Vijayanagar empire, the Mysore kingdom and the Ikkeri chieftaincy. Of the period immediately before the foundation of Vijayanagar, the manuscripts contain some interesting accounts connected with the kingdom of Kāmpili and the activities of the last Hoysāḷa rulers of Mysore. The story of Kumāra Rāma, the son of Kāmpiladeva of Kāmpili forms the theme of some of them. This prince came to be celebrated as a great hero for the valour and courage exhibited by him during the critical period in the fortunes of the Kāmpili kingdom when king Kāmpiladeva offered stiff resistance to the Muslim invasions of the Tughlak period and when the people of Kāmpili had to fight to a man for preserving their small state against the Muslim inroads. However, they were outnumbered both due to the strength of the enemy and to the acts of treachery on the part of the last Hoysāḷa ruler Ballāḷa III. The manuscripts on Kumāra Rāma and Kāmpili thus throw an interesting sidelight on the history of the Deccan in the first half of the 14th century when events of far reaching importance occurred. (Ms. 154, Sec. 7a; Mss. 200-209).

The Hoysāḷas are well known as a dominant power in the medieval politics of South India. Their activities in the Tamil country, when the Imperial Coḷas and the later Pāṇḍyas came to grips with each other, mark an important phase in the 13th century history of South India. The presence of the Hoysāḷas in the Tamil

country and their acquisition of some territories in the region are attested by the evidence of a number of epigraphic records and monuments of their authorship. The account relating to the history of Ballāḷa Rāya may be said to reveal the traces of Hoysāḷa rule over some parts of the Tamil country, especially in the region of Tiruvaṅṅāmalai, which became the Tamil capital of Ballāḷa III during the last years of his eventful reign.

Even in the case of the Karnāṭaka area the manuscripts dealing with the history of the country from about 1600 A.D. are of comparatively greater value than those dealing with the earlier history with the exception of the few mentioned above. The manuscripts on the Muslim rulers of Mysore, especially Haider Ali, are of considerable use, though only as supplementary evidence for the history of their period. In this connection, particular mention may be made of the wealth of details contained in the manuscripts that relate to the later history of Mysore under Haidar Ali and Tipu Sultan and the relations of the British with some of the Zamindars in the Tamil country like those of Uḍaiyārpāḷaiyam, Rāmanāthapuram and Śivaganga. Though these may be considered to be in the nature of native versions of events that took place, they may still represent the other side of the picture contained in the records of the English, the Dutch, the French and the Portuguese.

Apart from their value for a study of the political history of South India of the period from the 16th to the 19th centuries the manuscripts are also useful for a study of administrative institutions in the region for the same period. Some of the manuscripts in the Tamil and Telugu sections are of considerable importance for the study of these administrative institutions. The Tamil Kaiḷiyat of Kāmaya Nāyaka of Valiapaṭṭi (Ms. 26, Sec. 12) throws welcome light on the institution of the Pāḷaiyam system in the Tamil country. It makes a clear distinction between ownership villages and Kāvāli villages. Another account gives the difference between *Jagir* and Poligarship. Others (Ms. 2, Sec. 7; Mss. 17 and 18) give an account of the origin of a number of *Pāḷaiyams* in the course of the 16th and 17th centuries and enable us to form an idea of the general character of the *Pāḷaiyam* system. Some of the historical memoirs of the Southern Poligars are also of considerable value for a study of the evolution of the Poligar and Kāvāli systems in the same period. The Poligar system was essentially feudal and military in character, in which the Poligar was required to fulfil

certain obligations to the imperial house like the payment of annual tribute, maintenance of a standing army and attendance at the Imperial Court on important and ceremonial occasions, in return for assignments of lands to him, which he enjoyed. The Kāval system was, on the other hand, a sort of police organisation where a few persons in a locality were made responsible for the maintenance of the peace of the place and protection of the people from lawlessness, for which they were assigned Kāval lands.<sup>6</sup> An interesting aspect of the administrative organisation during the period, with which most of the manuscripts deal, is the institution of the *Kumāravargam*. It would appear that the kings, chieftains, Poligars and other rulers gave some of their leading ministers, officers and others the status of the prince of the ruling house as a result of which they came to be called *Kumāravargam*. This reminds one of the practice that obtained in earlier periods in South India under the rulers of the Cālukya, Hoysala and Vijayanagar dynasties where prominent officers connected with the administration were treated as sons, *pi!!ais* or members of the royal family.

In the Telugu country Col. Mackenzie collected a class of records known as *Daṇḍakaviles* or simply *Kaviles* which were village registers containing information about the political, religious, social and economic conditions of the village. They were usually in the custody of the village *Karṇam* who would record in them every important event that happened during his time concerning the village and pass them on to his successor. Thus they contain much reliable information about the organisation and administration of the village from the 16th to the 18th centuries.

A very important work of this nature is the *Aṭhavaṇa Vyavahāra Tantra* (Ms. 160, Sec. 10), a work which is indispensable for a study of the administrative institutions of South India from about the 17th century. It contains a large number of administrative terms which deserve careful examination and study.<sup>7</sup>

For an understanding of the social life of the period between the 16th and 18th centuries the Mackenzie manuscripts are certainly more useful than for the study of the political conditions. They

6. For a fuller discussion and the characteristics of these systems, see the author's *Administration and Social Life under Vijayanagar*, published by the University of Madras, pp. 195-202.

7. A glossary of these terms is given at the end of the second volume.

open many windows affording us glimpses into the life of a cross section of the South Indian communities as they were then constituted, in addition to providing material for an assessment of the dominant social forces of the period. In this respect perhaps they belong to the same class of historical material as Anandarangam Pillai's diary. The tracts speak in detail of the life of many village communities and since India then as perhaps even now lived in her millions of villages, we get rare glimpses of life under the stress and strain of extreme political insecurity.

The Manuscripts prove that caste system was as rigid as ever, perhaps more so, as there were many castes and sub-castes into which society was divided, each being a water tight compartment. Rigid as the caste systems was, there is no evidence of caste or communal hatred and jealousy. The caste system was accepted as the functional division of society and the Brahmans, as in the ancient and medieval periods, occupied a unique position by virtue of their learning and duties as the priestly class. They lived in comparative security, respected by kings and chieftains and by the rest of the community—a feature which dominates social life throughout the history of India down to modern times. They were often recipients of *Sarvamānya*, which conferred on them the enjoyment of all proprietary rights without the obligation to pay tax in perpetuity. The kings of Vijayanagar and their subordinates were inveterate patrons of the Brahman class and they gifted away a number of lands and villages in the fertile delta area of the Kāvēri and on the banks of the Tungabhadra to promote learning. While in many cases such rights were respected by the successors of the donor or by a new dynasty or power which established itself in the place of the old, there are also instances of such grants being cancelled and sometimes restored later.

Brahmans acted as chief advisers or ministers to kings and chieftains and thus both politically and socially they formed an important class. One of the manuscripts recalls the visit of the great scholar Appayya Dikṣita of Viriñcipuram near Vellore to the court of the Vijayanagar kings, accompanied by 500 pupils and also recounts how he gained access to the court and the honours conferred on him. (15.6.28)

Some manuscripts give an account of the *Iḍangai* and *Valangai* or the Left and Right Hand castes. Castes were divided into the Left and Right Hand castes probably according to the functions they

performed. We get some useful information about the privileges and rights enjoyed by these two groups. The Vellālar, Agambaḍiyār, Iḍaiyar, Kaikkoḷar, Cēḍar, Cēniyar and others belonged to the *Valangai* group. They were permitted to use the white umbrella and the white horse, both of which were symbols of honour. The *Iḍangai* group, on the other hand, could use a white umbrella but never a white horse. Later, these honours were conferred on the *Iḍangai* group as well by the British in return for money. Varying accounts are given about the rights and duties of these two groups. The exact basis of the division of the two groups has baffled scholars who have attempted to ascertain it from the known facts about them. These two groups are known to have existed in South India at least since the time of the Imperial Coḷas till the 19th century. In what form the division survives to day is not known. There were certain other castes which were neutral and belonged to neither of these two groups. (Ms.23, Secs. 1 and 2).

The *Jātinūl Kāvīyurai* (Ms. 53) is said to be a commentary on the original *Jātinūl*. The author of the original is not known. The commentary says that it was with the idea of giving instructions to the people regarding the duties pertaining to various castes that the original work was written. It is further claimed that the author's statements were based on the *Āgamas* and other known, authentic works. The work gives an imaginary origin to all castes, but their occupations and practices, as described by the author in his work, may be taken to be based on his observation of the actual state of society in his geographical environments and in this respect the work deserves consideration. It refers to *Paṅgīs* as sailors settling on the sea coasts and hence the work cannot be dated earlier than the 16th century A. D. when the Europeans are known to have settled near the sea coasts of India. It also mentions a number of mixed castes originating from *anuloma* and *pratiloma* marriages and the rank or status of the issues from intermarriages of the various castes. Evidently, the breaking of the traditional barriers among the various castes was not an uncommon feature in spite of the rigidity of the social set up.

The *Maṅavar Jāti Kaifiyat* (Ms. 55) is of particular interest, as it refers to seven sub-divisions of the *Maṅava* tribe and classifies them according to 'gotras' or *Kiḷais*. Marriage with the mother's *Kiḷai* was forbidden whereas marriage with the father's *Kiḷai* was allowed. With the exception of the *Maṅavas*, it is customary with

all the castes in South India to marry mother's relatives and not father's relatives. Among the *Sembināṭṭu Maṟavas*, who are considered to be the most important branch of the *Maṟavas*, the custom of *sati* was prevalent. Curiously enough, widow remarriage was allowed in some cases. The marriage customs of the *Maṟavas* are elaborately described. Some of them are totally different from the customs of other Hindu castes. Reference may be made in this connection to the tying of the *tāli* around the bride's neck by the sister of the bridegroom, after which the usual ceremony was gone through and the relations of both the parties feasted with meals for one or two days. If, however, owing to the circumstances of the parties concerned, the usual ceremony could not be performed, the tying of the *tāli* by the sister of the bridegroom called the *Kaṣṣutāli* alone was observed. Later, whenever it was convenient for the parties, even after they have lived as man and wife and children were born, the attendant ceremonies were gone through with the usual pomp. This part of the ceremony was called the *Sikkukaḷitta Kalyāṇam*. If the sacred ceremony was not performed, some stigma was attached to the children born of such parents. This custom is common among all the *Maṟavas* and also among the *Kaḷḷar* tribes all over Madurai region.

The Malayalam manuscripts give comprehensive and exhaustive though often exaggerated accounts of the complex social life in Kerala. They give a clear picture of the functions of each caste and its origin and evolution. One of these manuscripts gives an account of the origin of the early settlements of Muslims and later of the *moplahs* on the Malabar coast (Ms. No. 77, Sec. 5). The ancestors or one Sahavantra Koya of Calicut are said to have come by ship from China and settled in Calicut with the permission of the Zamorin. They helped the Zamorin against his enemies and in recognition of their service, they were appointed as captains of the Maurankam boat. Titles, flags, umbrellas and other insignia were conferred on them. The Koya had the right of protection when a succession took place. He levied a tax of Rs. 3/- on each vessel other than *Kappal* or ship touching Calicut. He collected 16 *fanams* per head from *Kaḍakkōḍi Paṇḍārakkāḍava* and 12 *fanams* from fishermen. The Zamorin, though himself a Hindu, showed every consideration for the advancement of the Muslim community and granted them rights and privileges in return for services.

Some of the Malayalam manuscripts give a detailed account of the Nambudri Brahman families in Kerala and trace their origin

to Paraśurāma, the legendary hero. (Ms. 77; Sec. 7). The description of the Nambudri customs and the account relating to their women have relevance even to-day. The account on the Nayars (Ms. 80, Sec. 1), their customs and manners is also important as showing the changes that have taken place among them now due to the disappearance of many of those customs. The Nayars are subdivided into four classes—Illam, Svarupam, Tamil classes and Padamannalam. Some of the details have been exaggerated by the writer who seems to have had only a meagre knowledge based on hearsay.

Some of the manuscripts relate to the customs and manners of the wild tribe of Kunnuvar, a branch of the Kongu Vellālas residing on the Paṅgi hills (Ms. 2, Sec. 5). The customs and manners of various other tribes such as mountain tribes (*Villiyar, Malayar, Iruṣar*) hunters (*Vēḍar*), robbers (*Kuṣavars*) fishermen (*paṭṭaṇavar*) (Ms. 6, Sec. 1) weavers (*Kaikkōlar*) (Ms. 11, Sec. 15) merchants (*Paṭṭunūlkārs, Kōmaṭṭis, Rāvuttars* and others) (Ms. 15, Sec. 6) are also described in a number of these manuscripts. The Ceñcus and other tribes who live in the region of Arcot are also mentioned in another manuscript.

An outstanding feature that emerges from the perusal of these manuscripts is that while the caste system continued to be rigid, the repeated movements of people within South India, and migrations of people from the north which followed in the wake of conquests and the reverse process—exodus of the followers of the vanquished rulers—created forces which were disrupting the caste system. The political insecurity which led to these movements of diverse populations was not an unmixed evil. It contributed to the admixture of the people of the north and the people of the south. The extension of the Vijayanagar empire to the far south led to constant movements of the Telugu speaking people to the Tamil country who were eventually assimilated by the local population. This explains the presence of a large number of Telugu speaking population even today in the rural areas of the Tamil Country just as we find Maratha speaking people in parts of the Tamil country. There was, no friction between the indigenous Tamil speaking people and the camp followers of the new rulers speaking Telugu or some other language. The caste system however asserted itself time and again by giving birth to a new sub-caste under such circumstances.



The role of the temple in Socio-religious life of the people in India since very early times cannot be exaggerated. The Mackenzie manuscripts narrate the history of several important temples in South India and incidentally supply information about the political, social and economic life of the people. While most of them may be set aside as legendary as they give accounts of the *Sthalapurāṇas* and *mahātmyas* connected with the holy places, there are some which preserve correct traditions based on a substratum of fact. They give mixed accounts of fact and fiction, history and fantasy, which, used with a little caution, may still prove useful.

Temples were centres of cultural life all over India. Some of these manuscripts give detailed accounts of the worship in temples, new ones erected by kings and chieftains, old ones renovated and extended and the administrative arrangements made for many of them. The bounteous gifts for their maintenance made by royalty, nobility and the people at large are too well known to be repeated here in detail. The Vijayanagar rulers acted as the protectors of the native culture and their most abiding contribution is represented by the huge temples or temple cities which developed under their patronage. They not only built new temples but renovated old ones which had suffered damage due to the vandalism of the Muslim intruders. The present manuscripts indicate in no uncertain manner that in the period of their collection many of these centres of culture were in need of attention, while some of them had actually been taken up by the chieftains and private individuals of means. The British East India Company also acted as the saviour of quite a few when it provided for the worship in the temples. It is significant that Col. Mackenzie never fails to make a note of such instances when the company stepped in occasionally to acknowledge the importance of these centres of religion by taking over their administration.

Though religious toleration was the normal feature, kings and chieftains alike evincing a keen interest in the preservation of these monuments of the South, irrespective of the creed to which they belonged, instances are not wanting of some radical changes introduced by local rulers when they converted Śiva into Vaiṣṇava temples. For instance, Śakkara Rāya, Governor of Dindigul is said to have converted the Śiva temple of Kadireśvara into a Vaiṣ-

nava temple of Kadir Narasimha Perumāl. Eight other Śiva temples are also said to have been similarly treated. (Ms. 7, Sec. 3).

Most of the important religious and pilgrimage centres such as Śrirangam, Ahobalam, Śrīśailam, Kañchi, Tiruvaṅṅāmalai, Cidambaram, Tiruvārūr, Jambukeśvaram, Paḷaṅi, Sucīndram and Kanyākumari (and many others) are mentioned in these manuscripts. Some of them are of great antiquarian and religious importance as they have been praised in hymns of the Śaiva saints Appar, Sambandar, Sundarar and others. We also find references with some details to celebrated saints and philosophers like Rāmānuja, the greatest of the Vaiṣṇava teachers, Kāraikkāl Ammaiyaṅ and Sadaśiva Brahmendra. The list of holy places and temples collected by Mackenzie is astounding and is by itself a proof of the indefatigable labour of this pioneer. The list may well serve as a guide to further exploration in several regions of South India, where remains of considerable antiquarian interest may be found. This is particularly true of the list of Jain villages and temples collected by him and his assistants. Not much information is available with regard to the history of Buddhism in South India, whereas some manuscripts are of special value for a study of the fortunes of Jainism in South India.\*

A number of manuscripts relate to the history of (the Chidambaram temple. According to them, the Dikṣitars, who are the priests of the temple, migrated from Malabar and settled down at Chidambaram taking up the management and worship of the temple. This may contain an element of historical truth for there is much resemblance between the Dikṣitars and the Nambudris in the wearing of the tuft (the top-knot) and a few other social customs. Besides, the general tidiness that mark the sanction sanctorum of the Chidambaram temple reminds one of the temples [in Malabar. The origin of these three thousand (Tillai Mūvāyiravar) is traced in these manuscripts to ancient sages of divine origin. A king called Simhavarma of North India(?) is said to have, at the instance of God himself, repaired the temple and put up houses for the 3000 sages in the four streets round the temple. (Ms. 1, Sec. 1).

For seventy years from S. 1608-1678 during the rule of the Cuddapah Nawabs, there was no law or order, and the Dikṣitars are said to have raised subscription and conducted the *pūja*.

\* A separate section is devoted to an assesment of the manuscripts on Jainism.—See Appendix

During the political disturbances of the period the image of Sabhānātha was shifted to Tiruvālūr (Tiruvārūr) and kept under a tamarind tree. About half of the Dikṣitars settled down there and worshipped their God. After eighty years the image was taken back and installed at Chidambaram and the Tanjore Mahratta king Bhonsale made a grant of 12,000 *poṇs* to the God. During the period of the Muslim incursions, the worship in the temples of South India was seriously disturbed but later revived either due to the persistent efforts of the local Hindu rulers and also to some extent at least to the company's wise policy of support.

On the management of the Paḷaṇi temple, which is an important place of pilgrimage even now, the following account is given in one of the manuscripts (Ms. 2, Sec. 4 and 10). Originally the affairs of the temple were managed by Saiva Vellāḷa Paṇḍārams and the first priest of the temple was a Pulipanipatra Oḍaiyār. At the instance of one Ācārya Rāmappayyan, Cinnoba Nāyaka became a disciple of Pulipanipatra Oḍaiyār and appointed Brahmans in the place of the Paṇḍārams for worship in the temple.

One of the manuscripts in Malayalam gives an interesting though rembling account of the religious centres both in North India and South India, probably a narrative of the places usually visited during a *Yātra* or pilgrimage. (Ms. 78, Sec. 6). It may be mentioned here that some of the temples in South India came to be named after important holy places in the North, as for example, Avanāṣi in the Coimbatore district, being called Dakṣiṇakāṣi

From another Malayalam manuscript we get some idea of the general management of the Kūḍal Maṇikkam temple at Iriṅjālakkuḍa and the relations between Travancore and Cochin in this connection (Ms. 79, Sec. 1 and 9). It may be of interest to mention here that the relations between Travancore and Cochin became strained on account of this temple after the Temple Entry Proclamation in Travancore in 1937 and the dispute between the two was settled by the Government of India.

While the account relating to the temples of Kāñci (Ms. 29, Sec. 4) is not very useful as it gives only the names of most of the temples, the accounts of the monuments of Mahābalipuram (Māmallapuram) (Ms. 29, Sec. 6) and Tirukkaḷukkuṅgam (Ms. 22,

Sec. 1) are more important. The remarks on the caves, chariots (*rathas*) and images of Mahābalipuram are based mainly on hearsay accounts but a few personal observations indicate that some at least of the monuments mentioned as existing in 1853 must have been submerged by the sea. (Ms. 29, Sec. 6).

A cogent account of the Ahobalam temple is given in one of the Telugu manuscripts (Ms. 110, Sec. 1) and an elaborate and interesting account of the Śrī Śailam temple is given in another (Ms. 135, Sec. 3). Even when these manuscripts were being collected Śrī Śailam was more or less a heap of ruins, though the temple remained in tact. After Kurnool came under the occupation of the Muslims, the population of Śrī Śailam, which was considerable and which extended to a radius of about eight miles around the temple, began to migrate outside. The festivals were no longer celebrated because of the plundering activities of the robber bands headed by the Ceñcus and the gradual growth of forests engulfed the fringes of the temple. Animal sacrifice during the Śivarātri festival attracted the largest number of pilgrims when a pilgrim tax was levied and the tax was enhanced by the Muslim rulers. Yet, the yearly turn over at Śrī Śailam, increased to as much as Rs. 1,00,000/- at one time. Surely, the temple was remarkably popular to have attracted so many pilgrims two centuries ago at a time of extreme political stress.

Many of the manuscripts on temples contain references to the inscriptions of the temples some of which were copied by the assistants of Mackenzie. Mention has been made earlier of the importance of these eye-copies of inscriptions. At the same time, some of them give descriptions of the remains of monuments such as rockcaves (Vallimalai), accounts of hidden treasures and neglected icons, finds of coins of copper and gold, vestiges of old forts and the damages caused by the vandalism of the Muslims who used the stones thus obtained in building mosques. Indeed these references may prove to be a valuable guide to a systematic search for archaeological remains.

The methodical way in which Mackenzie and his assistants have collected information is exemplified by the lists of works given in his collection. The lists are interesting as revealing the intensive search for all available records made by them. Particular mention may be made, in this connection, of the list giving the

names of 1200 works on different subjects in Sanskrit and Tamil, some of which are of considerable literary value (Ms. 20). A list of Jain books (Ms. 68) also belongs to the same class of collection. Some of them like the Kongudē śarājakkī Cartram (Mss. 32 and 42), historically more useful than the others, have been published.

## ARCHAEOLOGY

Some of the Kaifiyats are of considerable archaeological interest. The Kaifiyat of Guṇḍalamada in the Ceded Districts and a few others in the Tamil Country give us an idea about the disposal of the dead in ancient times. It is said, for instance, that to the south of the Karigiri hills there were about 200 small niche like constructions, each niche being built of four stones on the four sides and a slab on top of them. When Col. Mackenzie visited the place, twenty of them were excavated to a depth of four feet and small bones, pottery and several little objects were found in them. Local belief associated them with the Pāṇḍavas who are said to have used them as ovens. Some of them were also believed to be the dwelling places of short-statured men of bygone days! Similarly, jars containing human bones, said to be thrown into the sea, were also found by Mackenzie in a place called Mayerumēḍu (Maṇimēḍu?) in Arcot (Ms. 10, Sec. 6). It is quite evident that the niche-like constructions were in reality dolmens and the jars were megalithic urns associated with the practices of the people of the Megalithic culture in the disposal of the dead. Of the same category were the 'Pāṇḍukkuḷis' found in Paḍuvūr, Vallam and other places mentioned in these manuscripts (Ms. 10, Sec. 7; Ms. 13, Sec. 1). Besides the megalithic remains, old Roman coins and ruins of forts are also reported in some of the manuscripts.

## APPENDIX

### MANUSCRIPTS ON JAINISM

Among the most interesting and useful Manuscripts in the collection are those dealing with Jain centres. In most cases corroborative evidence is available from other sources to prove their general trustworthiness. In fact, a systematic exploration of the villages mentioned herein may reveal the existence of Jain vestiges of considerable antiquarian interest. It is now well known that the Jains enjoyed great prosperity and patronage in South India for several centuries from the beginning of the Christian era down to the period of Rāmanjua, the great Vaiṣṇava Saint of the 12th century A.D. With their rich contribution to South Indian culture, particularly to art and literature, the Jains found favour both with the ruling houses and the masses. Their numerical strength, particularly in the Arcot and Chingleput area is attested to by the discovery of several monuments and inscriptions supplying valuable information about them. The Mackenzie Manuscripts confirm this fact and supplement our knowledge by furnishing more details in a manner which leaves no room for doubting the general usefulness of the collections.

A list of Jain villages in the Tamil country is preserved in one of the Mackenzie Manuscripts (No. 69) and among the places mentioned, some have actually been found to contain Jain remains and inscriptions. Mackenzie and his assistants have left us a very useful guide in this list for, they describe the condition of the Jain monuments in which they found them stressing the need for their proper maintenance and preservation. Jain remains are hardly well preserved in the Tamil country, whereas in the Karnataka area where Jainism survived longer, the Jain Monuments have received proper care and attention. The neglect of Jain monuments is no doubt due partly to the revival of the Śaiva and Vaiṣṇava religions from the 7th and 8th centuries and partly to the later iconoclastic activities of the Muslim invaders of the South in the 14th century. Their partial revival under the Vijayanagar rulers however did not lead to a resuscitation of Jainism in all its former glory.

The Jains were numerically strong and flourishing in the Chingleput and Arcot Districts in the heyday of their ascen-

dancy in the Tamil country. At the present day a good number of Jains are found mostly in the same region with the headquarters of the pontiff at Cittāmūr in the South Arcot District.

No less than four manuscripts<sup>1</sup> refer to Cittāmūr as an important Jain centre, giving details such as a list of Jain works preserved in the *maṭha* at the place and the Jain monuments there, besides other Jain centres that were attached to the Chittāmūr *maṭha* and were under the control of the Jain Āchārya of the place. One of the few important Jain centres, in which Jain monuments are well preserved. Chittāmūr contains a Jain temple called the Malainātha temple dedicated to Pārśvanātha, the twenty-third Tirthankara of the Jains. The ancient names of the Temple were Kāttāmpaḷḷi and Tiruvūrāmpaḷḷi.<sup>2</sup> The temple is also known as Singapurinātha temple. Sculptures of Jain deities are also found in an oblong panel on a huge boulder near the temple. Inscriptions of the Chola and Vijayanagar periods register grants to the temple and refer to additions made to the temple structure. In front of the temple stands a stone chariot on wheels represented as being drawn by caparisoned elephants. The chariot is of Vijayanagar workmanship<sup>3</sup> and is believed to have been built out of the stone pieces dismantled from the Venkaṭaramaṇasvāmi temple of Gingee.<sup>4</sup> The list of books<sup>5</sup> said to be preserved the Cittāmūr *maṭha* includes Jain works in Sanskrit, Prakṛt and Tamil.

Kolijanūr, also called Koliyapurānallūr in the South Arcot District is also mentioned as an important Jain Centre (Mss. 136). This village contains a ruined Jain temple, which however does not seem to be of great antiquity. Some late inscriptions refer to the construction of a portion of the temple and gifts made to it.<sup>6</sup>

The account of the Jain temple at Tirunaṅguṅḍai in the same district (Ms. 19, Sec. 7) contains a description of the Jain shrine at the place and gives a legendary story relating to Appar and his

1. Manuscripts 11, Sec. 6; 12, Secs. 3, 7 and 12.

2. 201 and 202 of 1902; *S. I. I.*, Vol. VII, 829.

3. *M. E. R.* 1937-38, part II, para 79.

4. C. S. Srinivasachari, *A History of Gingee and its rulers*, p. 7.

5. Manuscript No. 132; W. Taylor, *Catalogue Raisonné of Oriental Manuscripts in the Government Library*, Vol. III, p. 373, See *Jaina Pustakā Śuci*, p. 187.

6. 110 & 111 of 1897; *S. I. I.*, Vol. VI, Nos. 64 & 65.

associations with the Tirunaṅṅonḍai temple. Mention is also made of stone beds and seats of ascetics which is of great significance as the Jains are believed to have occupied the natural caverns with beds that have been found in several places in the Tamil country. Natural caverns with beds are found among a chain of hillocks near this village also. Some of them with Brāhmi inscriptions exist in the Madurai and Tirunelveli districts and they once served as the retreats of Jain ascetics as early as the 3rd or the 2nd century B. C. There were two Jain shrines in this village dedicated to Chandranātha and Pārśvanātha and they are referred to as the Melirpalli and Kiḷappalli in early inscriptions.<sup>7</sup> An image of Pārśvanātha, locally known as Appāṅḍār, is carved in relief on a big boulder. The name Appāṅḍār may well represent the traditional associations of Appar with Tirunaṅṅonḍai. Tradition avers that Appar when he was expelled from the Jain Sangha, became a Saiva and swore enmity towards the Jains. He is said to have worked for their destruction and to have converted many Jain temples into Saiva ones. However, when he came to Tirunaṅṅonḍai, he lost his eyesight. On praying to the Jain God for the restoration of his eyesight, he was miraculously cured on his accepting the condition that he was to be reconverted to Jainism. Due to his reconversion, he is believed to have been thrown into a lime kiln and killed by Sambandar and Sundarar. This account is strongly reminiscent of the stories of persecution narrated in the *Periyapurāṇam* and other works written from the point of view of the Saivas. Such accounts are no doubt the outcome of sectarian rancour and gained currency among the votaries of the Jain faith in later times. The name Appāṅḍār given to the God of Tirunaṅṅonḍai is probably a sequel to this story.

Toṅḍūr, also in South Arcot, appears to be a very early Jain settlement, for there is a hill called Panchapāṅḍavamalai near the village and it contains a cavern with a sculptured Tirthankara figure with a serpent hood canopy and stone beds. Two Chola inscriptions refer to a Jain temple and grants made to it as *Paḷḷiccandam* and *Paḷḷivilāgam*.<sup>8</sup>

Perumaṅḍūr, another Jain centre, mentioned in Manuscript 68 has a Jain temple with shrines dedicated to Rīshabhanātha and Chandranātha. Formerly known as Iravikulasundarapperumpalli,

7. 306 of 1939-40 and 383 of 1902.

8. 83 and 84 of 1934-35.



this temple was patronised by the Śāmbhuvarāya Chieftains, who were the vassals of the Cholas.<sup>9</sup> The famous Tamil Lexicographer, Maṇḍalapurusha, who was a Jaina, is believed to have been a native of Perumaṇḍūr.<sup>10</sup>

The North Arcot district abounds in Jain vestiges and a number of Jain centres of repute in this region figure in the Mackenzie collections. Tirumalai in the Polur Taluk was a *paḷḷiccandam* or a Jain village formerly known as Vaigāvūr or Kaḍappēri.<sup>11</sup> It is celebrated for the worship of Mallinātha and Nēmiśvara, two Jain Tīrthankaras. The Jain Temple here contain excellent carvings and paintings on its walls and ceilings. The paintings belong to the Chola period.<sup>12</sup> Originally known as Kundavai Jīnālaya,<sup>13</sup> it received patronage from Kundavai, the elder sister of Rājarāja I. Inscriptions from this temple show that it also flourished under Rāshtrakūṭa patronage, during the reign of Krishna III.<sup>14</sup> The *maṭhas* at Tirumalai and Cittāmūr in the Tamil country were affiliated to the parent institution at Śravaṇa Beḷgoḷa, the most important Jain centre in South India. The Mackenzie collection gives a list of palm-leaf manuscripts many of which are found to be in possession of the Jains of Tirumalai and cover a variety of subjects like poetry, grammar, rules for monks and laymen etc.

Ponnūr, also known as Svarṇapura,<sup>15</sup> is also mentioned in the list of Jain villages in the North Arcot district. The local Jain temple of Kanakamalai Āḷvār contains Pāṇḍya and Vijayanagar inscriptions registering grants and provisions made for worship and repairs.<sup>16</sup> Ponnūr appears to have been a centre of Yakṣi worship, especially the cult of Jvālāmālini, which was popularised by one Hēḷacārya, who is worshipped here every week on the Nilagiri parvata,<sup>17</sup> a small hill three miles northwest of this village. The Hēḷacārya of the Ponnūr record probably belonged to the 9th century A. D. and his teachings were later codified by Indranandi Yogindra in his *Jvālāmālini Kalpa*.<sup>18</sup>

- 
9. 219 and 221 of 1902; S.I.I., Vol. VII, 846 & 848.
  10. M.E.R. 1939-40 to 42-43, part II, para 97.
  11. 66 of 1907; M.E.R. Oct. 1887, para 7.
  12. T. N. Ramachandran, *Jain Monuments of India*, p. 46.
  13. S.I.I., Vol. I, 98.
  14. 65 of 1907
  15. 416 of 1928-29.
  16. 415 and 417 of 1928-29.
  17. 416 of 1928-29.
  18. M.E.R. 1928-29, part II, paras 73 & 74.

The same Mackenzie Manuscript mentions, among others, Qdalavādi, Tāchāmbādi and Veṅkuṅgam, all in the same district, as Jain centres. Qdalavādi was also a *paḷliccandam* village and contains a Jain temple with inscriptions referring to grants made to it in the 13th century.<sup>19</sup> Tācāmbādi has a Jain temple dedicated to Vardhamāna, the twentyfourth Tīrthankara of the Jains. This temple may be assigned to the 15th century A. D. on architectural considerations and contains beautiful metallic images of Tīrthankaras and their attendant deities.<sup>20</sup> In Veṅkuṅgam were found a number of metal images of Tīrthankaras, Gommaṭṣvara, and other deities besides symbolic representations of the *Navadēvata* and the *pañca parameshṭhin*.

Karaṇḍai or Tirupparambūr in the same district was another centre of Jain influence. (Ms. 19, Sec. 3). The Jain temple of Karaṇḍai is dedicated to Kuntu-Tīrthankara and has a separate shrine for Vardhamāna. The Coḷas were the greatest patrons of this temple as is evidenced by a number of inscriptions recording gifts made during the Coḷa period. The ancient name of the temple was Virarājēndrappurpaḷli.<sup>21</sup> The temple was also the recipient of liberal endowments made during the Vijayanagar period. The *gōpura* of the temple was repaired and renovated as late as 1747 A.D.<sup>22</sup> Karaṇḍai is also believed to have been the seat of the famous Jain sage Akalanka.<sup>23</sup>

Puḷal in North Arcot was yet another Jain centre. According to one of the Mackenzie Manuscripts (Ms. 10, Sec. 8), it was one of the sixtyfour Kuṅumba forts and was the capital of the Kuṅumbar, who are said to have been followers of the Jain faith. That Puḷal was associated with the Jains is evidenced by the existence of a Jain temple dedicated to Ṛṣabhadēva or Ādinātha, the first Tīrthankara of the Jains. The temple itself was built probably during the Coḷa period.<sup>24</sup>

The account of Pūṇḍi in the Ārni district (?) (Ms. 11, Sec. 9) relates a legendary story of the origin of the local Jain temple. Though the legendary character of the account makes it unreliable

19. M.E.R. 1939-40 to 42-43, part II para 53.

20. M.E.R. 1941-42, part I.

21. 129, 131, 132, 135 and 141 of 1939-40.

22. 136 of 1939-40.

23. T. N. Ramachandran, *Tirupattur and its temples* p. 42.

24. T. S. Sripal, *Emmānkoyil*, p. ii.

25. 58 of 1900; S.I.I., Vol. VII, No. 62.

the Jain temple of Ponninātha at Pūṇḍi is among the oldest Jain temples in the neighbourhood and owes its origin to a Sāmbuvarāya chieftain called Viravīra, who is said to have built it on the request of Ponninātha, a Jain teacher, and made endowments to it.<sup>25</sup>

The remarks on Durukull (Tirakkol) made in another manuscript (Ms. 11, Sec. 12) show that Tirakkol was another Jain centre in the same district. Appāvu, one of Mackenzie's assistants, has noted the existence of a Jain temple and other remains such as sculptures and inscriptions in Sanskrit, Kannaḍa and Tamil. An eye copy of an inscription found here mentions one "Gava Perun Singan" which may well refer to Kōpperujinga, the Kāḍava chieftain of the 13th century, who figures in an inscription from the local Jain temple of Vadhamāna.<sup>26</sup> Besides, there are other Jain remains and a few inscriptions of the Cōḷa period referring to grants made during the reign of a Parakēsarivarman.<sup>27</sup>

One of the manuscripts (Ms. 14, Sec. 4) gives a curious but interesting account of "the destruction of 8000 Jains in the maṭha of Pannotoga (Pontagai) nagaram", which mentions Tiruvottūr as the place where the Jains are said to have been destroyed by Tirujñānasambandar. The account is important not only because it throws light on the religious conflict of the 7th and 8th centuries in the Tamil country but also as it refers to Punadagai and Tiruvāttūr as Jain centres. It is believed that the Jains were persecuted by the Śaivas at Punadagai and that a Śiva temple was built at Tiruvāttūr out of the materials brought from a Jain temple which was destroyed and that the methods of persecution of the Jains are also represented by sculptures on the walls of the Tiruvāttūr temple.<sup>28</sup> Sewell also affirms that Punāvati (Punadagai) and Tiruvāttūr were once important centres of the Jains.<sup>29</sup>

Another interesting account is that of Padmanāthapuram or ancient Mylapore (Ms. 12, Sec. 2), a part of Madras, according to which Mylopore was formerly a Jain centre. It is said that a Jain ascetic once predicted that the city was going to be engulfed by the sea within three days and hence a new city called Mayilamānagar was built with five Jain temples. The Second city was also engulfed by the sea and so the people had to shift still further interior. It is also said that when the Cōḷas occupied the place, they converted

26. *South Indian Temple Inscriptions*, Vol. 1, No. 124.

27. 276, 277 & 279 of 1916.

28. *M. E. R.*, 1923, Part I, para 8 and part II, para 113.

29. *List of Antiquarian Remains*, p. 167.

it into a Śaiva centre and set up lingas everywhere. The image of Nēminātha in the local Jain temple was removed to Cittāmūr for safety. Though the account itself is legendary, a seated image of Nēminātha found inside the compound of the Pārśvanātha temple at Cittāmūr is alleged to have been brought from the Jain site at Mylapore. It is also significant that Jain images, one of which is that of Pārśvanātha, have been found near the Cathedral at Santhome in Madras.

Ancient Kāñchipuram with its surrounding villages in the Chingleput district teemed with Jain population particularly under the early Pallavas of the Simhavishnu line. Tirupparuttikunram, which figures as one of the Jain centres in the Mackenzie Manuscripts (Ms. 22, Sec. 3), is represented by the site called Jinā Kāñci near Conjeevaram on the right bank of the Vēgavati river. Jina Kāñci served as a regular colony of the Jains from very early times. It was one of the four *Vidyāsthānas* of the Digambara Jains.<sup>30</sup> This site together with its temples form the subject of a work by T. N. Ramachandran.<sup>31</sup> The two Jain temples here dedicated to Varadhama and Chandraprabha are among the oldest temples in the Chingleput district. Copper plates and stone inscriptions from the 6th century A. D. down to the Vijayanagar period indicate that the temples received patronage from the Pallavas, the Cōlas and the Vijayanagar rulers. During the Vijayanagar period several additions were made to the temples and a series of paintings illustrating the life stories of three Jain Tirthankaras were executed in the Trailokyanātha (Vardhamāna) temple. Sculptural representations in stone and metal of Jain deities found in these temples serve as interesting examples for the study of Jain iconography. Much useful information is obtained from epigraphic records on the spread of the *anēkānta mata* (Jainism) and on eminent Jain teachers who undertook the task of disseminating the tenets of the Jain faith in South India. Palm leaf manuscripts in the possession of the priests of the temples supplement our knowledge of these Jain teachers and of Jain iconography.<sup>32</sup>

The Mackenzie Manuscripts (Ms. 2, Sec. 1; Ms. 3, Sec. 14) also make references to a few Jain centres in the Tiruchirapalli and Coimbatore districts such as Puliyūr and Aivarmalai where Jain vestiges have been found.

30. J. Burgess, "Digambara Jain Iconography", I. A., Vol. XXXII p. 460.

31. *Tirupparuttikunram and its Temples*.

32. *Ibid.*

In the Andhra country, Jain antiquities have been discovered in several places of which the Mackenzie collections mention Konakondla (Kondakunde—Ms. 106, Sec. 5) Cippagiri (Ms. 125) and Dānavulapāḍu (Ms. 138, Sec. 1).

Konakondla near Guntakal, was formerly a Jain centre. It contains hills with natural caverns and a Jain shrine with sculptures of Jain Tirthankaras assignable to the 13th century A.D. Inscriptions ranging in date from the 7th century to the 16th century prove its Jain associations throughout this period. The name Konakondla is probably the Telugu form of the original Kannaḍa name Koṇḍakunde, which itself was derived from the name of the famous Jain sage Koṇḍakunda, who was the progenitor of a long line of illustrious Jain teachers.<sup>33</sup>

In Cippagiri or Śilpagiri in the Kurnool district inscriptions of the 13th century and later periods have been found referring to its former Jain associations.<sup>34</sup>

Dānavulapāḍu in the Cuddapah district was originally an important Jain centre, where excavations carried out in 1903 by the Archaeological Survey of India, have brought to light interesting Jain antiquities.<sup>35</sup> Dānavulapāḍu, meaning "the ruined settlement of the demons", is probably a term of reproach used by the followers of the orthodox Brahmanic faith when Jainism declined here. This term may be contrasted with Dēvaḡuḍi, the temple of the Gods, which is the name of a neighbouring village.<sup>36</sup>

Gersoppa, which figures in two of the Manuscripts (Mss. 199 and 217) was another Jain centre, where the cult of Jvālāmālinī was prevalent.<sup>37</sup> The Yakshi cult was popularised by the Jains in the South when Jainism came more and more under the influence of Tāntricism. Each of the twentyfour Tirthankaras has his own attendant deities called Yakshas and Yakshis. The latter attained great prominence in worship with the increasing influence of the Tāntric cult over Jainism. Instances of Yakshi worship in the South are many and sculptural representations of these Yakshis are numerous all over South India.

33. P. B. Desai, *Jainism in South India*, pp. 152-57; See also *Epigraphia Carnatica*, Vol. II. for Kondakunda.

34. P. B. Desai, *op. cit.*, p. 395.

35. *Annual Report on the Arch. Sur. of India*, 1905-06, pp. 120-27.

36. See *List of Antiquarian Remains*, Vol. I; P. B. Desai, *op. cit.* P. 17.

37. P. B. Desai, *op. cit.*, p. 173.

The Manuscripts which deal with the origin of various sects like Buddhism, Śaivism and Jainism and also other sects among the Jains are generally based on traditions which give a one sided story. For example, Manuscripts 11, Sec. 3 and 12, Sec. 4 give peculiar and fantastic accounts of the origin of 363 Pāṣāṇḍī sects and also of Śaivism, Buddhism, the Sāṅkhya and Mīmāṃsā schools, the Mādhyā and Vaiṣṇava sects, all of which are treated as dissenting sects of Jainism. Little credence can be given to such accounts which prove that the Jains were anxious to give themselves and their religion the prime place among the religions of India. They are no doubt the outcome of sectarian hatred which was a characteristic feature of the mediæval period when votaries of different faith tried to assert the superiority of their own respective dogmas over others, which itself is a sign of their weakening hold over the imagination of the people. The glorious days of Jainism had passed their meridian even in the days of the beginning of the Bhakti moment of the Śaiva and Vaiṣṇava hymnists.

Manuscript No. 67 is, however, interesting and important as it discusses the origin of the five "unorthodox" sects among the Jains, from the Digambara point of view as given in the *Pañcamārgotpatti*. Among them two, namely the Yāpanīya and the Drāviḍa Sanghas deserve special attention. This is the only extant account dealing with the origin of the Yāpanīyas. The Drāviḍa Sangha is said to have been founded by one Vajranandi at Madura according to the Digambara work called *Darśanasāra*<sup>38</sup> and this version is similar to the one given in the above manuscript. The Drāviḍa Sangha at Madurai was probably the centre of the proselytising activities of the Jains in the Tamil country. A network of monastic establishments were strewn all over the region and they probably drew their inspiration from the main *sangha* at Madurai. The Yāpanīyas, on the other hand, were active in the Karnāṭaka region from at least the 5th century A.D. and they are said to have originated at Karhad (Karhatta). They were, however not exclusively a product of Karnāṭaka Jainism. They also flourished in the Tamil country from at least the 9th century A.D. if not earlier.<sup>39</sup> The *Pañcamārgotpatti* incidentally narrates the well known story of the migration of the Jain community to the south under Bhadrabāhu and the division of the Jain community into the Svētāmbaras and Digambaras.

38. *JBBRAS*. Vol. XVII, p. 74. See also Upadhye, *Pravacanasāra*,  
 Introd. p. xxi.

39. 22 of 1934-35.

The Mackenzie Manuscripts also supply useful information regarding the religious conflict in South India between the rival forces of Hinduism on the one hand and the so called heterodox sects of Jainism and Buddhism on the other, as also between the Jains and the Buddhist themselves. The religious contest between Jainism and Buddhism and the defeat of the Buddhists by the famous Jain teacher Akaṣanka, in a learned assembly presided over by king Himaśitala, forms the subject matter of no less than three manuscripts (Mss. 11 sec. 5; 14 sec. 3; 67). The identity of king Himaśitala has been a matter of great controversy and uncertainty. He has been variously called a king of Kāñci and a ruler of the north who migrated to the south with a large number of Jains, cleared the Daṇḍakāraṇya calling it Toṇḍaimaṇḍalam. Wilson made him a Buddha Prince.<sup>40</sup> He is also said to be a king of Kalinga on the authority of Brahma Nemidatta.<sup>41</sup> This king is generally assigned to S. 710(788 A.D.). The Jain teacher Akaṣanka is known from several inscriptions in the Kannada country to have been a great scholar who defeated the Buddhists at the court of a king called Himaśitala. Akaṣanka is believed to have been a contemporary of Dantidurga.<sup>42</sup> He was also one of the great Jain teachers, who were responsible for the diffusion of Jainism in the Tamil country.<sup>43</sup> Thus all references to Akaṣanka seem to indicate the 8th century as the period of his activity. This victory of Akaṣanka was probably won in the latter part of the 8th century A.D.

It is only from the account given in the Mackenzie Manuscripts that we get a few details of the early life of Akaṣanka. On the basis of the traditions contained in these Manuscripts Wilson asserted that Akaṣanka studied Buddhism in the Buddhist college at Ponatage Nagaram near Tiruvāttūr. But owing to a quarrel he left the school along with Niṣkaṣanka and went to Śravaṇa Beḷgoḷa where he studied Jain Philosophy and became a Jain monk. He then returned to the east and defeated the Buddhist teachers in a polemical discussion in a learned assembly presided over by the king.<sup>44</sup> As a result of their defeat, the Buddhists were transported to Pegu and Kandi.

40. Wilson, *The Mackenzie Collection, A Descriptive Catalogue*, Calcutta, 1828, p. 40.

41. Hiralal, *Catalogue of Manuscripts*, p. xxvi.

42. *Epigraphia Carnatica*, Vol. II, 67, p. 27.

43. B.A. Saletore, *Medieval Jainism*, pp. 223-24.

44. (The Ms., however, says that the Buddhist college was at Ālipaḍitaṅgi midway between Jina Kanchi and Arcot) Wilson, *op. cit.*, p. 424.

Karaṇḍai, which is about twelve miles from Jina Kāñci, is believed to have been the seat of Akṣanka.<sup>45</sup> It may be of great interest to note that one of the palm leaf manuscripts at Jina Kāñci gives the names of the two Jain teachers Akṣanka and Niṣkaṣanka, among others, as the principal propagators of the faith.<sup>46</sup>

Much of the information obtained from the Mackenzie Manuscripts is inconclusive and the details regarding the victory of Akṣanka are by no means proved to be unquestionable. It is doubtful if Jainism was still so influential in the 8th century in the Tamil country as to have entered into a contest with Buddhism which itself had by this time considerably declined. The identity of Himaśītala is uncertain. Furthermore, Akṣanka's presence in the Tamil country is not confirmed by any epigraphical references from the Tamil country itself. Most of the references to Akṣanka and his victory come from the Karnāṭaka and a majority of these records belong to a later period. Nevertheless, the manuscript is of sufficient interest as it throws light on the nature of the religious conflict, in which the Jains were pitched not only against the rival Hindu sects of the Vaiṣṇavas and the Śaivas but also against the Buddhists. (Jainism and Buddhism were dubbed as "heterodox" by the Hindu religious reformers of the 7th and 8th centuries A.D.)

The Bhakti movement of the Śaiva *nāyanārs*, and Vaiṣṇya *ālvārs* of this period led to the revival of Hinduism. Hitherto, the Jains and the Buddhists enjoyed great prosperity in the Tamil country largely under royal patronage. With the conversion of the royal families of the Pallavas and the Pāṇḍyas to Śaivism, Jainism lost its hold. Closely connected with these conversions are the stories of religious persecution narrated in the *Dēvārām* hymns and the *Periya purāṇam* of the 12th century A.D. No specific references to persecutory activities are found in the Jain works of this period. It is only much later, and on the basis of Śaiva references that such stories gained currency. One of the Manuscripts (Ms. 14, Sec. 4) refers to the persecution of the 8000 Jains belonging to the *maḥa* at Pannotoganagaram. This account is a literal adaptation of a legendary story in the *Vēdapuri sthalapurāṇā* and is reminiscent of the Śaiva account of Sambandar's victory over the Jains

45. T. N. Ramachandran, *Tirupparuttikunram, and its temples*, p. 42.

46. *Ibid.*, pp. 19 & 216.



at the court of Kūn Pāṇḍya or Neḍumaṅgaṅ, the Pāṇḍya king and the impaling of the 8000 Jains at the instance of Sambandar. The memory of this religious struggle is kept alive even to-day in the fresco-paintings on the ceiling of the *maṅḍapa* in the Golden Lotus Tank of the Minakshi temple at Madurai, which depict scenes of impaling and torture to which the Jains are said to have been subjected. The staging of this religious contest forms part of the ceremonies at the annual festival at Suchindram.<sup>47</sup>

In the twelfth century A. D. Jainism received a check in the Kannaḍa country, due to the rise of Vira Śaivism founded by Basava and the epoch making conversion of the Hoysala ruler Biṭṭiga (Viṣṇuvarḍhana) from Jainism to Vaiṣṇavism by Rāmanujācārya, the greatest Vaishṇava teacher. One of the Mackenzie Manuscripts (Ms. 179) narrates how Bijjaḷa, the Kaḷacūri king, who was a follower of Jainism, persecuted the Jangamas (order founded by the minister Basava) and how, as a result of the persecution, Basava brought about the downfall of the king. This account seems to be of late origin, for only the late Purānic writers of the Jain and Viraśaiva persuasion represent Bijjaḷa as a Jain. On the other hand, the events narrated in the *Bosavarāja devara Raḡaḷe* written by Harihara, who lived at a time not far removed from the age of Basavēśvara, reveal that Bijjaḷa's hostility to Basava was not due to the alleged circumstance of the king being either a follower or supporter of the Jain faith. Bijjaḷa seems to have been a protagonist of the orthodox form of the Brahmanical religion and Basava was a reformist who directed his attack against the rigidity of the the Brahmanical creed. Epigraphic and other evidences show that hostility to Bijjaḷa, like other members of the Kaḷacūri house, was no doubt increasing during this period in different camps, but it may be asserted that Bijjaḷa and Basavēśvara in particular were not directly responsible for it.<sup>48</sup>

Among the other manuscripts relating to Jainism, there are some which are of doubtful value as for example those on the customs and manners of the Jains (Ms. 11, Sec. 4) and Jain Cosmology (Ms. 11, Sec. 1). It may be noted, however, that among the confused legendary and traditional accounts in general,

47. K. K. Pillay, *The Suchindram Temple*, pp. 223-24.

48. P. B. Desai, *op. cit.*, pp. 400-401.

may be detected a few statements based on facts as is shown not only by the frequent repetitions of them in the manuscripts themselves, but also by other pieces of confirmatory evidence.

Long lists of Jain literary works in Pṛākṛit, Sanskrit and Tamil are given in a few manuscripts (e.g. 68) The works include those on poetry, philosophy, ethics, grammar, prosody, mythology and also on rules and regulations for the monastic orders, and lay followers. These lists, for the most part, seem to be based on correct information. A few of them have been published, some are not extant and are otherwise unknown and the rest remain unpublished.

---

# LIST OF MANUSCRIPTS SUMMARISED

Page

## LOCAL TRACTS (TAMIL)

Manuscript No. 1.

1

Section 1. Account of the temple of Chidambaram in the Cōḷa country. 2. The temple of Ariyalūr, Uḍayarpālayam and Tuṟaiyūr, Cōḷa country. 3. Genealogical account of the Pāligar of Naḍuvakuricci, Cōḷa country. 4. Kāveripallam, Chingleput Dist. 5. Vijaya Venkatāchala Reddiar, Zamindar of Tuṟaiyūr District, Trichinopoly country. 6. The Rājas of Cēra, Cōḷa and Pāṇḍya. 7. Genealogical account of Anangar, an officer of the temple of Śrīrangam. 8. The temple of the deity Velāyudhasvāmy, Kangayam Dist.

Manuscript No. 2.

18

Section 1. Account of the former kings who ruled at Palani and other places with the description of different villages, Coimbatore Dist. 2. Genealogical account of Cinnappanāyaka, Polegar of Palani in the Dindigul Dist, Coimbatore country. 3. Genealogical account of Komeṭi Kumārakoṇḍa Nāyaka, Zamindar of Āyerkuḍipallam, Dindigul Dist. 4. Genealogical account of Parisputra (Panipatra) Oḍaiyār, Superintendent of Palanimalai, Daṇḍāyuthāsvāmy Koil in Palani. 5. The wild tribe Kuṇṇuvar presiding on the Paṇṇi (Paṅgi) hills, Virūpākṣi Dist., Palani. 6. Genealogical account of Kūlappa Nāyaka, Polegar of Nallakota (Nilakkoṭṭai), Dindigul Dist. 7. Description of the temples and hills in the Virūpākṣa Dist., Coimbatore. 8. Kūlappa-Nāyaka, Polegar of Virūpākṣa Dist Coimbatore. 9. Cinna Oba Nāyaka, Polegar of Vyghapuri Naḍu Pallipat, Coimbatore. 10. The holy place of Palani.

Section 1. Account of Vennādāya Govinda (Vēṇa-  
 Oḍayār Kavunḍan) the chief Poligar of the 24 nāḍus  
 in the Coimbatore country. 2. The Polegar of  
 Kakkuvādi in Kongunāḍu. 3. Genealogical account  
 of the Polegar of Kantagam Manroudi (Kangayam  
 Maṅṇāḍiyār). 4. Vala-Goundan (Vaḷḷal Kavunḍan),  
 Polegar of Talaiyanāḍu. 5. Vāṇava Rāyagauda,  
 Polegar (Vāṇarāya Kauṇḍan Poligar) of the Samattūr  
 Pāḷaiyapaṭṭu. 6. Debnik, Poligar of Pullaksi (Deva-  
 nāyaka, Polegar of Pollachi), Dharapuram Dist.  
 7. Avalapā Naik, Polegar of Avalapatt Paḷḷam  
 (Āvalappanpaṭṭi Pāḷayam), Coimbatore country.  
 8. Kankaya Mannadi Poligar (Maṅṇāḍiyār Polegar),  
 Coimbatore country. 9. Kalungarāya Govinda  
 (Kavunḍan), Polegar of Ūttukkuḷi 10. Kāngaya-  
 nāḍu District in the Coimbatore country. 11. Savaroy  
 Bālagovindan Palligar (Subbarāya Vallakoṇḍama  
 Palle Nāyak) of Mangalam in the Dharapuram  
 Dist. 11a. Nāgaya Nāyak, Polegar of Periyapaṭṭi  
 in Dharapuram. 12. Yedalapa Nāyaka, Polegar in  
 the Coimbatore country. 13. The Pagoda of Karur  
 in the Dharapuram Dist. 13a. The deity  
 Venkataramaṇa in Tāntoṇi village. 14. Puliyūr in  
 the Coimbatore country. 15. Narumbūr (Nerūr),  
 Coimbatore country. 16. Vala (Vēṭṭai) mangalam,  
 Coimbatore country. 17. Kumbhagrāma village,  
 Coimbatore country. 18. The holy place of  
 Dhārāpuram, Coimbatore country. 19. The temple  
 of Pāṇḍyagrāmam, Coimbatore country. 20. Polama-  
 paṭṭi (Bōlūvāmpaṭṭi) on the Vallimale hill, Coimba-  
 tore country. 21. Kāvēripuram, Dhārāpuram Dist.  
 22. The pagoda of Kunjappalli in the Dhanaikan-  
 koṭṭai (Dhanāyakkan Kōṭṭai) Dist., Coimbatore  
 country. 23. Kasbah Coimbatore, Coimbatore

country. 24. Nilayapa Govindan (Nīliyappa Kavunḍan) Ploegar of Nimandapaṭṭi, Coimbatore country.

Manuscript No. 4.

42

Section 1. Genealogical account of Zamindar of Yamakālapuram in the Dindigul Dist., Coimbatore country. 2. Genealogical account of the Zamindar of the Dottiya (Talayem) koṭṭai, Coimbatore country. 3. Genealogical account of the Zamindar of Tavaṣimēḍu, Coimbatore country. 4. Genealogical account of the Zamindar of Palliyappa Nāyaka race, Dindigul Dist. 5. Genealogical Account of the Zamindars of Sukkampāṭṭi, Coimbatore country. 6. Genealogical account of the Zamindar of Ammayappa nāyak (Paḷayam), Coimbatore country. 7. Genealogical account of Zamindar of Koppaiya Nāyaka, Coimbatore country. 8. Genealogical account of Kulappa Nāyak, Zamindar of Nilakkotṭai, Dindigul Dist. 9. Genealogical account of Kuruppa Thambirān, Zamindar of Koṭṭaikāḍu Oḍukkam, Dindigul Dist. 10. Genealogical account of Boḍi Nāyaka (Polegar) of the Dindigul Dist. 11. Account of Dēvāram Iālyappaṭṭu, Dindigul Dist. 12. The temple of Kombapālayappaṭṭu, Coimbatore country. 13. The temple of Dēvāram Pālayappaṭṭu, Coimbatore country. 13a. The temple of Coḷamalai Aḷagar in Dēvāram Pālayappaṭṭu. 14. The Zamindar of Uttamapālayam, Dindigul Dist. 15. The origin of the temple of Kalastīśvara in Uttamapālayam.

Manuscript No. 5

52

Section 1. Account of Badelayappa Nāyaka, Polegar of Reṭṭayambāḍi, Coimbatore country. 2. Kunnuvar jāti or tribe of mountaineers residing on the hills of Virūpākṣa Pālayappaṭṭu, Coimbatore country. 3. Tirumala Ponnappa Nāyaka of the Virūpākṣa Pālayappaṭṭu, Coimbatore country.

Manuscript No. 6

56

Section 1. Account of Pulicat together with the account of fishermen. 2. The Tiruppālaivanam, Pomāri (Ponneri) and Gummūḍipūṇḍi villages, Madhurantakam Dist. 3. The actions of the former Rājas of the Pāṇḍyamāṇḍalam, Coḷamāṇḍalam and Toṇḍamāṇḍalam. 4. Remarks on the limits of Toṇḍamāṇḍalam. 5. Account of the temple of Koḍu-mūḍi, Coimbatore country. 6. Genealogical account of the kings of Kaliyuga.

Manuscript No. 7.

62

Section 1. Account of Parayaptya (Periya Obeya) Koṇḍama nāyaka, Polegar of Āyakūḍi, Coimbatore country. 2. The holy place of Padmācalam hill in Coimbatore. 3. The Pagoda of Narsimbaperumāḷ in the Tinnevely Dist. (Ammayanāyakkanūr). 3a. Sthalapurāṇa of the temple of Mahālinga at Citrakkal hill. 4. Account of Tarikamba (Tāḍikkombu) Agrahāra, Dharapuram Dist. 5. The pagoda of Ahobala Narasimhasvāmy at Nilakōṭṭai in Dindigul Dist. 5a. Sthalapurāṇa of Aḷagarkōyil at Coḷamalai. 6. Account of Kudaracana (Kudiraic-cuni) in the Dindigul Dist. 7. Kannivāḍi and Kōṭṭappalli, Dindigul Dist. 8. The Pagoda of Mannārkōvil, Dindigul Dist. 8a. Tirumalai-rāya Perumāḷ at Kombai. 8b. The temple at Kanyā-kumāri (Cape Comorin). 8c. The temple at Sucindram.

Manuscript No. 8

67

Section 1. Account of Teruvatur Erusan in the Teruvatur Dist. 2. Tirthas or holy ponds at Tiruvaṇṇāmalai, Arcot Dist. 3. Pulagadi (Pulakaḍiyan) Asura in Tiruvaṇṇāmalai. 4. Dēvagra (Daivika) Rājā of Tirukōvalūr, Arcot Dist. 5. Ponnaivāman, the son of Kalapālan at \*Ātūr. 6. The temple at Gopuram village in the Vriddhachalam Dist.

7. The city of Aruṇapuri paṭṭaṇam, Tiruvaṅṅāmalai Dist. 8. The Princes of the Solar and Lunar races. 9. The race of the Jain prophets in the Vriddhāchalam Dist. (Origin of some sub-divisions among the Jains). 10. The Pāṇḍukuḷi or tumuli etc. in the Vriddhachalam Dist. 11. Particular account of the Bauddha rājas in the Vriddhāchalam Dist. 12. The Kuṅumbas, their religious profession, customs, manners, etc.

## Manuscript No. 9.

71

Section 1. Account of the pagoda of Cakrapuram, Chetpet Dist. 2. The holy place of Singapuram Dēvasthānam, Chetpet Dist. 3. The holy place of Tiruvaṅṅāmalai, Chetpet Dist. 4. The holy place of Kīḷūr in the Tirukkōvalūr Taluk. 5. The temple of Trivikramaperumāḷ in Tirukkōvalūr. 6. The holy place of Aragaṇḍanallūr in Tirukkōvalūr. 7. History of Vallāḷa Rāya.

## Manuscript No. 10.

73

Section. 1. Account of Kandaparāja, king of Mylapore, Arcot Dist. 2. Kavalapa Nain (Kavalappa Nāyar), Polegar of Nadalli, Arcot Dist. 3. Pudu-paṭṭaṇam, near Sadras, Arcot Dist. 4. The tribes of Mountaineers, Badders, Veller, Iḷuḷar, and Malayar etc. in the Arcot Dist. 5. Kanda Mannady (Maṅḡādi yār) of the city of Yammudi Patnam (Immuḍipatṇam), Arcot Dist. 6. The Kuṅumba fort at Mayērumadu (Maṅimēdu), Arcot Dist. 6a. Villiyar, Iḷuḷar and Malaiyaraṣar. 7. Pāṇḍukuḷis at Paḷlavūr, Arcot Dist. 8. The Kuṅumbas, Arcot Dist.

## Manuscript No. 11

78

Section 1. The Universal deluge according to the Jains in the Chetpet Dist. 2. Account of the Rāja who persecuted the Jains unjustly and beheaded ten of them daily in the Chetpet Dist. 3. Abridged account

of the Sāṅkhya, Savugada (Saugata), Yoga, Mīmāṃsa etc., sects of the Jain faith. 4. Customs and manners of the Jains in the Chetpet Dist. 5. Representation of the Jaina people in the Chetpet Dist. 6. Account of a Jain Pagoda and maṭha at Chittāmbūr, Chetpet District, together with its daily expenses. 7. Damara-pākkam in the Arcot Dist. 8. Allagheyasen and Anchandayan (Aḷagiyasēnan and Añcāda Gaṇḍa), the two sōvereigns who reigned in the old fort of Ayeliam (Ayilam), Arcot Dist. 9. Pūṇḍi, Arni Dist. 10. The heap of white pebbles at Kallapuliyūr, Chetpet Dist. 11. The temple of Tiruvapadi and of the ancient fort Adi (Vira) Narayana Sambhuva Rama at Vayalūr, Chetpet Dist. 12. Remarks on Durukull, Vandavāsāl Dist. 13. The hills of Aragiriparvatam and Aranganam (Arungunram), Arcot Dist. 13 a. The Muslim Chief of Vellore. 14. The Pagoda of Tirupanangāḍu together with the etymology of its name, Tiruvattūr Dist. 15. The tribe of Nōkkars.

Manuscript No. 12.

87

Section 1. Account of Mallarāya and Annama-dēvarāya of Bijanagar, Arcot Dist. 2. Padmanāthapuram (Vāmanāthapuram) or ancient Mylapore, Arcot Dist. 3. List of Jaina books in the Jaina maṭha of Cittāmbūr, Chetpet Dist. 4. The derivations of the Śaiva, Bauddha, Madhva and Vaiṣṇava religions from the ancient Samana religion with their dates, Arcot Dist. 5. List of the names of famous Munīśvaras or Jain sages and poets with their works. 6. Account of the succession of famous ancient sages. 7. Representation of Jainas respecting their temples in the Arcot Dist. 8. Account of Vakkaran Rāja and the petrification at Tiruvakarai, Valludeva (Vaḷudavūr) Dist. 9. Boundaries and marks of Cēraṃaṇḍalam, Pāṇḍyamaṇḍalam and Toṇḍaimaṇḍalam in the Drāviḍa country. 10. Account of ancient sovereigns and the etymology of the name of Kuḍimalūr (Gudimallūr) pagoda, Kāvēripākkam Dist. 11. The origin of the ancient Rājas of (Kandy) Singhaladvipam or Ceylon. 12. List of Jaina temples and villages from a Jaina priest at Cittāmbūr.



Manuscript. No. 13.

93

Section 1. Pāṇḍukkuḷis or Tumuli in the Arcot Dist. 2. Account of Toṇḍamān Cakravarti in Kāñci. 3. Kandavarāyan and Sēturāyan of Tiruviḍaiccūram, Arcot Dist. 4. The Pagoda of Tiruviḍaiccūram. 5. The ancient gold products of Kalatfūr, Arcot Dist. 6. The places of hidden treasure, Arcot Dist. 7. Toṇḍaimaṇḍalam and its ancient inhabitants, Vēḍars and Kuḷumbars, their customs etc. 8. The fort of Kuḷumbars at Marudam near Kāñci. 9. Madurāntakam in the Jagir country. 10. The old fort at Ākaḍutānki (Avaḍaitāngi), Arcot Dist.

Manuscript No. 14.

98

Section 1. The war of Toṇḍaimān Cakravarti and Viśvāvasu Rāja, Arcot Dist. 2. Arcot and its etymology. 3. Bauddharajas who reigned in the fort of Aḷipaḍaitāngi and the transportation of the Bauddhas to Pegu and Kaṇḍi. 4. The Destruction of 8000 Jain sages of the maṭha and college in Ponnotoga (Pontagai) Nagaram, Arcot Dist. 5. Tāyamanalli Coḷa Rāja, who founded the Coḷa kingdom.

Manuscript. No. 15.

101

Section 1. The maṭha of Jnānaśivācāri, Coimbatore country. 2. The Pagoda of Tāḍukambu (Tāḍikkombu), Madura Dist. 3. Lakṣmīpati Nāyaka, the Zamindar of Udaiyakkōttai, Dindigul Dist. 4. The Pagoda of Vaḍamadurai Devasthānam Dindigul Dist. 5. The Zamindar of Māmpāra Pālayapat, Dindigul Dist. 6. The Merchants in Dindigul. 7. Genealogical account of Rangarājā, the Jagirdar of Mulipad village, Dindigul Dist. 8. Genealogical account of Appaya Nāyaka, Poligar of Kannivāḍi, Madurāi Dist. 9. The ceremonies of Dharmarāja temple, Dindigul. 10. Genealogical account of Bālamukunda Nāyaka, Pōlegar of Sakampaṭṭi, Dindigul Dist. 11. Vallakoṇḍama Nāyaka, Pōlegar of Eriyodu, Dindigul Dist.

11a. Gopalakriṣṇa Ayyan, a Śāttani Vaiṣṇava Brahman, a teacher of Aruvakkuricci. 12. Weaving and dyeing cloths and blankets, Dindigul. 13. Sakharam and Begampur villages, Dindigul Dist.

Manuscript No. 16.

107

Section 1. Genealogical account of Yarama Nāyaka, Polegar of Sallippatti. 2. Genealogical account of Samba Nāyaka, Polegar of Señjivāḍi. 3. A record of topography and geography—Bhuvanacakram. 3a. Account of Five caṣṭes, a book in possession of Goppaṇa Maṅṛādiār. 4. Genealogical account of the Polegar of Āvuḍaiyāpuram. 5. Genealogical account of Hālahāla Sundara Pandita. 6. The temple of Subramanyasvāmi in Śivagiri, Coimbatore. 7. Genealogical account of Bomma Nāyaka, Polegar of Āṇḍi-paṭṭi, Dhārāpuram. 8. A record of the Rāyalu in the hands of the accountants of Aruvakuricci taluk. 9. The holy place of Kalasa in Dhārāpuram.

Manuscript No. 17.

112

Section 1. Genealogical account of the Setupatis of Rāmanāthapuram. 2. Law of the Muslims. 3. The temple of Kolapulūr, Coimbatore country. 4. Gaṭṭi Mudaliyār, Polegar of Uttara Pallapat Coimbatore country. 5. The holy place of Bhavānikūḍal, Coimbatore. 6. The holy place of Avanāsi, Coimbatore. 7. Vanokura village, Coimbatore. 8. The temple of Agnisvarasvāmi at Toravalūr, Coimbatore. 9. The temple of Vāliśvarasvāmi, Cevūr. 10. Udayagiri Vēlayudha svāmi. 11. Pērūr in the Seṭṭipālayam Taluk. 12. The temple of Vaidyanāthasvāmi at Tulūr, Coimbatore. 13. Genealogical account of the Polegar of Rāmapaṭṭinam. 14. Kāḍar, wild tribes of the Ānaimalai hills near Pollachi. 15. Genealogical account of Immaḍi Goppaṇa Maṅṛādiyār of Poravippālayam, Pollachi. 16. Pallavarāya Kavunḍan of Kāṅgayam. 17. The Maṭha of Māṅikkavācakar at Kunnampaṭṭi, Coimbatore. 18. Genealogical account

- of Nalla Periyāyi Kavunḍan, Pōvulūr, Dārāpuram.  
 19. Genealogical account of Kumāra Cōliyāṇḍān Kavunḍan, Polegar of Masakūr, Coimbatore.  
 20. Kṛṣṇarāyapuram Agrahāram, alias Kaṇakkan-pālayam in Satyamangalam, Gopichettipālayam.

Manuscript No. 18

122

- Section 1. Genealogical account of Yeratimma Nāyak of Iḍaikōṭṭai. 2. Genealogical account of Vallakkondama Nāyaka of Eriodu. 3. Lingama Nāyaka of Nattam. 4. Genealogical account of Kūlappa Nayaka of Onbadūr (Nilakkōṭṭi). 5. Sama Nāyaka, Polegār of Rāmagiri. 6. Genealogical account of the Polegār of Āyakkudi. 7. Sakkarai Kavunḍan, Polegar of Paḷayakōṭṭai in Kangayam. 8. Genealogical account of Muttu Rangappa Nattama Nāyaka of Mettūradi Dhārāpuram, Chakragiri. 9. Genealogical account of Cinnama Nāyaka, Poligar of Mayilādipuram, Dhārāpuram. 10. Kumma Nāyaka, Poligar of Vēdap-paṭṭi, Dhārāpuram. 11. Sotta Nāyaka, Polegar of Sottampaṭṭi. 12. Sila Nāyaka, Poligar of Tūngāvi. 13. The Poligar of Ēḷāyiram Paṇṇai. 14. Account Kuḍaiyūr, Dhārāpuram. 15. The holy place of Veñjamānkūḍalūr, Dhārāpuram. 16. Document of the Rāya of Madurai in possession of an accountant of Tumbilāḍi village, Dhārāpuram. 17. Tirumalai Muttu Māda Nāyaka of Tammampaṭṭi. 18. Genealogical account of Maruduppa Dēva, Poligar of Ūttu-malai. 19. Genealogical account of Balamukkoṇḍa Muttayya Nāyaka, Poligar of Sukkampāṭṭi. 20. Genealogical account of Poligar of Alakapuri.

Manuscript No. 19

135

- Section 1. Chronological table of the ancient and modern Hindu Rājas in the Drāviḍa country. 2. The ancient sages and poets of the Drāviḍa country. 3. List of Books and inscriptions in the Drāviḍa country. 4. Account of Pradatta Mahārāja. 5. Account of Tiruvaṇṇāmalai. 6. List of Cōḷa kings. 7. The Jain.

temple of Pārśvanāthasvami at Tirunaṅṅonḍai.  
 8. Ancient Jain kings in the Drāviḍa Country.  
 9. Account of Kandakoṭṭai. 10. Kuṅṅumbars of  
 Drāviḍa country. 11. Account of Uyyālvār.

## Manuscript No. 20

141

Abridged account of the Vēdas, Sāstras, Purāṅās  
 and of different temples with a list of books and of  
 the ancient Rajas in the Drāviḍa country.

## Manuscript No. 21

142

Genealogical account of Maharatta Rājas of  
 Tanjore.

## Manuscript No. 22

143

Section 1. Account of Māmallapuram and Tiruk-  
 kaḷukkuṅṅam. 2. Pāṅḍyapratāpa Vamsāvali. 3. The  
 Sixtysix Jain temples in Kāñci. 4. The Brahmans of  
 Śrīrangam and Trichinopoly on the ancient history of  
 the country. 5. Genealogical account of Uttama-  
 nambi of Śrīrangam. 6. Chronological account of  
 the ancient kings of Kaliyuga and some account of  
 Candragiri. 7. A record in possession of Vaidyan  
 Kuppiya at Bhavānikūḍal. 8. Account of the Maha-  
 ratta Rājas of Tanjore. 9. Kaiḷiyat of Pañcālattār  
 of Tuṅṅaiyūr. 10. Śivaprakāśasvāmi, of Tuṅṅaiyūr  
 Ādinam. 11. The Reddis of some villages in the  
 Trichinopoly District.

## Manuscript No. 23.

147

Sections 1 and 2. Account of Iḍangai and Valangai  
 castes. 3. The old fort of the Kuṅṅumbar at Nirumbūr.  
 4. Chronological table of Tamil Rājas in the  
 Draviḍa country. 5. Account of Ādoṅḍa Cakravartī,  
 former Rāja of the Drāviḍa country. 6. The Pagoda  
 of Sudarēśvārsvāmi, Madurai. 7. The temple of  
 Tirunārāyaṅapuram, Trichinopoly Dist. 8. Genea-

logical account of Kumāra Kandama Nāyaka, Zamindar of Āykuḍi, Dindigul Dist. 9. Account of Padmācala. 10 and 11. Account of the revenue, boundaries and caves in Tarikamba, Dindigul Dist. 12. Kulapa Nāyaga, Poligar of Nelakottai 13. Genealogical account of Kulappa Nayaka of Kālahasti.

Manuscript No. 24.

152

Section 1. Genealogical account of Appaya Nāyaka, Poligar of Kannivāḍi, Madurai. 2. Genealogical account of Boḍi Nāyak of Sīvaramkuḷam. 3. Genealogical account of Paryakuḷam Rāmabhadra Nāyaka of Udukarapaḷlam. 4. Genealogical account of Gundama Nāyaka, Poligar of Terumalaipaḷlam. 5. A hidden treasure at Kunnattūr.

Manuscript No. 25.

155

Section 1. The temple of Tiruvattūr, Rāmanāthapuram Dist. 2. Nayinārguḍi Temple Kaiḥiyat. 3. The holy place of Puṣpavanakāśi, Sivagangapālayapaṭṭu. 4. Cokkanathasvāmi temple, Sūrakkuḍi, Madurai. 5. Account of Cidambaram. 6. The holy place of Tirukkadayūr. 7. Legandary account of Tiruvālūr. 8. Legandary account of Gauri Māyavaram. 9. Account of the prophet Harihara-putra. 10. Account of god Sundarēśvara and Pāṇḍya kings, Madurai. 11. Legandary origin of the Kāvēri. 12. Legandary account of Veḷḷūr.

Manuscript No. 26

159

Section 1. Genealogical account of Sūrappa Gauda of Gadikota, Madurai. 2. Genealogical account of Gajjalappa Nāyudu of Goḷappaṭṭi. 3. The Paliyagars of Kurivikoḷam. 4. Velliyakuṇḍam Pālayapaṭṭu. 5. Genealogical account of Madavāna Nāyaka of Puḷiyanguḍi. 6. The Pālayappaṭṭu of Talavankottā. 7. Jeyatunga Varaguṇarāma Pāṇḍya Vanniādi of Sivagiri. 8. Tumbicci Nāyudu of Paramaguḍi

9. Kaifiyat of Sivaganga Samasthānam. 10. The Pālayappaṭṭu of Eḷumalai, Erracinnama Nāyaka. 11. Sökkampāṭṭu Pālayappaṭṭu. 12. Kāmaya Nāyaka of Valaiyappaṭṭi. 13. Kulaśekaracciṅṅala Cennama Nāyaka of Mannārukōṭṭai. 14. Genealogical account of Immadi Doddappa Nāyaka of Chennalkuḍi.

Manuscript No. 27.

174

Section 1. Genealogical account of Rāja Tirumal Naidu, the prince of Madurai, otherwise called Triśirāpuram Samasthānam. 2. Account of the victory of Karikāla Cōḷa Rāja. 3. Yēnādulavar or wild tribes in Sri Harikōṭṭa Tattu and other places, Arcot Dist.

Manuscript No. 28.

175

Section 1. Genealogical account of Toṇḍamān Palligar of Madurai, Trichinopoly, etc. 2. The Pagoda of Jambukēśvaram, Trichinopoly Dist. 3. The temple at Kadambūr village. 4. The holy place of Makṣikācalam hill. 5. The temple of Ratnagiri village. 6. The Paṇḍāram of Tiruvadi Dhoramaṭṭham village. 7. Genealogical account of the Poligars of Koṭṭakam, Toṅṅaiyūr, Ariyalūr, etc. 8. The Pagoda of Teruvallūr village, Lālgudi Dist. 9. The temple of Cidambaram with the description of the sacred reservoirs, etc. 10. Devaranga Kallatūr Uḍaiyār, Palligar of the Chenji Dist., Arcot country. 11. The temple at Mannārguḍi village. 12. The holy place of Śrīrangam.

Manuscript No. 29

179

Section 1. Genealogical account of the ancient Cōḷa Rājas of Drāviḍa country. 2. An account of the discourses between a lion and a tiger. 3. Abridged account of Īśvar, Viṣṇu and Brahmā. 4. The temples at Kāñchi. 5. Genealogical account of the Setupati of Rāmanāthapuram. 6. Remarks on the temples, hills, maṅṅapams, caves, stone chariots, images etc., at

Mahāvalipuram, Arcot Dist. 7. Temples of Teruvengāṭanāthasvāmi in the Yellamulla Pallipat, Madurai Dist. 8. The temples of Subrahmaṇya, Yella Malla Pallipatt. 9. Legendary account of Mahāvalipūr, Arcot Dist. 10. Sacredness of Kovalam.

Manuscript No. 30. 188

Section 1. The Holy place of Tiruvaṅṅāmalai hills.

Manuscript No. 31. 189

Section 1. Legendary account of Tirukkōlakkūḍi in Śivaganga Pālayapaṭṭu. 2. Chronological account of the kings of the Pāṇḍya Deśam.

Manuscript No. 32. 196

Genealogical account of the ancient Tamil Rājas (Kongudeśa Rājakkal Caritram).

*Local History and Biography*

Manuscripts Nos. 33 to 35. 198

1. Coḷa mahattvam. 2. Coḷa Pūrva paṭṭayam.  
3. Coḷadeśa Pūrva Caritam.

Manuscript No. 36. 199

Toṇḍaimaṇḍalam, Coḷamaṇḍalam, Pāṇḍyamaṇḍalam Rājakkal Kaifiat.

Manuscript No. 37. 204

Kalingattupparaṇi

Manuscript No. 38. 205

Paralamūvan Toḷal

	Page
Manuscript No. 39.	206
Madurai Pāṇḍya Rājakkal Carittiram	
Manuscript No. 40.	207
Toṇḍaimān Kadai	
Manuscript No. 41.	209
Toṇḍaimaṇḍala Śatakam	
Manuscript No. 42.	210
Kogudēśa Rājakkal	
Manuscript No. 43.	211
Karnāṭaka Rājakkal Savistāra Caritram	
Manuscript No. 44.	212
Navanandan Cakravarti Kaifiat	
Manuscript No. 45.	213
Kēraḷadeśam Kaifiat	
Manuscript No. 46.	214
Marāṭṭiya Tuḷuva Deśam Kaifiat (Takkapa Kāṇḍam)	
Manuscript No. 47.	216
Genealogy of the Coḷa Kings	
Manuscript No. 48.	221
Delhi Janamējaya Vāmsāvai	
Manuscript No. 49.	224
Madurai Virappan Ammānai	



	Page
Manuscript No. 50	225
Bommanāyakan Kaifiat	
Manuscript No. 50A.	228
Bommaī Nāyakkar Pālaiyappaṭṭu Pūrvottaram	
Manuscript No. 51.	229
Rāmappayyan Ammānai	
Manuscript No. 52.	231
Bhāṣyakāra Kaifiat	
Manuscript No. 53.	232
Jātinūl Kaviyurai	
Manuscript No. 54.	234
Jātinūl Kavi	
Manuscript No. 55.	235
Maṅavar Jāti Kaifiat	
Manuscript No. 56.	242
Account of Neḍuvayal Pālayappaṭṭu	
Manuscript No. 57.	246
Paḍavore Koil Kaifiat	
<i>Puranic and Legendary History (Tamil)</i>	
Manuscript No. 57A	246c
Tērūrnta Vakācam	
Manuscript No. 58.	246d
Aruṇācala Mahātmya	

	Page
Manuscript No. 59.	246e
Tribhuvana Sthalapurāṇa	
Manuscript No. 60.	246f
Nale Sthalapurāṇa	
Manuscript No. 61.	247
Śrīkaruṇar Purāṇam	
Manuscript No. 62.	248
Mupuntotti Koil Kaifiat	
Manuscript No. 63.	250
Tiruvāḍutuṅgai Kaifiar	
Manuscript No. 64.	254
Solingapuram Temple Kaifiat	
Manuscript No. 65.	257
Kaifiat of Tiruvalamcuḷi	
Manuscript No. 66.	258
Totya Madurai Kāliyamma Mahātmya	
<i>Jain Literature (Tamil)</i>	
Manuscript No. 67.	259
Pañcamārga Utpatti	
Manuscript No. 68.	261
A List of Jain Books	
Manuscript No. 69.	266
A List of Jain Villages	

*Plays, Tales, Poems, Etc.*

Manuscript. No. 70.	272
Tamiḷ Perumāḷ Caritra	
Manuscript. No. 71.	273
Aḷakēśarājan Katai (Nālu Mantiri Katai)	
Manuscript. No. 72.	274
Vīramāraṇ Katha	
Manuscript. No. 73.	276
Kamban Pāḍal	
Manuscript No. 74.	277
Yuga Purāṇa	
LOCAL TRACTS (MALABAR)	
Manuscript No. 75.	282

- 1. Kai fiat of Chennimala Hill and the inscriptions and images on it. 2. Kai fiat of Kaṇṇanūr Bibi Samasthānam. 3. Genealogical account of Avenatu Nayer, Zemindar of the Payerumala Dist. 4. Account of the Rājas of Kolikāṭṭu (Calicut), their manners, customs, etc. 5. Account of Kerala Rajyam. 6. Kai fiat of Cērmāṇ Perumāḷ. 7. Genealogical account of Kolaltirirājas. 8. Genealogy of the Edaprabhu Rājas of Colalisvarūpam and Neriyattu Svarūpam of Kolattanāḍu. 9. Genealogical account of the Kōṭṭayam Rājas. 10. Account of Nambiyammār family of the Naḍuvaḷi of Iruvaināḍu. 11. Genealogical account of Karatanāṭṭurājas. 12. Kai fiat of Amalanuttu Nāyar of Poyyerumalanāḍu. 13. Genealogical account of Kesavarma Rāja of Kuṟumbanad. 14. Account of the worship, etc., to goddess Bhagavati of Sālakakṣetra of Rendutara taluk.

Manuscript No. 76.

291

1. Genealogical account of Kolattirisvarūpam or Cērākkaḷ Rājas.
2. General sketch of the ancient Rājas of Malayālam with their works and dates together with an account of Kēraḷam.
3. Genealogical account of the Kolattu Svarūpam Samasthānam Ravivarma, Rāja of Cērākkaḷ.
4. Rules regarding giving sons in adoption to the Thiruvānkūr Samasthānam from the Cērākkaḷ Samasthānam.

Manuscript No. 77.

293

1. Account of Kunyi Mahamad, Kādi of Malappuram.
2. Account of Arungottu Svarūpam, Valluvanāḍu.
3. Account of the Kaṇiyar and Paṇikkār castes in Malabar.
4. Account of Kadirī Aḷavan, etc. at Calicut.
5. Account of Sahavantra Koya at Calicut.
6. Account received from Syed Alikoya, the Cazi of the mosque at Tiruvarangāḍu.
7. Account of Perumandamukkil Kiḷakke Nambidi, etc., Kuṟṟanāḍu taluk.
8. Account of Māṇikka Āsāri, etc., coiners of Calicut.
9. Account of Nārāyaṇan Nambūri and others at Panniyūr village.
10. Account of the temple of Panniyūr by Pudukkottai Kṛṣṇa Poduvāl, who held the office of Karayama and Paṭṭola in the temple.
11. Account of Kaḍalūr Nambūrippāḍu, Nagalasseri.
12. Account of Śankara Poduvāl etc.
13. Account furnished by Kaḍalūr Nambūrippāḍ.
14. Account of the Brhamans of Rāmanattakara grāmam in Malabar.
15. Account of Tirumanassei Rāja, etc.
16. Account of Kannūr Qadi (Arabic)
17. Account of Kandappettai Takkiyaka, Tangal.
18. Account of Pumullij Nambūrippāḍu of Malabar.
19. Account of Vengāḍūr Nambūrippāḍu.

Manuscript No. 78.

305

1. Account of the different tribes of the Malayalam country (Tamil).
2. Account of the temple of Tirukkankodu etc. (Tamil).
3. Revenue amount of

Kavalapparanāḍu (Tamil). 4. Genealogy of Kavalappara Nayar, Zamindar of Kavalapparanāḍu (Telugu). 5. Copy of a record of Calicut preserved in the hands of Eravamnavan etc, (Tamil). 6. Some Geographical accounts written in the Malayalam language.

## Manuscript No. 79.

311

1. Legendary account of the temple at Irinjālakkuḍa. 2. Account of the Chittūr deśam with remarks on the limits and the hills in the Malayalam country. 3. Account of Vaḍakkanjeri, Paḷayanūr, Tekku and Mangalam villages, etc. 4. Account of Talappalli Rāja alias Kakkattu Karaṇavappaṭṭu Nambādi Rāja as submitted by him to the government. 5. Account of Vaḍakkum Nattu temple as gathered from the Cutchery of Tiruccivapērūr. 6. Account of the villages of Enamakkaḷ, etc. 7. Account of the temple at Perumanam. 8. Account of Āvaṇavāl and other Valnambi Adhyān Nambūris, a Perumanam. 9. Account of Taccāḍaikkaimmal, etc. 10. Account of the temple Avitattūr. 11. Account of the Bhagavati temple at Koḍungallūr (now Koḍungōlūr). 12. Legendary account of Tiruvañjikkalām. 13. Inscriptions of the white Jews of Cochin. 14. Account of the annual festival (*Pūram*) in the temple of Tirucūr. 15. List of villages in Travancore inhabited by Paṭṭaṇmārs, with the number of houses in each village. 16. List of villages of the Cochin State and the number of houses in each village. 17. Account of Adhyānmār and other sects of people in Malabar.

## Manuscript No. 80.

323

1. Account of the four divisions of Nāyanmār caste. 2. Account of the daily allowance of the Pagoda at Tiruvalla. 3. Account of the daily allowance of the Pagoda at Āraṇmūla in the Tiruvalla taluk. 4. Account of the branch of the Karaṇavanmār race in Taravadu. 5. Account of Nambūrimār, Pottimār

in the Tiruvalla taluk. 6. Statement showing the different kinds of produces and the income thereon in the village of Tiruvalla. 7. The statement of officers in Tiruvalla Maṇḍapattum vatakal. 8. Accounts of the Revenues of Tiruvalla taluk. 9. Schedule of articles on which customs are levied in Tiruvalla. 10. Account of the revenues of Māvelikkara taluk.

- Manuscript No. 81. 332
1. A Tamil rendering by Nittal Nayana Aiyan of the account of the Brahmins and other castes in the Malayalam country, written in Malayalam. 2. List of the people of different nations in the Malayalam country.
- Manuscript No. 82. 338
- Customs and manners of several castes in Malabar.
- Manuscript No. 83. 339
- Kerala Utpatti.
- Manuscript No. 84. 340
- Customs and manners of Nambūdiri Brahmans and other communities.
- Manuscript No. 85. 341
- Report of the progress of Nittala Naina on his journey in Malayalam and Kāngayam-1807-08.
- Manuscript No. 86. 342
- Report of the progress of Nittala Naina on his journey in Malayalam and Kāngayam — April 1816-February 1821.
-

# LOCAL TRACTS (Tamil)

MANUSCRIPT No. 1

## Section 1

### ACCOUNT OF THE TEMPLE OF CIDAMBARAM IN THE CŌLA COUNTRY

WILSON, p. 417. No. 1-1 (8 sections).

TAYLOR, Vol. III, pp. 380-1.

SHELF No. 17-6-10.

REST. Vol. III. pp. 27-53.

TELUGU VERSION, 15-3-1.

#### *Puranic Stanzas Quoted in Praise of Cidambaram and its Deity.*

The *Hēmasabhānātha Mahātmya* in twelve chapters deals with Śiva's appearing as a mendicant in Dārukāvana, testing the mind of the sages, the arrival of Patañjali from Kailāsa to Cidambaram and allied topics. In the tenth chapter the story of Tirunilakaṭṭan, a potter by birth, and his spending a night with a dancing girl, is given.

The *Vyāghrapura Mahātmya* contains the story of a Pulkasa who got rid of his sin by residing at Cidambaram and other stories in the same strain. Bhadrakālī is stated to have invited Sabhāpati for a competition in dancing. She could not compete with Śiva in the *Urdhva tāṇḍava* and was defeated. She consecrated and worshipped a *linga* at Brahmapura, one *kādam* south of Cidambaram to escape the sin of *Śivadrōha* incurred by her. Śiva, pleased by her penance, ordered Brahmapura to be called Śrī Kāṣipura and Kāṣi to have a temple for herself to the north of his own in Cidambaram.

There are stanzas quoted from the *Muttuttāṇḍava padams* and *Aruṇācala Kavirāyar padams* in praise of Cidambaram, sung by Paṇḍāram; a stanza by Avvai on Cēra, one each by Kamban and Oṭṭakkūttan on Cōḷa and Pāṇḍya; and some stanzas by Kālamēgha and Vēlappa Kavirāyar on Cidambaram.

*Account of Virapperumāḷ in Ahaval metre*

Virapperumāḷ was born by the grace of the god of Cidambaram as the only son of his parents, and was named after the god. On a festival occasion the car of Tillai Nāyaki Amman did not move and a Brahman woman possessed by the Amman said that the car would move on only if the life of a youth, who was the only son of his parents and was learned in all sciences, was sacrificed. Virapperumāḷ gave up his life as *bali*; King Sundara Cōḷa perpetuated his memory by erecting a statue in stone in the temple of Tillai Nāyaki Amman, constructed seventy houses for the people of his caste (Śēnaittalaivar), and granted certain privileges for their funeral. The poem was narrated by Sivataṅga Paṇḍaram, one of the *meykāppāḷar* of the Tillai Amman Temple.

There are quotations from the *Sūta Samhita*, *Parāśara Purāṇa*, *Ekādaśa Rudra Samhita*, *Bhaviṣya Purāṇa*, *Skānda Purāṇa*, *Padma Purāṇa*, *Vasiṣṭha Linga* and the *Mahābhārata* in praise of Cidambaram.

*Further particulars concerning Cidambaram*

Cidambaram is said to be the principal (*susumanāḍi*) tubular vessel in the body of the Cosmic Puruṣa, the other two vessels being Lankā and the Himalayas, the external limbs being the other *Śivālayas*. The three principal images of the temple are said to rest on the three peaks of a mountain beneath the earth. One Madyānniya muni found defects in the flowers for the worship of the God and prayed to Him for better facilities for plucking flowers from the trees. The God granted him the hands and legs of a tiger (Vyāghrapāda), with eyes in the nails. The god curbed the pride of the wives of the sages who performed *tapas* in Dārūkāvana and danced a mystic dance in Cidambaram. Ādiṣeṣa assuming the form of Patañjali came down from Kailāsa to witness the dance.

By the grace of God, he got the eye of wisdom which was then extended to Vyāghrapāda, three thousand sages and all other beings in the world.

Then the three thousand sages went to officiate as *ṛtviks* in the sacrifice of Brahmā. The king Simhavarma of the north country worshipped the God of Cidambaram, got cured of his leprosy and was renamed Hiraṇyavarman. At the instance of the God, the king brought back the three thousand sages from the *Yāga* of Brahma, each of whom the God declared as none other than Himself and fit for his worship. He repaired the temple, put up three thousand houses for the three thousand sages in the four



streets around the temple, instituted festivals and made necessary provisions for them.

For 70 years from S. 1608 to S. 1678 during the reign of the Cuddapah Nawab, there was no law and no administration, and the Dikṣitars raised subscriptions and conducted the *pūja*.

Then for seven years from S. 1679, *Srimukha* to *Pramāthi*, the same confusion continued under the French.

For 20 years from S. 1686 *Vikrama* to *Vikāri* during the administration of the nawabs, there were similar unsettled conditions.

For 4 years from S. 1706 *Sārvari* to *Sūbhakrit* when Hyder invaded, people were leaving the country. In S. 1710 *Krodhi*, the Company took up the administration and provision for *pūja* was made.

For 6 years from S. 1711 Muhammad Ali Khān ruled the country badly.

Master Floyer ruled for two years from S. 1717 and again Muhammad Ali for 9 years. During this period the *pūjas* and festivals were conducted properly.

From *Dundubhi* onward under the rule of Mr. Wallace necessary provisions were made for the temple.

The above statements were made by the Dikṣitars known as *Tillai Mūvāytravar*.

During a political disturbance the image of Sabhānātha was shifted to Tiruvālūr and kept under a tamarind tree. About half of the Dikṣitars settled at Tiruvalūr and worshipped their god. After 80 years the image was taken back to Cidambaram and on the way the Bhonsale king of Tanjore made a gift of 12,000 *pons* to the God.

## Section 2

### ACCOUNT OF THE TEMPLE OF ARIYALŪR UḌAYĀRPĀLAYAM AND TUḌAIYŪR IN THE CŌLA COUNTRY

WILSON, p. 417, No. 1-2.

TAYLOR, VOL. III, pp. 381-5.

SHELF No. 17-6-10.

REST. VOL. III. pp. 54-104.

TELUGU VERSION 15-3-1.

a. *Details of Sarvamānya Lands of the temple of Nilavanēśvarar in the Village of Tiruppuñjili, TuḌaiyūr.*

The *Ādināṣṣār* of TuḌaiyūr where the Nayyam Poligārs resided were maintaining the temple giving the village four *paṣṣis* and the taxes from gardens etc., as *Sarvamānya*. After Kumāra Venkaṭācala Reḍḍiyār stopped payment in cash, the daily *pūja*, festivals etc. of the temple continued to be conducted from the revenue (*berig*) of the village by Vijaya Venkaṭācala Reḍḍiyār and by the Nawab and the East India Company when the Poligārs came under their rule.

b. *Account of Nandikēśvarasvāmi temple in Tēnūr, TuḌaiyūr Taluq as recorded by the employees of the temple.*

This place is said to be of immemorial antiquity. The Tēnūr village was given as *sarvamānya* during the Karnāṭaka times; and its *berig* was Rs. 1,333. The income *māvaḍai*, *maravaḍai* etc., of the village went towards the maintenance of the temple. Kāmāṭci Ammāḷ, wife of Nallappa Reḍḍiyār, son of Yerrama Reḍḍiyār put up additions to the temple, built *agrahāras* and gave them as *sarvamānya* to Brahmans with the village of Kaḷattūr with *naṅjai* and *puṅjai* lands. Later the village was resumed by the Sarkar during the administration of Muhammad Ali Khān.

c. *Account of Brahmapurīśvarasvāmi and Brahmapurī Nāyaki Amman of Tirupattūr Koyil, TuḌaiyūr.*

The place came to be called Brahmapurī and the God Brahmapurīśvara after Brāhmā, who performed *tapas* therein. Five chapters of the *Skāndapurāṇa* are said to contain a legendary account of the place, while a bigger version of 135 chapters is said to have been lost.

Under the Karnāṭakas, from Cinna Errama Reḍḍiyār's rule i. e. from Sālivāhana Śaka 1464 till Kumāra Venkaṭācala Reḍḍiyār's time, the villages of Tiruppaḍaiyūr, Avaravalli, Maṇanakkuricci, Sanamangalam and Vaḷaiyappaṭṭi with gardens, *Iluppatṭōppu*, and *māvaḍai*, *maravaḍai* etc., according to grade upto Ś. 1696 were enjoyed as *sarvamānya*, the income therefrom being Rs. 2100- From Ś. 1650 down to Ś. 1697 the six villages yielded a revenue of Rs. 2,400/-.

Different items of expenditure for the daily worship and festivals, the names of the vehicles on which the deity was taken in procession during festivals and other details connected with the temple are given.

d. *Account of Suddharatnēśvara, Uttattūr Dēvasthanam, Tuṟaiyūr Taluq.*

It is a legendary account of the temple of Suddharatnēśvara. On a hill south of it is the temple of Cōḷēśvara.

Uttattūr and Mottankuḷi were *Sarvamānyas* of the temple from the time of Kṛṣṇappa Nāyaka to Ranga Kṛṣṇa Muttu Virappa Nāyaka. During the political disturbances of the time of Chanda Sāhib, Murāri, Nizām Ali, Anavardi Khān and Nandi Rāja, records and Mss. were destroyed and *sarvamānyas* reduced to half; and during the subsequent Muslim administration the *sarvamānyas* were resumed. In Ś. 1723, the Company took up the administration of *sarvamānya* lands of Uttattūr.

The details of income and expenditure, the establishment and the *vāhanas* used in festivals of the temple are given.

e. *Sthalamahātmya of Kōḍaṇaḍ Rāmasvāmi temple, Uttattūr.*

The temple was originally in possession of 1120 *kuḷis* of land. It came under the Trichinopoly *Subha*, during the time of the Nawab. After Hyder's invasion, the temple was maintained from the provision made for the Suddharatnēśvara *Dēvasthānam*; 200 *pagodas* were ordered to be set apart for it when the Company took over the administration in the year *Durmati*.

f. *Account of Vaḍakkuvāśal S'ellyamman.*

This is a dependant temple of Suddharatnēśvara *Dēvasthānam* from the time of Vira Rājendra Cōla. On the third day of the festival, the devotees of the Goddess lie on a bed of thorns for an hour and a half on both sides of the street as an act of penance. The staff of the temple and the schedule of their duties are mentioned and one woman is found among the *nirvāhams* or *meikāyāl* of the temple.

### Section 3

## GENEALOGICAL ACCOUNT OF THE POLIGAR OF NAḌUVAKURICCI IN THE CŌLA COUNTRY.

WILSON, p. 417, No. 1—3.

TAYLOR, Vol. III, pp. 385—6

SHELF No. 17—6—10.

REST. Vol. III, pp. 103—110.

TELUGU VERSION 15—3—1.

Kuṅṅāladēva and Marudappa dēva of Kilvai Koṇḍayam Kōṭṭai and Paḷani, destroyed the Kaḷḷar tribe of Tirucūlikai Paḷani, Maṭham, Mēlnāḍu etc., and got from the Pāṇḍya king the grant of the Pāḷaiyam of Tirucūlikai, Paḷani, Maṭham-ṣimai etc., Kuṅṅāladēva was also honoured by the king with the title of Varaguṇarāma Kuṅṅāladēva.

Sadāśiva Kuṅṅāladēva, one of the descendants, refused to give a girl of his family in marriage to the Pāṇḍya king and so was forced to leave the country along with Jayapratāpa Marudappadēva and take shelter at Sundarapāṇḍyapuram. Here they exterminated the Kaḷḷars of Koḍakkaināḍu and obtained as reward from the Rāya, the *pāḷaiyam* of Sundararājapuram to be enjoyed by them equally, while Sadāśiva was renamed by Rāya as Varaguṇa Rāya Perumpulikkūṅṅāladēva.

The genealogy is traced to eight generations more, the last being Vallabharāya Kuṅṅāladēva.

When the Pādusha invaded the territory of the Poligars they left the place for the south and settled in Virāṅganāḍu after destroying the Kaḷḷars of the locality. The Pāṇḍya king Kāśikuṇḍa Parākrama Rāja of Tenkāṣi approving of their occupation permitted Śrī Vallabha rāja Kuṅṅāladēva to enjoy Virāṅganāḍu as *pāḷaiyam* and also made a grant of Naḍuvakuricci with the adjoining villages as reward for wiping out the Kaḷḷars (of Kaḷakkāḍu) and the Kurumbas, besides honouring him with the title Parākrama Pāṇḍya Kuṅṅāladēva. Kṛṣṇarāya Marudappa dēva drove out the Kaḷḷars of Neccūr Karumarai nāḍu and got the country as Pāḷaiyam from king Ugra Pāṇḍya.

Parākrama Pāṇḍya Kuṟṟāla dēva's son was Cidambaranātha Kuṟṟāla dēva and his son Pāyumpulikkuṟṟāla dēva. This Pāyumpuli rendered help to Kulaśekhara Raja of Tenkāsi in his battle against Veṭṭumāra Raja of Kayattāru by saving 1000 cattle of Iḍaiyars and Vaṇikars of Āyappiḷḷaiyar kuricci and Āyankuḍi Karunkāvanam and by restoring order in the country and got from the grateful raja the grant of the tanks Kulaśekharan ēri, Reṭṭaikulam and the adjoining villages with the title *Āyar Kuḷam kātta Pāyumpuli kuṟṟāla dēva*.

He was appointed to guard the Madura fort and villages were granted to him by *Karttākkaḷ*.

When Ismuk Khan under orders of the Nawab Saheb of Azad Kibile established his rule in Tirunelveli after gathering the Poligars for help and invaded Nelakkāttān Cēval, Parākrama Pāṇḍya Kuṟṟāla dēva sided with the Muslim chief and got from him the land of Rājācandarāya and the adjoining villages free of tax. His son was Śankara Kuṟṟāla dēva and in his time Tirunelveli was in disorder. Uttumalai Marudappa dēva now annexed to his Zamindari a number of villages. Śankara Kuṟṟāla dēva's son was Śri Vallabharāmakuṟṟāla dēva the 28th in the succession of *Poligars*. The author of the record, who was the 29th, came under the East India Company and paid tribute to Col. Wilks, Mr. London, Mr. Lushington and other servants of the Company.

## Section 4

### ACCOUNT OF KAVERI PALLAM IN THE CHINGLEPUT DISTRICT

(Mistake for Kāvēripaṭṭaṇam in the Tanjore District)

WILSON, p. 417. No. 1-4.

TAYLOR, Vol: III, pp. 386-90.

SHELF No. 17-6-10.

REST. Vol. III pp. 111-60.

TELUGU VERSION 15-3-1 pp. 217-24-24, 289-98.

Considering the history of the Cōḷa country the relics of old temples and seaports in Kavēripaṭṭaṇam and the arrival of different European people on the Indian shore, the writer of the *Kaifiyat*, a servant of Mackenzie, makes out that the town came into existence some 900 years prior to his time and that it had been in a flourishing condition for some 400 years. It covered an area of a *kādam* square and there were wealthy and prosperous merchants carrying on maritime trade with Ceylon and other islands. It is said that a visitation of God brought ruin on the town and the people. There was a merchant headman named Venkaṭa Ceṭṭi *alias* Paṭṭaṇattu Piḷḷai in the town and the activities of the merchant are said to make up more or less the history of the town itself for a time.

Some verses are quoted in praise of Gaṇapati and Śiva. Śiva found Kāvēripaṭṭaṇam the best among 1001 *Śivālayas* Varaguṇa Pāṇḍya (of whose name a ridiculous derivation is given) conquered the Cōḷa kingdom and got rid of *brahmahatti* by offering worship to the God of Tiruviḍaimarudūr and Kavēripaṭṭaṇam. The manuscript then gives an account of the life of Paṭṭaṇattu Piḷḷai.

#### *Origin and destruction of Kavēripaṭṭaṇam.*

At Tiruvenkāḍu, north-west of Kavēripaṭṭaṇam, there lived one Tiruvenkāṭṭa Ceṭṭi grandfather of the famous Paṭṭaṇattu Piḷḷai. As predicted by astrologers, he founded the city of Kavēripaṭṭaṇam and carried on a large maritime trade along with other merchants. All of them were immensely rich and they had no thought of God; so God cursed them, with the result the city and the river mouth were submerged by the sea.

The *Kaifiyat* also says that about hundred years prior to the date one Ayyā Ayyan discovered a treasure in the ruined city, repaired the temple of Tiruvenkadu, paid part of the treasure into the royal treasury of Tanjore and the king Amara Simha, examining the spot, discovered some black stones in it.

### *History of Nindakarai tuṟai*

One folio under the above heading running up to half of the subject is found inserted in front of the section. The other half is missing as is evident from the complete copy restored (Vide Rest. Vol. III pp. 157-60). As the work comes as the last four pages of the section of the restored copy, the original Mss seems to have undergone reshuffling after Taylor restored it.

The work deals with the sacredness of Sangamasthānam, the confluence of the Kavēri river and the sea. At the end of the Mss. is given the history of the place during the days of the Vijayanagar kings. Tirumalai Raya dug a channel in his name from the R. Kavēri one *Kādam* west of Kumbakonam near Rājagiri, right up to the sea. He founded the town on the seashore by name Tirumalairāyanpaṭṭaṇam, established many families, constructed three hundred tanks, encouraged trade, built temples and palaces and ruled over the city. The people of Nāgūr, Nāgapaṭṭaṇam, Kāraikkāl and Tarangampāḍi were paying their tolls at Tirumalarāyanpaṭṭaṇam.

## Section 5

ACCOUNT OF VIJAYA VENKATACĀLA REDDĪYĀR  
ZAMINDAR OF TURAIYUR DISTRICT IN THE  
TRICHINOPOLY COUNTRY.

WILSON p. 417. No. 1-5.

TAYLOR Vol. III pp. 390-1.

SHELF No. 17-6-10.

REST. Vol. III pp. 161-76.

TELUGU VERSION 15-3-1 pp. 298-304 and 193-4.

In S. 1103 Appa Reddi and Sara Reddi, the Zamindar of Pallavola in the Nellore district assisted Kṛṣṇa Rāya of Madura Samasthānam in destroying the Kallars who plundered the villages in the districts of Maḷava nāḍu and Tirthagiri in Trichinopoly and in subduing Patcāyi (?) and others who had taken arms against the king, and obtained from him the grant of Maḷavanāḍu *alias* Tuṅgaiyur kind, and obtained from him the grant of Maḷavanāḍu *alias* Tuṅgaiyur Sīmai as *sarvamānya*. Recognising the king even in the guise of a courtesan in the course of spying the city (Sōdanai) they got from him the title *Rāya vēṣya Cujanga*.

Kumāra Eṅṅama Reddi was a contemporary of Tirumalai Nāyaka, ruled for 35 years. One of his descendants was Linga Reddi a contemporary of Muttala Kadir Nayaka. He constructed a *golumantapa* at Tiruviḍaimarudūr (Madhyārjuna) and granted provisions for the *pusya* festival. He suppressed the Kallars and got as reward *Padi-kaval* lands fetching 3000 *kalams* of paddy gardens, 1000 *varāhas*. of which a portion was set apart for worship in the Śrīrangam temple. He made a mantapa in the Saptarṣiśvara temple in Lalgudi and ruled for 35 years.

One of his successors was Venkatakāla Reddi a contemporary of Vijayaranga Cokkanātha Nayaka, Minakṣi Ammaḷ and Bangaru Tirumalai Nayaka. He took prisoner the leader of the Cencu caste of hunters who looted the country and got the title of *Canjūmala Sūra Birudānka*. He ruled for 32 years.

Then the Zamindari came under the rule of Chanda Sahib who imposed an annual tax of Rs. 15,000 on it.

• Then, after the days of Murāri Rāyar during the rule of Nizam Ali, the Zamindar rendered help to him in return for which were



granted Varagaḷūr, Campakkuḍi and three other villages as *Inām*. During the overlordship of Anavardikhān, Kumāra Venkaṭācala Reḍḍi was the head of the Zamindari from Ś. 1662 *Dundubhi* to *Nandana*. His son Vijaya Venkaṭācala Reḍḍi the author of the *Kaifiyat* repelled the invasion of the country by Hyder in the year *Sārvari* and by Tippu in the year *Kilaka* and was rewarded by Col. Likson and Major Sullivan of the Trichinopoly fort with the honour of salute of eleven guns and certificates of distinction.

Then dissensions arose in the family; the revenue to be paid to the Sarkar fell in arrears and the Nawab Saheb seized the Zamindāri. In the year *Durmati*, the Company took charge of the estate pensioning the Zamindār with one-tenth of the revenue. The Zamindār represented to the Collector about the inadequacy of the pension, and he was granted the revenue of 13 villages instead.

The Tōraiḷyūr Śimai was bounded by Mulla(E) Tiruppunjēri (S) Marugakkaḷattūr (W) and Telikai(N).

Attested by Rāmaswāmi Ayyar, Kāṣi Rāma Ayyar *Kāryasthas*, and Kōḍi Subba Rāyar, *Rāyasam* of the estate, in *Vikrama, Kārttigai* 25th corresponding to the 8th December 1820.

## Section 6

### ACCOUNT OF THE RAJAS OF CĒRA, CŌLA AND PĀṆḌYA.

WILSON, p. 417. No. 1-6.

TAYLOR, Vol. III pp. 391-4.

SHELF No. 17-6-10

REST. Vol. III pp. 177-84

TELUGU VERSION 15-3-1 pp. 180-92.

Three verses quoted from the *Cūḍāmaṇi Nigaṇṭu*

The description of *Kṛta*, *Treta* and *Dvāpara* and *Kali yugas*; the *avatāras*, the state of *Dharma* and allied matters belonging to each are given; the names of 23 Cōḷa kings (mythical) mentioned. Śālivāhana defeated Vikramāditya, performed *tapas* for 78 years, and then ruled for 80 years; he inaugurated the Śālivāhana śaka era.

From Ś. 80 the Cēra, Cōḷa and Pāṇḍya kings ruled for 650 years. From Ś. 730 to Ś. 1013, 18 Yādava kings ruled. From Ś. 1013, 21 Rājas are mentioned as having ruled upto Ś. 1598. The Mss. ends here abruptly.

*Genealogical account of Cōḷa, Cēra, and Pāṇḍya kings copied from a record in possession of Kali Kavi Rāyan of Pūndurai, and Erode in Coimbatore District:*

This record tagged on to the end of section 7 of *Local Tracts* (Tamil) No. 1 has been included by Wilson under 'Unbound Translations etc. Tamil Southern provinces' nos. 17 and 18, p. 555; while Taylor numbering it '6½' has added it to Section 6 *supra* (Vide Vol. III, pp. 391-4):

The king Cōḷiya of solar race born of the Mucukunda family ruled over Tiruvālūr administering even-handed justice to all his subjects. He set up a bell (*ārācci maṇi*) in front of his palace, in order that any one aggrieved in his kingdom might ring it to draw his immediate attention. This is followed by the story of Manunṭi Kaṇḍa Cōḷa. After him 47 kings of divine origin ruled in succession and the last was Karikāla Cōḷa. Then 18 Cōḷas of human origin ruled. The last king of this line who reigned after Kali 800 had a quarrel with the poet Kamban who sang a song containing ominous words (*aram*) as a result of which the Cōḷa race of kings is said to have come to an end.

The Cōḷa country is bound by the sea (E), Veḷḷāṅgu (S), and Peppāḍa(W) and has an area of 24 *kādams*.

#### *Genealogy of Cēra Kings:*

Thirty Cēras of divine origin and twenty of human origin ruled the Kongu country. The last king was taken to Kailāsa with his mortal body by Sundaramūrtti and then the minister began to rule. The Cēra country was bounded by Perumpālai(N), Vaiyāpuri(S), and Veḷḷikkoṇḍam(W).

#### *The Pāṇḍyas who ruled over Madurai Periya Paṭṭaṇam:*

At the instance of God, Kulāṣekhara Pāṇḍya cleared the forest of Kadambavana and built the city of Madurai. His son Malayadhvaja Pāṇḍya had the goddess Mīnākṣī as his daughter whom God Sundara Pāṇḍya married. After Sundara Pāṇḍya, sixty-eight Pāṇḍya kings of divine origin ruled over Madura, before the advent of *Kaliyuga*. In the *Kaliyugā* there were twelve kings of human origin, the last of whom was Koḍukkollu or Koḍumkōl Pāṇḍya who ruled up to Kali 305. In his days a Ceṭṭi named Kōkkalan of Kāñci was keeping a dancing girl as concubine and squandered all his wealth. He took the anklet (*śilambu*) of his wife Kaṇṇaki to Madura for sale where he was caught hold of as the thief who had stolen the anklet of the queen, and by the order of the Pāṇḍya king, beheaded. Kaṇṇaki hearing the news rushed

to the city and plucking off her breasts in a fury threw them over the king's palace. At once the palace and the city were in conflagration in which she threw herself and died. After an interregnum for some years Candra kalādīpa Pāṇḍya, son of a dancing girl by a Brahman, ruled the kingdom and after his time there were fourteen Pāṇḍya rulers. During the time of the last king Kalavardhana Pāṇḍya, a Muslim *Padusha* invaded the country and the Pāṇḍya king fled to the west. The Muslim rule over Madura came to an end when the Kannaḍa kings of Mēl Śīmai killed them in battle, placed Somaśekhara Pāṇḍya, scion of the Pāṇḍya line, on the throne of Madura and restored Hindu institutions. After Somaśekhara Pāṇḍya, fifteen kings ruled in his line; and the last king Candrakumāra Pāṇḍya having been defeated by Viraśekhara Coḷa fled to the Rāya of Vijayanagar for protection. The latter sent an army under Nāgama Nāyaka to reinstate the Pāṇḍya king. But Nāgama after driving away the Coḷa, killed the Pāṇḍya king and took possession of the Pāṇḍya throne sending a report to his suzerain that the Pāṇḍya ruler died a natural death. Seeing the extinction of the Pāṇḍya line, the Rāya appointed Viśvanātha Nāyaka, son of Nāgama-Nāyaka, as viceroy of the Pāṇḍya country (*Dakṣiṇa simhāsanādhipati.*) Viśvanātha Nāyaka repaired the temples, constructed dams across rivers, put up 72 bastions over the Madura fort and appointed 72 *pāḷaiyagars* to watch over them.

### NĀYAKA GENEALOGY :

	<i>Paṭṭam</i>	Years
1. Viśvanātha Nāyaka	1	26
2. Periakṣṇappa Nāyaka	1	31
3. Perivirappa Nāyaka	1	27
4. Viśvappa Nāyaka	1	20
5. Periakṣṇappa Nāyaka	1	17
6. Periakṣṇappa Nāyaka	1	16
7. Kastūrirangappa Nāyaka	1	7
8. Muttukṣṇappa Nāyaka	1	30
9. Rājamuttuvirappa Nāyaka	1	32
10. Rājatirumalai Nāyaka	1	10
11. Rāja Cokkanātha Nāyaka	1	16
12. Rangakṣṇammuttuvirappa Nāyaka	1	7
13. Vijayaranga Cokkanātha Nāyaka; the above prince being minor, Regent Mangammāl		8

14. Vijayaranga Cokkanātha Nāyaka	19
15. His wife Mīnākṣi	5
16. Rāja Vijayakumāra Tirumalai Nāyaka	1

Nayaka regime came to an end during the days of Rāja Vijaya Kumāra Tirumalai Nāyaka. From Ś. 1350 *Saumya* i.e., Kali 4529 *Saumya* to Ś. 1654, Vaḍukas held the land. Then Muslim administration commenced.

The manuscript ends with a list of *pāḷaiyaḡars* and forts in the Madura country.

### Section 7

## GENEALOGICAL ACCOUNT OF ANANGAR, AN OFFICER OF THE TEMPLE OF ŚRĪRANGAM.

WILSON, p. 417. No. 1-7.

TAYLOR, Vol. III, pp. 394-5.

SHELF No. 17-6-10.

REST. Vol. III, pp. 189-234:

Āṇḍān was the favourite disciple and the accredited representative of Rāmānuja Ācārya; and with due deference to the wishes of the Ācārya, Kulōttunga Cōḷa, son of Krimikaṇṭha Cōḷa granted to Āṇḍān the office of *Sarvādhikāra* or *Śrīkāryam* in the temple of Śrīrangam and all the *varisai* (honours) attached to the office. His son Kandāḍai Āṇḍān next held office. His son was Kandāḍai Tolappan; in his time Kura Nārāyaṇa Jiyar, a *sannyāsi* disciple of Kūrattu Āḷvān saved the image of Ranganātha from being drowned in the flood of the river Kāvēri, during the procession in boat. He then dug a tank for the procession of the deity in boat, with the help of the people and the ruling chief. He was so popular that the people requested the king to appoint him as *Śrīkāryam* of the temple. Periya Āyi son of Tolappan performed a sacrifice and when the image of Ranganātha in procession took shelter in his sacrificial hall owing to heavy rain he repeated 100 stanzas in praise of the God and made a gift of all his property (*sarvasvadāna*) to the deity. The people thought that by this act he had forfeited his claim over *Śrīkāryam* in the temple and brought pressure on him to give up the office in favour of Jiyar. Accordingly Āyi parted

with the service of *Añjanakāyam* and *Lacclnal* to be attended to by *Jiyar* and handed over the *Uḍaiyavar maṣham* for his residence. When the *Jiyar* died, another *sannyāsi* was put in his place; and the successors of *Āṇḍān* and *Jiyar* were attending to their respective duties for 190 years.

Then there was a great political turmoil in the country, the image of Ranganātha was removed to the southern country; and the people began to run away from the town. *Jiyar* and Tirukkōpurattu Nāyinār followed the party that took the image away for safety. When peace was re-established during the time of Harihara Rāya, Gopaṇṇa consecrated the image of Ranganātha in Srīrangam with all solemnity in Ś. 1306 *Virodhikṛt*. Tirukkōpurattu Nāyinār returned to his office and received his usual *varīśai* (honours). During the time of his son Deivangaḷ Perumāḷ, Tōlappan, the then *Jiyar* effected a change in the order of receiving *varīśai* and usurped the office of *Śrikāryam*. Tōlappan represented the matter to the authorities in vain. A friend of Tōlappan in the pedigree of Uttama Nambi asked him to appoint a man to look after the accounts and other secular affairs of *Śrikāryam* and himself to be satisfied with the honours attached to the office. He then approached Harihara Rāya in Vijayanagar, secured the *Śrikāryam* for himself and arranged for first *varīśai* being given to Tōlappan, the second to *Jiyar* and third to himself. This arrangement continued from Ś. 1306 to *Rudrodgāri*, the 13th year from *Virodhikṛt*, when the image was consecrated upto the year *Iśvara*.

After the time of Uttama Nambi the *Jiyar* got hold of the first *varīśai* for himself with the help of Vēdācārya, son of Vēdavyāsa Bhaṭṭa the author of *Śrutaprakāśika*. When Rāmānuja Ācārya departed from this world, his image was set up and worshipped in the Sundara Pāṇḍya tulāpuruṣa maṇḍapa. Visitors were affixed with the seal (*Tiruvīḷaccinai*) of Rāmānuja which was given out to be a symbol of his tenet (*Rāmānuja samaya mudra*) and the money offering (*kāṇikkai*) made by them was utilised for the maintenance of the shrine. But the *Jiyar* caused the money offering being added to the *Sārkar* treasury and the seal being affixed to the devotees outside the temple by his own man Vēdācārya and finally seized the post of *Śrikāryam* from Uttama Nambi. After four years, Tōlappan got back his *varīśai*, and Uttama Nambi the post of *Śrikāryam*. Deivangaḷ Perumāḷ Tōlappan was succeeded by his son Dēvarāya Tōlappan Peria kōyil Kandāḍai Aṇṇan and as the latter was young, the *Jiyar* and Bhaṭṭar took possession of the *varīśai* for themselves. In the next year Ś. 1327 *Pārthiva*, Periya *Jiyar* visited Srīrangam and was conducting *Kālakṣēpam* and

*sēvākramam*. He acted as a peace-maker among the contending parties and arranged for Aṅṅan being given the first *varīśai*, the *Jiyar* the second, Bhaṭṭar and Periya Nambi the third and Periya Nambi the holder of *Śrikaryam* the last.

Periya kōyil Kandāḍai Aṅṅan was succeeded by his son Kandāḍai Nāyan, a contemporary of Tirumalainātha Uttama Nambi *lias* Lakṣmi kārya karta and the *Jiyar* who was in the place of Śriranga Nārāyaṇa *Jiyar* died. Then Parāśara Bhaṭṭa in the Bhaṭṭar's family strongly opposed the continuance of *Jiyar*'s pedigree as a source of annoyance to Aṅṅan's family; but as the people were for the continuance of the line, another *Jiyar* was installed in the place. From that time, the first *varīśai* was given to Aṅṅan, the second to Bhaṭṭar, the third to *Jiyar*, the fourth to Periya Nambi and the last to *Śrikaryam*. During the time of Kōyil Aṅṅan the office of *Śrikaryam* changed many hands and the *varīśai* was first given to four Ācāryas and then *śaṣakopam* given to Vaiṣṇavas by the *Jiyar*.

The next *Jiyar* was Periya Kōyil Aṅṅan Rāmānuja *Jiyar*, a dependant of Kandāḍai Aṅṅan Tiruvaḍi and disciple of Kōyil Aṅṅan. He could not cope with the work and retired from service soon. The next *Jiyar* was directly appointed by the Rāya; and his claim for first *varīśai* was contested by Aṅṅan Bhaṭṭar and others. After examination of witnesses and the records, they came to a compromise among themselves in regard to receiving honours from the temple. (The Mss. ends here abruptly).

*Copy of the order issued by Hazarat Nawab Saheb:*

Aṅṅangar Varadācārya made a complaint before the Government of Osam-ul-mulk Bahādūr that for 120 years Rangācārya descendant of Bhaṭṭar's family was enjoying the first *maryāda* in the temple which was due to his family. The nawab effected an agreement between the plaintiff and the defendant that they would forego their rights in case they failed to act up to the decision to be arrived at by the *Sarkar* and received their statements in the presence of the officers of the temple. He then examined the witnesses who deposed that the family of Rangācārya had no *maryāda* in the temple prior to the time of Vijayaranga Cokkanātha and that the family of Aṅṅangar was enjoying it for ten generations. The Nawab ordered that both the parties should receive the *maryāda* fortnightly in a month alternately and that they should be severely punished if they disobeyed the order.

## Section 8

ACCOUNT OF THE TEMPLE OF THE DEITY  
VELĀYUDHASVAMI IN THE KANGAYAM DISTRICT

WILSON, p. 417, No. 1-8.

TAYLOR Vol. III, pp. 395-6.

SHELF No. 17-6-10.

REST. Vol. III, pp. 103-110.

TELUGU VERSION 15-3-1, pp. 192, 161, 162.

At Odiyam, there is a hill called Satragiri, Sivamalai, Siddhar-malai and ponnāḍi malai, some four miles north of the temple of Apramayeśvara *alias* Kaikana lingamūrti in Tenkarai-nāḍu; and the temple of Subramaṇya *alias* Uddaṇḍa Vēlāyudha svāmi is situated near the hill.

*Kaifiyat presented by Sthāntika Gurukkaḷ of the temple of Jayankoṇḍīśvara in Nattakkaḍaiyūr Kangayam, Dārāpuramī.*

The gods expressing their gratitude to Subramaṇya for getting back their kingdom in Heaven, consequent on the victory over Sūrapadma, by the latter, they were advised to offer worship to Iśvara at Puṇṇaivana kṣetra and hence the name Jayankoṇḍīśvara.

Similar derivation of Āṇūr and Kāraiūr are given.

Section 1

ACCOUNT OF THE FORMER KINGS WHO RULED AT PALANI AND OTHER PLACES WITH THE DESCRIPTION OF DIFFERENT VILLAGES IN THE COIMBATORE DISTRICT.

WILSON, P. 417, No. III—1.

TAYLOR, VOL III, P. 354.

SHELF No. 17—4—48.

A description of the hill *Aivar Malai*, five miles due west of Palani by Nittala Nāyannaiyar, as found by him on 30th April, 1818. An account of a cave with 16 images carved in front of it, and a legendary derivation of the word *Reṣṣayapāḍi* so called after two brothers, one lame and the other blind.

Section 2

GENEALOGICAL ACCOUNT OF CINNAPPA NĀYAKA  
POLEGAR OF PALANI IN THE DINDIGUL DISTRICT  
IN THE COIMBATORE COUNTRY

WILSON, P. 417, III—2.

TAYLOR, VOL. III, P. 354.

SHELF No. 17—4—48.

The ancestors of the Polegar for ten generations to Venkaṭa kṛṣṇamma Nāyaka lived in the forest region of the Koṣala country from Saka 116. Periyamādhava Nāyaka was the son of Venkaṭakṛṣṇa Nāyaka. The Nāyakas refusing to give their girls in marriage to the *Padsha* were forced to migrate to Penugonda. Kaḍumpuli Nāyaka was appointed Chamberlain (*Cingadanakkāval*) and given honours and titles by the Rāya. Sambanda Pāṇḍya of Madurai having been deprived of his kingdom by the ruler of Iḷam sought the help of Kṛṣṇappa (?) Rāya who despatched Nāgama Nāyaka and Kaḍumpuli Nāyaka to restore the Pāṇḍya king to the throne of Madurai. When the usurper heard that Nāgama Nāyaka was proceeding against him he left the city for Iḷam. Nāgama instead of restoring the kingdom to Sambandha Pāṇḍya began to rule over it himself. The Pāṇḍya king again appealed to the Rāya.



The enraged Rāya sent Viśvanātha Nāyaka against his father, but Viśvanātha after reaching Madurai joined the side of his father. Later Viśvanātha Nāyaka succeeded Nāgama Nāyaka as ruler of Madurai and established peace and order over the country.

Kaḍumpuli Nāyaka helped Bāla Rāja, ruler of Citturuvu Bālasamudram in his fight against Kṛṣṇa Rāja ruler of Koḷumam and got Bālasamudram as reward. Then an army of Vēṭṭuvar swept over Kāḍanagar of Immaḍi Kumāra Kāngaya Maṅḡaḍiyār (Sambandha Pāṇḍya) and plundered the cattle. Cennappa Nāyaka drove away the Vēṭṭuvar force and recovered the cattle. He then produced the agreement to Maṅḡaḍiyār wherein he had promised to make Kaḍumpuli Nāyaka the next 'Immaḍi' and accordingly Maṅḡaḍiyār recognising the Nāyaka in the son of Kaḍumpuli anointed him as 'Immaḍi' at Maḍaviḷāgam.

The chiefs who ratified the grant of Pālam by Kumāra Daḷāvay to the polegar for the worship of God Subrahmaṇya are mentioned by name.

This is followed by a list of thirteen polegars and the number of years they ruled.

The last polegar incurred the displeasure of the Company and was taken to Madras and detained where he died.

When a Nāyaka of the Polegār family wants to marry a girl not of his own caste, it is said the following ceremony is gone through before the marriage.

The girl is brought before an assembly of Nāyakas presided over by their chief. She drinks milk and eats fruit in a silver plate and gives the remains to the chief who wants them. The rest of the assembly eat the leavings and declare the girl to be of their own caste.

### Section 3

## GENEALOGICAL ACCOUNT OF KOMETI KUMĀRA KONḌAPA NĀYAKA, ZAMINDAR OF ĀYAKUḌI PALLAM, IN THE DINDIGUL DISTRICT.

WILSON, P. 417, No. III—3.

NOT TRACEABLE.

## Section 4

GENEALOGICAL ACCOUNT OF PARISPUTRA  
(PANIPATRA) OḍAIYAR, SUPERINTENDENT OF  
PALANIMALAI, DANDĀYUDHASVĀMI KOYIL IN PALANI

WILSON P. 417, III—4.

TAYLOR VOL. III, P. 354.

SHELF No. 17—5—30

TELUGU SUMMARY 15—3—1.

Purānic account of the Paḷani hill. A Pulippānipatra Oḍaiyār built an *āśrama* and consecrated Bhuvaneśvari nava (vana) durgā, a *cakra* and a *meru* of 43 *koṣas* and other objects of worship on the foot-stool of the *Simhāsana* of Bhogar. At his bidding a wolf that ate his sheep is said to have rolled down the slope of the hill as an expiation; hence the name Nāyuruṭṭipārai. Then Pānipatra Oḍaiyār seeing his Mudaliyār disciple fit to be a spiritual teacher asked him to take a wife, and built a *maṭha* and after giving his blessings that he and his lineal descendants should continue to be teachers with the title Lokaguru Nāyinār. Lokaguru Nāyinār Pulippānipatra Oḍaiyār entered into the cave for *samādhi*. The manuscript then traces the history of the line.

Later on, during the time of Ārumuka Pulippanipatra Oḍaiyār, there came from Uttirādi (north) 163 families of the Veḍa (*Cencu*) community led by the Kosala Cinnoba Nāyaka and settled at the foot of the Varāhagiri after Kali 48. Cinnoba Nāyaka became a disciple of Pulippanipatra Oḍaiyār and a devotee of the God of Palani, and founded the Paḷani *pālayapaṭṭu*. One *Vairāvi* who tried to rob the deity of its divinity was murdered by the Nāyaka. At the instance of his Ācārya Rāmappayyan, who visited the temple, he appointed four Bhaṭṭars (Brahmin priests) in the place of *Paṇḍārams* who were till then officiating as priests, performed *aṣṭabandhanam* and effected other changes in the worship and administration of the temple.

Details of the celebration of *Navarātri* festival in the Paḷani hill and of the installation of Ācāryas in the hierarchy of Panipātra Oḍaiyār are given. Sixteen Ācāryas are mentioned from Ārumukha Pulippanipatra Oḍaiyār to Harikṛṣṇa Pulippanipatra Oḍaiyār who took sacrament as *Acarya* on 28th Aṅgiśi, Śrīmukha and wrote the *kaifiyat* on the 4th April, 1816, corresponding to 18th Cittirai, Dhātu. All of them ruled over the *maṭha* in succession during the period of the polegars. When worship in the temple was done by Paṇḍāra priests, there was only one *maṭha* namely, that of Pulippanipatra Oḍaiyār. The Pāliyyar *maṭha* and Paccakaṇḍayyar *maṭha* were also established when Paḷani came under the rule of Polegars.

## Section 5

ACCOUNT OF THE WILD TRIBE KUṆṆUVAR RESIDING  
ON THE PANPI (PANRI) HILLS IN THE VIRŪPĀKṢI  
DISTRICT IN PALANI.

WILSON, p. 417, III-5.

TAYLOR, Vol. III, p. 354.

SHELF No. 17-5-30 and 17-6-28.

TELUGU SUMMARY 15-3-1.

The original of this Kaiḥiyat unlike the others is in Telugu.

Kuṅṅuvar, so called by the Tamils, are a branch of Kongu Veḷḷāḷas who came from the north some four or five centuries prior to this record and settled in five villages in Virūpākṣi country on the Varāhagiri hills. Their customs and manners as related are as follows:—

They are prohibited from wearing white clothes and their clothes are never too dirty for them. They adorn their arms and ankles with brass bangles and the earlobes with scrolls of palm leaves. Their marriage takes place with the consent of the bride, and if the wife dislikes her husband even though she has given birth to children, she leaves the children to his care and marries another of her own choice. They are however prohibited from marrying outside their own community under penalty of being thrown down the hill or excommunicated. Each village has three officials and the villagers obey the orders of *mannāḍi*, their chief, more than the orders of a king. They feast on a cock when a female dies; but on two goats when a male dies, and they either cremate or bury their dead.

## Section 6

GENEALOGICAL ACCOUNT OF KŪLAPPA NĀYAKA  
POLEGAR OF NALLAKOTA (NILAKKŌṬṬAI) IN THE  
DINDIGUL DISTRICT.

WILSON, p. 418, III-6.

TAYLOR, Vol. III, p. 354.

SHELF No. 17-5-30

ANOTHER VERSION 25-12 infra.

TELUGU VERSION 15-3-1.

When Balasar threatened to invade the kingdom of the Rāya the latter recruited troops by offering red clothes and *tāmbūlam* to those who would fight for him without caring for

their family. Makkala Nāyaka and his followers accepted the offer and defeated the enemy. The Nāyaka was rewarded with grant of lands three *kādam* west of Madurai, where with the permission of the Rāya he constructed a fort of mud (Nilakkōṭṭai). He ruled for 12 years and was succeeded by his son Kūlappa Nāyaka.

The estate of young Kūlappa being harassed by the Kaḷḷa tribes, he was waiting in the court of Candrasēkhara Pāṇḍya of Madurai for help. But as the latter was also ousted at that time by Virasēkhara Cōḷa, Kūlappa along with the Pāṇḍya king proceeded to the court of the Rāya for help. When Viśvanātha Nāyaka was appointed Viceroy of the Madurai country seventy two *pāḷaiyams* were organised. Nilakkōṭṭai and the nine villages in the vicinity were restored to Kūlappa Nāyaka along with the right of *pāḍikkāval* over Baṭṭalaguṇḍa, Munniḍimangalam and Āttūr. Kūlappa rendered help to Viśvanātha Nāyaka in his expedition against the Pañca Pāṇḍyas of Kayattār and treated him to a feast when he visited Nilakkōṭṭai on his way to Tiruchirapalli. He took him round the nine prosperous villages in his estate and was honoured with the title *Onbadūr Kūlappa Nāyaka*.

The Manuscript then gives the genealogy of the *pāḷaiyagārs* and the period of their rule covering 144 years from Ś. 1288 *Rudhrodgāri* to Ś. 1732 *Pramōdūta*.

Taṇḍa Kūlappa Nāyaka, the 12th member of the family took part in the campaigns of Rāmappayyan against the Sētupati, and when the latter, being defeated, took shelter on the other side of the Pāmbanāḡu he crossed the river, captured the enemy, and producing him before Rāmappayyan got the title *Daṇḍu Kūlappa Nāyaka*. Nāgama Nāyaka, the next member of the family constructed Nakulattu *agrahāram*, changed Nilakkōṭṭai into a fort of stone. Cindama Nāyaka, the fifteenth member of the family came and under the rule of Hyder Ali, when Dindigul was conquered by him, the *topas* of the estate was raised to 5000 *māḍas*. During the time of the next chief the *topas* was raised to 5,900 *māḍas* by Syed Saheb who came to rule over the Dindigul *Subah*.

During the time of the next chief, the author of this *Kaifiyāt*, Macleod became the Collector of Dindigul. He investigated the condition of the *pāḷaiyagārs* with sympathy, restored the two villages confiscated by Hyder and fixed the kist at 5900 *māḍas*. Mr. Wynch the next Collector again confiscated the villages and the kist fell into arrears. The *pāḷaiyagārs* had kept some weapons and other things in secret in the mountain and Mr. Hardis, the next Collector,

who came to know of this, confiscated the *Pālaiyappaṣṣu* by force of arms and stationed a garrison. The *pālaiyagar* sending the members of his family in secret to Bodinayākānūr took shelter in Kaḷḷārnāḍu. Then gathering some forces he gave battle to the Company's soldiers, but being defeated escaped into the mountain. Later when he surrendered, Mr. Hardis granted him a monthly allowance of Rs. 50. Later on, Master Beis the Collector restoring the estate and a cash amount of 21,478 *māḍas* to the *pālaiyagar*, fixed the kist at Kali 1170 *māḍas*. Subsequently the Company appointed an *Amina* (Tax collector) to collect the arrears from the estate.

### Section 7

#### DESCRIPTION OF THE TEMPLES AND HILLS IN THE VIRŪPĀKṢA DISTRICT IN COIMBATORE

WILSON P. 418, III-7.

TAYLOR VOL. III, P. 354.

SHELF No. 17—5—30.

TELUGU SUMMARY 15—3—1.

The Kaifiyat is said to have been prepared by Subrahmanya Gurukkaḷ Nittal Nāyan Ayyar, one of Col. Mackenzie's agents at Virūpākṣi hill on the 6th April 1816.

Topographical details of the Varāhagiri mountain and the Virūpākṣi hill in the Dindigul district are given. The tenth chapter of the *Jaimini Bhārata* in the *Kūrma Purāṇa* is said to deal with the sanctity of the Virūpākṣi hill.

During the time of the Rāyas nine families of Tōṭṭiyara (Kambaḷattārs) came from the north and settled at the foot of the Varāhagiri hill and in course of time each family established a *pālaiyappaṣṣu* for itself with the permission of the Government of Madurai. One of the Tōṭṭiyars built the Virūpākṣi *Pālaiyappaṣṣu* which was later on incorporated into the seventy two *Pālaiyams*. Nilamaḷagar was the favourite deity of the Polegars, the other deities receiving due patronage at their hands.

One of their lineal descendants Kūppala Nayaka was a harsh and cruel ruler, and people were put to much hardship in his regime. His servant Muttu Śēruvai treacherously murdered seven Muslim Rāvuttars and their relations reported the matter to the Company Sirkar. Mr. Hardis sent Company's soldiers against the Nāyaka and after three months fight the Nāyaka was arrested at Pāppappaṭṭi in Kaḷḷārnāḍu and hanged in Virūpākṣi. His companions also were hanged.

## Section 8

ACCOUNT OF KŪLAPPA NĀYAKA POLEGAR OF  
VIRŪPĀKṢA DISTRICT IN COIMBATORE

WILSON, p. 418, III-8.

TAYLOR, Vol. III, p. 354.

SHELF No. 17-5-30.

TELUGU VERSION 15-3-1.

**K**ūlappa Nāyaka, Polegar of Virūpākṣi, gave shelter in secret to the Śeṣṣimalai Kavunḍan and Lakkaya Nāyaka of Kāṅgaya Nāḍu, enemies of the Company. Mr. Hardis Collector of Dindigul punished with beating *Sthānāpatis* who took tribute to the Company for having denied knowledge of the refugees and sent back the tribute. The Collector warned the Polegar against his conduct but the latter ran away into the jungle putting his accountant in his place who resembled him in person. The Polegar was captured after a long search and hanged in his palace along with others who had a hand in the plot against the Company.

## Section 9

ACCOUNT OF CINNA OBA NĀYAKA, POLIGAR OF  
VYGHAPURINAD PALLIPAT IN COIMBATORE

WILSON, p. 418, III-9.

TAYLOR, Vol. III, p. 354.

SHELF No. 17-4-45.

TELUGU VERSION 15-3-1.

**T**his Kaiḥyat deals with the same *Pāḷaiyapaṭṭu* as 3-2 above, with additions and variations in details. One Kosala Cinnōba Nāyaka of Kaṅṅappa Vodmika gotram came from the north country and settled in the Varāhagiri hills. He was a disciple of Panipatra Oḍaiyār and a devotee of the God Daṅḍāyudhapāni of Paḷampāḷaiyapaṭṭu. With the permission of Viśvanātha Nāyaka he built the town Bālasamudram and the temple for his favourite deity Ahobalaperumā. His successors cleared the forests, dug tanks, made canals and settled people in the area.

During the time of Kumāra Cinnōba Nāyaka the 11th successor, Rāmāppayyan visited the temple. When Kumāra Daḷavāy of Mysore came to invade the country he heard of the greatness of the

temple and bestowed the land of Paḷani on the Poligar as *mānyam* for its maintenance.

The author of the *Kaifiyat Vijaya Vaikāpuri Cinnōba Nāyaka* was the son-in-law of the Polegar of Āyakkūḍi.

Velāyudha Nāyaka entangled himself in a quarrel with the Company and having been detained in Madras he died, and the *Pālaiyapaṭṭu* was taken away from his family.

## Section 10

### ACCOUNT OF THE HOLY PLACE OF PALANI IN COIMBATORE

WILSON, p. 418, III-10.

TAYLOR, Vol. III, p. 354.

SHELF No. 17-4-45.

TELUGU VERSION 15-3-1.

*Paḷani Purāṇa* in 24 *sargas* is found in *Skānda Purāṇa*.  
 Legendary derivation of the name Tiruvāvinankuḍi and Paḷani.

The manuscript begins with a traditional account of the Śivagiri hills. It was visited by the Cēra, Cōḷa and Pāṇḍya kings. A Cēra king founded the town of Kōsalapuram as also eight villages: Cēramān Perumāḷ provided the temple at the place with a *Vlmāna*. When the Polegars who ruled over Paḷani declined in power three families of hunters came from the north country and settled at the foot of the Varāhagiri hill. Cinnōba Nāyaka settled people there created facilities for cultivation and did services to the God of Paḷani. Rāmappayyan performed *kumbhābiṣekam* to the deity. Later on, two priests (*Nambis*) of the temple became powerful proprietors of lands and one of them was murdered at the foot of a pillar by Bālarāya of Bālasamudram.

The management of the affairs of the temple is vested in 63 Śaiva Veḷḷāḷa Paṇḍārams of the Cōḷiya. They fetch water for anointing the deity from down below the hill, and are called *Tirumañjana Paṇḍāram*. The first priest of the temple was called Pulippani pātra Oḍaiyār and his successors, Agammuḍiyārs and the Veḷḷāḷas of the Cōḷa country also bore the same title. Particulars of the worship of the temple are given.

This account differs considerably from *Paḷanipurāṇa* summarised by Taylor Vol. III, pp. 44 4-56.

Section 1

ACCOUNT OF VENNADAYA GOVINDA  
(VĒNA OḍAIYĀR KAVUṆḌAN), THE CHIEF POLIGAR OF  
THE TWENTYFOUR NĀḌUS IN THE COIMBATORE  
COUNTRY

WILSON, P. 418, IV—1. (24 SECTIONS)

TAYLOR, VOL. III. P. 354.

SHELF No. I7—4—42

The merchant community of Kāvēripaṭṭanam was very rich and powerful defying the king's orders, when Kulōttunga Cōḷa was ruling the country. They meted out capital punishment to the son of one Saṅkunārāyaṇa Ceṭṭi who was guilty of social offence. The Ceṭṭi appealing to the Cōḷa king, his minister Ardhanāri Vēṇa Oḍaiyār was sent to subjugate the proud merchants. The Oḍaiyār defeated them in battle and took 500 merchant families captives to the king and was rewarded with the governorship of 4800 families, besides the right of collecting the plough tax of one *paṇam* and the capitation tax (*talaikkaṣṭuvart*) of six *paṇam* from the merchants.

Rṣabhagiri Cōḷa married his daughter to Cēramān Perumaḷ the ruler of the Kongu country; and as desired by the latter, 8000 Vellāla families of the Cōḷa country shifted to Kongunadu under the chieftainship of Piḍāra Vēṇa Oḍaiyār.

The Cēra Cōḷa and Pāṇḍya kings honoured Vēna Oḍaiyār, the grandson of Piḍāra Vēna Oḍaiyār with the title of *Tenkaraināṭṭu Paṭṭakkāran*, and granted him twelve villages in Tenkarai nāḍu in addition to *Umbaḷikai* on three villages and *mahamai* on Tenkarai nāḍu. Afterwards the *Umbaḷikai* was taken away on the three villages and the family was asked to pay *Kuttagainigati*. This arrangement continued till the Company Sirkar took control over the estate.

The twentyfour nāḍus and the seven Siva temples in the Kongu country are mentioned by name. The Kongu nāḍu is bounded by Madukkarai (E), Varāhagiri (S), Vellimalai (W) and Pālamalai (N).

27 Polegars ruled the estate in succession and the twenty eighth polegar, the author of the Kaiḍiat, assumed office under the name Kumāra rattina Vēṇa Oḍaiyār in Ś.1718, (28th January 1808).



## Section 2

ACCOUNT OF THE POLEGAR OF KAKKUVĀḌI IN  
KONGUNĀḌU

WILSON, P. 418, V—2.

TAYLOR, VOL. III, P. 354.

SHELF No. 17—4—42.

When Muttu Rājas of the Nāga family, descendants of the sage Kaṇṇappar of Vēṭṭuvar caste, were ruling the Kālahasti country, Śiva Brāhmaṇa Ceṭṭis were enjoying *kāṇṭiyāṭci* in Kongu nāḍu under the Cēra kings. The Ceṭṭis being oppressed by three *kāryastas* of the kings, appealed to the Pāṇḍya king for protection. Nallaṇṇan, a descendant of Muttu Rājas and one of the seventy palanquin bearers of the Pāṇḍya king defeated the oppressors and received titles and presents. Dēśi Kavunḍan and his brother Kālahasti Kavunḍan obtained as reward from Sundara Paṇḍya Villages in Venkāla nāḍu, south of the river Amarāvati which they enjoyed as Polegars.

The succession of twelve Polegars who ruled for 326 years from Ś. 1383, *Citrabhānu* to Ś. 1709 *Plavanga* is then given.

The first Polegar Ceṭṭi Nallanna Kavunḍan separated himself from his brother and set up *Pālaiyapaṣṣu* at Kākkavāḍi. The twelfth Polegar Paśupati Nallanna Kavunḍan in company with Hyder Ali Khān rendered help to Nañjaraja Ayya, Generalissimo of Mysore, by defeating the enemies at Śamayavaram and carrying off their supplies. When he died in Ś. 1710, his son, the author of the *Kaifiyat* was installed as Polegar by Tipu Sultan on Wednesday the 15th Āni, kilaka but his *sarvamānya* lands were resumed.

## Section 3

GENEALOGICAL ACCOUNT OF THE POLIGAR OF  
KANTAGAM MANROUDI, (KANGAYAM  
MANRADIYAR)

WILSON, p. 418, IV-3.

TAYLOR, Vol, III, p. 354.

SELF No. 17—4—42.

8000 from among the famous 60,000 Veḷḷā families of Toṇḍai-maṇḍalam who migrated to the Kongu country at the instance of the

Cēra king were given half the *Kāṇḍiyāṭci* of the original inhabitants, namely Māvīlavan, Pāvīlavan, Kāvīlavan and Vēṭṭuvan and came to be known as Kongu Veḷḷaḷas of twenty four nāḍus. Kāṅgaya, a member of the family of Karumarapuram village in Pūndurai nāḍu settled in Madura as a devotee of the God of the city. One of his descendants who lived by grazing cattle in Nāṭṭūr married a lame Veḷḷaḷa girl of the Ceḍa sect. He died after begetting four children by her. The widow and her posterity adopted the Muslim custom of boring the ears.

Kalavaraṅca Kavunḍan, her eldest son, having heard that the Oḍḍiya king of Jagannātha was marching with a large army on a plundering expedition to the Drāviḍa country, met him with a body of troops near Nāṭṭūr and put him to flight. The grateful Pāṇḍya king granted him *jagir* of Kāṅgaya nāḍu and one tenth revenue of the twenty-three other nāḍus, besides the title of *Sakalakalai Kāṅgaya Maṅṛāḍiyār* in appreciation of his proficiency in arts and crafts. He governed the estate for 25 years with his headquarters at Kāḍaiyūr. The names Kumāra Kāṅgaya Māṅṛāḍiyār and Amarāpati Kāṅgaya Maṅṛāḍiyār were borne one after another by the descendants of the family: and they paid one-tenth of the revenue as tribute to the Pāṇḍya kings. When the Pāṇḍya country came under Muslim rule the Maṅṛāḍiyars received kind treatment in consideration of their observing a Muslim custom. Then the Kāṅḍiyas destroyed the Muslims and restored the Pāṇḍya rule which lasted till *Kali* 4300. The Pāṇḍya kings as well as the Vaḍuka Nāyakas who succeeded them all treated the Maṅṛāḍiyars with due respect. Thirty three Maṅṛāḍiyars ruled in succession for 497 years from S. 300 (Saka? mistake for Kali?)

There were learned men among Maṅṛāḍiyars and the work *Uriccol Nighaṅṭu* is ascribed to one of them. The 33rd successor was confined by Tipu Sultan in prison as a defaulter of revenue and died in *Kali* 4881. The 34th successor having been deprived of his estate settled as a poor man in the Tumbalaatti village in Paḷani ṭimai.

#### Section 4

### ACCOUNT OF VALAGAUDEN (VALLAL KAVUNḌAN) POLEGAR OF TALAIYA NĀḌU

WILSON, p. 418, No. IV-4.

TAYLOR, Vol. III, p. 354.

SHELF No. 17-4-42.

The manuscript traces the history of the family of one Sundara Pāṇḍya Tanderi Mutturāja which ruled from Talaiyūr. The family came to be known as *Annadānakkār*, on account of their

charity. During the time of the eleventh member of the family all the villages belonging to the *Pālaiyappaṣṣu* were annexed by the Government of Mysore, except some *nañjai* and *puñjai* lands and the right of *mahamai*. The last successor anointed as Polegar during the time of Tipu Sultan came under the rule of the Company Sirkar.

### Section 5

#### ACCOUNT OF VĀṆAVA RĀYAGAUDA POLEGAR (VĀṆARĀYA KAUNDAN POLIGAR) OF THE SAMATTŪR PĀLAIYAPPATTU

WILSON, 418, No. IV-5.

TAYLOR, Vol. III. p. 354.

SHELF No. 17-4-42.

Vāṇa Kavunḍan, a Kongu Veḷḷāḷa of the twentyfour nāḍus in the Kongu country enjoyed *Kāniyāṭci* over *Kāniyāṭci* and *nāṣṣāṇmai* over *Nārāyanūr nāḍu*. Piraviya Vāṇa Kavunḍan one of his descendants having been driven out of the country by Bāla Rāja of Vaigapuri nāḍu, took shelter in the forest of Nallurukka nāḍu, four *kādams* west. He exhibited his valour before the Rāya at Penugoṇḍa and was granted *Pālaiyappaṣṣu* of his estate bounded by Sampādimalai (E), Varāhamalai (S), Nagarankaraipāḍi (N) and Oṭṭapaṇaippāḍi (W), besides the title *Vaṇaṅgāmuḍi Vāṇarāyan* and the privilege of keeping sixtyfour *emarakkārar*. From Kūñcu Vāṇa Kāvunḍan a descendant in his line, 24 polegars ruled for 596 years upto Ś. 1706; their names and the period of the rule of each are given in the original. The first nine polegars ruled during the period of the Rāyas and the next ten were under the control of the Nayak kings of Madurai. The twentieth successor paid tribute to the Government of Mysore and the twentyfifth Polegar the author of the document, paid three tenth of the *Beriz* to the Company Sirkar.

### Section 6

#### ACCOUNT OF DEBNIK POLIGAR OF PULLAKṢI (DEVA NĀYAKA POLIGAR OF POLLACHI) IN THE DHARAPURAM DISTRICT

WILSON, p. 418, No. IV-6.

TAYLOR, Vol. III. p. 354.

SHELF No. 17-4-42.

**D**ēva Nāyaka and his son Jagadeva of the Kambala sect of the Yādava (herdsmen) caste ruled over north Mathura. When the Muslim rulers of Delhi (Hastināpura of ancient times) offered to

marry the girls of the Kambaḷa chiefs, Bālamavāru Cittama Nāyaka a descendant of Deva Nāyaka rejected the offer and migrated with his castemen to Ānaguṇḍi and took service under the Rāya of Vijayanagar. Cittama and his brother-in-law Kuccala Bomma Nāyaka were included in the order of *Kumāravargam*. When the Pādṣa invaded the territory of the Rāya, Cittama defeated him in battle. The Rāya, invited the Kambala chief to colonize the country below the ghats. Rāya Koṇḍama Nāyaka, grandson of Cittama Nāyaka went to the southern country, cleared the forests on the bank of Amarāvati, brought the Kaḷḷar people to order and founded the village Piramayam to the east of Dharapuram, and later the village of Mangaḷam, Pullan Koyil, Nigamam, Vaguttānpālaiyam and a temple to Vaḷḷa Koṇḍa, his favourite, deity, to the west of Dharapuram.

The names of fifteen Poligars who ruled the estate for 441 years from S. 1298 and the duration of the rule of each are given. The Poligars were enjoying the estate free of tax and began to pay tribute (*Kuttagai nigati*) from the time of Tirumalai Nāyaka of Madurai. Later the Government of Mysore annexed Piramayam and Veguttānpālaiyam while the latter village was restored to the fifteenth Poligar by general Meddows of the Company Sirkar. Subbarāya Dēva Nāyaka the author of the document and the sixteenth successor came to rule the estate in the year Naḷa, the Company Sirkar granting him three tenth of the revenue of his villages exclusive of the expenditure on account of establishment etc.

Attested by Subbarāya Dēva Nāyakkan.

## Section 7

### ACCOUNT OF AVALAPA NAIK POLIGAR OF AVALAPATT PALLAM (ĀVALAPPAN PAṬṬI PĀLAIYAM) IN THE COIMBATORE COUNTRY

WILSON, 418, IV-7.

TAYLOR, Vol. III, p. 354.

SHELF No. 17-4-42.

**K**uccili Bomma Nāyak who came of the Tōṭṭiya Kambaḷa caste, one of the nine sub-divisions of the Yādava race, left the country of Pādṣa and served the Rāya as *kumāravargam* in his kingdom. His second son Coḍe Nāyaka established *Pālaiyapaṭṭu* on the slope of Ānaimalai and built the village Mugaḷanūr with the permission of the Rāya.

The names of fourteen Poligars who ruled for 397 years from Ś. 1318 to Ś. 1715 and the duration of the rule of each are given.

They paid kist of 350 *Rāyagōpāli* to the Nāyak rulers of Madurai and when they came under the Mysore Sirkar the kist was raised to 500 *Rāyagōpāli*. The last successor, Avala Cōḍe Nāyaka was given by the Company Sirkar three tenths of the *Beriz* of the village Avulappanpaṭṭi in addition to the cost of *sippdandi* (establishment), *sādavar* (contingencies) besides *devadāyam* and *brahmadāyam*

### Section 8

#### ACCOUNT OF KANGAYA MANNADI POLIGAR (MANRĀḌIYĀR POLIGAR) IN THE COIMBATORE COUNTRY

WILSON, 418, No. IV-8.

TAYLOR, Vol. III. p. 354.

SHELF No. 17-4-42.

This is an unfinished copy of No. IV.-3 Supra.

### Section 9

#### ACCOUNT OF KALINGA RAYA GOVINDA (KAVUṆḌAN) POLIGAR OF ŪTTUKKULI

WILSON, p. 418, No. IV-9.

TAYLOR, Vol. III, p. 354.

SHELF No. 17-4-42.

**K**ālingarāya Kavunḍan of Sādanda gotram of Kavidikikai nāḍu was living in Velloḍu enjoying *kāṇiyatci* over Pūndarai nāḍu.

He constructed a dam across the river Bhavāni and dug a channel from the dam upto Koḍumudi after defeating the Veḷḷai Vēṭṭavar who objected to the construction. A stone image of Kalingarayan was set up on the dam and also of a mysterious serpent which is said to have chalked out to him the course of the channel by crawling the distance. An inscription is engraved: and an annual festival is celebrated for the God, which the people believe bring them plentiful crop.

The Poligars of the twentyfour nāḍus in the Kongu country did not treat him as their equal on the ground that he was a native of

Kāvidikkai nāḍu and his ancestors were vassals of Cēramān Perumāḷ. He therefore left Velloḍu with his people and settled in his Kaviddikkai nāḍu, after clearing the forest. He went to Penugoḍa and obtained the favour of the Rāya by curing the insanity of his son and was appointed *mansabdar* of Kāvidikkai nāḍu. He constructed the village of Uttukuḷi on the slope of Ānaimalai and his estate came to be called Uttukuḷi pāḷaiyaḷṭṭu.

Twenty eight poligars ruled the estate for 582 years from S. 1130 to S. 1717, their names and the duration of the rule of each are given in the original.

The estate was bounded by Pengalukka nāḍu tānakkaraipāḷaiyam (E), Kambaḷaturai Maḷalaiyār (W), Nallurukka nāḍu Pālūr (S) and Varakka nāṭṭu ellaippāḷaiyam (N).

The ninth Poligar Nañjaya Kālingarāya Kavunḍan rendered help to Visvanātha Nāyaka in defeating the five Pāṇḍyas of Tirunelvēli Sīmai and was appointed watcher of the fifty first bastion in the Madurai fort. The nineteenth Poligar Virumānde Kālingarāyan and his successors were rendering help to the rulers of Mysore and Madurai, in their military expeditions below the Ghats. When all the Poligars came under the rule of Immadi Rāja Woḍāiyar of Mysore, the twentythird successor Nañjaya Kālingarāyan assisted the Mysore ruler in his fight against the Coorgs and got his tribute fixed at 750 *Rājagōpālīs*. The Poligars of Uttukuḷi kept within their fort 500 infantry, 100 horses and a troop of elephants, ready for fighting. They were permitted to levy *pāḍikkāval* over Ānaimalai and Māraccināyakkan Pālaiyam and *mahamat* of one *panam* on each *mūlappodi* and one rupee on *paḷasarakkuppodi*, in consideration of their supplying elephants to their overlords. The right of *pāḍikkāval* was taken away during the time of the great-grandfather of the author of the document, who died at Elaipalle, when fighting against the Raja of Calicut. The author Kumārasāmi Kālingarāyan became Poligar in Kali 4891 and he and his two elder brothers were put to much trouble by Tipu Sultan. He then sent his family to Bombay and was on friendly relations with Major Commander James Rumby of Palghat, General Stuart of Bombay and General Atlee of the Company Sirkar. He paid seven tenths of the *Beriz* from his nine villages and was a free (*sāri*) Poligar under the Company with permission to keep arms.

*Copy of a letter addressed to Kālingarāya Kavunḍan  
Poligar of Uttukuḷi*

Major Commandar James Rumby pays his respects to the Poligar (in the manner in vogue till recent times in the Tamil country) and says:

"I am directed by General Stuart Commander-in-Chief, Bombay, General Atlee, and by the Council of all Malayalam country to tell you that they are all favourably inclined towards your affairs. You have been required to act in such a way as to keep your alliance with the Honourable Company intact in all your political dealings. Now that the time has come for the Company to indent on you for help, you are directed to gather all your men, your friends and other Kavupḍans at your command and render your help as agreed upon for which help rendered, the English Company Sirkar promise to protect you, your family, estate, property and all others attached to you, so long as the Company exists. You should do your utmost to annihilate our enemy along with our army stationed either at Palghat, Dindigul or Palani; or you and your men should give him as much annoyance as possible.

We are of one mind in all our dealings. It is good they say, if you so arrange that one of your agents remain with them always, as it cannot be foreseen when and what all the Sirkar will be undertaking to do. It will be a pleasure for us to see you whenever you come."

## Section 10

### ACCOUNT OF KĀNGAYANĀḌU DISTRICT IN THE COIMBATORE COUNTRY

WILSON, p. 418, No. IV-10.

TAYLOR, Vol. III, p. 354.

SHELF No. 17-4-42.

THE DOCUMENT IS IN TELUGU.

**D**erivation of the word Kāngayam after God Subrahmaṇya and Bhiṣma who bore the name and visited the place.

When a war broke out in the Cōḷa country in S. 807, 4800 Vellāḷa families, who incurred the displeasure of the king on account of Ādoṇḍa Cakravarti, migrated to the Kongu country; and later on these families came to be called Kongu Vellāḷas of the twenty four nāḍus. Kāngayam, one of these nāḍus comprised fourteen villages and twelve *Devasthānams* and had three divisions each ruled by a hereditary chieftain called *Paṣṣāḍār*.

A list of shrines and the images therein is furnished in the original. The women of the Kongu Vellāḷas do not cover their breasts and a Vellāḷa-boy would marry his mother's brother's

daughter or father's sister's daughter, however great may be the disparity in their age.

A description of burial pits (*pāṇḍukuḷis*)

## Section 11

### ACCOUNT OF SAVAROY BĀLAGOVINDAN PALLIGAR (SUBBARĀYA VALLA KOṆḌAMA PALLE NĀYAK) OF MANGALAM IN THE DHARAPURAM DISTRICT.

WILSON, p. 418, IV-11.

TAYLOR, Vol. III, p. 354.

SHELF No. 17-4-42

**K**oṇḍama Nāyak of Palama gotra and Vekili Kambaḷa caste was the ruler of Pamalkoṇḍa Durga in the north country. Incurring the displeasure of the *Padsha* of Delhi in rejecting the offer made by him to marry the girls of the Kambaḷa community, he migrated with his caste men to Ānegondi and took service under Kṛṣṇadēva Rāya. He was granted the *jagir* of the village Mangaḷam which he had built west of Paḷḷakkovil after clearing the forest in the region of Ānaimalai. His son Palle Nāyaka was granted permission of enjoying the estate as *Pālaiyappaṣṣu*, in addition to the honour of *Kumāravargam*. He then built a fort (*turanga*) and a Viṣṇu temple on Paradamalai.

Eighteen Poligars ruled in succession for 454 years from S. 1268 to S. 1722;

The seventh Poligar paid tribute of 1500 *gōpālis* to Viśvanātha Nāyaka of Madurai. During the time of the twelfth Poligar all the *Pāḷaiyams* below the ghats came under the rule of Cāmarāja Voḍaiyār of Mysore. During the time of the seventeenth successor Hyder annexed the fort over Paradamalai and the villages attached to Melamangalam and raised the tribute to 3,000 *gōpālis*. Later on the Company sirkar increasing the tribute to 5000 *poḷis* the defaulting poligar ran away unnoticed when the Company's agent came to the estate to collect the dues. The author of the document, son of the 18th successor was imprisoned with his family in Dhārāpuram and then Dindigul and later on released and granted a pension for his maintenance.



## Section 11 a

ACCOUNT OF NĀGAYA NĀYAK, POLIGAR OF  
PERIYAPATTI IN DHĀRĀPURAM

Balāl Cittama Nāyaka *Mansabdar* of Marudūr Pālaiyappaṭṭu was attached to Mathura in the north. Refusing to contract marital relations with the *Padsha* of Delhi he migrated to Ānegondi. He cured the daughter of Vira Narasimha Rāya of her disease and was appointed Commander of the forces of Raichur and Ānegondi. He also received the honour of *Kumāravargam*. His great grandson Nāgama Nāyaka suppressed the rebellious Kaḷḷars in Kongu Dhārāpuram and Koḷumam and constructed Periyapaṭṭi, Elamuttūr and other villages and a fort in Talañcimalai which were permitted by Tirumalai Rāya to be enjoyed by him as *Pālaiyappaṭṭu*.

Thirteen Poligars ruled in succession for 286 years from Ś. 1512 to Ś. 1698.

The sixth successor paid 1000 *Rājagōpālis* to Tirumalai Nāyaka of Madurai and enjoyed the right of collecting *pāḍikkāval* over certain *aramaṇai* villages and the possession of *mirāsi* lands. The estate came under the Mysoreans during the time of the eighth Poligar; and Hyder annexed Elamuttūr and raised the tribute to 5000 *paṇams* when the thirteenth Poligar was ruling. His son was unable to pay the tribute to Tipu Sultan and then to the Company Śakar; he died of malaria in Dindigul and the estate was annexed by the Company.

## Section 12

ACCOUNT OF YEDALAPA NĀYAKA, POLIGAR IN THE  
COIMBATORE COUNTRY

WILSON, p. 418, IV-12.

Kacehala Bomma Nāyaka of Toṭṭiya Kambala caste was ruler of Kuracci Pālaiyam in the Kingdom of *Padsha* of Delhi. He rejected the offer of the *Padsha* to marry the girls of his family and migrated with his caste men to Vijayanagar. When he was granted a village by the Rāya to be enjoyed free of tax (*umbaḷike*). A Yettula Muttula Nāyaka of the family reclaimed the forest land four *Kādams* north to south and two and a half *Kādams* east to west on the slope of Varāhagiri near Ānaimalai, and constructed roads on the border of Madurai and the Malayalam country. He recovered the images of Trimūrti (Brahmā, Viṣṇu and Mahēśvara), Vināyaka, Bhadrakāḷi and Venkaṭācalapati, and

arranged for their worship. He built a village and called it *Amaṣa-samudram*, another village for his residence one *Kādam* north which he called *Kuruncēri*. He was honoured by *Kṛṣṇadēva Rāya* with the title of *Immaḍi* and also granted lands as *Pāḷaiyappaṣṣu* and thirty-two *Amarakkārans* to attend on him.

From *Immaḍi Yettula Muttala Nāyaka* sixteen *Poligars* ruled for 455 years.

The first *Poligar* is also said to have built a dam across *Kṣīranadi* and thirty two villages for thirty two *Amarakkārans* besides nineteen smaller villages. The estate was partitioned between the fourth successor and his younger brother and the latter came to be called *Poligar of Sallippaṣṣi*. The fifth successor and his younger brother and the later came to be called *Poligar of Sallippṣṣi*. The fifth successor exhibited his proficiency in horsemanship before *Tirumalai Nāyaka* and got his tribute fixed at 100 *ponṣ* per year. The sixth-successor, contemporary of *Ranga-kṛṣṇa Muttu Virappa Nāyaka* built a fort at *Tali* and kept an army of 10,000 infantry, 800 cavalry and some *Kāḍagam* of elephants. The eleventh *Poligar* came under the rule of *Cāmarāja Voḍaiyār* of *Mysore* along with seventeen other *Pāḷaiyams* below the Ghats, and paid a tribute of 1,000 *Rājagōpālis*; he participated in his campaign at *Dhārāpuram* and was honoured with the title *Kumārāvargam of Mysore*. The twelfth *Poligar* appointed guard of the fort of *Coimbatore Cikkerāja Voḍaiyār* of *Mysore* and given the right of levying *pāḍikkāval*. The thirteenth *Poligar* rendered assistance to *Amin Saheb* under orders of *Hyder* in his expedition against the *Nāyars* of *Lakkani Kōṭṭai Mangarai* in the *Malayalam śimai* and paid tribute of 2500 *pon*. During the time of *Venkaṭapati Yettula Nāyaka* the fifteenth successor, one *Rangatāmi Nāyaka* had usurped the *pāḷaiyappaṣṣu* of *Vēlayudha Nāyaka* of *Paḷani*. He had also been making inroads into the territories of other *Poligars* and ceased to pay tribute to the suzerain for other years. *Tipu Sultan* sent an army under his *Sirkar Lala Saheb* against the usurper with orders to *Tali Poligar* to render assistance to his *Sirdar*. Both of them proceeded against the usurper defeated him in a battle and reinstated *Vēlayudha Nāyaka* in the *pāḷaiyappaṣṣu* at *Paḷani*. Then *Timmaya Kavunḍan, Sarvādhikāri* of *Coimbatore gaḍi* summoned one and all the *Poligars* to attend his court, while *Tali Poligar* failed to obey the order; and when his country was invaded he escaped into the jungles of *Ānaimalai*. He was however betrayed into the hands of *Timmaya* by one *Yerappan*. All his property was confiscated. Later on, *Āṇḍi Ammāl*, grandmother of the sixteenth *Poligar* proceeded to *Coimbatore* and sought the protection of *General Meadows* of the *East India Company* who

restored the Poligar to his estate and fixed an annual tribute of 2500 *poḷ* to be paid by him. The estate once again relapsed into the hands of Tipu Sultan for some time, but finally came under rule of the Company Sirkar, who after *Jamābandī* fixed the tribute at 7000 *poḷ* a year. The poligar being found unable to pay the amount, his estate was attached by the Company. The author of the document Malaiyaṇḍi Yeṭṭulappa Nāyaka the seventeenth successor and a boy of 8 years prays in Tamil for the protection of the Company.

### Section 13

#### ACCOUNT OF THE PAGODA OF KARUR, IN THE DHĀRĀPURAM DISTRICT.

WILSON, p. 418, No. IV-13.

TAYLOR, VOL III, p. 354.

SHELF No. 17-4-42.

The *Sthalapurāṇa* of Karūr (Garbhapuri) describes the greatness and sanctity of the place, its temple and the river Amarāvati or Porunai. The Purāṇa is said to be the 109th chapter of *Sivaksetrakhāṇḍa* in the *Brahmavaivarta Purāna*.

### Section 13 a

#### ACCOUNT OF THE DEITY VENKAṬARAMAṆA IN TĀNTOṆI VILLAGE.

Sadāśiva Brahmendra was performing *tapas* in a cave near the village during the closing period of his life. He had an ulcer in his leg and one Lakṣmaṇa Ayyangār of the village offered to cure him of the disease. Sadāśiva declined it and said that he would be giving up his mortal coil at noon on the third succeeding day at Nerūr.

### Section 14

#### ACCOUNT OF PULIYŪR IN THE COIMBATORE COUNTRY.

WILSON, p. 418, No. IV-14.

TAYLOR, VOL. III, P. 354.

SHELF No. 17-4-42.

Legendary accounts of the villages Puliūr, Tirumukkuḍal, Puṇṇam and Pañcamādevi.

## Section 15

ACCOUNT OF NARUMBŪR (NERŪR) IN THE  
COIMBATORE COUNTRY.

WILSON, p. 418, No. IV-15.

TAYLOR, Vol. III, p. 354.

SHELF No. 17-4-42.

Later than Kali 4800 a Brahman boy of the Cōḷa country Sadāśiva by name performed severe austerities in the region of Podiyamalai and Kollimalai. Then he wandered as a naked and silent *yogi*, from Kāśi to Rāmeśvaram visiting sacred shrines and holy tanks. Then he stayed for some time in Mugavanur, performed *tapas* in a cave near the village Tāḍḍōni and began to wander again from place to place. The pious devotees including the Toṇḍamān of Pudukkōttai had his *darśana* in Mugavanūr. Sadāśiva then visited Madurai and Pudukkōttai where Toṇḍaman offered him solemn homage. Then he stayed for some years in Neruvūr. Rāmalinga Sāstriyār and many other learned and godly men gathered around him, the presence of the holy man making the village a centre of piety and devotion. Sadāśiva attained *samādhi* at the place; and a temple was built over his *samādhi*.

## Section 16

ACCOUNT OF VALA (VĒṬṬAI) MANGALAM IN THE  
COIMBATORE COUNTRY.

WILSON, p. 418, IV-16.

TAYLOR, Vol. III, p. 354.

SHELF No. 17-4-42.

Legendary accounts of Vēṭṭai Mangalam, Vāngal grāmam and Pavitragrāmam.

## Section 17

ACCOUNT OF THE KUMBHAGRĀMA VILLAGE IN THE  
COIMBATORE COUNTRY.

WILSON, p. 418, IV-17.

TAYLOR, Vol. III, p. 354.

SHELF No. 17-4-42.

A fanciful derivation of the word *kappam* from *Kambham* and Pugaḷūr from *Pugaḷ* and legendray account of Kāḍappārai grāmam.

## Section 18

ACCOUNT OF THE HOLY PLACE OF DHĀRĀPURAM  
IN THE COIMBATORE COUNTRY.

WILSON, p. 418, No. IV-18.

TAYLOR, Vol. III, p. 354.

SHELF No. 17-4-42.

Puranik account of Dhārāpuram. It is said it was the capital of the Kingdom of Virāṭa and was called Lāṭapuram, Virāṭapuram and Koṅgavañcipuram.

## Section 19.

ACCOUNT OF THE TEMPLE OF PĀṆḌYAGRĀMAM IN THE  
COIMBATORE COUNTRY.

WILSON, p. 418, No. IV-19.

TAYLOR Vol. III, p. 354.

SHELF No. 17-4-42.

The temple of Kūla Māṇikka Īsvara at Tara Nagara is said to have been built by a Cēra King; and Muṅṅur grāmam set up by Cēra, Cōḷa and Pāṇḍya Kings.

## Section 20

ACCOUNT OF POLAMAPAṬṬI (BŌLUVĀMPAṬṬI) ON THE  
VALLI MALE HILL IN THE COIMBATORE COUNTRY.

WILSON, p. 418, No. IV-20.

TAYLOR, Vol. III, p. 354.

SHELF No. 17-4-42.

The manuscript contains a legendary account of the place.

## Section 21

ACCOUNT OF KĀVĒRIPURAM IN THE DHĀRĀPURAM  
DISTRICT.

WILSON, p. 419, No. IV-21.

TAYLOR, Vol. III, p. 354.

SHELF No. 17-4-42.

An account of Kāvēripuram and of the shrine of Jalakṛteśvara, as, it is said, dealt with in three chapters 352-4 of the *Brahmāṇḍapurāṇa*.

It was formerly called Toḷaiyūr and ruled by a Poligār of the Veḍar caste. In Ś. 1670, Siddharthi, it was converted in to an *Agrahāra* and granted to 500 Brāhmans by Roṇḍa Raju Voḍaiyār of Mysore, the *Agrahāra* being called Kāvēripuram after the name of the wife of the Kāryakarta Venkaṭapati Ayyar.

### Section 22

#### ACCOUNT OF THE PAGODA OF KUNJAPPALLI IN THE DHANAİKANKÖTTAI (DANĀYAKKAN KÖTTAI) DISTRICT IN THE COIMBATORE COUNTRY.

WILSON, p. 419, No. IV-22.

TAYLOR, Vol. III, p. 354.

SHELF No. 17-4-42.

Contains a legendary account of Kañjappaḷḷi and the temple of Tēṇiśvara.

The details which are not of importance of the administration of the temple during the period of Mysoreans, are given.

### Section 23

#### ACCOUNT OF KASBAH COIMBATORE IN THE COIMBATORE COUNTRY.

WILSON, p. 419, No. IV-23.

TAYLOR, Vol. III, p. 354.

SHELF No. 17-4-42.

One Kōṇa Mūppan was worshipping Tarangi and subsequently, Māsakkavuṇḍan of Valli Pāḷaiyam built a temple for Kōṇammaṇ, Sangameśvara and other gods, and named the place Kōyamuttūr. Later on the Rāyas and Nāyakas of Madurai built a fort and stationed a garrison in it. After Ś. 1690, when Hyder was ruling over Mysore, one Mādē Rājā, governor of Coimbatore and adjoining districts, caused a tank to be dug at Pērūr, inscriptions engraved and the temple of Kāśiviśvanātha built.

## Section 24

ACCOUNT OF NILAYAPA GOVINDAN (NILIYAPPA  
KAVUṆḌAN) POLIGAR OF NIMANDAPAṬṬI IN THE  
COIMBATORE COUNTRY.

WILSON, p. 419, No. IV-24.

TAYLOR, Vol. III, p. 354.

When the Pāṇḍya King was ruling over the Kongu Country and Muttu Rājas were Poligars of Kālahasti in Kongunāḍu, Ceṭṭi Śiva Brāhmans having been oppressed by Oḍḍiya Rāja, appealed to Cakrapāṇi Rāja, *Kāryakartar* of the Poligar. The latter, under orders of his overlord Kūnapāṇḍya, sent an army under Niliyappa against the Oḍḍiya King. Niliyappa drove the enemy out of the country and was rewarded by the Pāṇḍya king with the grant of Nimandapaṭṭi in Veṅgalanāḍu.

Twenty Poligars ruled the estate in succession for 401 years under the name Niliyappa Kavunḍan. The fourteenth Poligar defeated Śamaya Nāyaka who rebelled against the Mysore ruler and was granted lands and *pāḍikkāval*. The nineteenth Poligar paid tribute of Rs. 6000 to Muhammad Ali and subsequently under the Company Sirkar.

Section 1

GENEALOGICAL ACCOUNT OF THE ZAMINDAR OF  
YAMAKALAPURAM IN THE DINDIGUL DISTRICT IN THE  
COIMBATORE COUNTRY.

WILSON, p. 419, V-1. (15 Sections)

TAYLOR, Vol. III, pp. 355-6

SHELF No. 17-5-50.

RESTORED VOLUME II, pp. 141-9.

About Kali 4520, S. 1341, during the rule of Rāyas, a Kāmulakkaya Nāyaka of the Kāmavara family was a headman of Kūdalūr Dēvanāmpaṭṭaṇa. He tamed an intractable horse of the Rāya and was rewarded with the grant of *Pālaiyappaṭṭu* of Kūdalūr Dēvanāmpaṭṭaṇam. When Viśvanātha Nāyaka was appointed Viceroy of the Madurai country Kamulakkaya Nāyaka accompanied him to that country and was guarding the Madura fort. He fought against Kulaśekhara an adversary of Viśvantha Nāyaka and fell in the battle. Viśvanātha provided his son Anantappa Nāyaka four villages north of Śiṅgumalai viz. Yamakkaraipuram, Koppai, Śāṇārappaṭṭi and Puñjaippaṭṭi and the mountainous tract east of the stone image of Durgaiyamman of Śiṅgumalai, which came to be called Yamakkalapuram *Pālaiyappaṭṭu*. He also made him *Kumāravargam*, appointing him watcher of the seventh bastion of the Madurai fort. He ruled for 30 years. Then eight Poligars ruled in succession from father to son for 307 years during the period of *Karṇāṭakasamasthānam*. The tenth Poligar came under the rule of the Mysoreans and paid tribute of 100 *cakrams* as fixed by Venkatarāya. The eleventh successor paid 150 *cakrams* to Hyder; while the twelfth paid 300 *cakrams* to Mira Saheb as raised by Sayyad Saheb. The tribute of the thirteenth Poligar, Lagumaya Nāyaka the author of the *Kaifiyat* was raised to 450 *Cakrams* a year by Macleod. This amount, he was paying in full for some years, but was unable to do so later on. Finally the *Paḷaiyappaṭṭu* was annexed by the Company Sirkar in the year *Prajotpatti* (1811-2).

The *Kaifiyat* ends with a prayer of the Poligar to the Company that his ancestral estate be restored to him.



## Section 2

GENEALOGICAL ACCOUNT OF ZAMINDAR OF THE  
DOTTIYA (TALAYEM) KŌṬṬAI IN THE COIMBATORE  
COUNTRY.

WILSON, p. 419, V-2.

TAYLOR Vol. III, pp. 356-7.

SHELF No. 17-5-50.

REST. Vol. II, pp. 150-8.

One Makkala Nāyaka took the red cloth and *tāmbūlam* from the Rāya and successfully fought against the Padsha. In recognition of that the Rāya granted him permission to build a fort three *Kādams* west of Madurai. The Nāyaka built a mud fort and called it Tōṭṭayankōṭṭai and cleared the lands around. He was succeeded by his elder son Bommaṇa Nāyaka who ruled the estate for 12 years. The younger son Bettalu Nāyaka who succeeded Bommaṇa added to his estate by clearing forest lands. When Viśvanātha Nāyaka was appointed Viceroy of the Madurai country and seventy two bastions of the fort of Madurai were constructed Bettalu Nāyaka was made Poligar of his ancestral estate and watcher of the western gate of the fort. He participated in the campaign of Viśvanātha against the fort of Kayattāṅgu and constructed three dams and four tanks for irrigation. His tribute was fixed at 100 *cakrams*, a year. Then fifteen poligars ruled in succession for 346 years. The ninth successor Bettalu Nāyaka took part in the construction of a dam across Pāmbanāṅgu by Rāmappayyan Dalavāy of Tirumalai Nāyaka and in the capture of the Setupati from the island of Rāmēśvaram. The eleventh successor fought on the side of Cokkapa Nāyaka of Madurai in his expedition against Vijayarāghava Nāyaka of Triśirāpuram. The tribute from the *Pāḷaiyam* which had begun with 100 *cakrams* during the time of Viśvanātha Nāyaka and which had been increasing with successive suzerains, rose to 700 *cakrams* when the *Pāḷaiyam* came under the rule of Mysore during the time of the sixteenth successor. Then the *Pāḷaiyam* came under Company Sirkar and Mr. Lang and Mr. Macleod added 100 *cakrams* more to the tribute. When the lands of the *Pāḷaiyam* were measured, the tribute was raised to 1255 *paṇams*, with the result that the Poligar being unable to pay the tribute, fell in debt, sold his personal effects and remitted the amount to the Collector Parish. The seventeenth successor Cinnāla Nāyaka the author of the *Kaifiyat* paid tribute to the Collector and was obeying the orders of the Company.

## Section 3

GENEALOGICAL ACCOUNT OF THE ZAMINDAR OF  
TAVAŚIMĒḌU, IN THE COIMBATORE COUNTRY.

WISON, p. 419, V-3.

TAYLOR, Vol, III, p. 358-9.

SHELF No. 17—5—50.

REST. Vol. II, pp. 159-66.

Cottala Nāyaka the ancestor of the Poligar left his country Gutti with his followers for fear of Muslims who demanded their woman; and after facing several adventures settled on the slope of Siḡumalai, north-west of Madurai. He cleared the forest lands and constructed a village which was named Tavaśimēḍu in commemoration of the penance that he performed there. At a subsequent period when Nāgama Nāyaka, while proceeding to Madurai for settling the difference between Candrasēkhara Pāṇḍya and Viraśēkhara Coḷa, happened to halt at Dindigul, on his way in Paḷani, and was taken ill, Cottala Nāyaka cured him of his illness and was rewarded with the grant of the *Pāḷaiyappaṣṣu* of Tavaśimēḍu. When Viśvanātha Nāyaka became Viceroy of the Madurai country Cottala Nāyaka was made watcher of the seventy second bastion of the Madura fort. He fell in the battle of Kayattāḡu.

Twelve Poligars ruled the estate for 423 years. The seventh successor Raghurāma Cottala Nāyaka rendered assistance to Rāmappayyan in his wars against the Sētupati. The ninth Poligar guarded the tent of Cokkanātha Nāyaka of Madurai in his expedition against Tanjore.

The *Kalfiyat* ends abruptly.

## Section 4

GENEALOGICAL ACCOUNT OF THE ZAMINDAR OF  
PALLIYAPPA NĀYAKA RACE, IN THE  
DINDIGUL DISTRICT.

WILSON p. 419, V—4.

TAYLOR VOL. III, pp. 359-60.

SHELF No. 17—5—50.

REST. Vol. II, pp. 166-74.

Vālu Saheb, a general of the Padsha of Delhi invaded Vijayanagar in Kali 4536, Ś. 1357, *Naḷa, Śrāvāṇa, Śukla Pañcami, Anuṣa,* Friday, and Vallāḷa Makki Nāyaka, one of the 101 of the Kakkavār

gotram in Peñjai nagar defeated the enemy in battle with the help of his nine followers. So the Rāya made him head of 1000 soldiers, and granted him a number of places in the Dindigul śīmai, besides the titles *Nigaḷanka Malla* and *Vallakkarāya*. He rid the country of Vēḍar and Kaḷḷar tribes and created facilities for the cultivation of lands. The Manuscript traces the history of the family up to Palliyappa Nāyaka who was unable to pay tribute to the Company sirkar. So his estate was confiscated by them. Later on, the estate was restored to him at the instance of 'Kamutti' Saheb and the tribute fixed at 561 *cakrams* after *Paimash* (the measurement of lands). His son Cakkala Nāyaka succeeded as Poligar in fasli 1221.

### Section 5

#### GENEALOGICAL ACCOUNT OF THE ZAMINDARS OF SUKKAMPATṬI IN THE COIMBATORE COUNTRY.

WILSON, p. 419, V-5.

TAYLOR, Vol. III, p. 360.

SHELF No. 17-5-50.

REST. VOL. II pp. 174-189.

Same as section 10 of 17-4-39 Wilson p. 424 (16-10) already summarised.

### Section 6

#### GENEALOGICAL ACCOUNT OF THE ZAMINDAR OF AMMAIYAPPA NĀYAK (PĀLAYAM) IN THE COIMBATORE COUNTRY.

WILSON, p. 419, V-6.

TAYLOR, Vol. III, p. 360.

SHELF No. 17-5-50.

REST. VOL. II pp. 189-204.

A Pañcai Makkaya Nāyaka was in the military service in the kingdom of the Rāya about Kali 4536. During the time, the Padsha of Delhi invaded the Kingdom of the Rāya Viśvanātha Nāyaka was sent to resist the invader. Makkaya Nāyaka accompanied Viśvanātha Nāyaka and helped him in driving out the enemy, and was rewarded with the grant of lands. When Viśvanātha

Nāyaka became Viceroy of the Madurai country and erected seventy two bastions around the old fort of Madurai, Makkaya Nāyaka was appointed watcher of the fiftieth bastion with the grant of villages on the slope of Siḡumalai north-west of Mudurai in addition to permission to erect a fort; the estate was called Ammaiyanāyakkan Pāḷaiyam; he ruled for 13 years. The manuscript gives the history of the Zamindari.

The twenty fifth poligar paid tribute of 3600 *cakrams* to Macleod and his successors of the East India Company. During the period of his successor, all the lands were measured by the servants of the Company, the cultivators granted in a *vaḷipattayam* and the tribute due to the company fixed at seven tenths of the total revenue.

## Section 7

### GENEALOGICAL ACCOUNT OF THE ZAMINDAR OF KOPPAYA NĀYAKA IN THE COIMBATORE COUNTRY.

WILSON, p. 419, V-7.

TAYLOR, VOL. III, p. 361.

SHELF No. 17-5-50

REST. VOL. II pp. 204-15.

About S. 1342, Kali 4521 when the Rāya was ruling over his Kindom, Rāmacandrappa Nāyaka of Kāmavār gotram, an ancestor of the Poligar was living as the headman of a village. The Rāya was pleased with his courage and valour and granted him the village Talaimalai as *pāḷaiyappaḷḷu*. He had five sons of whom the oldest Kāmaya Nāyaka inherited his father's property and the other four migrated to the south. Viśvanatha Nāyaka of Madurai had occasion to hear about the bravery of one of them, Tādikkoppaiya Nāyaka who had settled in Kambattu malai near Kuḷḷakkambai and appointed him watchman of the 54th bastion around the Madurai fort and granted him a *Paḷaiyappaḷḷu* of 29 villages. He ruled for 32 years. Then his successors ruled the estate for 261 years with the Nāyakas of Madurai as their overlords. During the time of the 12th Poligar, the Dindigul province was conquered by the Mysoreans and the estate of the Poligar came under the Mysore Government. Varikke Venkaṭa Rāya, the *amul* of Dindigul fixed the tribute of the Poligar at 300 *varāhans* and asked him to guard the five passes by which the Kaḷḷar tribes raided the villages of the Dindigul śimai, for which service, he was paid a

fixed quantity of paddy per year. He ruled for 17 years. The 13th Poligar paid tribute of 500 *varāhans* to Hyder and ruled for 19 years. During the time of the 14th Poligar, the estate coming under the rule of the East India Company, Maclead raised the tribute to 700 *varāhans*. Dubashi Vāsudēva Piḷḷai having received bribe, caused the *Deyvadānam Pāḷaiyappaṭṭu* to be taken away from Rāmasāmi Nāyaka who had been enjoying it by right of adoption and made over to Nalladādu Nāyak. The Pāḷaiyappaṭṭu of Koppaiya Nāyaka was confiscated and the Poligar was granted a pension of Rs. 80 per mensem. The estate was restored to the Poligar by *Beris* and the tribute raised to 1380. This taxed the Poligar and his ryots heavily and within ten years, they were reduced to dire poverty and the estate was finally confiscated by the Company.

### Section 8

#### GENEALOGICAL ACCOUNT OF KULAPPA NĀYAK, ZAMINDAR OF NILAKOṬṬAI, IN THE DINDIGUL DISTRICT.

WILSON, p. 419, V-8.

TAYLOR, Vol. III, p. 361.

SHELF No. 17-5-50

REST. Vol. II pp. 216-223.

LOCAL RECORDS No. 54.

COMP. 17-6-15. (WILSON XXV-12).

17-4-27, (WILSON XIX-4).

Same as 17-5-30 Summarised (Wilson III-6).

### Section 9

#### GENEALOGICAL ACCOUNT OF KURUPPA TAMBIRĀN, ZAMINDAR OF KŌṬṬAIKĀḌU OḌUKKAM IN THE DINDIGUL DISTRICT.

WILSON, p. 419, V-9.

TAYLOR, Vol. III, p. 361.

SHELF No. 17-5-50

REST. Vol. II pp. 223-8.

In Kali 4830, S. 1653, *Virodhikṛt* Vijayaranga Cokkanāthalinga Nāyaka came to rule the country. After his rule, his wife Minākṣi ruled, when her brother Venkaṭa Perumāḷ Nāyaka was

administering the Dindigul Śīmai. After the death of Mīnāksi, Dindigul Śīmai came under the rule of the Mysoreans and one Raghunātha Paṇḍita was in charge of the administration. Raghunātha built a house for Karuppaṇṇa Parudēśi and made grant of lands to him in Aḍiyanūr and other places and ordered one *kurupī* of paddy to be given to him as *Vartanaī* by cultivators, for each plough used in the field. After his demise, one Paḷaniśāmiyār, a Ceṭṭi by caste, from Madurai Śīmai came to his place, and like his predecessor was ministering to the religious instincts of the people. He was succeeded by his disciple Aruṇācala Parudēśi a Veḷḷaḷa from Pirānmalai who was alive on 3-6-1816 when this record was written. During the course of 84 years, the retreat of the *Parudēśi* grew into a small institution with two temples one for Subrahmaṇya and the other for Gaṇapati and a choultry giving free meal to the wandering mendicants. After the time of Mr. Hardis who conducted the *Paimayash* the *maṭha* had only half of its previous *māniyams*.

### Section 10

#### GENEALOGICAL ACCOUNT OF BOḌI NĀYAKA (POLIGAR) OF THE DINDIGUL DISTRICT.

WILSON, p. 419, V-10.

TAYLOR, Vol. III, p. 361.

SHELF No. 17-5-50.

REST. Vol. II, pp. 228-35.

A portion submitted by the villagers of Mudukaḷattūr and Sikkal Taluks to the company Sirkar stating that Raghunātha Kāvēri and other tanks and the channels feeding them was left for a long time in a neglected condition, and that the bunds bursting in rainy season caused heavy loss to the Zamindar and the agriculturists and praying that sluice be constructed and other repairs done to the channels and tanks.

### Section 11

#### ACCOUNT OF DEVĀRAM PĀLAYAPPATTU IN THE DINDIGUL DISTRICT.

WILSON, p. 419, V-11.

TAYLOR, Vol. III p. 362.

SHELF No. 17-5-50.

REST. Vol. II pp. 244-8.

About S. 1317, Kali 4496, a Periya Muttusāmi Nāyaka was a sirdar under the Padsha of Delhi; he helped his master in subjugating the recalcitrant Maratha Chief Bālāji Rao and was

rewarded with honours and distinctions. The record ends abruptly with the statement that the Padsha wished to marry a girl of the Kambala community.

## Section 12

### ACCOUNT OF THE TEMPLE OF KOMBA PĀLAIYAPPAṬṬU IN THE COIMBATORE COUNTRY

WILSON, p. 419, V-12.

TAYLOR, Vol. III p. 362.

SHELF No. 17-5-50.

REST. Vol. II. pp. 249-56.

The *sthalapurāṇa* of Tirumalairāyapperumāḷ of Kombai Pālaiyappaṭṭu dated Ś. 1440, Kali 4381 Rudhirōdkāri, Valkāṣi Pañcami.

One Appācci Cittaya Kavunḍan built a temple for Tirumalai Rāya Perumāḷ and appointed Pūvalayattādan the *Pūjāri* of the temple. He built the village Kombai east of the temple and assigned Pulikkattigrāmam for its upkeep. The eighth Poligar discovered a copper image of the deity in a tank called Kōnēri and duly installed it in the temple. The temple getting into prominence, an Ayyangar Brahman was made *arcaka*, the existing non-Brahman *Pūjāri* being made the *sthānika* of the temple. The 19th Poligar made additions to the temple and provided it with the necessaries.

## Section 13

### ACCOUNT OF THE TEMPLE OF DĒVĀRAM PĀLAIYAPPAṬṬU IN THE COIMBATORE COUNTRY

WILSON, p. 419, V-13.

TAYLOR, Vol. III. p. 362.

SHELF No. 17-5-50

REST. Vol. II pp. 256-62.

Dated Ś. 1455, Kali 4396, Sukravāra.

On the slope of the Varāhagiri hills, west of Dēvāram Pālaiyappaṭṭu is a temple dedicated to Ranganāyaka. The usual worship of the temple continued till the time of Mr. Hardis of

the Company Sirkar, and then the temple came to depend on the charity of the villagers.

### Section 13a

#### ACCOUNT OF THE TEMPLE OF CŌLAMALAI ALAGAR IN DĒVĀRAM PĀLAIYAPPATTU.

The temple is said to be at a distance of twenty five *nāḷigal* walk south-west of Dēvāram *Pāḷaiyappaṭṭu*. The record has nothing more worth mentioning.

### Section 14

#### ACCOUNT OF THE ZAMINDAR OF UTTAMAPĀLAIYAM IN THE DINDIGUL DISTRICT

WILSON, p. 419, V—14.

TAYLOR, Vol. III, pp. 363—5.

SHELF No. 17—5—50

REST. Vol. II pp. 268—95.

Uttamapālaiyam is so called, as it is a pleasant and beautiful locality. During the days of the rulers of Madurai there was a town called Uttamapaṭṭaṇam ruled by a Poligar called Kallayadāsa Nāyaka. He had a powerful horse of dark blue colour obtained from merchants of the north country, and the possession of the animal is said to have brought him success in all his endeavours. He caught hold of an ascetic with a view to learn the secrets of alchemy that he practised. The king of Madurai having heard about the great horse of the Poligar, asked him for the animal; but the Poligar refused to part with it. Then an army was sent against him under the *Talakarta* Gangaya Nāyaka, but the Poligar inflicted defeat on the general with the help of his horse. He then murdered the ascetic when the latter refused to reveal the secret of alchemy. In consequence of the curse uttered by the dying ascetic, it is said, ruin fell on the Poligar and his city. He killed his horse and was defeated by Gangaya Nāyaka in battle. Many spots in the locality are shown as reminiscent of the incidents of this story.



## Section 15

ACCOUNT OF THE ORIGIN OF THE TEMPLE OF  
KALASTĪSVARA IN UTTAMAPĀLAIYAM.

WILSON, p. 419, V-15.

TAYLOR, Vol. III, p. 363.

SHELF No. 17-5-50.

REST. VOL. II pp. 262-8.

**P**iccakkaṅkkan a pious devotee of Uttamapālaiyam, used to go to Kālahasti, once a year and offer worship to the god. He grew old and, being unable to travel, longed for the *darśana* of the deity in Uttamapālaiyam itself. The god favoured him by appearing in person before the devotee. A temple was built for the god, which was later on enlarged and enriched by a merchant of the north country.

Section 1

ACCOUNT OF BADELAPA NĀYAKA, POLIGAR OF  
REṬṬAYAMBĀḌI IN THE COIMBATORE COUNTRY

WILSON, p. 419, No. VI-1. (3 Sections)

TAYLOR, Vol. III, p. 299.

SHELF No. 17-6-28.

„ 17-5-52, a recent copy.

An ancestor of the Poligar was one of the three Sirdars who served under the Muslim rulers of Delhi. Their dislike to give their daughters in marriage to the Muslim masters forced them to leave the country and migrate to the south where they took service under the Rāya of Vijayanagar. They rendered assistance to Nāgama Nāyaka in his campaigns against the Pāṇḍyas of Madura, and obtained from his son Viśvanātha Nāyaka Viceroy of the Madurai Kingdom, grant of lands near Paḷani bounded by Amarāvati (W); Nallamangai Ōḍai (E) Varāhagiri (S) and Nilāmbūr (N). Later on, when the grant was partitioned among the three Sirdars the part of the territory called Reṭṭayambāḍi came to the share of the Poligar of that name.

Twenty poligars ruled the estate for 482 years. Many of them are said to have cleared forest lands, dug tanks for irrigation, constructed villages, temples and houses and created other facilities for peaceful settlement of the people. During the time of the last poligar, the estate was made a *miṣṣa* under Āyakkudi Zamindāri and annexed to the Company Sirkar and the Poligar who was reduced to poverty petitioned to the Company.

Section 2

ACCOUNT OF KUNNUVAR JĀTI OR TRIBE OF  
MOUNTAINEERS RESIDING ON THE  
HILLS OF VIRŪPAKṢA PĀLAIYAPPAṬṬU IN THE  
COIMBATORE COUNTRY

WILSON, p. 419, No. VI-2.

TAYLOR, Vol. III, p. 299.

SHELF No. 17-6-28.

„ 17-5-52, a recent copy.

Telugu Summary, 15-3-1.

Vide III-5 Supra.

## Section 3

ACCOUNT OF TIRUMALA PONNAPPA NĀYAKA OF THE  
VIRŪPAKṢA PĀLAYAPPAṬṬU IN THE  
COIMBATORE COUNTRY

WILSON, p. 420, VI-3.

TAYLOR, Vol, III, p. 299.

SHELF No. 17—6—28.

„ 17-5-52, a recent copy.

○wing to the trouble from the muslims, a family left Irasai Nagar and took service under the Rāya of Vijayanagar. It belonged to Toṭṭiya Kambala caste; and it was the custom of its members to offer worship to *ranga* tree and perform their marriage ceremony in a hut made of the branches of that tree, in memory of their crossing a river in flood by means of the tree during their flight from the north. Cinnōbba Nāyaka, a descendant of the family, helped Tirumalai Rāya in repulsing an invasion of his territory by Bāla Saheb an agent of the Padusha, and was made head of the Sirdars and a member of the *Kumāravargam* with the title Akalanka Malla Tirumalai Cinnōbba Nāyaka. Later on, when the order of *Pāḷaiyam* was organized in the south and the loyal Sirdars were asked to colonise the forest country, Cinnōbba occupied Kuttuluppai and built a town called Periyakōṭṭai in a tract of country hallowed by the name of Cēramān Perumāḷ of old and Virūpākṣīśvaram, the capital city of the Poligars, besides several temples for gods and goddesses, ruled for 45 years from Ś. 1304.

The manuscript gives the genealogy of the Poligars for twenty generations who ruled for a period of 470 years. Tirumalai Kuppala Cinnōbba Nāyaka the eighth Poligar assisted Rāmappayyan, the general of Tirumalai Nāyaka in his wars against Mysore and Saḍaikkān Sētupati of Rāmēśvaram. Tirumalai Dasari Cinnōbba Nāyaka the ninth Poligar assisted Muttāla Nāyaka younger brother of Tirumalai Nāyaka in his war against Mysore and settled the dispute in regard to the succession to Tirumalai Nāyaka in favour of the son of the latter. The next Poligar Tirumalai Pappanna Cinnōbba Nāyaka assisted Cokka nātha Nāyaka in his expedition against Tanjore and took part in the movement that brought about the fall of Rustum Khān who had usurped power after imprisoning Cokkanātha. Tirumalai Dasari Cinnōbba Nāyaka the seventeenth Poligar was a contemporary of Minākṣi and Bangāru Tirumalai Nāyaka. The discord between the two, the advent of Chandā Saheb

and Bāde Sāheb into the politics of the country and the intrigue of ministers Muttusvāmi, Gōvindappa and Rāmaṇa paved the way for the disruption of the Madurai Nāyak kingdom. The Mysoreans under Pariki Venkaṭa Rāya and Āraṇi Venkaṭappayya invaded the country as far as Dindigul and forced the Poligar to pay tribute of 4000 *poṇ*. During the time of Tirumalai Kādir Cinnōbba Nāyaka the next Poligar, Hyder invaded the country and threatened to capture Virūpākṣi and the Poligar pacified him by agreeing to pay a tribute of 6,500 gold *cakrams* to Mysore.

The nineteenth Poligar, Kuppala Nāyak, then sent an expedition against Śrīrangapaṭṇam by the Company Sirkar marched through the territory of Virūpākṣi; and the Poligar negotiating with the Colonel agreed to be a tributary to the Company. Soon after, the Mysoreans captured Dindigul and appointed Mīra Sāheb, brother-in-law of Hyder, Jāgirdar of the province; they fell upon Virūpākṣi on the ground that the Poligar had allied himself with the Company. To add to his misfortune, the neighbouring Poligars namely those of Iḍaikkōṭṭai, Paḷani, Āyakkūḍi and Kaṇṇivāḍi also turned against him. Kuppala Nāyaka, being forced to take shelter in a jungle, made peace with Mīra Sāheb, agreeing to be a loyal tributary of Mysore, as before. When Sayyed Sāheb succeeded Mīra Sāheb as Governor of Dindigul, the enemies of Kuppala conspired against him and prevailed upon the Governor to bring about an invasion of Virūpākṣi by Tipu Sultan. The Poligar fled the country with family and took refuge at Maṇappārai, a seat of the Company's garrison. The Poligar of Iḍaikkōṭṭai now encroached upon the territory of Virūpākṣi which was strongly resisted by the *Taṇḍalaikkāras* of the locality. The resisters were arrested and tried, under orders of Tipu Sultan, by a court of *Pañchāyattārs*; but they were found not guilty and set free. As the Company was thinking of transferring their garrison from Maṇappārai to a safer locality, Muttuvīra Śērvaikkāran, *Sthānāpati* of the Poligar, approached Periya Pādiriyār of Tanjore and through him Tirumalai Rāya, *Pradhāni* of Mysore, Mr. Sullivan Mr. Aran (Arangham) and the Nawab of Tiruchinopoly with a view to securing the favour of the Company for his master. As the Company was sending an expedition against Śrīrangapaṭṇam, the *Sthānāpati* was told that they would reinstate his master as Poligar provided he undertook to supply provisions to the Company's army. The *Sthānāpati* agreed and signed a document before Colonel Meadows in Madras. The Poligar helped the Colonel in capturing Karūr, Aravakkuricci, Dhārāpuram, and Cakragiri; and as desired by him, kept guard over the captured territory. Then in the fight that the Colonel fought against the army of Tipu Sultān at Coimbatore, the men of Virūpākṣi sustained heavy loss. Meadows, Macaulay, and others spoke well of the services of the Poligar and promised reward

on their return from Śrīrangapaṭṇam. Kuppala continued to be loyal to the Company and was recommended for the special consideration of the Board of Directors. After two years, however, the Poligar and his son Muttuvēla Nāyaka were suspected or having joined the enemies of the Company, and been in communication, in secret, with Śrīrangapaṭṇam; they were therefore hanged in Virūpākṣi in Ś 1725.

His son Tirumalai Ponnappa Nāyaka, a boy of 16 years, was imprisoned in the rock of Dindigul along with twenty two other members of his family, of whom ten died in prison. He was set free in 1815 with the other prisoners of his family with an allowance of 30 *poṇ* a month. Being in great straits, he petitioned to the Company for grant of money for performing obsequies of his parents and wife.

## Section 1

ACCOUNT OF PULICAT TOGETHER WITH AN  
ACCOUNT OF THE FISHERMEN

WILSON, p. 420, VII-1. (6 Sections)

TAYLOR, VOL. III, p. 370.

SHELF No. 17-4-44

About S. 1500, a woman named Iṅraivi was ruling over the tract of the country of Paḷavarkāḍu (Pulicat), which was under the jurisdiction of the kingdom of the Rāya with its capital Candragiri. Then the Dutch came from Yālpāṇam and landed in the sandy beach of the country; then they got help from Sadāśiva Rāya at Vēlūr and *Firman* from Aurangzeb for erecting a fort for trading as also five villages fetching an annual revenue of 1000 *varāhans*. The merchant community maintained two temples from the revenue of the two villages obtained from the Dutch; and those villages were later on attached to the English Company.

After the settlement of the Dutch, the place grew into a prosperous town; then they fought with the Portuguese at Mylapore, carried on trade in copper, spices, sugar, shawls, silks, teak-wood and frankincense, established trading centres in Śadirangapaṭṭaṇam, Parangipēṭṭai, Lālāpēṭṭai, Vimmilipattaṇam, Pālakkōṭṭai and Jagannāthapuram; and merchants from Arcot, Vēlūr, Nellūr, Seṅji, and Tiruvaṅṅāmalai flocked to their settlement for purchasing goods. The procedure followed in the purchase of goods was this: the purchaser had an indent of articles prepared by the writer of the Company, got it signed by the Assistant Captain and Governor and took delivery of the article from the store keeper after paying the price. He then paid the *Octrol* to the officer of the Dewan, of which one third went to the Company. Some fifty officers were working under the Company; they had a mint to coin their money and gallows to hang criminals on. The governance of the town often changed hands between the Company and the Dewan.

There were *Valangais*, *Iḍangais*, Jōnakars, and low caste people, of which the first two were predominantly large. The *Valangais* had a temple for Perumāḷ, the *Iḍangais* for Śiva with no good will between them. When Hyder was invading the country, one Lālā looted the town and took the booty to Śrirangapaṭṭaṇam in secret. Smith marched against him and took the town. Hyder came to

know of Lālā's offences, he took him prisoner and had him put to death. Finally, the Dutch fort at Pulicat came to the Company Sirkar in the year S. 1806 (?). There were 1100 looms plying in the town which dwindled into 120 when this record was written.

*Account of fishermen:* Paṭṭaṇavar or Karaiyār live in sea coasts by fishing, speaking a mongrel Tamil. Both men and women drink which keeps them always in poverty. They pay four *Varāhans* for the price of the bride and seek the help of *Pārpār*, (Brahmins) to officiate in marriage. They bury their dead bodies. Fifty varieties of sea fish and twenty four of river fish are described.

*Account of Vēḍars etc.:* Vēḍars generally live by hunting wild beasts in forests; and a few of them by agriculture also. Some of the Poligars such as Mōdiyappa Nāyaka, Šēni Kṛṣṇappa Nāyaka, Tamba Nāyaka ruling estates around Allikkuḷi hill near Tiruvaḷḷūr are of the Vēḍar caste. They marry daughters of paternal aunt or of maternal uncle. Tying a *tāli* round the neck of the bride is the chief item of their marriage ceremony; and this they do when the sun is seen straight above. An arrow is set up in front of the house, on the occasion.

The customs and manners of Eṇādis, Iṇḷars, Villiyar etc. are more or less the same as those of the Vēḍars.

*Account of Kuravars; Tiruṣṭukkuravar* live by highway robbery, *Kūḍaikāṣṭikkuravar* by making baskets, *Podimāṣṭikkuravar* by carrying rice, paddy and other goods on pack ox and pack ass. A Kuravan takes four or five wives at a time paying a price of two or three asses for each. An adulterer takes an adulteress for his wife after paying retribution for her husband.

## Section 2

### ACCOUNT OF THE TIRUPPĀLAIVANAM, POMĀRI (PONNERI) AND GUMMUḌIPUṆDI VILLAGES IN THE MADHURĀNTAKAM DISTRICT

WILSON, p. 420, VII-2.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-44.

*Kalḥiat of Tiruppālaivanam :*

**K**ulottunga Coḷa in his expedition to establish seven Śiva temples, came to Tiruppālaivanam, cleared the forest of the *pālai* trees and came across a Śiva *linga*. He called it Avimukteśvara and

set up another *linga* by the side of it. The name Tiruttērturai of the place is derived from the story of Indra coming down to the earth and leaving his car near the temple. The temple was supported by kings from Rājarāja Cōḷa down to Kumāra Bukka Rāya and by the Company Sirkar by the grant of 240 *varāhans*, a year. There are two stone inscriptions in the temple here.

At a distance of a *nāḷigai* and quarter walk north east of Gummuḍipūṇḍi is found a fort called Kurumbar Kōṭṭai and there are also similar forts in Satyavēḍu, Uṟṟukkōṭṭai. Nāgalāpuram, Niṇṇaiyār, Nāraṇavanam, Sembīḍu, Toṇḍamānāḍu, and Vēlūr.

On the southern bank of the river flowing near Ponnēri, is a temple of Agastyeśvara and a fort made into a garden west of the temple. Copper and gold coins were discovered in the alluvial soil when the flood in the river subsided. The images from the temples of Virabhadra and Durgā are taken to that of Agastyeśvara and worshipped. Temples for Pālēśvara, Candrasēkhara and Cenna-kēśava are found in Gummuḍippūṇḍi. Three *nāḷigai* walk west of Ponnēri is a Jain temple, and another ten *nāḷigai* walk south-east of it, where the image is found half buried under the earth. In the small Durgā temple south east of the fort of Gummuḍipūṇḍi, the image has eight arms; This image was set up in its present position by a Poligar a hundred years prior to the date of this record, from a Śiva temple four *nāḷigai* walk south of Palavarkāḍu.

### Section 3

#### THE ACTIONS OF THE FORMER RAJAS OF THE PĀṆḌYA MAṆḌALAM, CŌLA MAṆḌALAM AND TOṆḌA MAṆḌALAM

WILSON, p. 420, No. VII-3.

TAYLOR, Vol. III, pp. 41-2, 371.

SHELF No. 17-4-44.

SHELF No. 17-B-5-1 (Palm leaf)

#### History of the Pandyas :

Rāma, Sītā and Lakṣmaṇa of Ayodhya travelled in Daṇḍa-kāraṇya when Sītā was carried away by Rāvaṇa. Rāma killed Rāvaṇa and incurred the sin of *Brahmahatya*. As advised by



Agastya he set up a Śiva linga in Rāmeśvaram, offered worship to it and spread the rumour in the north that he was released of the sin by worshipping the *linga*. The pious people of the north believed in the story and began to worship the *linga*. Rāma then sent Guha to the south whom Bharadvāja made ruler of Rāmeśvaram with the title *Setukkāvalan* and *Taṇukkātta dēvan*.

Madura Nāyaka Pāṇḍya, a Veļļāla of the north country, came to the south on pilgrimage to Rāmēśvaram, and seeing the fertility of the soil, set up the Madura kingdom and built a temple at Rāmēśvaram. His descendants ruled the country in succession and the princess Mīnākṣi of the line was married to Cokkanātha. The temples of Cokkalinga and Mīnākṣi at Madura were built where the dead bodies of these two persons were buried. Arjuna married another princess of the Pāṇḍya line made the ruler of Īlam pay him tribute and defeated the king Dēvēndra of the north in battle. One of the Pāṇḍya kings embraced Jainism and another created the Sangam.

### History of the Colas :

Tāyamana-nalli Cōḷa, a Veļļāla of Ayodhya came on pilgrimage to Rāmēśvaram and set up a Śiva *lingam* on the hill of Trīśira, so called after a Rākṣasa of that name and founded the Cōḷa kingdom. He and his two successors improved the land by attending to the irrigation works in the Kāvēri river. Forty three members of the dynasty ruled the country righteously. Kulōttunga Cōḷa the last king had a bastard son Ātoṇḍa by name by a dancing girl Nāgināgaratnam. This Ātoṇḍa ruled Toṇḍamaṇḍalam north of the river Peṇṇai with his capital at Kāñci. A Pāṇḍya king marrying a Cōḷa princess succeeded to the Cōḷa and Toṇḍamaṇḍalam regions and the successors of Ātoṇḍa had only maintenance allowance granted to them.

### The Setupatis :

The Sētupatis were Maṇavas serving under Pāṇḍya rulers. The Maṇava women marrying three or four husbands one after another (*Aruttukkaṣṭugira Cādi*) their population increased enormously; they defeated the Pāṇḍya rulers in a battle and placed the Sētupati on the Pāṇḍya throne. The sons of the Pāṇḍya kings served the Sētupatis as ministers for 500 years. The twelfth Sētupati dismissed the Pāṇḍya minister and the Maṇavas ruled the country without the help of the Pāṇḍyas for 98 years.

Meanwhile, the Cōḷa-maṇḍalam and Toṇḍai-maṇḍalam were under the rule of low caste Nandas and they in turn were succeeded

by the Maṅavas. Then the Kuṅumbas, Anaigondi Rāya and Alakāpuri Rāya who became prominent in the north, annexed the territory as far as Parangipēṭṭai and Vellāṅgu in Toṇḍai-maṇḍalam. Viśvanatha Nāyaka, son of Nāgama Nāyaka, general of the Rāya of Vellore, conquered Trichinopoly, Madura and Tinnevely, while Sevappa Nāyaka invaded Tanjore; and his successors ruled it for four generations. The Madura Nāyakas ruled for about 300 years; they created the seventy-two *Pāḷaiyappaṭṭus* and destroyed the Maṅava dominance in the south. During the period of the Maṅava rule Rāmappayyan, the Vaḍika Daḷavāy defeated Vaṅṅiyan in battle and imprisoned his uncle Śaḍaikkattēvan Sētupati in Trichinopoly. Twelve thousand pilgrims of the north, got the release of the Sētupati and restored him to his power. When the kingdom of the Nāyaka was in danger of being invaded by the Mughals, Makavāraṇi Sētupati saved the Nāyaka from his enemies; and later on Kiḷavan Sētupati protected him from the Mysore peril. Several details are given in the original regarding the battles among the Marathas, the Nāyakas of Tanjore and Madura and the Muslim Chiefs of Arcot. The author of the document Vēda Nāyaka winds up by saying that the Cōḷas and Pāṇḍyas were the owners of the land and that the surviving members of their families were deserving of the favour of Company sirkar, but not the Maṅavas, Vaḍugars and Marathas who were foreigners and usurpers of powers.

The unreliable nature of the statements of Vēda Nāyaka is dealt with by Taylor in the *Madras Journal of Literature and Science* Vol. 6 (1837), pp. 148-9.

#### Section 4

#### REMARKS ON THE LIMITS OF TOṆḌAMAṆḌALAM

WILSON, p. 420, No. VII—4.

TAYLOR, VOL. III, p. 379.

SHELF No. 17—4—44.

The document mentions the boundaries of the Toṇḍamaṇḍalam and the Cōḷa country; and closes with an account of Ādoṇḍa Cakravarti. A Cōḷa king went to Nāgaloka where he happened to marry a Nāga princess. A son was born to them named Ādoṇḍa cakravarti. Being an illegitimate son, Ādoṇḍai inherited from his father the vast forest region north of the Cōḷa country. The Vellāḷa people of the Cōḷa country migrated to the forest country and settled there as desired by the Cōḷa king. But a quarrel arose between the king Ādoṇḍai and the new settlers and the latter are said to have been put to death *en masse* by the king. Thereafter,

Āḍoṇḍai asked the Veḷḷāḷas of the Cēra country called Tuluva Veḷḷāḷas to settle in the Tōṇḍaimaṇḍalam and they were given five-sixth of *kuḍivāram*.

### Section 5

#### ACCOUNT OF THE TEMPLE OF KOḌUMUḌI IN THE COIMBATORE COUNTRY

WILSON, p. 420, No. VII-5.

TAYLOR, Vol. III, p. 371.

SHELF No. 17-4-44.

A legendary account of the temple and river Kāvāri.

### Section 6

#### GENEALOGICAL ACCOUNT OF THE KINGS OF THE KALIYUGA

WILSON, p. 420, VII-6.

SHELF No. 17-4-44.

A few names of the Paurāṇic kings.

Section 1

ACCOUNT OF PARAYAPTYA (PERIYA OBAYA) KOṆḌAMA  
NĀYAKA, POLIGAR OF ĀYAKUḌI IN THE COIMBATORE  
COUNTRY

WILSON p. 420, VIII—1. (8 Sections)

TAYLOR VOL. III, pp. 229 and 400.

SHELF No. 17—4—42.

„ 17—4—15.

Vide 25-8 infra.

Periya Obaya KoṆḌama Nāyaka an ancestor of the Poligar was serving the *Padushas* of Delhi as Sirdars, about Ś. 1321 Kali 4500, *Śrimukha*. Under orders of the Padusha, he marched against two recalcitrant Maratha chiefs, forced them to pay tribute to his master and was rewarded with honours. Later on, when the Padusha desired to marry a girl of the Nāyakas family the Nāyaka rejected the offer, and fearing danger from the Padusha left the city with his followers for the southern country. He took service as Sirdar under Amba Dēva Mahārāya of Vijayanagar and was granted the village Ahobala as *sarvamānya* at Penukoṇḍa, in addition to various privileges.

Then war broke out between the Cōlas and the Pāṇḍyas and the Pandya king being defeated approached the Rāya for help. The Rāya sent Nāgama Nāyaka, Obaya Nāyaka and other Sirdars to drive out the Cōla usurper and reinstate the Pāṇḍya in his throne. Nāgama defeated the Cōla but took possession of the Pāṇḍya Kingdom for himself. When this fact was made known to the Rāya, he sent Viśvanātha Nāyaka son of Nāgama, against his father with the result Nāgama was imprisoned and Viśvanātha was appointed Viceroy of the Madurai Country. At the instance of the Rāya, Obaya was appointed watcher of the sixty third bastion of the Madurai fort and was granted lands near Paḷani. There the Poligar built the village Āyakuḍi and a temple for Ahobala Perumāi.

Eighteen Poligars ruled the estate in succession for 411 years from Ś. 1321 to 1731. Many of them cleared forest lands, dug tanks and canals, constructed villages and temples, made grant of lands to Brahmans and contributed in other ways to the peaceful settlement of the people. The fourteenth Poligar rendered assistance to

Rāmappayyan, General of Tirumalai Nāyaka in driving out the Mysoreans who had invaded his territory upto Dindigul and participated in the campaigns of Tirumalai Nāyaka against the Sētupati of Ramnad and of Vijayaranga Cokkanātha Nāyaka against the Tanjore ruler. No. 18 helped the English Company in their campaigns against Tipu Sultan and in capturing Kuppala Nāyaka of Virūpākṣi, their most stubborn enemy and the rebels of Cinnamarudai and Periyamarudai Sēruvaikkāran. The Company Sirkar having been pleased with his services honoured him with the grant of *Padakkam* and the title of Kamaṭṭi Kumāra Koṇḍama Nāyaka. The lands of the estate were measured by Mr. Hardis and the tax fixed at 4795 *paṇam*, that is, seven-tenths of the revenue.

The boundaries of the estate and the details of the lands measured are mentioned in the original. The Poligars are related, by marriage, to those of Paḷani and Reṭṭayambāḍi. The ceremony observed at the succession is as follows: When a Poligar is about to die, the successor is bathed, adorned with ornaments, is taken to the dying man and receives at his hands, the weapon pertaining to the *Pāḷaiyapaṭṭu*. He then goes in a procession with music and dancing and holds a *Durbar*. The successor should not see the dead body of his predecessor nor express grief at his death. The obsequies for the dead are gone through by the younger son.

## Section 2

### ACCOUNT OF THE HOLY PLACE OF PADMĀCALAM HILL IN COIMBATORE

WILSON, p. 420, VIII-2.

TAYLOR, Vol. III, p. 400.

SHELF No. 17-4-42.

Same as 25-9 Infra.

A puranic account in seven chapters, dealing with the greatness and sanctity of the hill. It contains stories relating to the place names, Diṇḍinagara, Varāhagiri and Ponninmāndurai.

## Section 3

### ACCOUNT OF THE PAGODA OF NARASIMHA PERUMĀL IN THE TINNEVELLY DISTRICT (AMMAYANĀYAKKANŪR)

WILSON, p. 420, VIII-3.

TAYLOR, Vol. III, p. 400.

The deity Kadirēśvara at Candayūr was converted into a Vaiṣṇava one and renamed Kadir Narasimha Perumāḷ by

Śakkara Rāya, Governor of Diṅḍigul, in addition to eight Śiva temples of the province similarly treated.

### Section 3 a

#### STHALAPURĀṆA OF THE TEMPLE OF MAHĀLINGA AT CITRAKKAL HILL

The temple was built by Ammaya Lakkama Nāyaka and provision made for worship. There are two caves one to the west of the other on the top of Vaḷḷimalai.

### Section 4

#### ACCOUNT OF TARIKAMBA (TĀḌIKKOMBU) AGRAHĀRA IN THE DHARAPURAM DISTRICT

WILSON, p. 420, No. VIII-4.

TAYLOR, Vol. III, p. 400.

SHELF No. 17-4-42.

#### *Sthalapurāṇa of Muttālamman in Agaram:*

Śakkaramayyengar, accountant of Tāḍikkombu, worshipped the goddess Muttālamman at Vijayanagar when he had been there on official business about Kali 4400. He had a dream of the goddess saying that the city of Vijayanagar would go to ruin and that she should be taken to some other place. Accordingly he took the image to Agram and built a temple for her.

### Section 5

#### ACCOUNT OF THE PAGODA OF AHOBALA NARASIMHA-SVĀMI AT NILAKKŌṬṬAI IN DINDIGUL DISTRICT

WILSON, p. 420, No. VIII-5.

TAYLOR, Vol. III, p. 400.

SHELF No. 17-4-42.

Nāgama Nāyaka the eighth in succession of Nilakkōṭṭai Zamin-dari built a temple for Ahobila Perumāḷ his family Deity, in Ś. 1249, Kali 4425, Āṇi, 21st Friday, Anuṣa, made provision for daily worship and celebration of car festival, and changed the system of worship, in order that Vēda Vyāsa Bhaṭṭar his guru and other Brahman Vaiṣṇavas might take *prasādams* from the temple.

## Section 5a

THE STHALAPURĀṆA OF ALAGAR KÖYIL AT  
CÖLAMALAI.

Alagar Köyil was one of the eight Saiva temples of Padmācala, converted to Vaiṣṇava by Śakkara Rāya of Dindigul.

## Section 6

ACCOUNT OF KUDARACANA (KUDIRAICCUNAI) IN THE  
DINDIGUL DISTRICT

WILSON, p. 420, VIII-6.

TAYLOR, Vol. III, p. 401.

SHELF No. 17-4-42.

A story about the origin of Kudiraicuṇaippārai with no historical bearing.

## Section 7

ACCOUNTS OF KANNIVĀḌI AND KÖṬṬAPPALLI IN THE  
DINDIGUL DISTRICT

WILSON, p. 420, No. VIII-7.

TAYLOR, Vol. III, p. 401.

SHELF No. 17-4-42.

The ancestors of the Poligar of Kaṇṇivāḍi on their way to Madurai, halted in a place full of tamarind trees and paid worship to their God Narasimha; and later on, they built the village Kottappuḷi and a temple for the God, where they had halted. Śakkara Rāya, *Subā* of Dindigul, rebuilt the temple with stone.

## Section 8

ACCOUNT OF THE PAGODA OF MANNĀR KÖVIL IN THE  
DINDIGUL DISTRICT

WILSON, p. 420, VIII-8.

TAYLOR, Vol III, p. 401.

SHELF No. 17-4-42.

One Mannār Sērvaikkāran built the fort called Mannār Kōṭṭai near Kaṇṇivāḍi at the instance of the Poligar and the temple within the fort was rebuilt by Śakkara Rāya.

## Section 8 a

## ACCOUNT OF TIRUMALAIRĀYA PERUMĀL AT KOMBAL.

S. 1446, Kali 4381, expired Rudhirodgāri, Vaikāṣi, Pañcami, Uttaraphalgunā, Amṛta Yōga, .....

One Appācci Cittaya Kavunḍan built the temple of Tirumalai-rāya Perumāl being a replica of the image in the temple at Tirupati and granted the village Pulikkuṭṭi for its maintenance. At the instance of Tātācārya of Śrīrangam, a Brahman *Pūjāri* was appointed to officiate as priest in the place of a *Tādaṇ*.

## Section 8 b

ACCOUNT OF THE TEMPLE AT KANYĀKUMĀRI  
(CAPE COMORIN)

Puranic description of the marriage proposed to take place between the goddess at Kanyākumāri and the god at Sucīndram. The temple was maintained first by the Pāṇḍya kings and then by the Madurai Nāyakas. In the Kollam year 933, the Rāja of Travancore took it under his control when Huzra Nawab was the Governor of Tinnevely. *Kūḍuturai* and *Śankilitturai* are the two bathing ghats in the sea, and from the latter, it is said, there was an underground passage upto the *garbha gṛha* of the temple at Sucīndram through which the water poured on the image flowed down to the Ghat. The priets are the Tuḷu Brahmins while the system of worship is that followed in the temples of the Pāṇḍya country.

A description of the temple premises, the staff of the temple and the adjoining village is given in the original.

## Section 8 c

## ACCOUNT OF THE TEMPLE AT SUCĪNDRAM

The *Sthalapurāṇa* of the temple consisting of 5000 *ślokas* mentions, among other things, that Indra worshipped the deity and got rid of the curse laid on him by Gautama. Here, the Brahmans of Malabar used to conduct the ordeal of dipping the finger in boiling ghee of persons suspected of criminal offences. This custom had ceased to exist some 50 years before this record was written. The system of worship, the staff and other particulars of the temple are mentioned in the original.



Section 1

ACCOUNT OF TERUVATUR ERUSAN IN THE TERUVATUR DISTRICT

WILSON, p. 420, IX-1, (12 Sections).

TAYLOR, Vol. III, pp. 365-6.

SHELF No. 17-4-41.

A prose version of the third chapter named *Tiruavatāra-c-carukkam* in the *Aruṇācalapurāṇam*.

Section 2

ACCOUNT OF THE TĪRTHAS OR HOLY PONDS AT TIRUVAṆṆĀMALAI IN THE ARCOT DISTRICT

WILSON, p. 420, IX-2.

TAYLOR, Vol. III p. 366.

SHELF No. 17-4-41.

A prose rendering of the eighth chapter called *Tirttaccarukkam* in the *Aruṇācalapurāṇam*.

Section 3

ACCOUNT OF PULAGADI, (PULAKAḌIYAN) ASURA IN TIRUVAṆṆĀMALAI

WILSON, p. 420, IX-3.

TAYLOR, Vol. III, p. 366.

SHELF No. 17-4-41.

A prose rendering of the thirteenth chapter called *Pulagādi-paccarukkam*, in the *Aruṇācalapurāṇam*.

Section 4

ACCOUNT OF DEVAGRA (DAIVIKA) RĀJĀ OF TIRUKŌVALŪR IN THE ARCOT DISTRICT

WILSON, p. 420, IX-4.

TAYLOR, Vol. III, p. 366.

SHELF No. 17-4-41.

The document relates the story of Malaiyamān, Auvai, the poetess who caused Deyvika Rāya to marry an outcaste woman. From

this marriage were born Malaiyamān, Rattamān and Sūratimān. The *Veṅbā* stanzas interspersed in the story are those found in the *Tamil Nāvalar Caritai*. Then comes *Akalankāṣṭaka* or eight *slokas* in Sanskrit in praise of Akalanka, the Jain deity, with a commentary in Tamil. Some stray stanzas in Sanskrit and Tamil at the end.

### Section 5

#### ACCOUNT OF PONNAIVĀMAN, THE SON OF KALAPĀLAN AT ĀTŪR

WILSON, p. 420, IX-5.

TAYLOR, Vol. III, pp. 366-7.

SHELF No. 17-4-41.

This is a story of Ēkambavāṇan. He got possession of buried treasure from a Brahma Rākṣasa, suddenly became powerful and sent embassy to the Pāṇḍya king. Some of the stanzas quoted are traceable to the *Tamil Nāvalar Caritai*.

VIDE: *Sentamil* VOL. 6 pp. 2-5.

### Section 6

#### ACCOUNT OF THE TEMPLE AT GOPURAM VILLAGE IN THE VṚDDHĀCALAM DISTRICT

WILSON, p. 420 IX-6.

TAYLOR, Vol. III, p. 367.

SHELF No. 17-4-41

REST. VOL. IV. pp. 59-66.

A legendary account of the temple at Gōpurapuram in the Vṛddhācalam Taluk.

### Section 7

#### ACCOUNT OF THE CITY OF ARUṆAPURI PAṬṬANAM IN THE TIRUVAṆṆĀMALAI DISTRICT

WILSON, p. 420, IX-7.

TAYLOR, Vol. III, p. 367.

SHELF No. 17-4-41.

A prose rendering of the first chapter called *Tirunagaraccarakkam* in the *Aruṇācapurānam*.

## Section 8

ACCOUNT OF THE PRINCES OF THE SOLAR AND  
LUNAR RACES

WILSON, p. 421, IX-8.

TAYLOR, Vol. III, p. 367.

SHELF No. 17-4-41.

A few names of the princes in the *Mahābhārata*.

## Section 9

ACCOUNT OF THE RACE OF JAIN PROPHETS IN THE  
VRDDHĀCALAM DISTRICT: (ORIGIN OF SOME  
SUB DIVISIONS AMONG THE JAINS.)

WILSON, p. 421, IX-9.

TAYLOR, Vol. III, p. 367.

SHELF No. 17-4-41.

REST. Vol. IV, pp. 67-8.

A fragment from the account of the origin of the Jain Sanghas. Fuller account is given in 171 B-5-7, *Jain Pustaka Sūsi* (Wilson p. 187-42.).

## Section 10

ACCOUNT OF THE PĀṆDUKULI OR TUMULI ETC. IN THE  
VRDDHĀCALAM DISTRICT

WILSON, p. 421, IX-10.

TAYLOR Vol. III, pp. 367-8.

SHELF No. 17-4-41.

REST. Vol. IV, pp. 69-72.

## Section 11

PARTICULAR ACCOUNT OF THE BAUDDHA RĀJĀS  
IN THE VRDDHĀCALAM DISTRICT

WILSON, p. 421, IX-11.

TAYLOR Vol. III, p. 368.

SHELF No. 17-4-41.

REST. Vol. IV, pp. 73-5.

## Section 12

## ACCOUNT OF THE KURUMBAS, THEIR RELIGIOUS PROFESSION, CUSTOMS, MANNERS ETC.

WILSON, p. 421, IX-12.

TAYLOR, Vol. III, pp. 368-9.

SHELF No. 17-4-41.

REST. Vol. IV, pp. 76-80.

The Kurumbar belong to the Yādava race and go by the name of Kurumba Iḍaiyar. They offer worship to the deity called Vira, Viralu and Virabhadra. The image of the deity is in copper and six inches in height, which is placed in a box and deposited in a special apartment. On the New Moon day of the month of *Tai*, they take the image out of the box and brighten it by applying tamarind paste. Then they adore the image with new cloth, offer to it smoke of incense, rice cooked with milk in a fresh earthen pot, broken cocoanuts etc. Then the image is placed within the box and kept in the room set apart for the purpose.

**The festival of the Kurumbar :**

The festival lasts for three days in a year. A person is selected and asked to practise strict religious observance for a week. On the eighth day, they send him in front of the image and break a cocoanut on his head. If his head is bruised and blood appears, he is taken to be unclean and asked to go through the observance again. After the ceremony is over, the Kurumbas clad in new clothes dance together to the accompaniment of horns and drums.

**Their occupation :**

They graze the goats; and with the hair of the goats make blanket and sell them. Some of them rule over tracts of land or serve the rulers; others make and sell chunam, and some live by hunting.

**Their customs and manners :**

When a Kurumba girl attains puberty, she is kept for thirty days in a separate hut built for the purpose. During the marriage the bridegroom ties a *tālī* round the neck of the bride and liquor is freely used in the feast. Adultery is punishable with a fine of two *paṇam* but carries no stigma with it. The dead bodies are generally buried and some times burnt also. Their widows do not remove their *tālī* but renew it when they remarry and they are permitted to take as many husbands as they please.

## MANUSCRIPT No 9

### Section 1

#### ACCOUNT OF THE PAGODA OF CAKRAPURAM IN THE CHETPET DISTRICT

WILSON, p. 421, X-1. (7 Sections).

TAYLOR, Vol. III, p. 352.

SHELF No. 17-4-29.

ORIGINAL NOT TRACEABLE.

### Section 2

#### ACCOUNT OF THE HOLY PLACE OF ŚINGAPURAM DĒVASTHĀNAM IN THE CHETPET DISTRICT

WILSON, p. 421, X-2.

TAYLOR, Vol. III, p. 352.

SHELF No. 17-4-29.

A legendary account of the place described God Ranganatha in the reclining posture on mount Kolācala.

### Section 3

#### ACCOUNT OF THE HOLY PLACE OF TIRUVAṆṆMĀALAI IN THE CHETPET DISTRICT

WILSON p. 421, X-3.

TAYLOR, Vol. III, p. 352.

SHELF No. 17-4-29.

A prose version of *Aruṇācala Purāṇa* sargas 2 to 4. (Published by Pumagal Vilas Press, Madras, 1927).

### Section 4

#### ACCOUNT OF THE HOLY PLACE OF KILUR IN THE TIRUKKŌVALUR TALUK

WILSON, p. 421, X-4.

TAYLOR, Vol. III, p. 352.

SHELF No. 17-4-29.

A Sanskrit verse mentions eight holy places having the heroic manifestation of God Śiva (*Aṣṭavirasthalas*).

### Section 5

#### ACCOUNT OF THE TEMPLE OF TRIVIKRAMA PERUMĀL IN TIRUKKŌVALŪR

WILSON, p. 421, X-5.

TAYLOR, Vol. III, p. 352.

SHELF No. 17-4-29.

The *sthalapurāṇa* of the temple of Trivikrama Perumāḷ mentions that Mṛgaṅḍu Ṛṣi performed penance and obtained the vision of god in the form of the Vāmana incarnation.

### Section 6

#### ACCOUNT OF THE HOLY PLACE OF ARAGAṆḌANALLŪR, IN TIRUKKŌVALŪR

WILSON, p. 421, X-6.

TAYLOR, Vol. III, pp. 352-3.

SHELF No. 17-4-29.

Gods and Goddesses in former ages offered worship to the Deity Athulyanāthēśvara and had their wishes realised.

A huge rock hewn out into a *maṅḍapa*, a rock cut cave, a tank and many other objects of historical interest are found at the place.

### Section 7

#### HISTORY OF VALLĀLA RĀYA

WILSON, p. 421, X-7.

TAYLOR, Vol. III, p. 353.

SHELF No. 17-4-29.

This is a musical composition called *Yakṣagāna* dealing with the story of Vallāḷa Rāya, as described in the seventh *sarga* of the *Aruṇācalapurāṇa*. There is not a single word of reference to the Jains or Jainism in this record as Taylor seems to think.

Section 1

ACCOUNT OF KANDAPA RĀJA, KING OF MYLAPORE  
IN THE ARCOT DISTRICT

WILSON, p. 421, XI-1. (8 Sections)

TAYLOR, Vol. III, p. 397.

SHELF No. 17-4-28.

REST. Vol. III, pp. 263-8.

The account, stated to be a translation by one Jñānāprakāśam from a Latin manuscript is as Taylor doubts a Roman Catholic legend, apparently spurious, to all appearance. Taylor says he has however published a translation (in English) of the legend "in a number of the South Indian Christian Repository".

Section 2

ACCOUNT OF KAVALAPA NAIN (KAVALAPPA NĀYAR),  
POLIGAR OF NADALLI IN THE ARCOT DISTRICT

WILSON, p. 421, XI-2.

TAYLOR, Vol. III, p. 397.

SHELF No. 17-4-28.

REST. Vol. III, pp. 268-76.

The manuscript contains an account of Varamuci, Kāraikkāl Ammai and others. Kāraikkāl Ammai and her brothers were brought up by foster parents of various castes.

One Kumāran Rāman a descendant of the line of Kāraikkāl Ammai was living in Kavalappārai teḍi. After seventeen Perumāls had ruled the Kēraja country, each for a period of twelve years, the last and the eighteenth Perumāḷ known as Cēramān Perumāḷ ruled for 36 years, when he left the country distributing the kingdom among the several local chiefs. Kumāran Rāman got for his share 96 *deśams*. He came to be known as Kāraikkāṭṭu Kumāran Rāman of Aḍankāṭṭu svarūpam? The girls of the family are married by Nambūdrī Brahmans and the succession is in female line.

When Tipu invaded the country in 1790 A. D. the family took refuge in Ālangāḍu (Taluk) of Rāma Rāja of Travancore, when the copper plates and other records of the family were destroyed. The

Kavaḷappāra chiefs were devout people; they encouraged the performance of *yāgas* by Brahmans and had high regard for them. They participated in the trial of alleged adultery by Brahman women, which went by the name of *Smārtavicāram* in the Keraḷa country.

### Section 3

#### ACCOUNT OF PUDUPAṬṬAṆAM NEAR SADRAS IN THE ARCOT DISTRICT

WILSON, p. 421. XI-3.

TAYLOR, Vol. III, p. 398.

SHELF No. 17-4-28.

REST. Vol. III, pp. 276-81.

The Rākṣaṣas namely Caturanga and Balaranga of Caturanga-  
paṭṭaṇam cleared the forests from Mylapore to Cuddalore. In  
their line was born Mavali Cakravarti. The powerful Jains built  
the city Puduppaṭṭaṇam which was destroyed by a mud shower and  
engulfed by the sea.

### Section 4

#### ACCOUNT OF THE TRIBES OF MOUNTAINEERS, BADDERS, VELLER, IRULAR AND MALAYAR ETC. IN THE ARCOT DISTRICT

WILSON, p. 421. XI-4.

TAYLOR, Vol. III, p. 398.

SHELF No. 17-4-28.

REST. Vol III, pp. 281-3.

Vēḍars live in forests almost naked; they worship the goddesses  
*seven Virgins* and are said to have served in the army of  
ancient kings. Arippa, a Vēḍar Chief is said to have fortified  
Waynad in the Malayāḷam country and ruled over it; and his suc-  
cessors continued to rule down to the time of Kōṭṭayam Rājā.



## Section 5

ACCOUNT OF KANDA MANNADY (MANRĀḌIYĀR) OF  
THE CITY OF YAMMUDY PATNAM (IMMUDIPATNAM)  
IN THE ARCOT DISTRICT

WILSON, p. 421, XI-5.

TAYLOR, Vol. III, p. 399.

SHELF No. 17-4-28.

REST. Vol. III, pp. 283-91.

COMP. XVIII-15 Infra.

About Kali 1714 Maṅṅāḍiyār was ruling over Veḷḷiyangiri Nagaram and Kuriñci nagaram bounded by Cennimalai (E); Ānaimalai (S), Paḷanimalai (N) and Karampiḷḷai (W). Then Immuḍi Muttuvēl Maṅicandra Gōpaṇa Maṅṅāḍiyār built a temple at Paṭṭiśvaram with all its accompaniments, as desired by Alakāḍri Nāyaka minister of the Madura Nayak Vijayaranga Cokkalinga Nāyaka. Maṅṅāḍiyār destroyed the enemies of the Nāyaka in Kongu nāḍu and was rewarded with honours and privileges with permission to enjoy his estate as *sarvamānyam*.

Then an army was sent against him by the Government of Srīrangappaṭṇam for annexing his estate. Maṅṅāḍiyār offered resistance for 12 years but in vain and took shelter in the Malayalam country in the Kali year 4800. But, as the ravages of robbers increased in the *Kānal* passes, Maṅṅāḍiyār was asked by the Government to return to his estate for keeping guard over them and enjoy his *sarvamānyam*, as before. Then Hyder usurped the throne of Mysore, and Amīn Sāheb placed in charge of the garrison in Palghat, revolted against him. An army was sent against him under Varike Srinivasa Rao and Candra Rao, who pitched their camp at Coimbatore. Amīn suddenly fell on the army, and ran away to Palghat after blockading the route. Maṅṅāḍiyār made a new route by which the commanders took the army to Palghat when Amīn had escaped to the east country. With the recommendation of the Commander, Maṅṅāḍiyār got from Hyder grant of 100 *vaḷḷakkāḍu* by the side of Vāgattūḷu. The members of the Maṅṅāḍiyār family officiate in the investiture ceremony of the Rājā of Palghat and other Chiefs.

## Section 6

ACCOUNT OF THE KURUMBA FORT AT MAYERUMADU  
(MAṆIMĒḌU) IN THE ARCOT DISTRICT

WILSON, p. 421. XI-6.

TAYLOR, Vol. III, p. 399.

SHELF No. 17-4-28.

REST. Vol. III, pp. 289-91.

At Paṭṭipulam, the Kurumbar people thrive and brought up abundance of cattle. They built a fort at Maṇimēḍu east of Paṭṭipulam and carried on trade with the west Country. The relics of the fort, old Roman coins and a stone inscription are found. Jars containing human bones found therein were thrown into the sea.

## Section 6a

## ACCOUNT OF VILLIYAR, IRULAR AND MALAIYARAŚAR

Men are clad in hides, and the women in leaves. Ēnādis come in contact with villagers and serve as labourers.

## Section 7

ACCOUNT OF THE PĀṆḌUKULIS AT PAḌAVŪR IN  
THE ARCOT DISTRICT

WILSON, p. 421. XI-7.

TAYLOR, Vol. III, p. 399.

SHELF No. 17-4-28.

REST. Vol. III, pp. 294-6.

The original inhabitants of the country were Koṇḍaikāṭṭi, Kurumbar and Jains. Pāṇḍidēva, a Jain king is said to have ruled here and built a Jain *basti*. A Jain image and a stone inscription registering grant of the village Paḍavūr for the *basti* are found. A Cōḷa king persecuted the Jains and annexed the country to his kingdom. At Paḍavūr are found a good number of *Pāṇḍu kuṣis* (Dolmens). They are said to be big earthen vessels called *maḍa-makkaccāls* in which decrepit, old men were thrown and allowed to die in their old age. At the time of this record, human bones and other things were taken out from these vessels and buried. Formerly Paḍavūr was *Iḍukāḍu* (burial place) of an adjacent flourishing town; and hence the name.

Here a Cōḷa king consecrated two Sivalingas and Kṛṣṇa Rāya built a temple for Viṣṇu.

### Section 8

#### ACCOUNT OF THE KURUMBAS IN THE ARCOT DISTRICT

WILSON, p. 421. XI-8.

TAYLOR, Vol. III, pp. 399-400.

SHELF No. 17-4-28.

REST. Vol. III, pp. 296-300.

There were sixty-four Kurumbar forts of which twenty-four were prominent ones. Their capital was Puḷal Kōṭṭai; they were warriors that fought on the side of the Pāṇḍyas. They were Jains by religion and their original home was Tēdanāḍu.

#### ACCOUNT OF KURUMBAS AS FOUND IN A BOOK BY A SANNYĀSI

The Kurumbar were a powerful people living in and around Kāñcīpuram. As Jains they were persecuted by a Cōḷa king who was of Śaiva persuasion. Some Kurumbar were baptized by St. Thomas of Mylapore. They built Jain *bastis* in Mahābalipuram and other places but the Jain images were destroyed by Brahmans. Some of them were converted to Vaiṣṇavism and their hatred towards Veḷḷāḷars and Mudaliyārs brought ruin on them.

Section 1

THE UNIVERSAL DELUGE ACCORDING TO THE  
JAINS IN THE CHETPET DISTRICT

WILSON, p. 421, XII-1. (15 Sections)

TAYLOR Vol. III, pp. 401-2.

SHELF No. 17-4-56.

REST. VOL. I, pp. 73-5.

The account mentions some geographical details and divisions of time, such as *Utsarpini and avasarpini* as found in the Jain canonical books, recorded by one Kavunḍeśvara Kavi.

Section 2

ACCOUNT OF THE RĀJĀ WHO PERSECUTED THE JAINS  
UNJUSTLY AND BEHEADED TEN OF THEM DAILY  
IN THE CHETPAT DISTRICT

WILSON, p. 421. XII-2.

TAYLOR, Vol. III, pp. 402-3.

SHELF No. 17-4-56.

REST. Vol. I, pp. 76-8.

About S. 1400, Kavarai Venkaṭapati Nāyaka, of Tiruvadi attached to Vṛddhācalam, was ruling over Gingee. The Nāyaka asked Brahmans to give him one of their daughters as wife. They said that if the Jains would give him a wife they would also do the same. He then asked the Jains, and the leader of the community at Tiṇḍivanam consented. But when the Nāyaka went to the bride's house he found that all the inmates had left the place after tying a bitch to the pillar in the marriage pandal. The chief enraged at the insult ordered all the Jains wherever found to be put to death. Some Jains fled the country, some became Śaivas while some others, followed Jainism in secret. This state of affairs lasted for four or five years. Meanwhile, a Jain of Uppuvēlūr who escaped the persecution went to Śravaṇabelgoḷa, learned the śāstras and became a Jain monk assuming the name Virasēnācārya. Kāngaya Uḍaiyar, another Jain of Tāyanūr who had migrated to Uḍaiyārpālaiyam, under similar circumstances, happened to see the Muslim Padusha along with the Poligar near Arcot and was honoured with grant of lands. Then Virasēnācārya returned from Śravaṇabelgoḷa for propa-

gating religion among the Jains of the south. He vanquished one Tātācārya of Kāñci in polimical discussion and died at Uppuvēlūr.

### Section 3

#### ABRIDGED ACCOUNT OF THE SĀNKHYA, SAVUGADA (SAUGATA), YOGA, MĪMĀMSA, ETC. SECTS OF THE JAIN FAITH

WILSON, p. 422, XII-3.

TAYLOR, Vol. III, p. 403.

SHELF No. 17-4-56.

REST. Vol. I, pp. 78-81.

During the time of Vṛṣabha Tirtha, Marīcikumāra son of Bhārata Cakravarti became a Jain monk; and disagreeing with the Jains, started 363 Pāṣaṇḍi sects of which 180 were of the *Kriḡāvāda*; 84 of the *akriyāvāda*; 67 of the *ajñānavāda* and 32 of *Vaināyikavāda*. Then originated *Suivamatha* based on the tenets of *Advaita*. Then *Sāṅkhya* started his school and Bhūtika, the *Mimāsa* school. The Jain monk Buddhi Kīrti, a contemporary of Pārśva Tirthankara founded *Buddhamatha*. The origin of the schools of Madhva and Rāmānuja, according to the Jains are dealt with.

### Section 4

#### CUSTOMS AND MANNERS OF THE JAINS IN THE CHETPET DISTRICT

WILSON p. 422. XI-4.

TAYLOR, Vol. III, pp. 403-4.

SHELF No. 17-4-56.

REST, Vol. I, pp. 81-5.

The ten essential qualities that a Jain ascetic is enjoined to practise are explained. The *śravakas* or the laymen are of eleven kinds; the first six are considered of low order; the next two come under the middle and the last three under the supreme order.

The sixteen *pūrvakarmas* or the ceremonies attendant on a living layman and the eleven *aparākarmas* or ceremonies relating to the dead are mentioned. It is said there were extensive treatises on the subject; and Jinasēnācārya abridged them into thousand and odd *Slokas*.

## Section 5 .

REPRESENTATION OF THE JAINA PEOPLE IN THE  
CHETPAT DISTRICT

WILSON p. 422. XII-5.

TAYLOR Vol. III, p. 405.

SHELF No. 17-4-56

REST. Vol. I, pp. 85-9.

For a long time past, Jainism was the religion of the land with numerous *sanghas*, *maṭhas* and temples. Then came Śaivas and Vaiṣṇavas who spread their faith in the country and converted the ruling kings to their views. With royal patronage they destroyed the Jain temples and mathas and persecuted the followers of Jainism. However, some benevolent rulers of the time, seeing the ancientness of Jainism and the patience with which the adherents to that faith bore the persecution, came forward to protect them and their institutions. About 1100 years Himaśītala, a Jain ruler of the north country emigrated with a large number of Jain followers to the south. He cleared a part of the Jungle of Daṇḍakāraṇya called it Toṇḍaimaṇḍalam and gave it to his followers for colonisation. At a subsequent period, Kulōttunga Cōḷa and dondi Cōḷa of Tanjore, took the country, oppressed the Jains, and pulled up Jain images from their temples and set up saiva images in their places as is evident from a number of Jain relics still lingering in some villages. Some five Jain *maṭhas* were however, left intact namely (1) Chittāmbūr, (2) Tirunaṅkoṇḍai, (3) Tirumalai (4) Tirupatikkuṅḡu and (5) Karandai, and each was endowed with lands fetching an annual income of 4,000 *varāhans*. Then Vikrama Cōḷa made grant of lands to Chittambur *maṭha* for 2500 *varāhans*; 600 years ago, Yadata Rāya Viṣṇudēva Rāya granted lands, for 2400 *varāhans*; 240 years ago, Śrīranga Rāya granted lands for 1400 *varāhans*; and 200 years ago Venkaṭapati Rāya granted lands for 1000 *varāhans*. Copies of stone inscriptions recording the above grants are said to be enclosed with the records. Then the country came under Muslim rule, and their Brahman agents reduced the grants to the Jains to 100 *varāhans* without the knowledge of the rulers. Afterwards when *Rayasi* of Arcot diminished the grant to 40 *varāhans*, the Jains complained to the Nawab. But *Rayasi* put the complaiants to prison, and they bore the injustice with fortitude, leaving their cause to *sarvajña*. Then the Company took the country and the Jains were relieved of their distress. When the Śaiva and Vaiṣṇava institutions began to thrive under their benign administration, the Jains were neglected. The important temple of chittāmbūr instead

of being reckoned as a major institution is classed as intermediate with the grant of 60 *varāhans*. The petition closes with a prayer to the government that their temple at Cittāmbūr may receive better treatment at their hands.

## Section 6

### ACCOUNT OF A JAIN PAGODA AND MAṬHA AT CITTĀMBŪR IN THE CHETPAT DISTRICT TOGETHER WITH ITS DAILY EXPENSES

WILSON, p. 422, XII-6.

TAYLOR, Vol. III, p. 406.

SHELF No. 17-4-56.

REST. Vol. I, pp. 89-90.

Very illegible.

## Section 7

### ACCOUNT OF DAMARAPĀKKAM IN THE ARCOT DISTRICT

WILSON, p. 422, XII-7.

TAYLOR, Vol. III, pp. 406-7.

SHELF No. 17-4-56.

REST. Vol. I, pp. 91-5.

In olden times the Kurumbar ruled the country badly. Kulōttunga Cōḷa conquered their country and called it Jayankōḍa Cōḷa-maṇḍalam. During the time of Virasambava Rāya, one Vira Vasanta Rāya changed the mud fort of the Kurumbar into an *agrahāram* of thirty two shares, built temples for Kailāsanātha and Kōḍaṇḍa Rāmasvāmi and made endowments for their maintenance. During the period of the Rāyas, Acyuta Rāya found the *agrahāram* in a decaying condition, and so revived it by changing the shares into 64. At a later period, the *agrahāram* was under Mudalavar (Mudaliyar) chiefs for some time. Then Zulfikar Khān took the country and brought it under the rule of Daud Khān. The office of *Killedar* and the Taluk Cutchēry were housed in the mud fort from the time of Mudalavar down to the period of Wāḷajāh. A number of temples and tanks around the village are also mentioned.

## Section 8

ACCOUNT OF ALLAGHEYASEN AND ANCHANDAYAN  
(ALAGIYASĒṆAN AND AÑCĀDA GAṆḌA), THE TWO  
SOVEREIGNS WHO REIGNED IN THE OLD FORT OF  
AYELIAM, (AYILAM) IN THE ARCOT DISTRICT

WILSON, p. 422, XII-8.

TAYLOR, Vol. III, pp. 407-8.

SHELF No. 17-4-56.

REST. Vol. I, pp. 95-9.

Long ago, two persons named Aḷagiyaśēṇan and Añcādagaṇḍan came from the north country, built forts on the top and at the foot of the hills Kudiraitoṇḍi and Vaiyalitoṇḍi and also the town called Aḷagiyaśōnai. They took upon themselves all the powers of a Poligar and molested the people of the neighbouring villages. About three hundred years before the date of this record, some people from Śrīśailam, north of Nellore migrated to this part of the country and settled at Āyiliyam with the permission of Yommunar, the builder of the fort of Vellore. They built a small military fort and put an end to the annoyance of Aḷagiyaśēṇan and others with the help of *Divāṇattār*, (the ruling authority). From the time of Sādad-ullāh-khān downwards they paid a small tax and from the time of *Rāyasi* the regular tax. During the Nawab's regime, they with the permission of the government built a small fort of brick and kept a small force, just to ward off the molestation of Śilanāyaka; and the government had granted some *māniam* lands for the maintenance of the troops. The Company sirkar however stopped the grant of *māniam*, and so the troops were disbanded.

## Section 9

ACCOUNT OF PŪṆḌI IN THE ARNI DISTRICT

WILSON, p. 422, XII-9.

TALOR, Vol. III, pp. 408-9.

SHELF No. 17-4-56.

REST. Vol. I, pp. 99-105.

The record is a Jain *sthalapurāṇa* of Pūṇḍi written in easy poetical Tamil and begins with a description of a forest.



Two Vēḍars, Irumban and Pāṇḍan while digging up some edible roots (*vaḷḷikkilangu*), demolished a white ant-hill, and found to their awe, that they had struck on the breast of a hoary sage doing penance. They worshipped him with the offerings of fruits and honey. Sometime after, another *muni* named Samaya Nādar came to the forest whom the Veḍars took to the sage. The *muni* found the sage no other than god *Arhat*, and after paying homage, made up his mind to build a temple for the god. The Vēḍars hastened to the Rāya and related to him their finding the two *munis* in the forest. The king constructed a temple to *Arhat*. The *muni* blessed the two Vēḍars and gave their names to two villages, (Irumbēḍu and Pūṇḍi).

### Section 10

#### ACCOUNT OF THE HEAP OF WHITE PEBBLES AT KALLAPULIYŪR IN THE CHETPAT DISTRICT

WILSON p. 422, XII-10.

TAYLOR, Vol. III, p. 409.

SHELF No. 17-4-56.

REST. Vol. I, pp. 105-6.

**E**ast of Kallapuliur attached to Chetpat Taluk, is found a heap of white pebbles (*veḷḷikkalmēḍu*) which are said to be the bones of the two man-eating *Rākṣasas*, namely, Ilvala and Vātāpi whom Agastya killed on his way to Podiyamalai.

### Section 11

#### ACCOUNT OF THE TEMPLE OF TIRUVAPADI AND OF THE ANCIENT FORT ADI (VIRA) NARAYANA SAMBHUVA RAMA AT VAYALŪR IN THE CHETPAT DISTRICT

WILSON p. 422, XII-11.

TAYLOR, Vol. III, pp. 409-10.

SHELF No. 17-4-56.

REST. Vol. I, pp. 107-9.

**H**alf a *nāḷigai* walk east of the Sudarśana hill is found the relics of old buildings where Viranārāyaṇa Sambhuva Rāya is said to have built a fort and temples. The vestiges west of the hill are shown to be those of his palace. There is an old Perumāḷ temple and relics of a Siva temple.

## Section 12

## REMARKS ON DURUKULL IN THE VANDAVASI DISTRICT

WILSON p. 422, XII-12.

TAYLOR, Vol. III, pp. 410-11.

SHELF No. 17-4-56.

REST. Vol. I, pp. 109-10.

An eye copy of an inscription engraved on a slab at the foot of the image of the Jaina temple at Tirakkōl, Wandiwash.

NOTES BY APPAVOO, ONE OF COL. MACKENZIE'S  
EMPLOYEES

There is a hill in Tirakkōl with a fine Jain temple on the top. At the base is another Jain temple and the images in the *mūlasthānas* of these temples are very beautiful. On the side of the hill is another small hill around which are carved four images with three inscriptions respectively in Kannaḍa, Tamil and Sanskrit. On the top of the hill is a *maṅṅapa* with four pillars resembling the *maṅṅapas* in Mahābalipuram. There are three caves in the hill with sculptured images. It is said that here Jain Sanghas flourished in ancient times.

## Section 13

ACCOUNT OF THE HILLS OF ARAGIRI PARVATAM AND  
ARANGANAM (ARUNGUNRAM) IN THE ARCOT  
DISTRICT

WILSON p. 422. XII-13.

TAYLOR, Vol. III, pp. 411-2.

SHELF No. 17-4-56.

REST. Vol. I, pp. 111-18.

North-West of Arcot and three and a half *yōjanas* west of Kāñci is a hill called Aṅgunṅam or Aṅgiri with the temple of Viravinodīśvara, on the top. A festival used to be celebrated when the deity Vasiṣṭhīśvara of Vēppūr was taken round the hill in procession. There are a few inscriptions engraved on stones south of the hill. The Muslims demolished the temples and with the materials built the city of Arcot.

## Section 13-a

ACCOUNT OF MUSLIM CHIEFS OF VELLORE

TAYLOR, Vol. III, p. 412.

This account in metrical form was composed by Vellai Kaṅḍaiyar and is left unfinished.

Gulam Ali Khān, ruler of Vellore, had four sons namely Bakar Ali, Sadak-Ali, Nirupan Dostar Ali and Akbar-Mahammad Ali. After his death, his four sons ruled Vellore, in succession. During the rule of the youngest, one Silu Nāyaka gave much trouble to the country. So Dewan Sāheb Lālā Sādadulākhān sent against Silu Nāyaka, but the latter escaped from his strong-hold. All the women of the Nāyaka family were captured, taken to Arcot and their hands and feet cut off. It is said that Varadaiya, a money lender, used to give big sums of money to Silu Nāyaka refused to oblige him on one occasion. In resentment, the Nāyak murdered the daughter of Varadaiya in a most brutal manner. The latter, sought the help of the Chief of Vellore and brought about the destruction of the Nāyaka.

#### Section 14

### ACCOUNT OF THE PAGODA OF TIRUPANANGĀḌU TOGETHER WITH THE ETYMOLOGY OF ITS NAME IN THE TIRUVATTŪR DISTRICT

WILSON, p. 422, XII-14.

TAYLOR, Vol. III, p. 413.

SHELF No. 17-4-56.

REST. Vol. I, pp. 118-22.

Sambandar, Appar, and Sundarar after adoring the deity of Tiruvattūr halted at Tiruppanangāḍu when the god appeared to them in the guise of an old man and blessed them. A temple was built for the god and goddess and endowments were made for their worship. Sixty years prior to the date of this record in the time of Anavardi Khān, Nawab of Arcot, five Mahrattas came from the north, destroyed the fort at the place and murdered the Poligar Mūrti Nāyak. The property of the temple was plundered. In the time of *Rāyast* one Śaiva Muttaiya Mudaliyār of Madras renovated the temple and made arrangements for regular worship in it.

## Section 15

## ACCOUNT OF THE TRIBE OF NŌKKARS

WILSON, p. 422, XII-15.

TAYLOR, Vol. III, pp. 413-4.

SHELF No. 17-4-56.

REST. Vol. I, pp. 122-4.

Nōkkars are proficient in *Cajakaraṇam*, *Gokaraṇam* as well as the various magical arts dealt with in the *Atharvaveda*. They once exhibited pole-dancing and other feats from the top of the loftiest *gopura* of the temple of Tiruvaṇṇāmalai and elicited the admiration of all the spectators. It is said they wanted to be recognised as some caste people and finally were taken to the fold of *Kaikkōḷar* or weavers. Their customs and manners resemble those of *Kaikkōḷar*.

Section 1

ACCOUNT OF MALLA RĀYA AND ANNAMA DĒVA RĀYA  
OF BĪJANAGAR IN THE ARCOT DISTRICT

WILSON, p. 422, XIII-1.

TAYLOR, Vol. III, p. 372.

SHELF No. 17-4-54.

To expiate the sin of the murder of a Brahman some Ceṭṭis built two Śiva temples at Vallam. Later they were demolished by a Sāttan and a fort at Wandiwash was built with the materials. The Rāya then sent one Daṇḍa Ceṭṭi to rule Kāñci and he was followed by successive Ceṭṭi rulers who oppressed the people. One of the Ceṭṭi chiefs is said to have defied the orders of the Rāya and fought successfully against a tiger let loose against him. A bas relief of a Ceṭṭi fighting against a tiger is represented on the stone wall of the *maṅṅapa* in the temple at Vallam. A Rāya of Vijayanagar built the *prākāra*, *maṅṅapa* and *gōpura* of the temple at Vallam and made endowments for worship in it. The temple of Varadarāja Perumāḷ east of the big tank and west of the village was built by a Malla Ceṭṭi.

Section 2

ACCOUNT OF PADMANĀTHAPURAM (VĀMANĀTHA-  
PURAM) OR ANCIENT MYLAPORE IN THE ARCOT  
DISTRICT

WILSON, p. 422. XIII-2.

TAYLOR, Vol. III, p. 372.

SHELF No. 17-4-54.

There was a Jain city called Vāmanāthapura on the seashore with a temple of Nēminātha Tirthankara, and Jain kings ruled there in succession. A naked Jain ascetic, informed the king Mayila mān that he was told in his dream that the city would be engulfed by the sea in three days. The king with the people moved to a safe place with the image of Neminātha and the sea swallowed up the city as foretold. The king then built another city called Mayilamānagaram after his name, and five Jain temples, in it. The non-Jains who were sceptical about the dream of the ascetic perished in the sea.

The ascetic had another dream to the effect that the new city also would submerge in the sea, and the people shifted still further inland with their image. The present Mylapore is said to be a portion of the city part of which was submerged in the sea. Later on Brahmans came from the Cōḷa country, converted the Jains to their faith and set up Śivalingas in the place of Jain images. The king became a Śaiva and was succeeded by his son Kandapparāya. The image of Nēminātha was set up in Cittāmbūr and the repairs of the temple attended to by a merchant of Mylapore some six-hundred years prior to this record.

At the end of the record is found a prayer in eight Sanskrit *ślokas* to god Nēminātha.

### Section 3

#### LIST OF JAINA BOOKS IN THE JAINA MAṬHA OF CITTĀMBŪR IN THE CHETPAT DISTRICT

WILSON, p. 422. XIII-3.

TAYLOR, Vol. III, p. 373.

SHELF No. 17-4-54.

SEE *Jaina Pustakasūci* p. 187.

A list of Jain and Buddhist works in Sanskrit, Prākṛt and Tamil available in the monastery of Cittāmbur.

### Section 4

#### ACCOUNT OF THE DERIVATIONS OF THE ŚAIVA, BAUDDHA, MADHVA AND VAIṢṆAVA RELIGIONS FROM THE ANCIENT SAMANA RELIGION WITH THEIR DATES, IN THE ARCOT DISTRICT

WILSON, p. 422. XIII-4.

TAYLOR Vol. III, p. 373.

SHELF No. 17-4-54.

COMP. *Jaina Pustakasūci* 17-B-5-7 (p. 1).

The Jain monk Marīcikumāra son of Bhārata Cakravarti and a contemporary of Vṛṣabha Tirthankara started the Śaiva school. Another Jain monk named Buddhikīrti a contemporary of Pārśvanātha quarrelled with his fraternity and started the *kṣaṇīkavāda*

of the Buddhists. The document has similar fantastic statements about the origin of the Madhva and Vaiṣṇava religions.

### Section 5

LIST OF THE NAMES OF THE FAMOUS MUNIŚVARAS AND KAVIŚVARAS OR JAIN SAGES AND POETS WHO ARE NOW MUCH REVERED IN DRĀVIḌA DEŚA, WITH THEIR WORKS.

WILSON, p. 422, XIII-5.

TAYLOR, Vol. III, p. 373.

SHELF No. 17-4-38.

COMP. 17-B-5.7. (P. 1.)

The Kali age began after Vardhamāna had attained *mukti*. Then his disciples in succession beginning with Gautama taught *Dharma* for 683 years. They established four *sanghas*, presided over by four *Ācāryas*. About Ś. 820, Jinasēnācārya wrote his *Mahāpurāṇa*, a compendium of all the Jain learning with a view to teaching Amoghavarṣa, his royal disciple. The period following Ś. 1428, was one of disorder and anarchy in the country and the Jain *Ācārya* left the country for the west; and when peace was restored, Virasēnācārya returned from the west to Cittāmbur and taught his disciples.

Then follows a list of a few Jain poets. (*kaviśvaras*).

### Section 6

ACCOUNT OF SUCCESSION OF THE ANCIENT FAMOUS JAINA SAGES

WILSON, p. 422, XIII-6.

TAYLOR, Vol. III, p. 373.

SHELF No. 17-4-38.

Not traceable.

### Section 7

REPRESENTATION OF THE JAINAS RESPECTING THEIR TEMPLES IN THE ARCOT DISTRICT.

WILSON, p. 422, XIII-7.

TAYLOR, Vol. III, p. 273.

SHELF No. 17-4-38.

The Jain shrine at Cittāmbūr had gone to decay along with many others in the country. Matanga who ruled over the Gingee country destroyed among others one of the three Jain temples at Kōliyanūr and persecuted the Jains. When a famine visited the country seventy years prior to the date of the document, the Jains left the village and their two temples were neglected. The representation closes with a prayer to Col. Mackenzie to repair the ruined temples.

### Section 8

#### ACCOUNT OF VAKKARAN RĀJĀ AND THE PETRIFICATION AT TIRUVAKARAI IN THE VALLUDEVA (VALUDAVŪR) DISTRICT

WILSON, p. 423, XIII-8.

TAYLOR, Vol. III, p. 373-4.

SHELF No. 17-4-38.

There is a big stone in Tiruvakkarai resembling a fallen tree. It is said of this stone that it was once a big tree and a hungry sage finding no fruit in it cursed it to become a stone. Many other stones in recumbent posture are shown to be the bones of a demon killed by the gods.

### Section 9

#### BOUNDARIES AND MARKS OF CĒRA MAṆḌALAM, PĀṆḌYAMAṆḌALAM AND TOṆḌAIMAṆḌALAM IN THE DRĀVIḌA COUNTRY

WILSON, p. 423, XIII-9.

TAYLOR, Vol. III, p. 374.

SHELF No. 17-4-38.

The text and translation of the manuscript have been published by Taylor in his *Oriental Historical Manuscripts*, Vol. II, Appendix—D.



## Section 10

ACCOUNT OF THE ANCIENT SOVEREIGNS AND THE  
 ETYMOLOGY OF THE NAME OF KUḌIMALŪR  
 (GUḌIMALLŪR) PAGODA IN THE KĀVĒRIPĀKKAM  
 DISTRICT

WILSON, p. 423. XIII-10.

TAYLOR, Vol. III, p. 374.

SHELF No. 17-4-38.

Guḍimallūr (Pāḷalivana) south-east of Arcot on the north bank of Pālār, is about  $3\frac{1}{2}$  *yojanas* west of Kāñcipuram. There is a temple of Bhūmeśvara established by the goddess Bhūmi, and two *nāḷigai* distant east of the temple is Tirukkurumbaccēri. West of this temple is the temple of Nandīśvara. At a later period, the Muslims demolished the *prākāra*; and with the green-stones built a mosque and tank within the fort of Arcot. On the green stones of the tank is found an inscription of Kulōttunga Cōḷa.

The temple of the Kurumbas is in ruins; and the stone image is lying at a distance of half a *nāḷigai* walk east of the temple. There are other vestiges of Kurumbas who flourished here in olden days, and whose descendants are still found in Bangalore Śimai. One Nanda Rājā who ruled the country built a *pēṭṭal* of 64 streets.

The Cōḷa king who conquered Kiḍāram granted lands to the temple in Guḍimallūr, caused inscriptions to be engraved on the walls and built a Śiva temple, quarter of *nāḷigai* east of the village. The temple of Bukkeśvara built by Bukka Rāya is on the north.

Mallas were once prominent in this place and Gudimallūr means the temple of Mallas in Telugu.

## Section 11

ACCOUNT OF THE ORIGIN OF THE ANCIENT RĀJAS OF  
 (KANDY) SINGHALADVĪPAM OR CEYLON

WILSON, p. 423, XIII-II.

TAYLOR, Vol. III, p. 374.

SHELF No. 17-4-38.

A legend deriving the name Simhaḷadvīpa has not much historical value.

## Section 12

COPY OF A LIST OF JAINA TEMPLES AND JAINA  
VILLAGES IN THE SOUTHERN COUNTRY IN THE  
HANDS OF A JAINA PRIEST AT CITTĀMBŪR IN  
THE JAGIR COUNTRY

WILSON, p. 423, XIII-12.

TAYLOR, Vol. III, p. 374.

SHELF No. 17-4-38.

A list of Jain villages and the number of temples attached to each village under the control of Munibhadra Bhaṭṭācārya of Cittaṃbūr maṭha.

Section 1

ACCOUNT OF THE PĀṆḌUKKULIS OR TUMULI WRITTEN  
FROM DIFFERENT VERBAL ACCOUNTS IN THE JAGIR  
AND ARCOT DISTRICT

WILSON, p. 423, XIV-1. (10 Sections)

TAYLOR Vol. III, p. 426.

SHELF No. 17-4-46.

REST. Vol. II, pp. 59-64.

COMP. IX-7 SUPRA.

*Pāṇḍukkuḷis* or subterranean cells of various sizes and shapes both covered and open, are found in Paḍuvūr, Vallam and other places. It is said in ancient days, when people grew too old to move about and came to be a burden to their family and to themselves, they were placed in underground cells. Their relatives, looked after them till their death; and then the obsequies were gone through and the cells closed. It is said that in some of those cells great wealth was found and carried away from them. In certain others were found earthen vessels, sickles and scythes without their wooden handles, pots of mortar, stone balls and similar articles.

Section 2

ACCOUNT OF TOṆḌAMAN CAKRAVARTI IN THE  
DISTRICT OF KĀŅCI

WILSON, p. 423, XIV-2.

TAYLOR, Vol. III, pp. 426-7.

SHELF No. 17-4-46.

REST. Vol. II, pp. 65-7.

**K**uḷottunga Cōḷa, the last of the Cōḷa line of kings had a concubine Nāgināgaratnam, by name. His bastard son Adoṇḍai Toṇḍaimān waged war with the Kurumbar rulers of the forest country and extirpated them. The forest land was cleared and colonized by various people brought from distant lands. The city of Kāñci was built, the country named Toṇḍamaṇḍalam and the bastard son crowned as Toṇḍamān Cakravarti, by Kuḷottunga Cōḷa.

## Section 3

ACCOUNT OF KANDAVA RĀYAN AND SĒTU RĀYAN  
WHO RULED FROM THE FORT OF TIRUVIḌAICCURAM  
IN THE ARCOT DISTRICT

WILSON, p. 423, XIV-3.

TAYLOR, Vol. III, pp. 427-9.

SHELF No. 17-4-46.

A doṇḍai Cōḷa destroyed the Kurumbar people of Toṇḍaimaṇḍalam and brought the Koṇḍaikāṭṭi Veḷḷāḷars to settle in the land. At a later period, Kandava Rāyan and his younger brother Cāttuva Rāyan, descendants of Vaṇṇiyar or Paḷḷi chiefs, the feudatories of Andhra, Karnāṭa and Drāviḍa kings, ruled at Tiruviḍaiccuram after erecting strong forts. They became very powerful and refused to pay tribute; and Kṛṣṇa Rāya sent an army against them under the Poligar Uyyaḷvār. The Poligar defeated the chiefs with the help of Veḷḷāḷa people of Cuddalore who rebelled against the Vaṇṇiyars and their territory was annexed to the kingdom of Anegondi.

## Section 4

ACCOUNT OF THE PAGODA OF TIRUVIḌAICCURAM  
IN THE ARCOT DISTRICT

WILSON, p. 423, XIV-4.

TAYLOR, Vol. III, p. 429.

SHELF No. 17-4-46.

REST. Vol. II, pp. 71-2.

A ppar and Sundarar in the course of their pīḷgrimage to Tirukkaḷukkuṅgam, happened to halt at a place and desirous of offering worship to God Śiva, asked a shepherd standing closeby, if there was any Śiva *linga* in the vicinity. The shepherd pointing to a *linga* behind a rattan shrub disappeared. The two saints very soon recognized in the shepherd God Śiva, and praised Him in ten stanzas, called the place Tiruviḍaiccuram. The author of the *Kaifiat* says that the ten stanzas are preserved in cadjan leaves and that the lithic inscriptions of the Cōḷas found in the temple are written in *tlakkaṇattamil*.

## Section 5

ACCOUNT OF THE ANCIENT GOLD PRODUCTS OF  
KALATTŪR IN THE ARCOT DISTRICT

WILSON, p. 423, XIV-5.

TAYLOR, Vol. III, pp. 429-30

SHELF No. 17-4-46

REST. Vol. II, pp. 72-4.

**K**aḷattūr was the second city of the Kuḷumbar chiefs, and after its destruction by Toṇḍaimān Cakravarti, ten chiefs of the Koṇḍai-kāṭṭi Veḷḷāḷa community began to rule over it, as feudatories of the king. A plot of paddy field at Kaḷattūr is said to have produced a crop of gold. Hence the name Ponviḷainda Kaḷattūr. The adjacent places of the field bear names reminiscent of the tradition.

Kaḷattūr was under the rule of Veḷḷāḷa chiefs down to the time of Kṛṣṇa Rāya. At the instance of a monk of the Ahobala maṭha the Rāya wanted to convert it into an *agrahāra*, which the chiefs strongly resisted. Finally, they were defeated and Kaḷattūr turned into Kṛṣṇāpuram and Paṛāyiḷuṣapuram.

## Section 6

ACCOUNT OF THE PLACES OF HIDDEN TREASURE  
IN THE ARCOT DISTRICT

WILSON, p. 423, XIV-6.

TAYLOR, Vol. III, p. 430.

SHELF No. 17-4-46.

REST. Vol. II, pp. 74-6.

COMP. XXVI-5. *Infra*.

**F**ifteen places are mentioned as having hidden treasures; inscriptions giving particulars of some of them are said to exist; and enigmatic sayings of country people regarding certain treasures are given.

## Section 7

ACCOUNT OF TOṆḌAIMAṆḌALAM AND ITS ANCIENT  
INHABITANTS, VEḌARS AND KURUMBARS,  
THEIR CUSTOMS ETC.

WILSON, p. 423, XIV-7.

TAYLOR, Vol. III, pp. 430-3.

SHELF No. 17-4-46.

REST. Vol. II, pp. 76-83

TOṆḌAIMAṆḌALAM was a wild forest inhabited by Vēḍars, a savage people. Then Kurumbars of the Karṇāṭaka country spread over the Drāviḍa country up to Toṇḍaimaṇḍalam and set up their rule under the chieftainship of Kamanda, Kurumba prabhu, Drāviḍa Dēśādhipati, Puḷal Rājā. They divided their country into twenty-four parts, built a fort in each and made Puḷalūr their capital. They established trading centres in Paṭṭipulam, Śālakkuppam near Iḍaiyanpandal, Śālappākkam, Meyyūr, Cuddalore, Alambarai and carried on maritime trade with the merchants of Kāvēripaṭṭinam. Having been converted to Jainism by a monk, they built many Jain *bastis* of which one bearing the name of the monk exists at Puḷal, and relics of others at Vikkinam Kaḷaṇi and other places. There were shepherds, weavers, merchants and lime sellers among them. They had frequent fights with the Cōlas and Pāṇḍyas: and their zeal for conversion of other people to Jainism made them unpopular. They were annihilated by Aḍoṇḍai Cōla of Tanjore and Veḷḷāla people established in the country. It is said of Aḍoṇḍai Cōla that he took the bell-metal gate from the fort at Puḷal and fixed it up in the *garbhagraha* of the Tanjore temple and that he built the Śiva temple at Tirumullavāyil in memory of god's vision promising him victory over Kurumbars.

## Section 8

ACCOUNT OF THE FORT OF KURUMBARS AT MARUDAM  
NEAR KAŅCI IN THE UTTARAMĒLUR DISTRICT

WILSON, p. 423, XIV-8.

TAYLOR, Vol. III, p. 433.

SHELF No. 17-4-46

REST. Vol. II, pp. 82-3.

The mud fort at Marudam was built by the Kurumbars. It covers forty *kānts* of land and its walls are two *kōls* thick.

During the time of Kṛṣṇa Rāya, one Timna Rāya ruler of Chingleput, built a fort at Tiruppulivanam. He built a temple for Hanumān and Perumāḷ of which only the relics exist. After him the fort was made an *agrahāram* called Vēngālamālpuram and granted to Brahmans.

## Section 9

ACCOUNT OF MADURĀNTAKAM IN THE  
JAGIR COUNTRY

WILSON, p. 423-XIV-9.

TAYLOR, Vol. III, p. 433.

SHELF No. 17-4-46.

REST. Vol. II, pp. 83-4.

Madurāntakam also known as Vaḍamadurai, was the northern boundary of Pāṇḍya kingdom; and the image of Piḍāri called Madurai Celliyamman, is shown to have been set up, by a Pāṇḍya king to guard the boundary. There is a Śiva temple called Svētāraṇya Dēvasthānam and a holy *tirtha* where Nala got rid of his disease. This temple was first renovated by a Pāṇḍya and then by a Cōḷa king, who is known to have built at Madurāntakam twelve temples for Śiva, twelve for Viṣṇu and 108 for Piḷḷaiyār.

## Section 10

ACCOUNT OF THE OLD FORT AT AKADU TANKI  
(AVIDAITANGI) IN THE ARCOT DISTRICT

WILSON, p. 423. XIV-10.

TAYLOR, Vol. III, pp. 433-4.

SHELF No. 17-4-46.

REST. Vol. II, pp. 84-6.

In the neighbourhood of Arcot there is an old deserted fort surrounded by seven enclosures built by Vira Narasimha. Here stray gold coins are found and Hyder discovered some treasures. This contains the story of Viḷal Viṣṇan who took law into his hands and came to the notice of the king.

Section 1

ACCOUNT OF THE WAR OF TONDAIMAN CAKRAVARTI  
AND VIŚVĀVASU RĀJĀ IN THE ARCOT DISTRICT

WILSON, p. 423, XV-1.

TAYLOR, VOL. III, pp. 421-2.

SHELF No. 17-4-43.

REST. VOL. I, 125-33.

COMP. 17-B-16 (Palm leaf)

„ 17-5-52

It is an adaptation from the prose portion of the twenty sixth chapter of *Vedapuri* (Tiruvottūr) *Sthalapurāṇa*, composed by Karuṇākara of Tiruvottūr in 1805 A. D. The substance of the chapter is this:—One Viśvāvasu Rājā of the north country marched against Adoṇḍai Toṇḍaimān Cōla, son of Kulottunga Cōla, and defeated him. Adoṇḍai with the blessings of the Deity of Tiruvottūr killed his enemy in battle and recovered his kingdom.

Section 2

ACCOUNT OF ARCOT AND ITS ETYMOLOGY

WILSON, p. 423, XV-2.

TAYLOR, VOL. III, pp. 422-3.

SHELF No. 17-4-43.

REST. VOL. I, pp. 133-9.

SAME AS 16-15-2 (Palm leaf)

The Saptarṣis or the seven sages are fabled to have performed *tapas* in six forests building six *āśramas*, one in each: hence the name *Ṣaḍāranya* (six forests). At a later age Kulottunga Cōla and his son Adoṇḍai Cōla knowing the sanctity of the place, expelled the wild inhabitants, cleared the jungles and built temples. In course of time when these temples had gone to ruin and had been covered with wild forests, Nalla Bomma Nāyaka and Timma Nāyaka of Penukoṇḍa reclaimed the land and built a fort of stone. They called the country *Āru Kāḍu*, the Tamil equivalent of *ṣaḍāranya*, and began to rule. Zulfikar Khān laid siege to the Jinji fort for twelve years defeated the Rājā Rāmacandrapati, annexed Jinji to the Arcot *subha* and appointed Dāud Khān *Mansabdār* of the *subhā*. Then the Muslims came in large numbers from the



north country and settled in Arcot and in course of time it grew into a populous Muslim centre in the south. During their rule, the Tamilians were a suppressed people. They were not permitted to build big houses or to keep vehicles and other amenities of life.

### Section 3

#### ACCOUNT OF THE BAUDDHA RAJAS WHO REIGNED IN THE FORT OF ALIPAḌAITĀNGI AND THE TRANSPORTATION OF THE BAUDDHAS TO PEGU AND KAṆḌI

WILSON, p. 424, XV-3.

TAYLOR, Vol. III, pp. 423-5.

SHELF No. 17-4-43.

REST. Vol. I, pp. 140-8.

Alipaḍai tāngi a great Buddhist settlement was situated midway between Jinakāñci and Arcot. There were many learned Buddhist teachers as heads of *maḥas* and students came from distant northern countries for study under them. Two Jain students Akalanka and Niṣkalanka by name quarrelled with the Buddhist teachers and left the school. Akalanka went to Śravaṇa Belgola and studied Jain philosophy. He became a Jain monk and returned to the east country. He defeated the Buddhist teachers in a polimical discussion in a learned assembly presided over by the king.

(The mss. breaks off in the middle).

### Section 4

#### CURIOUS ACCOUNT OF THE DESTRUCTION OF THE 8000 JAIN SANNYĀSIS OR SAGES WHO WERE IN THE MAṬHA AND COLLEGE WHICH WAS IN PONNOTOGA (PONTAGAI) NAGARAM IN THE ARCOT DISTRICT.

WILSON, p. 424. XV-4.

TAYLOR, Vol. III, p. 425.

SHELF No. 17-4-43

REST. Vol. I, pp. 148-62.

Comp. 17-B-1-16 (Palm leaf)

„ 17-5-52 (a recent copy)

This is a literal adaptation from the prose portion of the last (28th) Chapter of *Vēdapuri Sthalapurāṇa* and deals with the destruction of 8000 Jains by Jñānasambandar at Tiruvottūr.

(This is worth comparing with the one relating to Madura).

Section 5

ACCOUNT OF THE FIRST KING TAYAMANALLI CŌLA  
RĀJĀ, WHO FOUNDED THE CŌLA KINGDOM

WILSON, p. 424. XV-5.

TAYLOR, Vol. III, p. 425.

SHELF No. 17-4-43.

REST. Vol. I, pp. 162-7

COMP. 17-B-5-1 (Palm leaf)

Vide 7-3 Supra.

Not historical.

## MANUSCRIPT No 15

## Section 1

ACCOUNT OF THE MAṬHA (MUTT) OF JÑĀNA  
ŚIVĀCĀRI IN THE COIMBATORE COUNTRY

WILSON, p. 424, XVI-1.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-39.

The manuscript deals with the origin and history of the Jaina *Śivācārya maṭha*. It is said to have had an unbroken succession of 102 *acāryas* that flourished from Kali 305 to 4861. One of them is credited with the authorship of *Jñāna Śivācārya paddhati*, a treatise on the *āgama śāstra*. Among the disciples of the *maṭha* are found Vellālas, Seṭṭis, *Tarakaṣmārs* and some Brahmans, who maintained the *maṭha* with their offering. The *maṭha* in Tirunelveli and Kāvēripaṭṭiṇam ceased to exist long ago and those at Pērūr, Karakkaḷpālaiyam and Vaṇṇārkāḍu continued in existence. The *Ācārya* chosen for the *maṭha* is a Brahman boy of *Vasiṣṭha* Gōtra and of Cōḷiya caste and he is required to be a celibate all through life.

## Section 2

ACCOUNT OF THE PAGODA OF TĀḌUKAMBU  
(TĀḌIKKOMBU) IN THE MADURA DISTRICT

WILSON, p. 424. XVI-2.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-39.

It mentions some services rendered to the temple.

## Section 3

GENEALOGICAL ACCOUNT OF LAKṢMĪPATI NĀYAKA  
THE ZAMINDAR OF UDAYAKKŌṬṬAI IN THE  
DINDIGUL DISTRICT

WILSON, p. 424. XVI-3.

Not traceable.

## Section 4

ACCOUNT OF THE PAGODA OF VAḢA MADURAI  
DEVASTHĀNAM IN THE DINDIGUL DISTRICT

WILSON, p. 424, XVI-4.

Not traceable.

## Section 5

ACCOUNT OF THE ZAMINDAR OF MĀMPĀRA  
PALAIYAPAT IN THE DINDIGUL DISTRICT

WILSON, p. 424, XVI-5.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-39.

One Toppula Nāyaka helped Viśvanātha in constructing a dam across the river Bhavāni, participated in his wars against the illegitimate Pāṇḍyas of Kayattāru and was granted the estate Māmpārai three *kādams* east of Paḷani. His fourth descendant Mallaya Bomma Nāyaka fought against the Sētupati in the expedition sent against him under Rāmappayyan by Tirumalai Nāyaka, as also against Vaṅṅiyan and fell with him after bringing victory to Rāmappayyan. The Poligars ruled the estate in succession.

The last Poligar Paraśurāma Nāyaka came under the rule of the Company Sirkar. The details of the ceremony observed at the succession of a Poligar, the boundaries of the estate and the villages included therein are mentioned.

## Section 6

ACCOUNT OF THE MERCHANTS AT DINDIGUL IN THE  
COIMBATORE COUNTRY

WILSON, p. 424, XVI-6.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-39.

A description of weaving of cloths by Paṭṭunūlkārs, and Cēḍars the trade by Kōmaṭṭis, Sānārs and Rāvuttars, and of the articles manufactured and imported in Dindigul.

## Section 7

GENEALOGICAL ACCOUNT OF RANGA RĀJĀ, THE  
JAGIRDAR OF MULIPAD VILLAGE IN THE  
DINDIGUL DISTRICT

WILSON, p. 424, XVI-7.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-39.

An Inscription.

## Section 8

GENEALOGICAL ACCOUNT OF APPAYANĀYAKA.  
POLIGAR OF KANNIVADI IN THE MADURA  
DISTRICT

WILSON, p. 424, XVI-8.

TAYLOR, Vol. III, pp. 370 and 375

SHELF No. 17-4-39.

REST. Vol. III, pp. 417-39.

VIDE. WILSON XXVI-1.

Major portion of the text published by Taylor with his Translation in the *Oriental Historical Manuscripts*, Vol. II. pp. 169-78; 185-9; 238-46; 252-4.

Coming from Iraṣai in the northern country, the family served the Rāyas in 1325, S. (Kali 4504). Trouble from Muslims compelled them to go south and settle in *Kuttuluppal*, in the Madura Country. Appannan built two villages near Varāhagiri with the permission of the Pāṇḍya king. He helped Nāgama Nāyaka the Vijayanagar Viceroy and was given lands bounded by Rāmagiri (E) Paḷani (W), Aravakkuricci (N) and Śirumalai (S), besides other honours for himself and his younger brothers. He ruled for 30 years. The manuscript then traces the history of the family.

One Naḍukkuttalai Ciṅṅakkadir Nāyaka obtained *Kāval* of Dindigul fort for repelling an invasion of that place by Mukilan from Mysore. His great-grandson Ranga assisted Rāmappayyan, the general of Tirumalai Nāyaka in his wars against Mysore and Śadaikkan of Rāmēśvaram besides acting as peace-maker between the Nāyaka and his general. He ruled for 50 years. His son Cinnakkadir Nāyaka assisted Cokkanātha Nāyaka of Triśirapuram in his wars against Tanjore, and participated in the movement that brought about the fall of Rusum Khan.

He had two sons Narasinga and Bettanna, of whom the elder ruled the estate. Narasinga took part in the wars between Madurai (General, Muthusvāmi Ayyan and *Pradhāni*, Gōvinda Ayyan) and Mysore (General, Ramana Ayyan), and finally bought off the Mysore troops when they threatened to capture Kannivādi; he made another payment to pacify another Mysore general who was in occupation of Dindigul, though later he fought against him with success. Finally, Hyder forced him to become a tributary of Mysore for 7000 gold *cakrams* per annum. He was captured by Hyder treacherously and carried to Srīrangapaṭṇam. After him his younger brother Bettanna ruled for 7 years. During the time of his son Narasinga, the Mysoreans again overran the province of the Poligars. Narasinga cooperated with Khān Sāheb against Mysore, but with no marked success. The Poligar remained a tributary to Mysore till it fell to the Company. Narasinga ruled for 40 years. The author of the *Kaifiat* was a loyal servant of the Company, and assisted its servants in the wars against Pāñcālamkuricci and other Poligars at first but was unable to do anything for them after he was disarmed.

### Section 9

#### ACCOUNT OF THE VARIOUS CEREMONIES OF THE DHARMARĀJA TEMPLE IN DINDIGUL

WILSON, p. 424, XVI-9.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-439.

Description of the annual festival in the temple of Dharmarāja at Dindigul celebrated for 18 days in the month of Vaikāṣi. On the last day of the festival, offering of rice mixed with the blood of goat is thrown up at midnight which is believed to disappear without falling down.

### Section 10

#### GENEALOGICAL ACCOUNT OF BĀLA MUKUNDA NĀYAKA, POLIGAR OF SAKAMPAṬṬI IN THE DINDIGUL DISTRICT

WILSON, p. 424, XVI-10.

TAYLOR, Vol. III, p. 360.

SHELF No. 17-4-39.

VIDE. WILSON, V-5 SUPRA.

## Section 11

ACCOUNT OF VALLAKKOṆḌAMA NĀYAKA, POLIGAR OF  
ERİYODU IN THE DINDIGUL DISTRICT

WILSON, p. 424, XVI-II.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-39.

Vallakkoṇḍama Nāyaka with the permission of Tirumalai Nāyaka of Madurai established a *Pāḷaiyam* at Eriyōdu, Ammaya Nāyaka and Appaya Nāyaka of Kaṇṇivāḍi helping him in the matter. His successors ruled the estate for six generations; and the estate comprised twenty-one villages. During the time of the sixth successor, Mīr Sāheb attached the estate and the Poligar took shelter at Cuddalore for nine years. Col. Lute(?) took Dindigul but the estate was restored to the seventh successor as requested; then Sayyed Sāheb confiscated the *Pāḷaiyam* imprisoning the Poligar at 'Dindigul rock' for five years. Dindigul was again taken by Macleod and the Poligar reinstated in his estate. Later on Mr. Hardis attached the estate to the Company Sirkar when the Poligar was recalcitrant and granted him an allowance of Rs. 100 per mensem.

## Section 11a

AN ACCOUNT OF GŌPĀLAKR̥ṢṆA AYYAN, A SĀTTANI  
VAIṢṆAVA BRAHMAN AND A HERIDITARY TEACHER OF  
THE VILLAGE FREE SCHOOL AT ARUVAKKURICCI

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-39.

Kumāra Dalavāy of Śrirangapaṭṭaṇam built a fort at Aruvakkuricci and two tiled houses within the fort, one for the residence of his *Periya Ayya*, the village teacher and the other for his *Cinna Ayya*, the village physician. Varikke Venkatarama Ayyar, Governor of Dindigul granted an allowance of six *Kalppaṇams* per month for the village teacher. The free school ran for 45 years with the Government grant from the time of Raghunatha Paṇḍita down to the rule of Mīr Sāheb. When the grant was stopped in the year Viśvāvasu Gōpālakr̥ṣṆa Ayyan repaired to Dindigul and was running the school with the help of the villagers.

This account is not noted by Wilson.

## Section 12

ACCOUNT OF WEAVING AND PAINTING CLOTHS AND  
THE ART OF WEAVING BLANKETS AT  
KUSBAH DINDIGUL

WILSON, p. 424, XVI-12.

## ACCOUNT OF WEAVING IN DINDIGUL

Among the weavers of Ayyapparāya caste, men live by weaving and the women by *tōṣṣiyāṣiyam* (scavenging). The cost of different kinds of yarn, weaving and profit made by the weavers are mentioned.

## ACCOUNT OF DYEING CLOTHS AT VĒDACCANDAIYŪR

The process of preparing dyes and dying cloths, and the wages of dying are given.

## ACCOUNT OF VĒDACCANDAIYŪR

Vēdaccandaiyūr was once the land of Veḍans; it was a wild forest when Ammaya Nāyaka came from the north and set up his *pāṣaiyam* in it. The poligar and his successors ruled it for 200 years and then it was taken by the Mysoreans.

## ACCOUNT OF KURUMBAR

Their men live by agriculture and the women by making blankets.

## Section 13

ACCOUNT OF SAKHARAM AND BEGAMPUR VILLAGES  
IN THE DINDIGUL DISTRICT

WILSON, p. 424, XVI-13.

Hyder Ali granted Jagir of Dindigul to Mīr Razāli Khan, his brother-in-law; and the latter set up in it a tomb and mosque for his deceased wife, Haẓarāt Bēgum and granted *sarvamānya* lands for their up-keep. The place came to be called Bēgampur and fakirs visiting the tomb were freely fed. A description of the tomb is given.



Section 1.

GENEALOGICAL ACCOUNT OF YARAMA NĀYAKA,  
POLIGAR OF ŚALLIPPAṬṬI

WILSON, p. 424, XVII-1. (9 SECTIONS).

TAYLOR, Vol. III, pp. 369-70.

The nine sub-divisions of the Kambala community originated from the Yādava race and Gujjala Bomma Nāyaka the ancestor of the Poligar belonged to the sub-division called Toṭṭiya Kambaḷas. He held the office of *mansabdār* of Karucci Pālaiyappaṭṭu in the kingdom of the Pādsha. As the Pādsha forced the Kambaḷa people to give him their daughters in marriage all of them left his kingdom and took refuge in Vijayanagar. The Rāya welcomed the refugees and gave them suitable posts in his kingdom. When the chief horse of the Rāya was stolen away by the men of the Pādsha, Gujjala Bomma Nāyaka recovered the animal and was honoured with the grant of *Umbaḷike* of a village. He was installed as the head of the petty Poligars in the kingdom.

Later on when the Rāya asked his loyal *sirdars* to colonize the southern country and created the institution of *poligars*, Yērama Nāyaka occupied the tract bounded by Akkātangaccimalai (E) Euḍamjuriṭṭi Cittakkal (W) Palavāypēṭṭaikaikai (N) and Iḍamalai (S) in Nallurukkanāḍu, and created the Śallippaṭṭi Pālaiyappaṭṭu with 14 villages. Then 21 Poligars ruled in succession.

The manuscript mentions the 21 generations of Poligars.

Section 2

WILSON p. 425. XVII-2.

TAYLOR Vol. III, pp. 369-70.

GENEALOGICAL ACCOUNT OF SAMBA NĀYAKA  
POLIGAR OF SENJIVĀḌI

Balāl Sittama Nāyaka was one of the Poligars of the Kambaḷa caste who left the *śimal* of Pādsha and took service under Rāya. Of his 7 sons, Yettula Muttu Nāyaka had an orphan boy whom Somadēva Rāya caused to be brought up. The boy Undali Cinnama Nāyaka was made *Mānsabdār* of Nambiputtur and Korikkadāvu in the southern country. His second son Campe Nāyaka

received special consideration at the hands of the Rāya and was made Poligar of Ceñjivāḍi. Then 24 Poligars ruled the estate in succession.

### Section 3

WILSON, p. 425, XVII-3.

TAYLOR, Vol. III, pp. 369-70.

#### COPY OF A RECORD CONTAINING TOPOGRAPHY, GEOGRAPHY ETC

This is copy of the Tamil manuscript *Bhuvanacakram* in the possession of Muttiruḷa Pulavar, son of Cidambara Tāṇḍava Ceṭṭi belonging to Nagara Ceṭṭi community, in Mānūr Pāḷaiyam. The work attributed to Tirumūla Dēvar gives a detailed description of the mountain Mēru, the seven oceans and allied topics generally dealt with in the geography portion of the Purāṇas. At the close of the ms. are found four Tamil Stanzas stating that Candra Pāṇḍya presented Sakkarai Goppana Mahīpa with a golden crown and the title of Rāma Maṅṅādiyār in Ś. 1320, *Vikṛti*.

### Section 3a

#### A BOOK CALLED "ACCOUNT OF FIVE CASTES" IN POSSESSION OF GOPPANA MANRĀDIYĀR ETC

The Kṣatriyas having been molested by Kārta Virya took shelter under Paraśurāma and were guarding his sacrificial altar. When he started for heaven they asked him for grant of lands. He at once threw the winnowing basket into the sea which fell at a distance of 1100 *kādams* away from the land; and the sea receded so far. He granted the area evacuated by the sea to the *kṣatriyas* asking them to rule righteously. The land is called Cēramaṇḍalam. Cēramān Perumāḷ who ruled over it was known by the name Kongar and hence the land was called Kongumaṇḍalam. There are 7 important rivers and 7 sacred Śaiva centres viz. Karuvūr, Vaiyamakkūdal, Kodumudi, Tirumannavi, Tirumuruganpūndi, Avināśi and Pērūr. Erode has got five other names viz. Purandapuram, Tirllai, Puśali, Vañci, and Iraśai. Kongumandalam is divided into three divisions, namely Dārapuram containing 24 *nāḍus*, Koṭṭai-sūḷndu Vadapurisā having 6 *nāḍus* and Kuṅṅattūr durgam with 12 *nāḍus*. After Ś. 700, Virarājindra Cōla defeated Cēramān Perumāḷ who had divorced his queen and annexed his territory.

He called it Vira Coḷavaḷanādu and built the temple of Viracōḷēśvaram. He changed his capital from Tanjore to Karuvūr and he and his successors ruled over the country. The Pāṇḍya kings who ruled Kongumaṇḍalam were Vira Pāṇḍya, Sundara Pāṇḍya and Jaṭā Varman. Then a Pāṇḍya king ruled over three kingdoms and he came to be known as Kongirpāṇḍyan. It then gives an account of the Veḷḷāḷas.

#### Section 4

### GENEALOGICAL ACCOUNT OF POLIGAR OF AVUDAIYĀPURAM

WILSON, p. 420, XVII-4.

TAYLOR, Vol. III, pp. 369-70.

**A** Vadakkattan Pulittēvan had his *pāḷaiyappaṭṭu* acknowledged by Nāgama Nāyaka and his son Viśvanātha Nāyaka. During the days of Kaṭṭappa Pulittēvan one of his descendants the country had come under Muslim rule. Muhammad Ali and his brother Mofus Khan quarrelled against each other and the Poligar joined the side of the latter. Muhammad Ali sent an army under the general Yūsuf Khān against him. The Poligar being defeated took shelter in Rāmanāthapuram. Finally he was taken prisoner when Mofus Khān fell. He ruled for 42 years. Sadari Kaṭṭappa Pulittēvan fought bravely against the great armies of Yūsuf Khān and defeated the force of the Poligar of Sivagiri. A descendant of his lost his *Pāḷaiyappaṭṭu* in the course of a civil war but it was restored to him by Aravan (Irwin) Sāheb, Collector of Tinnevelly for an annual tribute of 1,500 *Pons*. He had no son and his son-in-law Rāmasvāmittēvan succeeded him.

#### Section 5

### GENEALOGICAL ACCOUNT OF HĀLĀHALA SUNDARA PAṆḌITA ETC.

WILSON, p. 425, XVII-5.

TAYLOR, Vol. III, pp. 369-70.

**S**undaramurti svāmi, before proceeding to Kailāsa in company with the Cēra king, had initiated Brahmanātha Ayya into the doctrine of Saivism and installed him head of Saiva *maṭha* with the title Hālāhala Sundara Pāṇḍita, besides granting *kāṇṭyātci* to Saiva Brāhmaṇas, his castemen. Brahmanātha who was an adept in

*Dēvāram* and other works set up a *maṭha* at Vaṭṭikkavadi, in Madurai. There were fifteen heads of the *matha* who ruled in succession, all under the name of Hālāhala Sundara Padita, during the period of 347 years from § 1361 *Siddhārti* to § 1708 *Prabhava*. The 16th successor became the head of the *maṭha* on Friday, 15th *Āni*, *Plavanga*. The Sivalinga which he used to worship was stolen away by a thief in §. 1726; and with a view to recovering it, he fasted for 15 days without taking even water. On the 16th day, however, he was surprised to find that the image was restored to him by some one.

## Section 6

### ACCOUNT OF THE TEMPLE OF SUBRAHMANYASVAMI IN SIVAGIRI, COIMBATORE

WILSON, p. 425, XVII-6.

Nothing historical.

## Section 7

### GENEALOGICAL ACCOUNT OF BOMMA NĀYAKA, POLIGAR OF ĀṆḌIPATṬI, DARAPURAM

WILSON, p. 422, V-7.

TAYLOR, Vol. III, pp. 369-70

**M**uttamma Nāyaka of the Gutti country having no means of supporting his large family migrated to Dāvarmalai, three *kādams* south of the river Kāvēri. He had five sons and one of them named Śakka Bomma Nāyaka settled in Pallanattam, and cleared forest and built the village of Kampāru and temple for god Narasimha. In Kali 4532, Bomma Nāyaka residing in Pallanattam approached Viśvanātha Nāyaka and through him Vijaya Bokkadēva Mahārāya at Penugoṇḍa and requested that his rights over his *Pāḷalyapaṭṭu* be recognised by the Government. He displayed his skill in archery before the king and the latter being pleased made him a Poligar of the Rāya, besides granting several honours in token of his appreciation. He created various facilities for people to settle in Tellupatti and other villages, and constructed an embankment on the Kudaga river.

## Section 8

COPY OF AN OLD RECORD OF THE RAYALU  
IN THE HANDS OF ACCOUNTANTS OF  
ARAVAKURICCI TALUK

WILSON, p. 425, XVII-8.

TAYLOR, Vol. III, pp. 369-70.

Copy of an account in possession of Muttayyan son of Cinnayyan regarding the *gullaberts* of the village Vanjamankūḍalūr, under the jurisdiction of the government of Madurai. Also assessment of revenue on the village Nādanlāgrāmam, Vankālanāḍu, and Vidurai Attipālaiyam grāmam.

## Section 9

ACCOUNT OF THE HOLY PLACE OF KALASA  
IN DĀRĀPURAM

WILSON p. 425. XVII-9.

Not historical.

COPY OF AN ANCIENT RECORD IN THE HANDS OF  
SRIRANGA DĒVA OF RAMANĀTHAPURAM KARUVŪR  
(KARUVĀLŪR) CONTAINING THE GENEALOGICAL  
ACCOUNT OF THE SĒTUPATIS OR FORMER KINGS OF  
RAMANATHAPURAM

WILSON, p. 425. XVIII-1. (20 SECTIONS)

TAYLOR, Vol. III, p, 397.

SHELF No. 17-4-35.

This is copy of *Olugu* describing the festival in the temple of Māriyamman at Karuvālūr dated Ś. 1698 *Durmatti*, Panguni 15, *Purnami Somavāra*, *Hasta nakṣatra*, when Antōji Paṇḍita son of Rānoji Paṇḍita was the head of the *sabhā* of the temple. It mentions names of Vijayanagar and Mysore rulers down to the time of Hyder Ali and closes with an incomplete account in metrical form of the *gotras* of the Maravas of 56 *dēśams* and of the people of 24 *Kongu nādus*.

LAW OF THE MUSLIMS

Section 2

WILSON, p. 420, XVIII-2.

TAYLOR, Vol, III, p. 397.

SHELF No. 17-4-35.

This contains a few lines said to be found in the *Korān* about the prayer of Muslims to God.

Section 3

ACCOUNT OF THE TEMPLE OF KOLAPULŪR IN THE  
SAVAKU DISTRICT IN THE COIMBATORE COUNTRY

WILSON, p. 425, No. XVIII-3.

TAYLOR, Vol. III, p. 299.

SHELF No. 17-4-35.

The temple of Kaliyuga varada Perumāl and Pacca Nāyaki Amman was built by Vēṭṭuvan chiefs in the locality where formerly there was an elephant made of clay in the place of the images.

The Cōḷśvara temple in Śiruvālūr was so called after a Cōḷa king who attended to the repairs of the temple and built a *gōpura* and a *prākāra*; the name of the deity is Vyāghrapurīśvara. At a later period, a Cēra king renovated the temple.

#### Section 4

### ACCOUNT OF CHUTTI MUDALARI (GAṬṬI MUDALIYĀR) POLIGAR OF UTTARA PALLAPATT IN THE COIMBATORE COUNTRY

WILSON, p. 425, No. XVIII-4.

TAYLOR, Vol. III, p. 397.

SHELF No. 17-4-35.

After the time of Cēra, Cōḷa and Pāṇḍya, the country was ruled by Poligars of Vēḍar caste who built forts and temples in Cakkaragiri durgam, Sāmappalli, Tēnmalai, Kāvēripuram and Aṇḍiyūr.

One Kōmar and his younger brother Gaṭṭi were serving Tirumalai Nāyaka of Madurai. Fearing that they had incurred his displeasure, they fled from the city and took shelter in the house of a barber physician in Amarāvati Paṭṭaṇam. Gaṭṭi who was predicted to be the ruler of the country sat at the feet of the physician and soon became an adept in the art of healing diseases.

Gaṭṭi cured the Poligar of the region from his carbuncle by applying some flesh of rabbit within the sore, placed an iron sheet with holes over it and fastened the sheet with a cord around the body. Then he sucked up the putrid matter through a bamboo tube by his mouth; and this process is said to have cured the Poligar of his malady. The Poligar was so highly pleased with the physician that he called him *Śiyāla Gaṭṭi Mudaliyār* and made him the successor of his estate which comprised Vaḍakarai nāḍu, Vañcunāḍu, Rāśipuram nāḍu and Pūvāla nāḍu.

Śiyāla Gaṭṭi Mudaliyār built forts in Ōmalūr, Aṇḍiyūr, and Sāmappalli, renovated the temples of Kailāsanātha in Tāramangalam, Bhavāni Kūḍal and other holy places and caused inscriptions to be engraved. Three Poligars ruled the estate in succession for about hundred years. During the time of the third successor, Dēvarāja, Oḍayār of Mysore invaded the territory of the Poligar, captured him and his brother-in-law by treachery and put them to death. A few elegiac lines on the unfortunate end of Gaṭṭi Mudaliyār are given.

Another tradition about Gaṭṭi Mudaliyār.

Gaṭṭi Mudaliyār once a servant of Tirumalai Nāyaka of Madurai was proud of his title *Vaṅgāmuṭṭi Gaṭṭi Mudaliyār*. So Tirumalai Nāyaka sent an army against him under Dalavāy Rāmappayyan. But the Madurai army was not a match to Gaṭṭi Mudaliyār and was completely defeated. Then the Nāyaka is said to have tried without success, various arts to humiliate the Mudaliyār.

## Section 5

### ACCOUNT OF THE HOLY PLACE OF BHAVĀNIKUḌAL IN THE COIMBATORE COUNTRY

WILSON, p. 425, XVIII-5.

TAYLOR, Vol. III, p. 397.

SHELF No. 17-4-35.

**P**uranic account of Bhavāni river and town.

To free herself from the curse of Śiva, Dākṣāyani took the form of the river Bhavāni and has been taking away the sin of all mankind that bathe in her water. It is in the Kongu country where the *Śūdras* speak pure Tamil. Kāngayam is the chief town of the country.

In olden days the country was ruled by Ṣeṭṭi Śiva Brāhmins and they were succeeded by Vēḍars, the feudatories of the *Kartars* of the north country. Then Śiyāla Gaṭṭi Mudaliyār and his two successors ruled the country.

Cikkadēva Rāya of Mysore invaded the territory of Gaṭṭi Mudaliyār and laid siege to his fort for nine years. The latter seeing that he could no longer stand the siege, put one of his kinsmen in his place and secretly escaped to Rāśipuram, while the nominee continued the fight for three more years. The Mysoreans found that they could not defeat the enemy either in an open fight or through the strategem they adopted. After three years they resumed the fight and forced the Poligar to surrender. They chained the Poligar, put him in a gunny bag and beat him to death by a pestle at Aṇḍiyūr by the order of Cikkadēvarāya of Mysore. The people of the country felt strongly indignant at the inhuman and brutal way of murdering their chief; and the repentant ruler of



Mysore is said to have gone through an expiation ceremony known as *Iṭṭaakkal samārādanai*.

The deities worshipped in the temple of Bhavāni are mentioned by name.

## Section 6

### ACCOUNT OF THE HOLY PLACE OF AVANĀSĪ IN THE COIMBATORE COUNTRY

WILSON, p. 425, XVIII-6.

TAYLOR, Vol. III, p. 397.

SHELF No. 17-4-35.

The manuscript contains a legendary account of Avanāśi *alias* Vāraṇāśi or Dakṣiṇakāśi.

## Section 7

### ACCOUNT OF THE VANOKURA VILLAGE IN THE COIMBATORE COUNTRY

WILSON, p. 425, XVIII-7.

TAYLOR, Vol. III, p. 397.

SHELF No. 17-4-35.

An *Oḷugu* copied from an old manuscript found in possession of Mārkaṇḍa Paṇḍitar residing at Sāmakkolam, Kōvil Pālaiyam, Coimbatore.

Fragment of the Karikāla Cōḷa legend as dealt with in Cōḷapūrvapaṭṭayam summarised. Vide: 17-6-14 and 17-B-1-16.

## Section 8

### ACCOUNT OF THE TEMPLE OF AGNĪSVARA SVĀMI AT TORAVALŪR IN THE COIMBATORE DISTRICT

WILSON, p. 425, XVIII-8.

TAYLOR, Vol. III, p. 397.

SHELF No. 17-4-35.

A legendary account of the temple of Agnīśvara at Toravalūr.

## Section 9

## ACCOUNT OF THE VĀLĪSVARA SVĀMI AT CEVÜR

WILSON, p. 425, XVIII-9.

TAYLOR, Vol III, p. 397.

SHELF No. 17-4-35.

A *sthalapurāṇa* of the temple of Vāliśvara in Ṛṣipura in Śrīdhara kṣētra. It is said to be found in chapters 29 to 32 of the *Brahmāṇḍapurāṇa samgraha*. It contains many legends about the greatness of the temple. The deity is said to have been consecrated by Vāli; hence the name Vāliśvara.

## Section 10

## ACCOUNT OF UDAYAGIRI VELĀYUDHA SVĀMI

WILSON, p. 425, XVIII-10.

TAYLOR, Vol. III, p. 397.

SHELF No. 17-4-35.

A few Sanskrit stanzas in Tamil characters on the greatness of Tillēśa of Rahasyapuri. These stanzas are said to occur in the *sthalapurāṇa* found in the first chapter of the *Padma Purāṇa*.

## Section 11

## ACCOUNT OF PĒRÜR IN THE ŚEṬṬIPĀLAIYAM TALUK

WILSON, p. 425, XVIII-11,

TAYLOR, Vol. III, p. 397.

SHELF No. 17-4-35.

A *sthalapurāṇa* in Sanskrit ślōkas written in Tamil characters with paraphrases in Tamil. It deals with the different forms of the deity of the temple at Pērūr in the four *yugas* and other legendary matters. The record is incomplete.

**Section 12****ACCOUNT OF THE TEMPLE OF VAIDYANĀTHASVĀMI  
AT TULŪR IN COIMBATORE**

WILSON, p. 425, XVIII-12.

TAYLOR, Vol. III, p. 397.

SHELF No. 17-4-35.

The record ends merely with the title.

**Section 13****GENEALOGICAL ACCOUNT OF POLIGAR OF  
RĀMAPAṬṬINAM**

WILSON, p. 426, XVIII-13.

TAYLOR, Vol. III, p. 397.

SHELF No. 17-4-35.

Not traceable.

**Section 14****ACCOUNT OF THE WILD TRIBES CALLED KĀḌAR WHO  
RESIDE IN THE ĀNAIMALAI HILLS NEAR POLLACHI**

WILSON, p. 426, XVIII-14.

TAYLOR, Vol. III, p. 397.

SHELF No. 17-4-35.

**Viśvas :**

The priests of the Kāḍars are called Viśvas; they live in the hilly tracts of the Kērala country of Ramarāja, south of Varāhagiri hills, and their houses number about 150. They cultivate the land by clearing the forests; they scatter sands over their cultivated fields by uttering spells and this rite is believed to have the effect of protecting their crops from the ravages of wild animals like dogs that frequent their premises without doing any harm.

The males among Viśvas have large ear lobes; their tuft of hair is tied into a knot on the upper part of their head and they put on cloths of four cubits. Muppan, Pāṇḍiyan and Kuriviyan among them are said to be clever in keeping wild beasts inactive by the power of their charms. Their women also have their hair made into a knot

above their head and wear a kind of ear ring made of leaves. They keep their breasts uncovered, observe pollution for three days during their menses and sixteen days in lying in chamber.

The Viśvas are Śaivas by persuasion and strict vegetarians; they do not allow the Kāḍars and Malāśars to pollute their dwellings by coming near them. The priests visit the locality of the Kāḍars in the month of *Āḍi* once in a year and go through some magical rites which, the Kāḍars believe, give them immunity from the ravages of wild beasts; the Kāḍars give their priests presents of dagger, axe, cloths and tobacco.

### Kadars :

The document contains a detailed description of the mountainous regions inhabited by the Kāḍars. The Kāḍars never cut their hair, have rolls of palm leaves within their distended ear-lobes, and wear garlands of black stones around their necks. Their women put on nose rings; and when their husbands die, they remarry three or more times as they wish. The Kāḍars carry with them an umbrella of palm leaves, a small crow bar to dig out roots from the earth, and axe and knife for cutting firewood. They collect turmeric, ginger, soapnut, cardamom, honey, resin and other forest products and sell them to Ceṭṭis, buying from them in return rice, cloths and other necessities of life. The tracts from which they gather the various products, and the gods they worship, the roots and other articles of food they eat, the trees that grow prominently in the mountains are mentioned by name. Their method of collecting *ailanthus balsom* (*maṭṭippāl*) is given in detail. They speak a *patois* of Kongu language and regard the Malāśars another hill tribe, who live on the slope of the mountains, as inferior to them.

### Section 15

#### GENEALOGICAL ACCOUNT OF IMMAḌI GOPPAṆA MANRĀḌIYĀR OF PORAVIPPĀLAIYAM IN THE POLLACHI DISTRICT

WILSON, p. 429, No. XVIII-15.

TAYLOR, Vol. III, p. 397.

SHELF No. 17—4—35.

COMP. XI-5.

A Cēra king ruling over Pūndurai Paṭṭaṇam having heard about Kaṇṇappar, the great Śaiva devotee of Vēḍa caste in Uḍuppūr

in Kālahasti, brought 16,000 Vēḍa families to the Kongu country provided them with suitable occupations. These settlers came to be called Kāvilar, Pūvilavar and Vēṭṭuvar. One Goppaṇa, the son of a Pūvilavan, became the chief of the castemen.

Then the Muslims overran the Pāṇḍya kingdom and the country was under Muslim rule for some time. The king named Kumuṇa (Kampaṇa?) of the west country destroyed the Muslims and reinstated the Pāṇḍya ruler.

At a later period, Muttuvēl Candra Maṅḡādiyar, a descendant of the family renovated and made additions to the temple of Paṭṭiśvara in Kaṭṭuppērūr, as desired by Alakādiri Nāyaka, agent of Viśvanātha Nāyaka of Madurai.

Twenty nine Poligars ruled the estate in succession; one of them is said to have built a temple of Vēlāyudhasvāmi at Ponmalai. When the Kongu country came under the Mysoreans, the Poligar rendered help to them in subjugating the petty rulers of the Malayālam country, and was rewarded with *pāḍikkāval* over the villages adjoining the Coimbatore pass (*kaṇavāy*). During the political disturbances of Hyder and Tipu, the Poligar took shelter under the Malaiyālam Rājas. He rendered help to the Company Sirkar by sending supplies when the latter sent an expedition against Śrīrangapaṭṭam.

## Section 16

### ACCOUNT OF PALLAVARĀYA KAVUṆḌAN OF KĀNGAYAM

(Account of Cidambar Rayagada, Poligar of Toppupaṭṭi in Dārāpuram according to Wilson).

WILSON, p. 426. XVIII-16.

TAYLOR, Vol. III, p. 397.

SHELF No. 17-4-35.

Vellālas from the Toṇḍaimaṅḍalam migrated to the Kongu country and called themselves Kongu Vellālas; they were granted half the *kāṇiyāṭci* of the lands which had been in the enjoyment of the original inhabitants, namely, Māvilar, Kāvilar, Pūvilavar and others.

The Poligars ruled in succession from 1351 to 1713. During the time of the 19th successor, the 24 *nāḍus* of the Kongu country

were divided into four *Kaṣṭamaṇais*, each *Kaṣṭamaṇai* consisting of six *nāḍus* and the Poligar was appointed governor of Erode *Kaṣṭamaṇai* by Cokkanātha Nāyaka of the Madurai kingdom.

The next Poligar ruled over five villages paying tributes to Hyder Khān. His successor was imprisoned by Tipu Sultan for nonpayment of tribute and taken to Srīrangapaṭṇam for investigation, where he died. The next Poligār was murdered by Cinnamalaī Kavunḍan in the year Virodhikṛt. His son Cidambara Pallavarāya kavunḍan, the author of the *Kaifiyat* came under the rule of the Company Sirkar.

### Section 17

#### ACCOUNT OF THE MAṬHA OF BRĀHMAṆA MĀṆIKKAVĀCAKAR AT KUNNAMPAṬṬI, TINGALŪR MITTA, PERUNDURAI TALUQ, COIMBATORE

WILSON, p. 426, XVIII-17.

TAYLOR, Vol. III, p. 397.

SHELF No. 17-4-35.

It is said that Maṇikkavācaka, before departing from this world installed a Brahman as his successor and gave him his own name. He resided at Sivadapuri and gathered disciples around him. In due course, he became an *ācārya* of repute and set up maṭhas at Avināsi, Vijayamangalam and other centres in the Kongu country with the paraphernalia pertaining to that position, under the patronage of a Cēra king. The *Acārya* that was presiding over the *maṭha* when this document was written on 14th June 1807, was one Rājalinga Māṇikkvācakar.

### Section 18

#### GENEALOGICAL ACCOUNT OF NALLA PERIYĀYI KAVUNḌAN OF MĒKKARAI TALAIYANADA AT PÖVULŪR, DĀRĀPURAM

WILSON, p. 426, XVIII-18.

TAYLOR, Vol. III, p. 397.

SHELF No. 17-4-35.

On an appeal from Siva Brāhmaṇa Ceṭṭis of Kongunāḍu to Cakrapāṇi Rāja, a descendant of the Śaiva saint Kaṣṣappa and *Kāryakartar* at Kāḷahasti, of the Paṇḍya king, he sent seventy

*Daṇḍigaikkārar* against Oḍḍiya. They drove him out of the country and were honoured with grant of villages by the Pāṇḍya king. Among the recipients of the grants was one Nallasiruva Periyāyi Kavunḍan who came to rule over Mēlakkarai Talaiyanāḍu and was known as Sundara Pāṇḍya Vaḷḷal Paṭṭakkāran.

Thirteen Poligars ruled the estate in succession for 386 years from S. 1301. After S. 1687, the thirteenth successor, the author of the document was installed by Bhīma Rao, the governor of the province, under orders of Hyder Ali, and subsequently, the Poligar came under the rule of the Company Sirkar.

### Section 19

#### GENEALOGICAL ACCOUNT OF KUMĀRA CŌLIYAṆḌĀN KAVUṆḌAN, POLIGAR OF MASAKŪR IN THE SOVŪR TALUK IN COIMBATORE

WILSON, p. 426, XVIII-119.

TAYLOR Vol. III, p. 397.

SHELF No. 17-4-35.

**K**arikāla Cōḷa installed Kumārakavunḍan as ruler of Vaḍapariṣanāḍu with the title *Kumāra Cōḷiyāṇḍan*. His descendants ruled the estate in succession having the titles *Immaḍi Kumāra Cōḷiyāṇḍan* and *Immaḍi Cīnna Cōḷiyāṇḍan* alternately. During the time of Sēnapati Kavunḍan the fifth predecessor of the author of the document, the *Pālaiyam* was attached to the Nāyak kingdom of Madurai and the Poligar granted instead villages in Tattanūr fetching 1000 *poṇs* as *Sarvamānyā Umbaḷike*. The grant was reduced to half during the time of his son Sūryadēva Maṅṅāḍiyar by name, and even this was seized subsequently by the Mysoreans. The family of the Poligars belongs to Bālakula Veḷḷaḷas; and one of the successors in the line is said to have laid down his life fighting in battle against the Marattas Sahāji Sivāji.

### Section 20

#### ACCOUNT OF KRṢṆA RĀYAPURAM AGRAHĀRAM ALIAS KANAKKAṆPĀLAIYAM ATTACHED TO PADAKKARAI MITTA IN SATYAMANGALAM GŌPICHEṬṬIPĀLAIYAM

WILSON, p. 426, XVIII-20.

TAYLOR, Vol. III, p. 397.

**T**hese have been published in the Temple Inscriptions.

Section 1

GENEALOGICAL ACCOUNT OF YERATIMMA NĀYAK OF  
IḍAIKKŌṬṬAI

WILSON, p. 426, XIX-1. (20 Sections)

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-27.

LOCAL RECORDS, VOL. 54.

Vallāḷa Mākkaya Nāyaka of Beṅja *nagaram* rendered valuable assistance to Viśvanātha Nāyaka the military chief under the Rāya, when the latter was engaged in repelling an invasion by the *Pādsha* of the north country and earned the title *Nigalankamalla*, and *Vallakka Rāya*. Subsequently, when Viśvanātha was made Viceroy of the Madurai *Samasthānam*, he appointed Mākkaya Nāyaka watcher of the thirty-ninth bastion of the fort newly erected in Madurai and granted him forest lands on the bank of Nangañci river. The Nāyak cleared the forests, founded villages and put up a fort called Iḍaikkōṭṭai (Iḍaiyankōṭṭai). The manuscript then traces the history of the family to the advent of the East India Company.

Section 2

GENEALOGICAL ACCOUNT OF VALLAKKOṆḌAMA  
NĀYAKA OF ERIYOḌU

WILSON, p. 426, XIX-2.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-27

Compare 17-4-39 Section II.

Kuḷandai Vallakkoṇḍama Nāyaka of the Candragiri *śimal* accompanied Viśvanātha Nāyaka to the south, and obtained grant of Eriyōḍu and the adjoining territory as *Pāḷaiyām*. He created ten villages in his estate; and when 72 *pāḷaiyams* were organized by Viśvanātha Nāyaka in the Madurai kingdom, he was made watcher of the fourth bastion in the Madurai fort with grant of *Kāval* over Vaḍamadurai and Śilappāḍi. The twenty-first successor, Muttukkumāra Vallakkoṇḍama Nāyaka accompanied the expedition of Rāmappayyan against Śadaikkan Sētupati. During the time of the thirty-fourth Poligar Ārumuga Vallakkoṇḍama



Nāyaka, Chandā Sāheb and Bāde Sāheb invaded the country. Later the thirty eighth Poligar was imprisoned in the Dindigul fort for seven years and his estate attached by Sayyad Sāheb under orders of Tipu Sultan. Then the Dindigul *šimai* came under the rule of the Company Sirkar who released the Poligar and restored him to his estate. The Company Sirkar then attached the estate of Eriyōḍu and granted a pension of Rs. 100/- per month, to the Poligar. The Poligar died later. The record ends with a petition of his successor Vallakkoṇḍama Nāyaka to the Company Sirkar that the estate of Eriyōḍu be restored to him.

### Section 3

#### ACCOUNT OF LINGAMA NĀYAKA OF NATTAM

WILSON, p. 426, XIX-3.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-27.

Local Records, Vol. 54.

When the Mughals laid siege to the fort of Anegoṇḍi one Sillavāru Lingama Nāyaka of Candragiri and his blood relations who numbered 500 received yellow garments from the Rāya and fought against them. Lingama was made a commander of the army. He and his two sons alone survived. Under the orders of the Rāya, he set up his rule at Nattam and ruled for nine years. During the rule of the fifteenth successor, Kumāra Lingama Nāyaka, Khān Sāheb, the Killedār of Mudurai revolted against Nawāb Azarat Sāheb and declared his independence. The Nawāb sent an expedition against Khān Sāheb when the latter sought the help of the Poligar of Nattam. But as the Poligār refused to help him as against his overlord Azarat Nawāb, Khān Sāheb conspired against him and so he ran away to Śivagangai; and from there proceeded to Trichinopoly, and was waiting in the court of the Nawāb. Meanwhile, Cokkaya Piḷḷai went to Nattam and began to rule over the estate, as ordered by Khān Sāheb. The Villagers of the estate abhorred the usurper ruling over them, and many of them deserted their homes. Having failed to pacify the residents, the usurper brought a member of the priestly class of the Kambaḷattār family of Daṇāyakanpaṭṭi and set him up as Poligar, himself holding the *Pālaiyam* as *de facto* ruler, for six months. Then a contingent of the forces despatched by the Nawāb under Pūcci Nāyaka arrived at Nattam with instruction to oust the usurper and restore the estate to the rightful poligar, and Cokkaya Piḷḷai,

seeing the force against him, ran away in despair with his puppet Poligar. There upon Kumāra Lingama Nāyaka was reinstated as the Poligar of Nattam. The valuables that were removed from the estate by Cokkaya Piḷḷai were recovered from him. Khān Sāhib was given warning for good behaviour and Cokkaya Piḷḷai being found disloyal, was condemned to death. The remaining portion of the record deals with the tedious details of the petty feuds of the family, and is not of much historical value.

#### Section 4

### GENEALOGICAL ACCOUNT OF KULAPPA NĀYAKA OF ONBADŪR (NILAKKŌṬṬAI)

WILSON p. 426, XIX-4.

TAYLOR Vol. III, pp. 370.

SHELF No. 17-4-27.

LOCAL RECORDS, No. 54.

COMP. 17-5-50 Section, 8. (Wilson V-8)

„ 17-5-30 Section, 6. (Wilson III-6)

„ 17-6-15 Section 12. (Wilson XXV-12)

Same as 17-6-15 Section 12, summarised.

#### Section 5

### ACCOUNT OF SĀMA NĀYAKA POLIGAR OF RĀMAGIRI

WILSON, p. 426, XIX-5.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-27.

LOCAL RECORDS, Vol. 54.

About S. 1342, Kali 4521 expired *Jaya*, Vaṭṭipāla Muttama Nāyaka, an ancestor of the Poligar in the Rāya *Samasthānam* migrated with his followers to the southern country and settled in a place called Devāmari, three *Kādams* south of the Kāvēri river. The first of his four sons Sakkama Sāma Nāyaka proceeded farther south and with the permission of Candra Sēkhara Pāṇḍya reclaimed some land and created a village called Maṇavāḍi. He paid tribute to Nāgama Nāyaka and ruled his estate. His son Pāppaṇa Nāyaka cleared other jungle lands, built the mudfort *Madurāpuri* east of Maṇavāḍi and got his work recognized by Viśvanātha Nāyaka. He was appointed watcher of the 70th bastion in the fort of Madurai. The Poligar fought on the side of Viśvanātha Nāyaka against the

five illegitimate sons of the Pāṇḍya king at Kayattāṅṅu and died in the front of the temple of Kōḍaṇḍarāma at Āttankarai. His son Kadiri Narasimha Nāyaka resuming the fight at Kāyattāṅṅu and avenged his father's death by defeating the five Pāṇḍya rebels.

The manuscript then traces the history of the family. One of the members of the family accompanied Cokkanātha Nāyaka in his expedition against Tanjore and died in the battle. During the time of his son, the Mysoreans invaded the Karūr country capturing four villages of the Poligar. The Poligar appealed in vain to Madurai Nāyaka, and the country came under the rule of the Muslims for some time. During the time of his son, the *Pāḷaiyam* dwindled into four villages. The next successor was Vasantakkadir Sāmaya Nāyaka. In his time, the Mysoreans invaded the country. When the rule of the country often changing hands between the Mysoreans and the Company Sirkar, the Poligar was persuaded by Col. Lang to relinquish his rights over the *Pāḷaiyam* in favour of the Company Sirkar.

## Section 6

### GENEALOGICAL ACCOUNT OF THE POLIGAR OF ĀYAKKUḌI

WILSON, p. 426, XIX-6.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-27.

LOCAL RECORDS, Vol. 54.

The Śilai Vēḍars are said to have taken their origin from the body of God Śiva; and Vālmiki, Kaṇṇappa and Angiliyar to be of Vēḍar caste. A legendary account of these devotees is given. Periya Ahobala Koṇḍama Nāyaka who traced his descent from the last mentioned devotee migrated from the kingdom of Paduśha to that of the Rāya and was serving the latter. With Nāgama Nāyaka's permission he created the estate called Āyakkuḍi or Ambāpuri. When the Madura Kingdom was organized by *kartākkaḷ*, the Poligar of Āyakkuḍi was made watcher of the 37th bastion in the Madurai fort. Eighteen Poligars ruled the estate in succession and the 19th Poligar rendered assistance of the Company Sirkar in their war against Śrirangapaṭṇam and in capturing the Poligar of Virūpaṭci, Errama Nāyaka of Taḷi and Vēḷaiyan of Sivagangai.

## Section 7

ACCOUNT OF ŚAKKARAI KAVUṆḌAN POLIGAR OF  
PALAYAKOṬṬAI IN KANGAYAM

WILSON, p. 426, XIX-7.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-27.

The document is in the form of two stanzas in *Kalittural* metre with an explanatory paraphrase of the stanzas, and mentions the occupation of the Kongu country by the Vellālas.

A descendant of the family, Aḷakan Śakkarai Uttama Kāmindan by name, was ruling the estate in Kali 4344, when Nañjarājayyan, *Kāryakartar* of Prauḍha Dēvarāya of Vijayanagar visited Dārāpuram. Then one Kongarāyan of the Vengacci family of the Vēṭṭuvar caste, in Maṇalūr nāḍu rebelled against the authority and harassed the people of the country by exacting poll-tax (*talaikkaiṣṭuvari*). As desired by Nañjarājayyan, the Poligar hunted after the rebel, cut off his head and presented it to the Governor who rewarded him with the grant of *Umbaḷike* of two villages.

Twenty one Poligars ruled the estate in succession for 533 years from Ś. 1168 to Ś. 1729. The name of each Poligar and the period of his rule are given. The last Poligar Nallatambi Śakkarai Uttama Kāmindan died during the rule of Hyder Khān; and his young son, the author of the document, was imprisoned along with the members of his family in Dārāpuram by Tipu Sultan in default of payment. A few years later, however, he was released and reinstated in his father's place under the name Nallasēnāpati Śakkarai Uttama Kāmindan Maṇṇāḍiyār.

A list of honours and privileges conferred on the family and the names of weapons used by them are mentioned in the original.

## Section 8

GENEALOGICAL ACCOUNT OF MUTTU RANGAPPA  
NATTAMA NĀYAKA OF METTŪRADI DARAPURAM  
CHAKRAGIRI

WILSON, p. 426, No. XIX-8.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-27.

Local Records, Vol. No. 54.

Balāla Nattama Nāyaka of the Kambaḷattār community, migrated to the Rāya *samasthānam* and settled in a village called

Kalyānapuram. He served the Rāya as a Sirdar of 500 soldiers at Penugoṇḍa. Asked by Kṛṣṇadēva, the Nāyaka destroyed the Kaḷḷar tribes at Mettapāvi, cleared the jungles and then created the village Mettūraḍi. Pleased with his service the Rāya appointed him as the Poligar of Mettūraḍi. Thirteen Poligars ruled the estate from Ś. 1301 to Ś. 1712, Virodhi. The Poligars were in the enjoyment of *pāḍikkāval* over Kaṇṇiyūr. The thirteenth Poligar Muttu Rangappa Nāyaka, the author of the document was given one third of the revenue of the estate, by the Company Sirkar.

### Section 9

#### GENEALOGICAL ACCOUNT OF CINNAMA NĀYAKA, POLIGAR OF MAYILĀḍI IN DĀRĀPURAM

WILSON, p. 426. XIX-9.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-27.

Local Records, Vol. 54.

The record is the same as 17-4-55 (Wilson XVII-2) up to a portion dealing with the rule of Campe Nāyaka; after that it differs in details. Twenty three successors ruled the estate for 492 years from Ś. 1212 to Ś. 1704; the name of each successor and the period of rule are given. The first five Poligars ruled their estate, as a free gift of the Rāya. The sixth Poligar was asked to pay tribute by Tirumalai Nāyaka of Madurai. The Poligar refused to pay; and so a small force was sent against him; and in the scuffle that ensued he was killed. Tirumalai restored his son to his father's estate and renamed it Mayilāḍi. The twentyfourth Poligar, the author of the document, helped the Company Sirkar in capturing Lakkaya Nāyaka Poligar of Virūpāṭci and received a money present of 500 *varāhans*.

### Section 10

#### ACCOUNT OF KUMMA NĀYAKA, POLIGAR OF VĒḌAPPATTI IN DĀRĀPURAM

WILSON, p. 426, XIX-10.

TAYLOR, Vol. III, p. 370.

LOCAL RECORDS, Vol. 54.

Kumma Nāyaka migrated with his castemen of Kambaḷattār from Anegunḍi, created the village Vēḍappaṭṭi one *nāḷḷai* west of

Amarāvati after clearing the jungles and was rewarded by the Rāya with the *Umbaḷike* of the village and the grant of two *mā* of *nañjai* lands at Coḷamādēvi, in addition to the title *Pulikkuffi Kumma Nāyaka*. Then the estate coming under the rule of the Madurai Nāyaka, the Poligars paid tribute to them. The last Poligar paid seven-tenth of the revenue to the Company Sirkar.

## Section 11

### ACCOUNT OF SOTTA NĀYAKA, POLIGAR OF SOTTAMPATṬI

WILSON, p. 427, XIX-11.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-27.

LOCAL RECORDS, Vol. 54.

Śallikkucci Bomma Nāyaka refusing to give his daughters in marriage to the Muslims of Delhi migrated to the kingdom of the Rāya, along with the people of Kambaḷattār caste and took military service under the Rāya. The Rāya who was pleased with his ability granted him *Umbaḷike* of some forest lands west of Kaṇiyūr near Amarāvati. The Nāyaka created the estate Sottampatṭi called after the name of his son Sōdala Nāyaka. His successors paid tribute to the Madurai Nāyakas and were enjoying five *mā* of land on account of *pāḍikkāval* over Kaṇiyūr. The last Poligar paid seven-tenth of the revenue to the Company.

## Section 12

### ACCOUNT OF ŚĪLA NĀYAKA, POLIGAR OF TUNGĀVI

WILSON, p. 427, XIX-12.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-27.

LOCAL RECORDS, Vol. 54.

Bālama Cittama Nāyaka was a Poligar of Koṭṭai Marudūr attached to Mattra of the Padusha *śimal*. Disagreeing with the Muslim rulers, he migrated south. The Kambaḷattār who followed him to Anegunḍi, took service as soldiers in the kingdom of the Rāya. He had seven sons of whom the fourth named Śīla Mutta Nāyaka got grant of forest lands to the west of river Amarāvati from the Rāya.

The Nāyaka cleared the jungles and created the village Tamarappāḍi and Kārattoḷuvan, and ruled the estate as Poligar of Tūngāvi under the control of the Rāya.

Fourteen Poligars ruled the estate, in succession, for 277 years from Ś. 1412 to Ś. 1689. The first five Poligars who came in succession owed allegiance to the Rāyas, and the sixth Poligar became feudatory under Ranga Kṛṣṇa Muttu Virappa Nāyaka of Madurai, paying an annual tribute of 5000 *Rājagōpāllis*. During the time of the 9th Poligar, the Mysoreans took the fort of Dārāpuram, though the Madura army held it for six months. Later on, the Government of Mysore attached the village of Kārai Toḷuvūr and appointed one Mahādēva Ayyan and Śankara Śāstri as *maṇḍiyam* of the village. The Poligar of Tūngāvi complaining against the appointment of Brahmans and got back the village to his estate. Then the Poligar came under Mysore during Hyder's regime and the last Poligar coming under Company Sirkar paid seven-tenths of the revenue as tribute.

### Section 13

#### ACCOUNT OF THE POLIGAR OF ĒLĀYIRAM PAṆṆAI

WILSON, p. 427, XIX-13.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-27.

The ancestors of the Poligar were ministers of the Paṇḍya kings, and were feudatory chiefs ruling over a tract of land east of the Madura country. The descendants of the family had the title *Āṇḍukoṇḍār* added to their names. One of them Jagaddurai Āṇḍukoṇḍār relieved Rāmavarma Kulaśekhara Paṇḍya of Tenkāsi from his inimical kinsmen and was rewarded with the title *Rāmavarma Kulaśekhara Āṇḍukoṇḍār* besides *Mūppukkūru* over Tenkāsi and grant of lands at Puliyūr. His successor Teṅṅambai Āṇḍukoṇḍār was made by Visvanatha Nāyaka guard of one of the bastions in the Madurai fort with the grant of *tisaikāval* in the south. During the period of Kulaśekhara Āṇḍukoṇḍār, Kaṭṭabommu of Pāñcālam Kuricci found occasion to quarrel with the Poligar. His successor Muttusāmi Āṇḍukoṇḍār was suspected of having joined the Poligar of Sivagiri in supporting Kaṭṭabommu who rose in rebellion against the Company Sirkar, and was punished with transportation. The document closes with a petition of his brother Cidambara Vaṇṇiyan that the culprit may be released and his property given back.

## Section 14

ACCOUNT OF KUḌAIYŪR ATTACHED TO  
ARAVAKKURICCI, DĀRĀPURAM

WILSON, p. 427, XIX-14.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-27.

LOCAL RECORDS, Vol. 54.

The *sthalapurāṇā* of Kuḍaiyūr mentions, among other things that Bhadrakāḷi competed with Śiva in dancing but was defeated.

## Section 15

ACCOVNT OF THE HOLY PLACE OF VEÑJAMĀN,  
KŪḌALŪR IN ARAVAKKURICCI

WILSON, p. 427, XIX-15.

TAYLOR Vol. III, p. 370.

SHELF No. 17-4-27.

LOCAL RECORDS, Vol. 54.

Copy of two stone inscriptions on the south-west corner of the wall of the inner *prākāra* of the temple of Vikṛtīśvarasvāmi at Veñjamānkūḍalūr, Aravaccuricci, Dārāpuram.

Then follows an account of the temple of Veñjamānkūḍalūr narrated by one Vedānta Paṇḍitar Gurukkaḷ and Pēri Ayyan *Sthānika* of the temple. It is said to be the second of the seven famous Śiva temples in Kongunādu and a *pāḍalperra sthalam*, having been visited and sung by Sundaramūrtti. Tradition has it that one Veñjamān, a Jaina king converted the old Śiva temple of the place into a Jaina one, that a Coḷa king having learned the desecration of the temple, defeated the Jain and put him to death. Śaivism was restored in the temple and the place named Veñjamānkūḍalūr in commemoration of the Jaina king.



## Section 16

COPY OF AN OLD DOCUMENT OF THE TIME OF THE  
RĀYA OF MADURAI FOUND IN POSSESSION OF A  
MIRĀŚI ACCOUTANT OF TUMBILĀḌI VILLAGE IN  
THE VENKĀLANĀḌU OF ARUVAKKURICCI  
TALUK, DĀRĀPURAM

WILSON, p. 427, XIX-16.

TAYLOR Vol. III, p. 370.

SHELF No. 17-4-27.

A Cēra king was hunting in a forest where the Vēṭṭuvar people were killing the bees (*tumbi*) with a shot; being pleased to see this, the king constructed a village in that place and called it Tumbilāḍi. Then follows a fragmentary document said to be of the time of the Rāya, giving the extent of a village.

## Section 17

ACCOUNT OF TIRUMALAI MUTTU MĀḌA NĀYAKA OF  
TAMMAMPATṬI

WILSON, p. 427, XIX-17.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-27.

LOCAL RECORDS, Vol. 54.

Akki Tirumalai Māḍa Nāyaka migrated with his relations of one hundred families from Kadiri in the north and came to the forest country by the side of Koḷḷimalai. With the permission of the king Viraśēkhara Cōḷa of Triśirapuram, he built the village Tammampatṭi, so called after his mother Tammammāḷ, and erected the temple of Kadiri Narasimha Perumāḷ the image of which he had brought with him from his place. He founded a town called Pulibilam. Then war broke out between Viraśēkhara Cōḷa and Candraśēkhara Pāṇḍya and the Nāyaka fighting on the side of his master, defeated the Pāṇḍya king.

In the battle that ensued between Nāgama Nāyaka and Candraśēkhara Pāṇḍya on the one side and Viraśēkhara Cōḷa on the other side, Akki Tirumalai Māḍa Nāyaka's son Koṇḍa Tirumalai Nāyaka fought with the latter and died in the battle. Nāgama

Nāyaka who took up the throne of the Madurai country attacked the *Pāḷaiyam* of Tammapaṭṭi; but taking pity on Māḍa Nāyaka the young son of the Poligar restored him to his father's estate for an annual tribute of 5000 *poṇ*. When Viśvanātha Nāyaka came to the throne, Māḍa Nāyaka rendered help to the latter in his expedition against Kayattāṅu, Tenkāśi and other places, and was appointed watcher of the 49th bastion in the Madurai fort,

The 6th Poligar Muttu Māḍa Nāyaka assisted Tirumalai Nāyaka of Madurai in his wars against the Mysoreans, and driving out the enemies as far as Gazzalkaṭṭi pitched a camp at Danāyakkankōṭṭai and was rewarded with the title *Tirumalai Muttu Māḍa Nāyaka*. During the time of Cinna Māḍa Nāyaka the seventh Poligar, the Mysoreans invaded Triśirapuram, took the Poligar captive and kept him in the prison at Śrirangapaṭṭam for a year. The Poligar got his freedom on payment of a ransom and after agreeing to pay his tribute to Mysore. Then the Madurai Nāyaka sent a small force against Tammampaṭṭi took the *pāḷaiyam* back from the Mysoreans and ordered the Poligar to pay his tribute to Trisirapuram as before.

During the time of his son Sāmi Māḍa Nāyaka the 8th Poligar Rustum Khān imprisoned Cokkanātha Nāyaka of Madurai and usurped the throne. The Poligar took a leading hand in the movement that brought about the fall of the usurper and the restoration of Cokkanātha Nāyaka to the throne.

During the time of the 9th Poligar Cinna Māḍa Nāyaka Hyder laid siege to the fort of Tammampaṭṭi. The Poligar unable to resist the invader buried all his valuables beneath the earth and took shelter at Turaiyūr Reḍḍi śimai, where he died after some time. His successor Kṛṣṇagōpa Māḍa Nāyaka, when he was settling at Viriyapāḷaiyam proceed to Madras and allied himself with the Company Sirkar. He supplied provisions to the army of Wallis and Meadows when they proceed agaist Śrirangapaṭṭam. Having been emboldened by their alliance, he marched with his men against Tammampaṭṭi and took his fort after driving out the garrison stationed by Tipu Sultān. But Tipu forced Wallis and Meadows to beat a hasty retreat and drove the Poligar out of his estate. After five years, the Poligar petitioned the Company Sirkar through the Dubash Cinnayya Mudaliyār and Vāsudēva Pillai and waited in Madras for two years in vain. He then petitioned to Mr. Cockburn, Collector of Salem, for permission to take back the valuables buried by his ancestor at Tammampaṭṭi which was duly given. Meanwhile, he and his son were arrested by the order of Wallis, Collector of Trichinopoly, and kept in prison for one year where he

died. His son Tirumalai Muttu Māḍa Nāyaka the author of the record was tried and acquitted by the Adālat Court of Trichinopoly. He made some vain attempts to recover the treasure buried at Tammampatti. The account ends with his statement that if he was reinstated as Poligar, he would find out the treasure and part with the major portion of it in favour of the Company Sirkar.

## Section 18

### GENEALOGICAL ACCOUNT OF MARUDAPPADEVA POLIGAR OF UTTUMALAI

WILSON, p. 427, XIX-18.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-27.

LOCAL RECORDS, Vol. 54.

The *Maravas* are said to have sprung from one side of the body of the Goddess of Madurai and named by her as *Dēvar*. In the line of *Dēvars* were born the illustrious devotees *Tiṅṅan alias Kaṅṅappan* and *Kāliyarāyan alias Kaḷḷa Tirumangai Ālvār*. The legendary accounts of these devotees are given in detail. One *Marudappa Dēva*, of the *Marava* line residing at *Kiḷavai Kuṅṅayan Kōṭṭai* annihilated the *Kaḷḷar* tribes of *Tiruccali* and *Paḷḷimaḍam śimai* and was rewarded by the *Pāṅḍya* king with the grant of his *śimai* as *Pāḷaiyam* besides the title *Vijayavaraguṅarāma Pāṅḍya Marudappa Dēva*. His descendents in succession ruled the estate, all bearing the name *Marudappa Dēva*. The 9th Poligar *Jayapratāpa Marudappa Dēva* declined the offer of the *Pāṅḍya* king, his overlord, to marry his daughter and this event, is described in a number of stanzas said to be quoted from *Madurai Kalambakam*, *Kōyil Kalambakam* and other works. He suppressed the *Koḍagai* people who invaded the *Sundararājapuram śimai* and was rewarded with the grant of the *śimai* as a *Pāḷaiyam*. The 17th Poligar *Kṛṣṇarāya Marudappa Dēva* migrated to the south on account of the troubles of the Muslims, destroyed the *Kaḷḷars* of *Viṣinganāḍu* and the *Kurumbars* of *Neccūr*, *Kurumarai*, and *Taḍātagai*. The king *Ugrapāṅḍya* having heard of the achievements of the Poligar bestowed on him the last three places as *Pāḷaiyam* called *Uttumalai* besides the title *Tennāṭṭu Rāya*. The 25th Poligar was appointed guard of the *Madurai* fort with the grant of *tiṣaikāval* of the tract of the country bounded by *Tōvālai* (S), *Sankara Nayinārkōyil* (N), *Gangai Koṅḍān* (E), and *Tenkāsi* (W). *Navanītakṛṣṇa Marudappa Dēva*, the 33rd successor helped *Muhammad Yusuf Khān* sent by

Hazarat Kabile Nawab against Vaḍagarai Śavari Perumāḷ Piḷḷai and others who were said to be creating disturbance in the Tirunelveli *śimai*, and was rewarded with the grant of Kulaśēkharamangalam. The last Poligar, the author of the document, was a loyal servant of the Company Sirkar working for their interest, under Maxwell, Landon, Rasiyan? Agnes and Macaulay and he also helped them in capturing their enemies such as Vēḷḷai Maruda, Cinna Maruda and Periya Maruda.

### Section 19

#### GENEALOGICAL ACCOUNT OF BALAMUKKONDA MUTTAYYA NĀYAKA, POLIGAR OF SUKKAMPATTI

WILSON, p. 427, XIX-19.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-27.

LOCAL RECORDS, Vol. 54.

COMP. Wilson, V-5; XVI-10.

Same as section 10 of 17-4-39. Summarised.

### Section 20

#### GENEALOGICAL ACCOUNT OF THE POLIGAR OF ALAKĀPURI

WILSON, p. 427. XIX-20.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-27.

LOCAL RECORDS, Vol. 54.

A Varaguṇarāma who stood by the side of the Pāṇḍya king Jayatungavaruṇarāma when the latter was in distress was rewarded by the king with the grant of lands at Tiruppuvanam and *Kāval* at Pirānmalai in addition to the title *Jayatunga Varaguarma Pāṇḍya Vanniyanār*. The manuscript then traces the history of the family.

One of the descendants of the family Kandasāmi Raṭṭakuḍai Vanniyanār was appointed by Viśvanātha Nāyaka guard of the 25th bastion of the Madurai fort and granted *iśaikāval* of villages. Then after nine Poligars had ruled the estate in succession, Kaṭṭari Raṭṭakuḍaiyār, the author of the document, came under the rule of the English Company Sirkar.

Section 1

CHRONOLOGICAL TABLE OF THE ANCIENT AND  
MODERN HINDU RĀJAS IN THE DRĀVIḌA COUNTRY

WILSON, p. 427, XX-1. (11 SECTIONS).

TAYLOR, Vol. III, p. 414.

SHELF No. 17-4-47.

The manuscript is worm-eaten and illegible; and a few sections are missing. It is summarised with the help of Restored volume.

The chronological table is of little historical interest, adding nothing to the information furnished by the manuscripts already summarised namely, *Yagapramāṇa* (17-B-5-6), *Tirukkalukkuṇṇam Kaiḥiyat* (17-B-5-11), *Cidambara sthālam Kaiḥiyat* (17-6-10 section 6) and *Tirukkaḍamallai kaiḥiyat* (17-6-27, section 6). Hence, it is not summarised.

Section 2

ACCOUNT OF THE MOST ANCIENT SAGES AND  
POETS AND THEIR PLACES AND DATES IN THE  
DRĀVIḌA COUNTRY

WILSON, p. 427 XX-2.

TAYLOR, Vol. III, p. 414.

SHELF No. 17-4-11

The account mentions the names of such persons as *Agastyar*, *Bōgar*, *Kōrakkar* etc., that are well known but gives no more information.

Section 3

A GENERAL LIST OF THE BOOKS AND INSCRIPTIONS  
IN THE DRĀVIḌA COUNTRY

WILSON, p. 427, XX-3.

TAYLOR, Vol. III, p. 415.

SHELF No. 17-4-47.

(1) Vēppūr Śāsanam; (2) Brahmadēśam.....śāsanam; (3) Karandai  
Tiruppanambūr; (4) Toṇḍamān Carittiram; (5) Arcot

Carittiram; (6) Buddha Rāja Kaiḥiyat; (7) Jainā samhāra carittiram; (8).....śōlan kaiḥiyat; (9) Karikāla śōlan kaiḥiyat; (10) Rāma Nāyakkar kaiḥiyat; (11) Attippaḍai tāngiya Śaivarāyar kaiḥiyat; (12) Tiruvattiyūr kaiḥiyat; (13) Tiruppanangattu śāsanām (14) Tiruppanangattu śāsanam; (15) Kākanir agraharam copper plate; (16) Tiruppanangattu Dēvasthānam kaiḥiyat; (17) Vēḍar Kurumbar kaiḥiyat; (18) Tiruvattūr śilāśāsanam; (19) Vallam Śilāśāsanam; (20) Cittāmūr Śilāśāsanam; (21) Mallarājan kaiḥiyat; (22) Pāṇḍakkuḷi kaiḥiyat; (23) Mayilapūr kaiḥiyat; (24) List of Jain kings with an account of the Jains; in the Arcot Subha. (25) List of mss. in the possession of *Bhaṭṭācaris* and *maḥhādhiputis* at Cittāmūr; (26) Account of Jain poets and *munisvaras* in the Drāviḍa country; (27) Account showing the origin of Buddhism from ancient Jainism; (28) Account showing the origin of saivism and other religions from Jainism; (29) List of Jain mutts and the Jain ācāryas. Account of ancient Jain *saṅghas*; (30) (Names not given); (31) Account of Jain *munis*; (32) List of Jain villages in the Drāviḍa country; (33) List of Jain temples in the Drāviḍa country; (34) Account of Pratāparudra of the Orangal śamathānam; (35) Account of Jain temples; (36) Copy of a copper plate are the grant of a village in the Wandavāṣi Taluk; (37) Copy of a copperplate records the grant of the village of Tinnattūr in the Tiruvattūr Taluk; (38) Kaiḥiyat of Vakraṇārāya etc. at Valadāvūr; (39) Boundaries of Cēra maṇḍalam, Paṇḍyamaṇḍalam, Cōḷa maṇḍalam and Toṇḍai maṇḍalam; (40) Kaiḥiyat and inscription re: the village of Tēśūr at Wandavāṣi Taluk.; (41) Genealogy of Velūr Daṇḍakku Prabhukkaḷ; (42) and (43) Copy of an inscription in the Devasthānam mutt at Chetpet Taluk; (44) Kaiḥiyat of Veḷḷaikkal mēdu at Kaḷḷappuliyūr, in the above Taluq; (45) Kaiḥiyat of Nandi Uttunga Bhojarāja at Teḷḷarupaṭṭaṇam in the Wandavāṣi Taluk; (46) Copy of inscription at Tiruvadi a *Takuḍi* in Chetpet; (47) Kaiḥiyat Ādinārāyaṇan Śambuvarāyan in Chetpet; (48) Copy of inscription at Śiyāmangalam, Wandavāṣi; (49) Copy of inscription at Teḷḷāḡu, Wandavāṣi; (50) Copy of inscription at Ponnūr Tukuḍi, Wandavāṣi; (51) Copy of inscription at Sendarakal Jain temple, Wandavāṣi; (52) and (53) Copy of inscription at Kuḍimallūr Dēvasthānam; (54) Muppantolli Sōmanātha Ulā; (55) Kaiḥiyat of the rulers of Kandi and other places at Singaladvipa; (56) Kaiḥiyat of ancient Kaviśvaras and Muniśvaras; (57) Copy of inscription at Padappaḍi Dēvasthānam, Kāvērippākkam; (58) Kaiḥiyat of Ārugunam agniparvatam, Arcot; (59) Copy of inscription at Vaḍugar Perumpākkam, Kāvērippākkam; (60) Kaiḥiyat of Aḷagiya śēṇan aṅṅupāḍakkuḍaiyan; (61), (62), (63), (64), (65), (66), (67), and (68) illegible; (69) Account of the deluge according to the Jains; (70) Account of the destruction of the Jains; (71) Account of the origin of the *Sāṅkhya* and other systems; (72) Yatidharma aud

Sravaka Dharma of the Jains; (73) Account of the religious ceremonies of the Jains; (74) Representation of the Jains; (75) Daily expenditure at Cittāmūr temple; (76) Account of the origin of the Svētambara, Yāvaniya, Niṣpiñca and Drāviḍa sanghas among the Jains; (77) Account of Jain kings; (78) Mottā Jāpitā; (79) Origin of the Caṇas; (80) Origin of the Varṇa and (81) History of Dēśing.

#### Section 4

### ACCOUNT OF PRADATTA MAHĀRĀJA

WILSON, p. 427, XX-4.

TAYLOR, Vol. III, p. 415.

SHELF No. 17-4-47.

REST. Vol. I, pp. 89-92.

While one Pradatta Rāja of Banaras paid a visit to the temple of Aruṇācalēśvara and worshipped the god, he got enamoured of a courtesan, a servant of the temple. Consequently his face became like that of a monkey. The penitent king prayed to the god to be forgiven, offered special adoration and recovered the original form of his face. This story is the subject matter of the tenth *sarga* of *Aruṇācala Purāṇa*.

#### Section 5

WILSON p. 427, XX-5.

TAYLOR Vol. III, pp. 415-6.

SHELF No. 17-4-47.

RESTORED Vol. II, pp. 92-103.

The account is similar to the one dealt with in the manuscripts (*Account of Tiruvaṇṇāmalai* (17-4-40) and *Kaifiyat of Tiruvaṇṇāmalai* (17-B-5-15)) already summarised and it adds nothing to the historical matter.

Here is an excerpt in the manuscript, omitted in the contents, known as "Preface and the first part of the History of India composed by Nārāyaṇan, astronomer". This 'preface of the History of India' is found to be the first *Kāṇḍa* of the *Karṇāṭa-rājākkaḷ* (17-5-11) summarised.

(See Taylor Vol. III, pp. 416-17).

## Section 6

## A LIST OF CŌLA KINGS

WILSON, p. 427, XX-6.

TAYLOR, Vol. III, p. 416.

SHELF No. 17-4-47.

REST. Vol. III, p. 140.

Most of the list of the Cōla kings are legendary and based on hearsay.

## Section 7

## ACCOUNT OF THE JAIN TEMPLE OF PĀRŚVANĀTHA-SVĀMI AT TIRUNARUṄṄAI

WILSON, p. 427, XX-7.

TAYLOR, Vol. III, pp. 417-8.

SHELF No. 17-4-47.

REST. Vol. No. II, pp. 117-26.

The manuscript records the Jaina associations of the place. It is said that the image of Pārśvanātha was found on the hill at the place and worship came to be offered to it. The people discovered that *Melappalli Kilappalli* were beds and seats of ascetics and came to know that the locality was an abode of Jain ascetics (*muniśvaravāsa*).

Appar, a member of the *Sangha* consisting of 8000 Jain ascetics having been expelled from the Jain fold, turned a Śaiva. He became an enemy of Jains and Jainism and began to work for their destruction. A great famine of 12 years began to rage over the country; and the Jain ascetics migrated to the Cōla country. Appar cured the Cōla king of his chronic head ache taking from him a promise that he would become a Śaiva. He then converted many Jain temples into Śaiva temples, with the help of the king; When however he came to *Tirunarūṅṅai* in his campaign against the Jains, he lost his eyesight. He prayed to the Jain god that his eyesight be restored to him. Now the god said that his request could be granted if he brought the Śaiva temples back to Jainism. Appar agreed to the condition; but Śambandar and Sundarar throw him into a lime kiln and killed him. The stone relics in the temple of *Pārśvanātha* or *Appāndanāthar* are pointed out as representing the incidents connected with the story of Appar. *Tirunarūṅṅai* bears the Sanskrit name *Gandhavēṅṅiri*.



## Section 8

LIST OF NAMES OF THE ANCIENT JAIN KINGS  
IN THE DRĀVIḌA COUNTRY

WILSON, p. 427, XX-8.

TAYLOR, Vol. III, p. 418.

SHELF No. 17-4-47.

REST. Vol. pp. 126-30.

The list of the Hindu Rājas contains the names of the Purāṇic and other kings said to have ruled during the four *yugas*, dealt with in many mss. summarised in Vedic section 1.

The list of Jain kings mentions Srēṇika, Vikramārka Candragupta, Amoghavarṣa, Camuṇḍarāya, Rājamalla, Ballāja, Kūnpāṇḍya, Nara Śitala, Sōmacakra, Himaśitala and Simhasēna, in addition to Bharata and a number of other mythical kings.

## Section 9

## ACCOUNT OF KANDAKKÖTTAI ETC.,

WILSON, p. 427, XX-9.

TAYLOR, Vol. III, pp. 418-20.

SHELF No. 17-4-47.

REST. Vol. II, pp. 130-5.

The manuscript gives a fanciful account of the artisans. It is said that an account of their persecution by a king some of them escaped to China by sea and that what because of them is described in the *Kalingattupparanī*.

## Section 10

ACCOUNT OF THE TRIBE OF KURUMBARS IN THE  
DRĀVIḌA COUNTRY

WILSON, p. 427, XX-10.

TAYLOR, Vol. III, p. 420.

SHELF No. 17-4-47.

REST. Vol. II, pp. 135-37.

During the days of the Rāyas, the herdsmen called Kurumbar, were a powerful community. The Mudaliyārs and Vellālar,

were subject people and suffered much from the dominance of the ruling caste. So they had them murdered when they were being shaven. The widowed Kurumba women kindled a great fire and burnt themselves to death. The ruins of the forts of Kurumbar were seen in *Caturangopajjanam* and other villages.

## Section 11

### ACCOUNT OF UYYĀLVĀR ETC.

WILSON, p. 427. XX-11.

TAYLOR, Vol. III, pp. 420-21.

SHELF No. 17-4-47.

REST. Vol. II, pp. 138-40.

During the days of Rāyar Appāji, the Kurumbar were ruling over Neḍumaram, Aṇaikkaṭṭu, Calaippākkam and Nerumbūr with forts constructed in those places. The Mudaliyār Poligars known as *Uyyālvārs* came from *Ayodhya* in the north with the images of their deities *Angāḷammai* and *Oyyāḷammai* and settled first in *Vira-pura*. At the instant of the Rāya, they destroyed the thieves who were molesting the Paḷlippāḷaiyapaṭṭu of Cennappa Nāyaka and obtained the Pāḷaiyappaṭṭu from the Rāya, under the name *Kandākaḷpālaiyam*. Then the Kurumbar harassed Rāyadurgam (Vellore) and Uyyālvār, but were destroyed with the help of the royal troops. The Rāya bestowed on the Poligar 32 royal insignia; *ināms* of 4 villages namely, Kilaccēri, Neḍumaram, Neṭṭūr and Taḷakānkuppam; *Kāval* of Chingleput and Karunguḷi sīmai and the title *Tūruppurāyar*. The Poligar built a temple to *Angāḷammai* and *Perumāḷ* in *Virāpuram* and to *Uyyāḷammai* in *Kuvattūr*.

ABRIDGED ACCOUNT OF THE VEDAS, SĀSTRAS,  
PURĀNAS AND OF THE DIFFERENT TEMPLES  
WITH A LIST OF THE BOOKS OF THE ANCIENT  
RĀJAS IN THE DRĀVIḌA COUNTRY

(Sarvasittānta sāram: Hindu dēśa purāṇadigaḷin vivaram: in  
Tamil on a slip in the original ms).

(Paper Ms. containing 40 pages).

WILSON, p. 427, XXI.

TAYLOR, RESTORED Ms. Vol. II, pp. 297-343.

SHELF No. 17-5-41.

This is a catalogue of books in Sanskrit and Tamil language, on various branches of Hindu knowledge. The names of sacred temples in Southern India and of the *sthalapurāṇas* are mentioned; and the contents of the Purāṇas are briefly dealt with. The subject matter of each book and a short account of the important systems of philosophy and literature are also given. The purport of some of the books is found to be imaginary and misleading; and of certain other books it has only a remote connection with the actual contents. The name of the compiler of the catalogue is not known. He makes use of slang Tamil which is very often obscure and unintelligible. It is however creditable that, at the outset of the British occupation in Southern India when indigenous learning was at a discount, the compiler was able to gather names of some 1200 books on different subjects.

The large space devoted to the *Siddha School* among Tamil books, which has not yet come to the province of modern studies, shows that school was very popular among a section of the people in the Tamil country. The compiler has recorded some literary traditions such as Balabhadra Rāma refuting the Devatakhaṇḍa of the Mīmāṃsa philosophy, which is new to modern Sanskrit scholarship. Though the manuscript is not useful historically, it is of literary interest.

GENEALOGICAL ACCOUNT OF THE  
MAHRATTA RĀJAS OF TANJORE

WILSON, p. 428, XXIII.

do. p. 429, XXVII.

TAYLOR, Vol. III, p. 298. No. 798 (No. 23, C. M. 777)

do do. pp. 298-99 (No. 27, C. M. 781.)

SHELF No. 17-6-25 and I7-5-34.

COMP. 17-4-49.

The work was written as shown in the colophons of the Mss. by Chitnis Bapu Rayar, a loyal servant of Saraboji of Tanjore (1798-1833). It is found to be a Tamil version of the Marathi inscription of Saraboji published by Mr. T. Sambamurti Rao, B.A., B.L., Tanjore.\* The inscription bears the date 13-12-1803; while the Tamil version mentions a date some months (9) earlier.

See also another account of the same *Bhonsle Vamsa Charitra* (Marathi Text Translation in Tamil and summary in English, Tanjore Saraswathi Mahal Series No. 46) by Sri V. Srinivasachari published by S. Gopalan, Vetrivel Press, Tanjore, 1951.

The work is divided into three parts; the first part (pp i-40) deals with the history of the Marātha chiefs from the earliest times up to Shaji; the second part (pp. 41-44) with the history of Śivāji and his successors; and the third part (pp. 45-69) with the history of the Tanjore Marātha Rājas up to Saraboji (1800). The Marathi inscriptions have not been translated in English; and hence the Tamil version summarised. A summary in Telugu is said to have been made under orders of Brown.

The summary is based on three manuscripts marked 17-6-25; 17-5-34; and 17-4-49. The first bears the autograph of Col. Mackenzie: Vedanāyagam's collections in Tanjore. Historical account of the Tanjore family copied from a manuscript in the possession of the Tranquebar missionaries; communicated by the Rev. Messrs. John and Rottler. Copied April 4th 1804. The second manuscript is a copy from the first and is more legible. The third is an incomplete copy with slight variations; it has not been noticed by Wilson or Taylor.

\*Printed at the Sri Kisna Vilas Press, Tanjore, 1907.

Section 1.

KAIFIYAT OF TIRUKKUḌAMALLAI AND  
TIRUKKALUKKUNRAM (ACCOUNT OF MĀMALLAPURAM)

WILSON, p. 428, XXIV-I. (11 Sections)

TAYLOR, Vol. III, pp. 434-5.

SHELF No. 17-6-27.

17-5-35. A recent copy.

The Kaifiyat closely follows the Telugu Kaifiyat of Māvelipura (No. 15-6-18). In addition, it gives an account of the temple of Māvelipura which enjoyed certain privileges. The Tirukkālukkunṅam Kaifiyat is almost the same as Tirukkālukkunṅam Śilāśāsanam (No. 17B-5-11). Lists of inscriptions in the temple of Tulākōyil are also given.

Section 2

PĀṆḌYAPRATĀPAVAMSĀVALI—GENEALOGICAL  
ACCOUNT OF PĀṆḌYAPRATĀPARĀJA OF PĀṆḌYA DĒSA

WILSON, p. 428, XXIV-2.

TAYLOR, Vol. III, pp. 435-6.

SHELF No. 17-6-27.

17-5-35. A recent copy.

COMP. 17-6-15, section 6, Account of Sundarēśvarasvāmi, Madura.

COMP. 17-6-10. Section 6, Account of the Cēra, Cōḷa, and Pāṇḍya Rājās.

COMP. 16-9-18 *Madurai Pāṇḍya Rājākkal Caritram.*

A merchant had a dream regarding the greatness of Madurai and reported the matter to Kulaśekhara who was ruling at Maṇipuram or Maṇattūr situated at a distance of five *nāḷgal* walk from Madurai. The king dreaming similarly built a temple with *prākāras* and *gōpuras*. The area of the city of Madurai is said to be that of the face of the great serpent and hence the name *Hālāsyam*. Kulaśekhara is said to have ruled during the 35th *Caturyuga* of Raivataka Manu and come from the Lunar race of kings. Then some kings are said to have ruled, when the flood of Manu made the city a wild forest for a long time. Then came Kīrtibhūṣaṇa Pāṇḍya of the lunar race. Under the direction of Agastya he restored the city to its original greatness and began to rule like Kulaśekhara. His descendants ruled in succession for 30 generations.

## Section 3

## ACCOUNT OF THE SIXTY SIX JAIN TEMPLES IN KĀNCI ETC.

WILSON, p. 425, XXIV-3.

TAYLOR, Vol. III, pp. 430-37.

SHELF No. 17-6-27.

17-5-35, A recent copy.

Compare list of Jain books (No. 17-B, 5-7 and *Jaina Panca mārgotpatī* (No. 17-3-4-7).

The manuscript begins with a traditional account of the Jains and says that at the time before it was prepared the Jains suffered much in the area. But the Jains inhabiting the country between Pālāgu in the north and Peṇṇaiyāgu in the south continued to cling to their own faith. Virasēnācārya who had gone to the west returned and set up a *maṣha* at Chittamūr and began to initiate such of the Jains as remained without initiation, but without embracing any other faith. His successors also did the same. Under the Muslims they had *Vāram* on *nañjal* and tax *tirvai* on *puñjal lands*, but in the days of the Company they were paying tax in cash *rokkatirvai* on their *kāṇis*. Some officers of the villages were having *māniyams* in proportion to their villages; and a few of them special *nāṣṣumāniyam* and enhanced *vāram*. The Company took away these privileges and fixed salaries instead. The big temple of Chittāmūr had 40 *kāṇis* of *nañjal* and *puñjal* lands as *māniyam* for the daily worship; while the car festival was conducted by the subscriptions collected from the public. The Jain temple at Tiruparuttikuṅgam has been enjoying the village as *srōtriya* up to the time of the Company Sirkar.

There were then some 100 Jain villages owing allegiance to the Senagaṇa of Śrīmūla Sangha and 65 Jain temples. The section contains a list of Jain Devasthānams and also other temples in the Kāncīpuram territory.

## Section 4

## DEPOSITIONS OF THE BRAHMANS OF ŚRĪRANGAM AND TRICHINOPOLY ON THE SUBJECT OF THE ANCIENT HISTORY OF THAT COUNTRY

WILSON, p. 428, XXIV-4.

TAYLOR, Vol. III, pp. 437-8

SHELF No. 17-6-27.

17-5-35, A recent copy.

RESTORED IN Vol. IV, pp. 235-44.

The manuscript is not historically valuable. One can learn from it about the attainments of the learned Brahmans to

Srirangam in the field of history and geography at the commencement of British rule in India.

### Section 5

#### GENEALOGICAL ACCOUNT OF THE FAMILY OF UTTAMANAMBI OF SRIRANGAM

WILSON, p. 428, XXIV-5.

TAYLOR, Vol. III, p. 438.

The manuscript deals with the history of the family of Uttamanambi of Srirangam and his *maṭha* started after the name Cakrarāya. Towards its end are a few inscriptions.

### Section 6

#### CHRONOLOGICAL ACCOUNT OF THE ANCIENT KINGS OF KALIYUGA AND SOME ACCOUNT OF CANDRAGIRI

WILSON, p. 428, XXIV-6.

TAYLOR, Vol. III, pp. 440-1.

SHELF No. 17-6-27.

17-5-35 a recent copy of 17-6-27.

RESTORED IN Vol. IV, pp. 264-8.

Compare 17B-5-6 *Yugapurāṇas*.

This contains nothing of historical value.

### Section 7

#### COPY OF A RECORD PRESERVED IN THE HANDS OF VAIDYAN KUPPIYA AT BHAVĀNIKUḌAL

WILSON, p. 428, XXIV-7.

TAYLOR, Vol. III, p. 441.

SHELF No. 17-6-27.

In the contents of the Mss and in Wilson's catalogue of Mackenzie collections the heading of section 7 is given as 'Copy of a record preserved in the hands of Vaidyan Kupiah at Bhavāniguḍal containing an account of Malenāḍu, Kudiakota Urkad, and other Poligars in the Draviḍa dēsa.' Taylor takes this to be the same as Account of the tribes of five artificers which is given as section 9. It is obvious that these two sections cannot be identical and Taylor has gone wrong. (Vide his catalogue Vol. III, pp. 441). However section 7 in Wilson is missing.

## Section 8

## ACCOUNT OF THE MAHRATHA RAJAHS OF TANJORE

WILSON, p. 428, XXIV-8.

TAYLOR, Vol. III, pp. 441-2.

SHELF No. 17-6-27.

17-5-35, a recent copy.

REST. Vol. IV, pp. 277-91.

This seems to be another version of the account concerning the history of the Mahratha Rajas of Tanjore which has already been noticed under two Nos. 23 and 27. This must have been written before 1798 when Saraboji's adoption was once more ratified.

## Section 9

KAIFIYAT OF PAÑCĀLATTĀR OF TURAIYŪR  
(ACCOUNT OF THE FIVE ARTIFICERS)

WILSON, p. 428, XXIV-9.

TAYLOR, Vol. III, p. 442.

SHELF No. 17-6-27.

17-5-35, a recent copy.

REST. Vol. IV, pp. 269-76.

The manuscript gives at the beginning a description of the mystic origin of the *Pañcamukha*. This Śivalinga took the shape of *Ekāmbarēśvara* and *Kāmākṣī*, the guardian deities of the *Pañcālattār* at *Turaiyūr*.

## Section 10

ACCOUNT OF ŚIVAPRAKĀŚA SVĀMI OF TURAIYŪR  
ĀDĪNAM

WILSON, p. 428, XXIV-10.

TAYLOR, Vol. III, pp. 442.

SHELF No. 17-6-27.

17-5-35, a recent copy.

REST. Vol. IV, pp. 300-1.

(The text of this *kaifiyat* has been published in the Tamil journal *Śilpaśrī*, No. I, pp. 22-4 (1939).

## Section 11

ACCOUNT OF THE REḌḌIS OR THE HEAD INHABITANTS  
OF A FEW VILLAGES IN THE TRICHINOPOLY DISTRICT

WILSON, p. 428, XXIV-11.

TAYLOR, Vol. III, p. 442.

Not historical.



Section 1 & 2

ACCOUNT OF IḌANGAI AND VALANGAI CASTE PEOPLE

WILSON, pp. 428-29, XXV-1 & 2.

TAYLOR, Vol. III, p. 351.

SHELF No. 17-6-15.

*Note.* First five pages of this manuscript are much damaged and fragmentary; so they are summarised here with the aid of the restored copy (17-5-43).

These sections contain several statements as to the privileges and rights enjoyed by the left hand and right hand castes. The right hand caste people are designated as the *Valangai* caste and they can use *savarakkaḷi* and white umbrella. They can ride a white horse and also have five *sembus*. The *Veḷḷāḷar*, *Agambaḍaiyar*, *Iḍaiyar*, *Kavaraikōmuṭṭi*, *Kaikōḷar*, *Cēdar*, *Cēpiyar*, (oil-monger) are in the *Valangai* group. *Vaṇṇār*, *Ambaṭṭar* and *Pariah* can use white. Those who were having carts were also having five *sembus*. None among *Iḍangai* castes was allowed the use of *savarakkaḷi* and white horse. But the *Kammāḷas* were using white umbrellas without decorated fringes. They also used five *sembus*. Sometime afterwards the Europeans (*Doraigaḷ*) decided that *savarakkaḷi* would be allowed to those who would pay eight annas to the king. On this the *Valangai* caste people did not take any action thinking that the Sircar would do the just thing. But the *Iḍangai* caste people approached the Sircar and paid money to have *savarakkaḷi* by any means.

On occasions of marriages and also in connection with the celebration of festivals in temples, the *savarakkali* was used.

There are several statements by various people including the village accountants regarding the rights of the *Valangai* and *Iḍangai* people. Though the *Valangai* and *Iḍangai* caste people were occupying villages and towns, there were other caste people who were neutral and did not take sides. Incidentally the manuscript furnishes the names of the five castes of *Pañcāḷattār* meaning *Taiṭṭān*, *Kaṇṇān*, *Taccan*, *Kollan* and *Śirpi*.

In certain temple festivals the *Valangai* and *Iḍangai* caste people seem to have come to some agreement. According to one statement the *Veḷḷāḷas* and the common people in the country did not join either party but at *Puttuśēri* they joined one party or other.

## Section 3

ACCOUNT OF THE OLD FORT OF THE KURUMBAŠ  
AT NIRUMBŪR IN THE JAGIR DISTRICT

WILSON, p. 429, XXV-3.

TAYLOR, Vol. III, p. 351.

SHELF No. 17-6-15.

17-5-43

The Kurumbamēḍu at Nerumbūr contains relics of the old Kurumba fort. The ve||ā|as and Mudalis of Nerumbūr having long been oppressed by the Kurumba rulers plotted with the barbers of the locality, who, it is said, in the course of a ceremonial shaving cut off the heads of many Kurumbas. Some escaped the tragedy and emigrated to Villupuram. In grateful memory, the Ve||ā|as and Mudalis of Nerumbūr granted *murai* to barbers and sprinkled the same water to the departed spirits of barbers during the anniversary of their parents.

## Section 4

CHRONOLOGICAL TABLE OF TAMIL RĀJAS IN THE  
DRĀVIḌA COUNTRY

WILSON p. 429, XXV-4.

TAYLOR, Vol. III, p. 351.

Here is an account of the kings who ruled in ancient days. The names of kings and in some cases the years of their rule are given. But they are entirely useless for purposes of chronology. Most of the kings cannot be identified.

## Section 5

ACCOUNT OF THE NĀGA KUMĀRA, ADOṆḌA  
CAKRAVARTI, FORMER RĀJA OF THE  
DRĀVIḌA COUNTRY

WILSON, p. 429, XXV-5.

TAYLOR, Vol. III, p. 351.

SHELF No. 17-6-15.

17-5-43, A recent copy.

Sūrya Cō|a, son of Karikāla Cō|a married a Nāga princess and had by her a son named AdoṆḌa Cō|a Cakravarti. When Sūrya Cō|a grew old his son by the first wife was installed on the throne

while the prince Adoṇḍa was given the country north of the Peṇṇār River. He led an army to the north and cleared the forest about Kāñci, and proclaimed himself as Ādoṇḍa Cakravarti. He made provision for conducting festivals of Varadarājasvāmi and Ēkambarēśvara at Kāñci. He ruled the country according to the principles of the *Niti sāstras*.

### Section 6

#### ACCOUNT OF THE PAGODA OF SUNDARĒŚVARA SVĀMI AT MADURAI

WILSON, p. 429, XXV-6.

TAYLOR, Vol. III, p. 351.

The manuscript contains a legendary account of the origin of the temple at Madurai and its association with Indra. It mentions that God Sundarēśvara ruled Madurai as Sundara Pāṇḍya Mahārāja after whom the Pāṇḍya kings ruled.

### Section 7

#### ACCOUNT OF THE TEMPLE OF TIRUNĀRĀYAṆAPURAM IN THE TRICHINOPOLY DISTRICT

WILSON, p. 429, XXV-7.

TAYLOR, Vol. III, p. 351.

This section deals with a number of questions to the learned Brahmans of Śrirangam and Trichinopoly to enquire and report on the capital of the Cōḷa King, the famous old Cōḷa kings like Krimikaṇṭha Cōḷa and Karikāla Cōḷa, about Rāmānuja, Śankara and the history of the Cēra and Pāṇḍya kings.

### Section 8

#### GENEOLOGICAL ACCOUNT OF KUMĀRA KANDAMA NĀYAKA, ZAMINDAR OF ĀYKUḌI IN THE DINDIGAL DISTRICT

WILSON, p. 429, XXV-8.

TAYLOR, Vol. III, p. 351.

Among other things the manuscript deals with some rulers of the Nāyaka family from Periyappakoṇḍamanāyaka, the founder,

to 1816. The 14th ruler of this line was one Kumāra Koṇḍama Nāyaka, who founded a number of villages and granted lands as *Vēdayṛtti*, *dēvasthānams* and so on.

### Section 9

#### ACCOUNT OF PADMĀCALA IN DRĀVIḌA

WILSON, p. 429. XXV-9.

TAYLOR, Vol. III, p. 351.

SHELF No. 17-6-15.

17-5-43, a recent copy.

Purāṇic account of Padmācala lake and of the god Padmagiriśvara. Diṇḍinagara was named after the demon Diṇḍikāsura who was killed by Śiva. Similar legendary accounts regarding the origin of Varāhagiri and Poṇṇiṇmadurai.

COMP. *Padmācala Māhātmya*, Wilson p. 196 and

TAYLOR, Vol. III, p. 450.

### Section 10 & 11

#### ACCOUNT OF THE REVENUE OF SOME VILLAGES IN TARIKAMBA DISTRICT, TOGETHER WITH A DESCRIPTION OF THE BOUNDARIES AND CAVES, ETC. IN THE DINDUGAL DISTRICT

WILSON, p. 429, XXV-10 & 11.

TAYLOR, Vol. III, p. 351.

Among other details the manuscript contains a description of as many as 21 varieties of paddy together with the months of their sowing and harvest. There is also a list of other goods such as tobacco, ragi, *cōlam*, *uṣuṇḍu*, *koḷḷu*, *tuvarai*, *moccai*, *kaḍalai* etc. Four kinds of shops are mentioned, dealing with cloth, rice, money and miscellaneous goods.

### Section 12

#### ACCOUNT OF KULAPA NĀYAKA POLIGAR OF NELAKOṬṬAI

WILSON, p. 429. XXV-12.

TAYLOR, Vol. III, p. 351.

The ancestors of Kulapa Nayaka lived in Beñjanagaram Vijayanagaram. Beñjaimakkanāyaka, one of the ancestors of the

Kulapa Nāyaka received red cloth and *tāmbūlam* (betel) from the Rāya, returned victorious after fighting with the pādsha, and received from the Rāya various titles and privileges. The following are the privileges:—1. White horse, 2. White *surutei* (royal paraphernalia made of silk serving as fan), 3. White umbrella, 4. White *pakardal* 5. White *Cāmara* 6. *Pallākku* (Palanquin) 7. *Bhūcakrakoḍai* (perhaps a big umbrella) 8. *Sengavidal* 9. *muduturai*, 10. *svāmidrohavendayam* and *Nigalam* (chain). One of the nāyakas called Kulapa Nāyaka went to the southern country and occupied the fort of Nelakōṭṭai and distinguished himself in a battle in which Viśvanātha Nāyaka was interested. Viśvanātha granted nine villages in Nelakkōṭṭai to him. Kulapa Nāyaka seems to be 17th in succession.

Section 13

GENEALOGICAL ACCOUNT OF THE KULLAPA NĀYAKA OF KALAHASTI, IN DRĀVIḌA

WILSON, p. 429, XXV-13.  
 TAYLOR, Vol. III, p. 351.  
 SHELF No. 17-6-15. 17-5-43 (a recent copy).

The document gives the genealogy of the Poligar of Kālahasti with some historical details.

1. Vallabha Nāyaka, 2. Timma Bhūpati, 3. Amma Nāyaka, 4. Mahāpati rao, 5. Śrīpada, 6. Akkabhūpati, 7. Dharma Nāyaka, 8. Tiruvenkaṭa, 9. Venkaṭappa Nāyaka, 10. Cinnappa Nāyaka, 11. Ayyappa Nāyaka, 12. Cinnappa Nāyaka, 14. Timma Nāyaka, 15. Kumāra Venkaṭappa Nāyaka, 16. Timma Nāyaka, 17. Pedda Venkaṭappa Nāyaka.

No. 12 Cinnappa Nāyaka subjugated the Poligars of the north country, fixed his residence in Mylapore and Tiruvallikēṇi and established a *kuppam* after his own name, on the sea shore. His son No. 13 Akkappa Nāyaka was made Poligar of fourteen villages of Kālahasti and collector of tributes from the petty *Pālayagārs* attached to Kālahasti and Tirupati, by the Paḍsha of Golkonda. His grandson (No. 15) Kumāra Venkaṭappa Nāyaka rendered help to the Nawab of Arcot by fighting against Hyder Ali and was granted the jagir of Pōḷūr near Udayagiri. He married Vaikammāḷ, daughter of Velugoṭi Soma Nāyaka and his son (No. 16) Timma Nāyaka was also an ally of the Nawab and fought against Hyder. The document written during the time of (No. 17) Pedda Venkaṭappa Nāyaka gives the titles and privileges owned by the family.

## Section 1

GENEALOGICAL ACCOUNT OF APPAYANĀYAKA  
POLIGAR OF KANNIVĀḌI IN THE MADURA DISTRICT

WILSON p. 429, XXVI-1.

TAYLOR, Vol. III, p. 375.

SHELF No. 17-5-45.

REST. Vol. III, pp. 417-39.

VIDE 17-4-39 ; section 8.

,, 17-5-20 ; section 3.

Major portion of the text published by Taylor with his translation in the Oriental Historical Manuscripts Vol. II, pp. 169-78 ; 185-9 ; 238-46 ; 252-4.

Coming from Iraṣai in the northern country, the family served the Rāyas in Ś. 1325; (Kali 4504). Trouble from the Muslims compelled them to go south and settle in *Kuttuluppai*, in the Madura Country. Appaṇṇan built two villages near Varāhagiri. He helped Nāgama Nāyaka the Vijayanagar Viceroy and was given lands bounded by Rāmagiri (E), Paḷani (W), Aravakkuricci (N) and Sirumalai (S), besides other honours for himself and his younger brothers.

His son Naḍukkuttalai Cinnakkadir Nāyaka of the family obtained *kāval* of Dindigul fort for repelling an invasion of that place by Mukilan from Mysore. One Ranga Nāyaka assisted Rāmappayyan, the general of Tirumalai Nāyaka in his wars against Mysore and Saḍaikkān of Rāmēśvaram besides acting as peace-maker between the Nāyaka and his general and settling the succession to Tirumalai Nāyaka ; he ruled for 50 years. His son Cinnakkadir Nāyaka assisted Cokkanātha Nāyaka of Triṣirapuram in his wars against Tanjore, and took a hand in the movement that brought about the fall of Rusum Khān ; he ruled for 40 years.

He had two sons Narasinga and Bettaṇṇa, of whom the elder ruled the estate. Narasinga took part in the wars between Madurai (General, Muthusvāmi Ayyan and Pradhāni, Govinda Ayyan) and Mysore (General, Ramaṇa Ayyan), and finally bought off the Mysore troops when they threatened to capture Kannivāḍi ; he made another payment to pacify another Mysore general who was in occupation of Dindugul, though later he fought against him with success. Finally, Hyder forced him to become a tributary of Mysore for 7000 gold *cakrams* per annum. He was captured by

Hyder treacherously and carried to Seringapatam. He ruled for 60 years. After him, his younger brother Bettanna ruled for 7 years. During the time of his son Narasinga, the Mysoreans again overran the province. Narasinga cooperated with Khān Sāheb against Mysore, but with no marked success. The Poligar remained a tributary to Mysore till it fell to the Company. His son Jñāna Malayāṇḍi the author of the Kaifiyat was a loyal servant of the Company: and assisted its servants in the wars against Pāñcālamkuricci and other Poligars at first but was unable to do anything for them after he was disarmed.

## Section 2

### GENEALOGICAL ACCOUNT OF BODI NAYAK OF SIVARAM KULAM

WILSON, p. 429, XXVI-2.

TAYLOR, Vol. III, pp. 375-6.

SHELF No. 17-5-45.

REST. Vol. III, pp. 439-44.

COMP. 17-5-20, section 3.

Migrating from Gutti after the Moghul (?) conquest, Sakku Nāyaka rid a part of the Pāñḍya country of wild boars and got lands from Kulaśekhara Pāñḍya Periya Ponnupperumāl of Pūñaiyāṅgu in the Malayalam country in Ś 1258 together with the title Rāma Nāyaka. He ruled for 37 years.

One of the members of the family, Rāsu Nāyaka proceeded to the Malayalam country with his army and helped his overlord at Pūñaiyāṅgu against his enemies.

In recognition of that service, the Tambirān of Pūñaiyāṅgu bestowed on the Poligar at the time of accession a silk and bracelet in token of formal investiture.

## Section 3

### GENEALOGICAL ACCOUNT OF PARYAKULAM RĀMABHADRA NĀYAKA OF UDUKARA PALLAM

WILSON, p. 429, XXVI-3.

TAYLOR, Vol. III, pp. 376-8.

SHELF No. 17-5-45.

REST. Vol. III, pp. 444-50.

COMP. 17-5-20, section 3.

Rāmabhadra Nāyaka served under Kōṭṭiyam Nāgama Nāyaka, and when Nāgama went on a pilgrimage to Banaras, he attended to the duties of Kōṭṭiyam and Kārkhāna. He was deputed by Nāgama

to collect tribute from Candrasēkhara Paṇḍya after his restoration to the throne; Candrasēkhara pleaded inability to pay in the unsettled state of the country and made over his kingdom to Nāgama in lieu of a pension for himself; but then went and complained to the Rāya of Nāgama's usurpation; and this led to the despatch of Viśvanātha Nāyaka against his father. Later, Rāmabhadra pleased Viśvanātha by his heroic part in the capture of Kambam Kūḍalūr and got grants of lands and revenues from him. In § 1356, (?) he was retired from active service as *Fouzdar* with the grant of the *Pāḷaiyam* of the holy place Vaḍakarai. His younger brother Kumāru Nāyaka became *Fouzdar*. A Rangappa Nāyaka of the family was a contemporary of Tirumalai Nāyaka of Madurai assisted Rāmappayyan in the wars against Setupati. His successor Nāranappa Nāyaka who rendered help to the *Fouzdar* of Cokkanātha in capturing Tanjore.

#### Section 4

### GENEALOGICAL ACCOUNT OF GUNDAMA NAYAKA, POLIGAR OF TERUMALAI PALLAM

WILSON, p. 429, XXVI-4.

TAYLOR, Vol. III, pp. 378-9.

SHELF No. 17-5-45.

REST. Vol. III, pp. 451-3.

COMP. 17-5-20, section 3.

**A** Kendama, in Varisai nāḍu, a forest country east of the Vaigai river, established a colony and ruled 15 years. Viśvanātha Nāyaka made the family one of the *Kumāravargam*, appointed them guardian of the 57th bastion at Madurai and granted them *Kāval* lands. Then an expedition was sent under Ariyanāyaka Mudaliyar and Kēśava Nāyaka of the family against the illegitimate sons of the Paṇḍya King at Kayattāgu and other places. (Here the mss. abruptly ends)

#### Section 5

### ACCOUNT OF A HIDDEN TREASURE FOUND BY A PERSON AT KUNNATTŪR

WILSON, p. 429, XXVIV-5.

TAYLOR, Vol. III, pp. 379-80.

SHELF No. 17-5-45.

REST. Vol. III, p. 453.

COMP. 17-5-20, Section 3.

**T**ale of a mysterious Copper Plate found in a box by a priest of the temple of Kunṇattūr and giving particulars of hidden treasures in different places.



Section 1

ACCOUNT OF THE TEMPLE OF TIRUVATTUR, [DESA]  
KOSA (?) MANGALAM, RAMANATHAPURAM DT.,  
MADURAI COUNTRY

WILSON, p. 430, XXIX-1.

SHELF No. 14-3-21.

N. B: This place is also called Ādi Cidambaram.

This is a very ancient temple, several parts of which viz., the *Garbhagṛha*, the *Ardhamaṅṅapa*, the *Antarāḷamaṅṅapa* and the *Mahāmaṅṅapa* seem to have been in existence since a long time. Recently Tirumala Sētupatināthadēva made several additions to the temple, including the Vijayaraghunāthamaṅṅapam and the Vijayaraghunathasātram. Muddu Vijayaraghunātha Sātupati made certain additions. Muddu Tiruvāyinācciyār constructed the Sabhāpati temple and the *maṅṅapam* in front of it. The big temple and the *gopurams* were erected by Muddu Rāmalinga Sētupati, and Mangaḷēṣvārī Nācciyar constructed *Utsavamāṅṅapa*, etc.

Section 2

NAYINĀRGUDI TEMPLE KAIFIYAT.

WILSON, p. 430, XXIX-2.

To god Nāganatha, the ancient *Cakravartis* (Emperors) granted several villages. The villages granted till the time of Parākrama Paṅḍya have been recorded in many inscriptions. As these inscriptions were damaged and thinking that these could not be properly deciphered by his successors, Parākrama Paṅḍya incised a new inscription south of the entrance to the *Mahāmaṅṅapa* wherein he recorded the villages belonging to the god.

Section 3

HOLY PLACE OF PUṢPAVANAKĀSĪ IN SIVAGANGA  
PĀLAIYAPATTU

WILSON, p. 430, XXIX-3.

Several portions of the temple, viz., *Svayambhusthala* (innermost sanctuary), the *vimāna*, the *Sūryavimāna*, the *garbhagṛha* and

the *Ardhamaṅṅapa* appear to be of celestial foundation (*devatānirmitam*). The following kings later on added the other portions:—

1. Aḷagiya-Pāṇḍya Sundara Pāṇḍya (?) constructed *Mahāmaṅṅapa*, the sixpillared *maṅṅapa*, the *maṅṅapa* of the processional image, the first and the second *prākāras*, etc.
2. Poṅṅa-nayār, a Dēvadāsi—an *annadāna maṅṅapa*.
3. Tirumalaināyaka-Poṅṅanayāru-maṅṅapa.
4. Pūvāraḍappa and Pocca Aḍappa, residents of Dipālagrāma in Puṣpavanakāsi—in Śaka 1526, the *gopura* of the shrine of the goddess.
5. Vijayanagar king-Rāya-constructed the *Rāyagopuram*.
6. Rāmayya—in Śaka 1653—a six-pillared *maṅṅapa* in front of the *Sabhāpati* shrine.
7. Pūrṅalingampiḷḷai, the *sthalakaraṅgam*—in Śaka 1670, Bhava,—the *maṅṅapa* near the *Dhavajastambha*.
8. Ambikēśvaramūrtipiḷḷai, resident of Puṣpavanakāsi—other minor constructions at the *Maṅṅikarṅṅikātirtha* at the place.
9. Śaśivarṅa Periya-Udayattēvan of Sivaganga—renovated the temple, granted the village of Korukkai Kottanguḷam and effected several additional constructions, including a bund to the river Vēgavati.
10. Muddu Vijayaraghunātha Guruvallabha Periya Udayatēvan constructed in Śaka 1704, steps to the Vēgavati river.

#### Section 4

### PAGODA OF COKKANĀTHAŚVĀMI TEMPLE AT SŪRAKKUḌI, MADURA COUNTRY

WILSON, p. 430, XXIX-4.

(The first 2½ pages contain a legendary account of the origin of the village of Sūrakkuḍi and its association with gods Sūrya and Sundarēśvara of Madura.)

During the rule of Sundara Pāṇḍya of Madurai, the region around Sūrakkuḍi had become overgrown with forests and was infested with robbers; so the king deputed a strong Sardar, Sundaravilāsa by name. Sundaravilāsa (*visala* ?) in accordance with

a dream discovered some images, consecrated them in a new temple and provided for their worship and festivals.

According to an old inscription at the place, Kōccaḍaiyan Māra Tribhuvanacakravarti and Sundara Pāḍḍyattēvan in the fifth year of his reign granted to god Neymandan Sūrakuḍi Cokkanāthasvāmi some villages which continued to be maintained by the Vijayanagara rulers.

### Section 5

#### ACCOUNT OF CIDAMBARAM

WILSON, p. 430, XXIX-5.

DUPLICATE OF 15-3-1 (Telugu) section.

17-6-10 (Tamil) section 1.

LEGENDARY.

### Section 6

#### ACCOUNT OF THE HOLY PLACE OF TIRUKKAḌAVŪR IN THE DRĀVIḌA COUNTRY

WILSON, p. 430, XXIX-6.

(This is a purely legendary account (re. god Amritaghaṭeśvara) with little historical importance).

### Section 7

#### LEGENDARY ACCOUNT OF THE HOLY PLACE OF TIRUVĀLŪR IN THE DRĀVIḌA COUNTRY

WILSON, p. 430, XXIX-7,

Contains accounts relating to the shrines of god Tyāgarājasvāmi and the well-known story of the Coḷa king Kṛpāḷa-Coḷa (also known as Tēruruṇḍacōḷa), his son Vidiviḍankan, and the cow, who lost her calf being run over by Vidiviḍankan's chariot; found in the Tamil Ms. *Tēruruṇḍavācākam* (bearing No. 17-6-11).

### Section 8

#### LEGENDARY ACCOUNT OF GAURĪ MĀYAVARAM

WILSON, p. 431, XXIX-8.

This is a purely legendary account relating to the origin of the shrine of god Māyūranāthasvāmi at Mayavaram and is of little historical importance.

## Section 9

## ACCOUNT OF HARIHARAPUTRA. A FAMOUS PROPHET

WILSON, p. 431, XXIX-9.

Contains the legendary account of the birth of Hariharaputra or Ayyanār through the union of Śiva and Viṣṇu in the form of Mohini. In each village a temple for Ayyanār is erected in the Tamil country.

## Section 10

ACCOUNT OF THE GOD SUNDARĒŚVARA AT MADURAI  
AND THE DEEDS OF THE PĀṆḌYA KINGS

WILSON, p. 431, XXIX-10.

Contains the legendary account of the reign of Sundara Pāṇḍya and his son Harimardhana Pāṇḍya and the latter's relation with Vaṭapuriśvara, who by the grace of god Sundarēśvara performed the miracle of converting jackals into horses.

The next three rulers were Jagannātha Pāṇḍya, Kunkuma Pāṇḍya and Karpūra Pāṇḍya.

During the reign of Kubja Pāṇḍya, the authority of the king spread over the Cōḷa and Cēra countries. The Cōḷa king gave to him his daughter, Vanitēśvari. About this time, the *Pāṣaṇḍas* (unbelievers?) played upon the mind of Kubja Pāṇḍya and weaned him from his worship of Sundarēśvara. In course of time by the king's changed activities the people also lost their faith in god Sundarēśvara. The queen Vanitēśvari and the minister, Kulabandhaka continued to worship god Sundarēśvara in secret.

## Section 11

## LEGENDARY ORIGIN OF KĀVERI RIVER

WILSON, p. 431, XXIX-11.

This also is a purely legendary account of the origin of the river, and of the holy places on its banks at different parts. It contains little historical information.

## Section 12

LEGENDARY ACCOUNT OF VEḶḶUR IN THE DRĀVIḶA  
COUNTRY

WILSON, p. 431, XXIX-12.

This also gives a purely legendary account of the origin of the Vaithīśvara temple at VeḶḶur.

Section 1

GENEALOGICAL ACCOUNT OF ŚURAPPA GAUḌA OF  
GADIKOTA, MADURAI DISTRICT

WILSON, p. 431, XXX-1.  
(Restored partly in 15-3-1)  
(Continued from 15-3-1).

An Immaḍi Valyevāti Acyutarāmappa cleared the forests in the jurisdiction of Maikkuḍi Tayanēri and renovated a number of villages. Enjoying the *Kāvāli* villages, and the *Kāvāli rusums* he paid to the Government 100 *māḍas* every year regularly. He administered the estate for 39 years and died in Kali 4558 corresponding to Śaka 1379. The manuscript traces the history of the family upto Śaka 1723 when the *Pāḷaiyam* went into the hands of the East India Company.

Section 2

GENEALOGICAL ACCOUNT OF GAJJALAPPA NĀYUḌU OF  
GOLLAPPAṬṬI

WILSON, p. 431, XXX-2.  
First five lines lost).

The progenitor Gajjalappa Nāyuḍu entered service under king Rāmadēva Mahārāja and got an assignment of some villages and lands in the Candragiri *śima*. He was given the privilege of wearing on his ankles a golden *head* of the size of the head of a Soma whom he defeated in a wrestling match besides other privileges. Later when the Padshah's army took the country, he migrated to the Madurai country.

Sundara Pāṇḍya bestowed on him the village of Aruppandulam-Gollappaṭṭi to be enjoyed by him. Gajjalappa Nāyaka at the command of the king put an end to the depredations of Nāḍu Maravas, a hill tribe, and was honoured by him with the title of *Sundara Pāṇḍya-Gajjalappa Nāyuḍu* and given the Gollappaṭṭi *Pālalyappaṭṭu*. His administration lasted up to Kali 4491 i. e. Śaka 1312. His son Cinna Appana Gajjalappa Nāyuḍu succeeded to the estate at the age of 33 and ruled fixing his head quarters at Paramakkuḍi. As an ally of Tumbicci Nāyaka of Vannamayirakkaṭṭi (?) he fought against Mavili Vāparāya and defeated him, and got as reward the villages of Āncyūr, Periyūr,

Muḍukoḷattūr etc., 41 in number in the Madurai *Ilākha* as *Dēṣa kāvali*, which he enjoyed for 23 years. His administration ended in Kali 4515 i. e., Śaka 1336 after lasting for 24 years.

3. His son Sundara Pāṇḍya Gajjalappa Nāyuḍu succeeded to the estate at the age of 35, and ruled till Śaka 1354. Then followed a number of successors till Śaka 1714 when one Ramasvami Gajjalappa Nāyuḍu succeeded, who being young was under the Company. (The Kaiḥiyat ends here)

### Section 3

#### KAIFIYAT OF THE PĀLIAGARS OF KURIVIKOLAM

WILSON, p. 431, XXX-3.

In olden times Cinna Timma Nāyamvāru, the son of Akappa Nāyanivāru was in hereditary possession of the fort of Gaṇḍikōṭa as a loyal and trustworthy subordinate of the Rāya. One of the *birudas* bestowed upon him was that of *Rāyamānyarika*.

In course of time, the Pemmasāni chiefs and the Ravilla chiefs were endowed with the first (?) and the second (?) *mannērikams* respectively. The Velugōṭi, the Dāmarḷa chiefs and several other chiefs, also desirous of acquiring the same distinction served the Rāya with diligence and finally obtained the *Rāyamannērikam* distinction.

In later times the chief of Bottūru (at the behest of the Rāya) defeated Salakarāju who had repelled against the king. Pemmasāni Timma Nāyaka helped the Rāya against many rebellious chieftains.

Viśvanātha Nāyaka of Madurai invited Narasimha Nāyuḍu the nephew of Pemmasāni Timma Nāyaka and bestowed on him the *pāḷaiyapaṭṭu* of Kuruvikolam and other surrounding villages for his personal maintenance and the districts of Kōvil paṭṭi *śima* and Narikkuḍi *Vaṇitam* for the maintenance of his retinue. The Manuscript deals with the subsequent history of the family till it came under the Company.

### Section 4

#### KAIFIYAT OF VELLIYAKUNDAM PĀḷAIYAPAṬṬU

WILSON, p. 411, XXX-4.

One Arupparasa left his country on account of the depredations of the Boyas and took service under Rāmarāya of Vijayanagar.

His grandson Pottiya Tōṭṭada served well in the army of the Rāya and was granted some lands. The family migrated south and settled down in the Madurai region with the permission of the ruler of Madurai. The manuscript traces the history of the family till the area came under the company who made new arrangements regarding the administration of various *pāḷaiyapaṭṭus*.

## Section 5

### GENEALOGICAL ACCOUNT OF MADAVĀNA NĀYAKA OF PUḷIYANGUḌI

WILSON, p. 431, XXX-5.

When Viśvanātha Nāyaka son of Kaṭikam Nāgama Nāyaka came to the south having been appointed ruler of the Pāṇḍya country by the Rāya of Vijayanagar, Muddulingappa Nāyaka accompanied him with a few of his kinsmen and helped him in his fight against the five Pāṇḍyas. He was granted a *Pāḷaiyapaṭṭu* in the region south of the town of Madurai and ordered to pay a yearly tribute of 150 *māḍas* to *nagaru* (Government). The insignia of a palanquin, a pair of torches (*jōḍu mashal*), pair of flywhisks, fan and a banner were also given to him as also the title of *Madavāna Nāyaka*.

Madavāna Nāyaka founded the three villages of Puḷiyanguḷam, Poṭṭanari and Puduppaṭṭi of which he made Puḷiyanguḷam his chief place of residence. Madavāna Nāyaka was appointed to keep watch over one of the bastions. It was situated on the northern side of the fort near the Tirumanam gate. For this duty he was granted the *disakāvali* income (rusums) of the villages of Tennamanallūr and Kāśipuram. Thus, enjoying the *pāḷaiyapaṭṭu* land and *disakāvali* land he ruled for 25 years and died in Kali i.e. 1379 (?). A number of his successors are then mentioned. The last was Muddu Madavāna Nāyadu who managed it under the 'Company's' supervision.

## Section 6

### KAIFIYAT OF THE PĀḷAIYAPATṬU OF TALAVANKOTTA

WILSON, p. 431, XXX-6.

One Tiruvani-dut-talavāḍu, who served at the court of Sivili Mahārāya of Tenkāśi (probably one of the Śrīvallabhas of the later Pāṇḍya dynasty of Tenkāśi) obtained many favours from the king by

diligent service. For having killed a wild beast he was endowed with the title of *Indrattalavān* and granted a piece of land as *pālaiyapaṣṣu*, with the privileges of a pair of torches, umbrellas Garuḍa-banner, pair of fly-whisks, the white conch and musical party (?).

The manuscript traces the history of the family till the *paḷaiyapaṣṣu* was taken by the Company for management.

## Section 7

### ACCOUNT OF JAYATUNGA VARAGUṆARĀMA PĀṆḌYA VANNIYAḌI OF ŚIVAGIRI

WILSON, p. 431, XXX-7.

**A** Jayatunga Varaguṇa Rāma Pāṇḍyan Vanniyaḍi was administering his estate of Tiruppūvanam and Pirānmalai *śimas* from Tiruppūvanam (Puṣpavanakāśi). Jayatunga Pāṇḍya of Madurai, the Pāṇḍya king, bestowed on him the title of *Nelmuḍikoṇḍān*. Putrasampattu Vanniyaḍi, one of the successors in the family defeated the Cōḷa king for his master and was granted the *Kāvālī* of Kānnāḍukāttān Nāḍu comprising 108 villages and other presents.

Satrusamhāra Vanniyaḍi, a later member of the family, proved his worth by riding a copper horse, and was presented with many costly clothes including a *Ratnakambaḷam* and ornaments and the banners of the lion and the monkey god. In addition, he was granted 6 villages. By virtue of being the master of six forts, he obtained the surname of Ārukōṭa-Vanniyaṇḍala.

His successor was Dāsthika Saundara Pāṇḍya Vanniyaḍi. Under orders from the Pāṇḍya king of Madurai, he killed a Mala robber and was honoured with the rulership of the southern dominions. Dāsthika Saundara Pāṇḍya proceeded to the south and established himself at the capital seat of Sundamagulam. The manuscript traces the history of the family upto Varaguṇarāma Vanniyaḍi.

## Section 8

### KAIFIAT OF TUMBICCI NĀYUḌU OF PARAMAGUḌI

WILSON, p. 431. XXX-8.

(Who kept guard over the bastion lying west of the southern gate of the fort).



In Kali 4510 corresponding to Śaka 1331 (1409 A. D.) while Kṛṣṇadēvarāyālu was ruling at Vijayanagar (?), Tumbicci Nāyaka entered service under him and conducted himself to the satisfaction of the king. About this time Viśvanātha Nāyaka was sent to the south to rule over the Pāṇḍya country and the king ordered Tumbicci Nāyaka to accompany Viśvanātha Nāyaka and help him in the subjugation of the Pāṇḍya dominions. The king further directed Viśvanātha Nāyaka to bestow upon Tumbicci Nāyaka a *pālaiyapaṭṭu* in recognition of his services. Accordingly when the whole of the Pāṇḍya dominion of the south was brought under subjection Tumbicci Nāyaka was given some villages to constitute his *pālaiyapaṭṭu*. He was asked to pay a yearly tribute of 300 *māḍas*. He ruled the *pālaiyapaṭṭu* for 20 years and died in Kali 4530 i.e., Śaka 1351.

Eleven successors are then mentioned. The twelfth was Tumbicci Nāyaka who managed it under the Company's supervision.

## Section 9

### KAIFIYAT OF ŚIVAGANGA SAMSTHĀNAM

WILSON, p. 431, XXX-9.

**Ḍ** Madiyāraḷagattēvan put an end to the Kaḷḷars by a strong hand and ruled over the Nālukoṭṭai śīmai in peace. He installed his brother Poyyaraḷagattēvan over Arunguḷam and the surrounding territory.

About this time, the Setupati of Rāmanāthapuram annexed the territories of Arunguḷam, Munavēndi and Pudukōṭṭai śīma and Poyyaraḷagattēvan getting no help from his brother joined the court of the Sētopati.

#### *War Between Tanjore and the Setupati :*

Poyyaraḷagattēvan distinguished himself in the Setupati's fight against Tanjore and hence was granted the *pālaiyapaṭṭu* of Padamāttūr śīmai.

**MYSORE INVASION OF THE MADURAI KINGDOM:** During the days of Tirumalai Nāyaka Madurai was besieged by the Mysore forces. The Sētopati, Raghunātha dēva, Madiyāraḷagattēvan and Poyyaraḷagattēvan encamped at Vaṇḍiyūr, east of Madurai, forced the Mysore armies to raise the siege and defeated them at Ammayanāyanipālaiyam. The number of their dead was very great and the dead were left to decay at the place where they fell. Consequently the place came to be called *Karuvāṭṭupōṭṭal*.

The Sētopati was bestowed with the title of Tirumalai Sētopati and admitted into the order of Tirumalai's sons i. e. *Kumāra vargam*. For having secured the initial victory, Madiyāḷragattēvan and Poyyaraḷagattēvan were also given costly presents. They defeated the Pāḷaiyagār of Eṭṭiyāpuram and secured his insignia for the Sētopati.

The unusual practice of performing marriages of agnates (*dāyādis*) in the family is explained in this manner. Among the Maḷavars there are three sects belonging to Baccaigotra, Marakkaya gotra and Sitturamai gotra. Contrary to the general practice all men among the Maḷavars inherit the gotra of the mother and not of the father. Marriage between the couple is not performed if they happen to belong to the same gotra inherited from their mothers; but if the gotras of the fathers of the couple are the same, marriage is however performed. Only those born in the Marakkaya gotra and the Sitturamai gotra are eligible to rule while those born in the Piccaigotra are prohibited from assuming rulership.

Later when Muddu Vaḍuganāthattēvan was ruling the estate Hazarat Nawab Saheb came on an invasion of these regions accompanied by Hazarat Pedda Sāheb Jādā. While negotiations for a settlement were being conducted, the Muslims treacherously entered the compound of the Kālayār temple as a result of which a great battle ensued. Muddu Vaḍuganāthattēvan, the Śivaganga ruler lost his life and his estate was confiscated by the Sarkar. His wife Pelunañcāramma, accompanied by her daughter and the two princes left Śivaganga and took refuge at Dhārāpuram.

Marudu Sēruvagāḍu brought the exiled princes and their mother from Dhārāpuram to Śivaganga and thinking that peace and order would not prevail until a ruler was installed decided to anoint Muddu Vijayaraghunātha Gaurivallabha Pedda Udayattēva according to the arrangements made by Mudduvaḍuganāthattēvan before his death. Accordingly, the Maḷavas and Tēvars of the entire śima assembled and in the presence of all the *Kāryasthas*, Vijayaraghunātha Gaurivallabha Pedda Udayattēvan was anointed ruler of Śivaganga in the temple of Kālayār according to traditional practice.\*

In the meantime, Col. Manval Martin Sāheb went to Śivaganga from Rāmanāthapuram carrying the Hazarat Nawab's present of cloth and *Ināyatī-nāmā* (grant of title etc.) to the new ruler of Śivaganga and crowned Vengam Pedda Udayattēvan and presented them to him.

\* (It was the usual custom for the Sētopatis of Rāmanāthapuram to be anointed at Rāmēsvaram and the Rājas of Śivaganga at Kālayār.)

Arrangements were then made for the imprisonment of the members of Voyyāttēvan's family within the Kālayār temple itself.

Pelunañcāramma repented for the misdeeds she had committed, ordered the release of Mudda Vijayaraghunātha Gaurivallabha from his imprisonment at Kālayār Koil and offered her young grand daughter in marriage to him declaring that in future the estate would by right be inherited by him and until then she promised to give him *pālaiyapaṣṣu* villages. A tutor was appointed to teach the young princess both Telugu and Tamil.

Within a short time Marudu Sērvai became very powerful and ruled the whole estate himself, granting to his own men lands and other possessions in the state. So Nañcāramma with the help of an army sent by Hazarat Nawab at Chennapatnam under Mātuburikhān and Mr. Col. Ishtad (Steward?) defeated Marudu Sērvai and obliged him to leave the country and take shelter in the Dindigal *śima*. After ordering Nañcāramma and her people to move to Tirupattūr fort, he confiscated the *śima*. Marudu Sērvai, however, began to plunder the *śima* with the aid of a band of warriors, and finally drove away Mātuburikhān and occupied the entire *śimā*. The Nawab's men were forced to take shelter in the Tirupattūr and Kālayār forts.

Vengam Pedda Udayāttēvan who had married the daughter of Marudu Sērvai and was staying at Tirupattūr managed to escape with his wife from the Tirupattūr fort and reach his father-in-law. When news of this reached Mātuburikhān, he placed a strong guard over them.

In the meantime, the Hon'ble Company pardoned Marudu Sērvai and after recommending to Hazarat Nawāb Sāheb that he may be pardoned, they fixed *Peshkash* for the *śima*. Hazārat Saheb having agreed to the new arrangement, he disbanded all the garrisons in the *śima*. Marudu Sērvai after obtaining the necessary warrants and orders from Hazarat Nawāb sought pardon of Nañcārammā and requested her to assume the management of the entire estate in accordance with the *Ināyati nāmās*.

In course of time the Sētupati represented Gaurivallabha's case to the Company Government and Hazarat Nawāb Saheb at Chennapatnam and requested them that suitable efforts may be made to instal him on the Sētupati throne and his marriage performed.

Having come to know of the efforts of the Sētupati, Marudu Sērvai, gathering together a force, began to cause trouble in the

border villages of the Sētupati territories. So Collector Landon sent his men to stop the warfare and induce the two armies to retreat to their places.

A short time after this event, Collector Bony came on a visit to Rāmanathapuram and thereafter discovering that the Sētupati was guilty of certain offences, he confiscated the estate. The Sētupati was taken to Trisīrāpura and kept there. Muddu Vijayaraghunātha Gaurivallabha Pedda Udayattēvan repaired to Arantāngi śīma and resided there. In course of time Marudu Sērvai became an enemy of the Company. He began to plunder the śīma which necessitated the opening of a campaign against him by Col. Agnes.

In the meantime Col. Blackburn who was stationed at Arantāngi sent for Muddu Vijayaragunātha Gaurivallabha and after ascertaining from him all his story, recognised his right for the Śivaganga throne and wrote his report supporting his claims to the Honourable Company. On receiving the necessary orders from the Company declaring him the ruler of Śivaganga, Col. Blackburn presented him with costly clothes and the *Ināyatiṅama*. He placed him under the charge of Toṇḍamān of Pudukkottai with orders that as soon as Col. Agnes sent for him, Gaurivallabha should be immediately sent to him.

Mr. Hagnes (Agnes) proceeded with his army to Śiruvayal and met Gauri Vallabha and crowned him ruler of Śivaganga.

## Section 10

### KAIFIYAT OF THE PĀḶAIYAPAṬṬU OF EḷUMALAI, ERRACHINNAMA NĀYAKA

WILSON, p. 431, XXX-10.

(There is another heading given to the Kaifiyat which runs: "Kaifiyat of the Kāvili-Pāḷaiyapaṭṭu of the third bastion situated on the southern side of the western gate of the Madura fort".)

In Kali 4457 corresponding to Śaka 1278 (1356 A. D.) while Narasingadēvarāya was ruling over the Rāyasamsthānam, Iramāśu Cinna Bommaya Nāyuḍu and his son Eḷḷa Cinnama Nāyuḍu were engaged in service under him. The king bestowed a *pāḷaiyapaṭṭu* on Eḷḷa Cinnama Nāyaka, in this śīma of Madurai. The *biruda* of Venkinārāyaṇa and an orange (*kāvi*) banner with the emblem of the crescent were also bestowed upon him. In the plot assigned to him, which was situated near the Kudiraimalai, west of Madurai, he founded the village of Eḷumalaipuram, after which the *Pāḷaiyapaṭṭu*

came to be called *Ēlumalaipālaiyapaṭṭu*. After administering the *Pālaiyapaṭṭu* for 44 years, he died.

His son Cinna Bomma Nāyaka succeeded to the estate when Viśvanātha Nāyaka organised the defences of the city and rebuilt the fort with 72 bastions, with the aid of Ariyanāyaka Mudali. He appointed Cinna Bomma Nāyaka to keep watch over the third bastion on the southern side of the western gate and granted as payment for the duty, the following villages as *Dēśa Kavili* Tirumāṇikyam, Adhikārappaṭṭi, Kīl-Tirumāṇikyam and Taḍayampaṭṭi. He was also asked to pay every year 110 *māḍas* for the *pālaiyapaṭṭu*. In this manner he served the master conducting himself as one of his *Kumāravargam* for 25 years. The manuscript then traces the history of the family till the management of the *pālaiyapaṭṭu* was taken over by the Company.

### Section 11

#### KAIFIYAT OF SOKKAMPAṬṬU PĀLAIYAPAṬṬU

WILSON, p. 431, XXX-11.

When Parākrama Pāṇḍya of the family of Sundara Pāṇḍya was ruling at Tenkāśi, a certain Sempulittēvaṅ was granted Mummalaipaṭṭi and other villages and a retinue of men. His duty was to be the *angarakṣa* of the king and form his bodyguard when he started out and his men were required to keep guard over the palace during night time.

Sempulittēvaṅ killed the chief of a robber gang and brought his head to the king. The king rewarded him with the gift of a *Pālaiyapaṭṭu* comprising Vaḍagara and a piece of land of (ie. fetching an income of) 10,000 *māḍas*. Sembulittēvaṅ moved to Vaḍagara, carved out a *Pālaiyapaṭṭu* and stayed there. He deputed his two sons Periyasāmittēvan and Pūvattēvan to continue in service under the king forming his *angarakṣa*. When Sembulittēvan died the king ordered the deceased *Pālaiyagar's* eldest son Periyasāmittēvan to succeed to the estate and the younger son was asked to look after the business of the *pālaiyapaṭṭu* as *Khārukḥāri*.

Sometime later the Pāṇḍyan kingdom of Madurai fell and Viśvanātha Nāyaka came to rule over the region being deputed by the Rāya of Vijayanagar. He defeated the five kings of Tinnevely and established himself at Madurai. Viśvanātha Nāyaka took Periyasāmi under his protection and permitted him to continue to hold the *pālaiyapaṭṭu* fixing his *iōpa* (tribute) at 700 *māḍas*. His sons and successors were Sembuli Valangappulittēvan and Valangappuli Periyasāmittēvan.

In course of time, the southern kingdom came under the administration of Vaḍamalayappa Piḷḷai. When Vaḍamalayappa piḷḷai proceeded with an army against some *Pāḷaiyagars* to collect *Kāṇuka* (tribute) from them, Valangappuli Periyasāmittēvan helped him. The subdued *Pāḷaiyagārs* agreed to pay the tribute together with a compensation amount for the expenses of the ruler's army. Periyasāmittēvan received additional grant of several villages and the *Kāvili* of Tenkāsi *Ilākha*. When Vaḍamalaya Piḷḷai was transferred to Triśirāpuram, Periyasāmittēvan leaving his son, Tirumalakkolundupulittēvan at Vaḍagara went to Triśirāpuram. Periyasāmi suddenly died there. His son Tirumalakkolundupulittēvan was made *Pāḷaiyagār* and placed under the care of Sinnanañji Sinnanañjittēvan was looking after the entire affairs (*khārukḥāri*) of the *Pāḷaiyapaṭṭu*. In course of time he grew very powerful by raising his own people and supporters to positions of importance in the estate so that the young ruler became a non-entity. Knowing that he was planning to assassinate him with a view to appropriate the whole estate, the mother of the prince left the place by night with her son. She took refuge at the court of the Sētupati at Rāmanāthapuram and complained to him of the misdeeds of Sinnanañji. The Sētupati sent a force of 600 infantry and 300 cavalry to their aid. When the force reached Sāttūr, the people of Tanjore came to the borders of Rāmanāthapuram estate and began to plunder the villages and fighting broke out between the people. The army of the two *śīmas* of the Sētupati which came as far as Sāttūr was immediately recalled to meet the new emergency.

The dispossessed young *Pāḷaiyagār* gave up the attempt of securing the *pāḷaiyapaṭṭu* and engaged himself in agriculture in the lands of the Government. After his death his son Haridāsu Valangappulittēvan went to the court of Rājā Vijayaranga Cokkanātha Nāyuḍu at Triśirāpuram and related his story. The ruler ordered Aḷagappa Mudalari, who was in charge of the Southern Tirunelveli *Śīma* to oust the usurper Sinnanañjittēvan, and instal Haridāsu Valangappulittēvan in the Vaḍagara *Pāḷaiyapaṭṭu*. Accordingly Aḷagappa Mudalari gathered around him all the *Pāḷaiyagars* and their forces and besieged Vaḍagarai. When Sinnanañjittēvan and his people were finding it impossible to withstand the siege, they induced a Varaguṇarāma Vanniyaḍi to murder his master Aḷagappa Mudalari in his sleep, for money, for which act of treachery he would be paid 10,000 *māḍas* in advance and an additional sum of 10,000 *māḍas* and a *torṇa patrika* (?). Varaguṇa Rāma Vanniyaḍi put an end to Aḷagappa Mudalari the same night and caused thereby, the complete rout of his army which retreated pell-mell and shattered to Tirunelveli. Haridāsuttēvan also reached Tirunelveli and thence proceeded to Triśirāpura.

While the ruler, after hearing the whole story from him, was contemplating to resort to some action for the Pālaiyagār's restitution, he died. Owing to the internal quarrels between Rājā Tirumalai Nāyaka (?) and queen Mīnākṣammā, which lasted for four to five years, the *śīma* was thrown into utter confusion. At this juncture Chanda Saheb went to the Tirunelvēli *śīma*, and Valangappulittēvan (the son of Haridāsattēvan who had died by this time) laid his case before him. Chanda Saheb took him to Tirunelveli where he placed him under the care of the Diwanji who was in charge of the Tirunelveli *śīma* and ordered the Diwanji to effect the restoration of the dispossessed Pālaiyagār Valangappulittēvan to the Vaḍagarai Pālaiyappaṭṭu, before he left for the north.

Accordingly the Diwanji sent his men bearing summons to Kālattiyappattēvan who was then in the possession of the estate ordering him to restore the *pālaiyappaṭṭu* to its rightful owner. Kālattiyappattēvan turned out the Sarkar's men refusing to receive the summons. Gathering together five Pālaiyagārs around him and mustering a strong body of troops he continued to defy the Sarkar.

Later, Hazarat Nawāb Saheb and Muhammad Alī Isaf Khān, who came to Tinnevely, effected the restoration of Valangappulittēvan to the Vaḍagarai Pālaiyappaṭṭu after imprisoning the usurper Irulananjittēvan at Pālaiyamkōṭṭai. Periya Sāduttēvan, the son of Valangappulittēvan was granted the *pālaiyam* of Cokkampaṭṭi. When Hazarat Nawāb Sāheb, after appointing Rajah Hukumat Ram in the place of Isaf Khān in Tirunelveli, was proposing to go to the north, Periyasāmittēvan met Hazarat Nawāb Sāheb and was entrusted by him to the care of Hukumat Ram.

Subsequently, during the Mysore wars, Mir Fardullāh Khān came with a force of cavalry to Tirunelveli *śīma* and found the country in a state of confusion and anarchy. Periyasāmittēvan, son of Irulanañjittēvan who had taken refuge in the Malayālam country subsequent to the occupation of his estate by the *Divānam*, returned and with the help of a few Pālaiyagārs drove away Periyasāmittēvan from the Cokkampaṭṭi *Pālaiyappaṭṭu* and occupied it. The dispossessed Periyasāmittēvan sought the aid of Tirumalayappa Mudalari who was in charge of the affairs at Tirunelveli, who after obtaining the necessary orders from Hazarat Nawāb Sāheb, sent a force consisting of several *Pālaiyagārs* against Cokkampaṭṭi, which was captured from Periyasāmittēvan, (son of Irulanañjittēvan) and bestowed upon Valangappuli Veḷḷayattēvan.

Owing to the Mysore Wars, the country was in a state of anarchy. The Pālaiyagars of Śivagiri, Pāñcālamkurichi etc. began to

act independently and began to collect the dues of the Sarkar and enjoy the amount themselves.

At this time, Peddasāmittēvan son of Irulanañjittēvan, gathering around him several Pālaiyagārs attacked and besieged Cokkampatti for a period of five months. Mr. Arvan Saheb informed the Company of these events. Col. Blutton brought Pāñcālankuricci under subjection. When news of his arrival reached the Pālaiyagārs who were besieging Cokkampatti, they raised the siege and retreated. The country was annexed by the Company and Mr. Aravan Sāheb who was stationed at Gengundram summoned Valangappuli Veļlayattēvan and fixed the amount of *Kist* payable by him. At this moment the Śivagiri Pālaiyagar began to act inimically towards the Company. Col. Blutton was sent against him at the head of a force, and he took along with him Valangappuli Veļlayattēvan. When the armies reached the pass, the Śivagiri Pālaiyagar, being assailed on both sides was defeated and driven away. Col. Blutton complimented Veļlayattēvan on his achievement and sent information of all these events to Mr. Aravan, recommending Veļlayattēvan for favourable treatment. After executing and delivering the deeds of agreement (*Kabool Kagitams*) Veļlayattēvan was sent to Šokkampatti.

When the *šima* came under the administration of the *Diwanam*, Etubarkhān was appointed to hold charge of affairs at Tirunelveli. Veļlayattēvan got into disfavour with him on account of his refusal to give him bribes and presents as much as he wanted. At this time, Periyasāmittēvan, son of Irulañjattēvan pleased Etubarkhān by paying him a large amount of money and through his help got the estate of Cokkampatti transferred to his name. Veļlayattēvan thus being once again dispossessed of his estate, sought the protection of the Company's officers Messrs. Turyan and Landon. When Mr. Bony was holding charge of affairs as Collector, he ascertained all the information about Veļlayattēvan. After obtaining the necessary orders from the Company for his restoration to the *Pālaiyapaṣṣu* as the rightful ruler, he sent Mr. Ranbul (?) with an army to effect the restoration, which was accordingly accomplished. Their tribute was also fixed.

## Section 12

### KAIFIYAT OF KĀMAYA NĀYAKA OF VALAIYAPATTI

WILSON, p. 431, XXX-12.

The *Pālaiyapaṣṣu* Comprises 47 ownership villages and 33 *Kāvill* villages.



This Zamindari originated in Kali 392 (5) i.e. Saka 746. While the Rāyalavāru was ruling over the Rāyalasamsthānam, the Paccha (Padusha) invaded the country from the north with a large army. The Rāya opposed him with the help of Kāmaya Nāyuḍu and Nallama Nāyuḍu. Kāmaya Nāyuḍu and Nallama Nāyuḍu obtained victory. The Rāya who became greatly pleased with them took them into his service, granting them the *sima* of Candragiri as *umbaḷam*.

Subsequently, owing to political confusion and disorder, Kāmaya Nāyuḍu and Nallama Nāyuḍu left Candragiri with all their relatives and kinsmen comprising five hundred families and migrated to the southern dominions. They camped at Ayyūru in the vicinity of the temple of Aḷagar Sundararajamūrti, north of Madurai in the Pāṇḍya country. Kāmaya Nāyaka and Nallama Nāyaka interviewed the *Sthalattārs* of the temple and requested them to grant them and their kinsmen, who were five-hundred families strong, land for cultivation. The *sthalattārs* took them to king Sundara Pāṇḍya of Madurai and recommended to him that the entire piece of land comprising Ayyūru and forty-seven other villages, which were full of forest and uncultivated tracts might be bestowed on them and they be ordered to pay the *karpūra kāṇika* to the temple. The king passed orders accordingly. The two brothers occupied the country, cleared the forests and brought much land under cultivation. They conducted themselves in strict obedience to the Pāṇḍya king as members of *Kumāravargam* of the kingdom. They paid 300 *māḍas* yearly as *Karpūra Kāṇika* to the temple.

While they were thus administering their estate, Ādi Sultan and Malukanēmi of Delhi invaded with a large body of cavalry from the north and fell upon Vāḷavillituranga Parākrama Pāṇḍya. They surrounded the Madura Kingdom and the fort and finally captured the Pāṇḍya and they were contemplating to take the Pāṇḍya prisoner to Delhi. At this juncture, the *Sthalattārs* of the temple went to the Pāṇḍya king and represented to him that as the temple of Sundararāja required to be protected, and as Kāmaya Nāyuḍu and Nallama Nāyuḍu were the proper persons to undertake the protection of the temple, they might be appointed its *rakṣākartas*, the lands granted to them previously may be converted into a *Pāḷaiyapaṭṭu* and they be permitted to maintain a body of men. The king was pleased to order accordingly and on the two brothers were bestowed the insignia of *naravāhana* (palanquin), *Bhucakra-goḍugu* (umbrella), five coloured *pāvāḍa* (*pañcavarṇapāvāḍa*), pink cauris, fan, a camel and *ambāri* (*howdah*) on the elephant etc. Subsequently he ruled for thirty years paying the *Karpūra kāṇika* of 300 *māḍas* regularly to the temple upto Kali 3955 i.e. Saka 776.

He was succeeded by his son, Tadalakkamaja Nāyūḍu who administered the *pāḷaiyapaṣṣu* for 65 years upto Kali 4020 i.e. Śaka 841 in the same manner as his father. As many as twenty successors are then mentioned. During the time of the last ruler the management was taken over by the Company.

### Section 13

#### KAIFIYAT OF KULAŚEKHARACCIVALA CENNAMA NĀYAKA OF MANNĀRUKŌṬṬAI

WILSON, p. 431, XXX-13.

Prior to Śaka 1054 there ruled at Madhurāpuri, the king Kulaśekhara Pāṇḍya of the family of Tribhuvana Pāṇḍya. He bestowed on a Cinnaya Nāyūḍu who had come from the north the title of Kulaśekhara Cinnaya Nāyūḍu. Kulaśekhara Cinnaya Nāyūḍu was asked to stay at a place called Mannārukōṭa and enjoy the land and fort as *amaram* and was bestowed with the insignia of palanquin and the fish banner. The king then returned to Madhurāpuri by way of Tiruchchuli.

Kulaśekhara Cinnama Nāyūḍu remained at the place and founded some villages. He ruled for 30 years upto Śaka 1084. His son and successors are mentioned by name. The last to inherit the *pāḷaiyapaṣṣu* was Rāmasāmi Cinnaya Nāyūḍu after Śaka 1716. He was under the management of the Company.

### Section 14

#### GENEALOGICAL ACCOUNT OF IMMAḌI DOḌḌAPPA NAYAKA OF CHENNALKUḌI

WILSON, p. 431, XXX-14.

In Kali 4513 (4613) i.e. Śaka 1334 (?1435—A. D. 1512) during the time of Kṛṣṇadēvarāya at the Rāyasamsthānam one Erracilla Muddulinga Nāyaka came under the service of the Rāya and was granted lands which he was asked to clear and bring under cultivation. Muddulinga Nāyaka accordingly went to the south, cleared the forest around, settled several ryots therein and in a short time brought the lands under cultivation. The Rāya was pleased and ordered that the new settlement might be given the name of Senna Nallūru. Muddulinga severed the head of an opponent from his body and was presented by the Rāya with the anklet *svāmidrohara-gaṇḍapeṇḍāram*, the fish ensign, the five coloured

shield, the five-coloured dress (*pāvāḍa*) and a palanquin and bestowed on him the name of Immaḍi Doḍḍappa Nāyaka. Returning to Sennanallūr he founded a number of villages and enjoyed them as *inām*.

In Śaka 1454 (1532 A.D.) Kṛṣṇadēvarāyala sent Viśvanātha Nāyaka son of Kotgani Nāgama Nāyaka, as ruler of the southern dominions. Viśvanātha Nāyaka received Immaḍi Muddulinga Doḍḍappa with due honours appointed him to keep watch over the sixth of the 72 bastions of the Madura fort. As payment for this duty he granted him a number of villages as *Kāvili*.

Along with the dues (*Rusums*) of *Vediḡai* (*Veṭṭigai?*), *Vendukolane* (*veṇḍugol*) (?) and *umbaḷams* in the *nañja* and *puñja*, He was required to keep a body of 400 men and to conduct himself as one of the *Kumāra vargam* of the king. In this manner Muddulinga Doḍḍappa Nāyaru ruled for 63 years upto Kali 4576 i.e. Śaka 1397. His son and successors are then mentioned.

The last and 12th ruler was Immaḍi Kumāra Errama Doḍḍappa Nāyaru, the author of this document. He was paying tribute to the Company.

Section 1

GENEALOGICAL ACCOUNT OF RĀJA TIRUMAL NAIḌU,  
THE PRINCE OF MADURAI, OTHERWISE CALLED  
TRISĪRĀPURAM SAMASTHANAM.

WILSON, p. 432, XXXI-1.

BROWN, LOCAL RECORDS, No. 9.

This is an account of Madurai Tirumalai Nāyaka gathered from different volumes of Mackenzie Manuscripts. It begins with Tirumalai Nāyaka of Madurai. His son Muttu Virappa Nāyaka succeeded him. Meanwhile, the Mysore kings invaded the country and took Coimbatore. Kumāra Muttu Nāyaka was sent against the Mysoreans. He conquered them and returned with triumph after taking many places besides their own. During his expeditions he discovered the Kāśi lingam in a temple in Nañjangūd and later on consecrated it in a temple at Śina Kāśi and named the god as Viṣvanāthasvāmi. He ruled for ten years up to Śaka 1594. Then is given the rule of his successors up to Rangappa Nāyaka.

Section 2

ACCOUNT OF THE VICTORY OF KARIKĀLA CŌḶA RĀJA:

WILSON, p. 432, XXXI-2.

BROWN, LOCAL RECORDS, Vol. 9.

It contains an account of the victory of Karikāla Cōla. His life in the Cōla country is dealt with. The marriage of Karikāla Cōla with the daughter of the Pāṇḍya king of Madurai is also noticed. Lastly, his coronation and his rule for 55 years is described as found in *Tirukkolaṇḍa Vācakam* and *Bakti Vilasam Tamil* books dealing with the lives of Cōla kings.

Section 3

ACCOUNT OF YĒNĀDULAVAR OR WILD TRIBES  
RESIDING AT ŚRĪ HARIKŌṬA TATTU, AND OTHER  
PLACES IN THE ARCOT DISTRICT.

WILSON, p. 432, XXXI-3.

This is an account of the origin and history of the Yēnādis consisting of four tribes viz., Yēnādis, Yerukulas, Ceñcus and Bhils of Śrī Harikoṭa Tattu and Arcot in the Arcot district. It is stated that one Rāghava Reḍḍi of Pākanāṭi *śima* came to Śrī Harikoṭa, cleared the forests, provided homes for sixty Yēnādi families and named the place as Rāghavalupatnam. The exploits of the Yēnādis are also narrated.

Section 1

GENEALOGICAL ACCOUNT OF TOṆḌAMAN PALLIGAR  
OF MADIRAI, TRICHINOPOLY Etc.

WILSON, p. 432, XXXII-1.

BROWN, LOCAL RECORDS, Vol. 8.

The account recording their historical deeds is in Telugu Metrical form. The geneological table of the 12 ToṆḌaiman Pāligars is as follows:

TirumatoṆḌaimān, NāraṇamtoṆḌaimān, PacaiyatoṆḌaimān, TaṇḍakatoṆḌaimān, NavanamtoṆḌaimān, TirumatoṆḌaimān, NavanamtoṆḌaimān, PaccyatoṆḌaimān, KinginitoṆḌaimān, TaṇḍakatoṆḌaimān TirumatoṆḌaimān and PacaiyatoṆḌaimān. These 12 ToṆḌaimān Poligars were working under Abdur Khan.

*Genealogy of Rai ToṆḌaiman and his sons.*

RaghunāthatoṆḌaimān, TirumalatoṆḌaiman, VijayaraghunāthatoṆḌaimān, RāyaraghunāthatoṆḌaimān, VijayaraghunāthatoṆḌaimān, NavanamtoṆḌaimān, RāmasvāmitoṆḌaimān, NavanamtoṆḌaimān.

Section 2

ACCOUNT OF THE PAGODA OF JAMBUKĒSVARAM  
IN THE TRICHINOPOLY DISTRICT.

WILSON, p. 432, XXXII-2.

BROWN, LOCAL RECORDS, 8.

This account of Jambukeśvara begins with the usual purāṇic style as found in the Sanskrit *Padmapurāṇa* kṣetra khāṇḍa. Account of the origin of the name gajāraṇya for Jambukeśvara. Account of a Coḷa king who constructed a *vimāna* for Lord Jambunāthasāmi.

Section 3

ACCOUNT OF THE TEMPLE AT KADAMBŪR VILLAGE:

WILSON, p. 432, XXXII-3.

Account of Kadambarguḍi with the *sthala mātmya* of Kadamba vanēśvara in Trichinopoly district.

## Section 4

ACCOUNT OF THE HOLY PLACE OF  
MAKṢIKĀCALAM HILL.

WILSON, p. 432, XXXII-4.

Account of Makṣikācala, a sacred hill, the abode of Marakatēṣvara Nāyaka and Marakata Nāyaki. A description of the hill with the height and the steps are given. The boundaries and the neighbouring places of the hill are also described.

## Section 5

## ACCOUNT OF THE TEMPLE OF RATNAGIRI VILLAGE:

WILSON, p. 432, XXXII-5.

Ratnagiri Kaifiyat dealing with the goddess Haralikēṣi in Villikattu Taluq, Trichinopoly district. Origin of the name of the hill Ratnācala and its purāṇic genealogy found in *Śiṣya purāṇa* 10th Khaṇḍa. It further relates the *māhātmya* of the *linga* and the illusion of the Ratna.

## Section 6

ACCOUNT OF THE PAṆḌĀRAM OF TIRUVADI  
DHORAMAṬHAM VILLAGE.

WILSON, p. 432, XXXII-6.

An Account of the Paṇḍāram of Tiruvadi Dhoramaṭham: a brief note on the Paṇḍārams.

## Section 7

GENEALOGICAL ACCOUNT OF THE POLIGARS OF  
KOṬAKAM, TORAIYŪR, ARIYALŪR Etc.

WILSON, p. 432, XXXII-7.

The genealogical and chronological accounts of Koṭṭakam family in the Karṇāṭaka. The history begins from Acyuta Rāya (A. D. 1472 or Śaka 1354). The Nāyaka rule from Viśvanātha-Nāyaka to Viśvanātha Bangāru Tirumala Rājulayyavāru with their dates.

Sanskrit verses relating to the rulers of the Karṇāṭaka are given with genealogical account of Toraiyur and Ariyalūr Poligars.

## Section 8

ACCOUNT OF THE PAGODA OF TERUVALLŪR VILLAGE  
IN THE LĀLGUDI DISTRICT.

WILSON, p. 432, XXXII-8.

An account of Teruva||ūr Devasthānam.

## Section 9

ACCOUNT OF THE TEMPLE OF CIDAMBARAM WITH A  
DESCRIPTION OF THE SACRED RESERVOIRS Etc.  
IN THE DRĀVIḌA COUNTRY.

WILSON, p. 432, XXXII-9.

An account of Cidambaram Devasthānam according to  
*sthalapurāṇa* and a note on the *arcakas*.

Tillaimūvāyiram consists of Brahmīns, Vaidīkas and Pūrvaśīkhas. Cidambaram was the abode of the tri-sahasra-Munis. Vāranya-Vamana Cakravarti donated 1/5 of his income to the *Sabhānāyaka*. The three thousand *munis* perform the *pūja*. Later on the grant to the temple was discontinued by the subsequent rājas. Consequently difficulty arose for the *arcana* of the *Sabhānāyaka*. So the three thousand *munis* went out begging to collect funds for the *pūja* of the *Sabhānāyaka*. Out of the three thousand *munis* two hundred and twenty-five used to perform *arcana* to the god for 7 months and 15 days, and went out in their leisure time to collect funds for the worship they did.

The *arcana* is performed in the vaidīka form and the *arcakas* are called Dīkṣitas. Those doing this work have been called the Tillaimūvāyiram Dīkṣitas.

## Section 10

ACCOUNT OF DEVARANGA KALLATŪR UḌAIYĀR,  
PALLIGAR OF THE CHENJI DISTRICT IN THE  
ARCOT COUNTRY.

WILSON, p. 432, XXXII-10.

Account of Devaranga Kallatūr Uḍaiyār of Chenji and the places under his control. He ruled from 1734 A. D. to 1769 A. D. and was succeeded by his brother Nalleppakalakkath Uḍaiyār. Jagirship was removed but Poligarship was retained in 1779 by Mahommadkhān Sāhib. Later he was given the Jagirship.

**Section 11**

**ACCOUNT OF THE TEMPLE AT MANNĀRGUḌI VILLAGE.**  
 WILSON, p. 432, XXXII-11.

**A**n account of Mannārguḍi with the puranic introduction. An account of the names of Viranārāyaṇapuram and Rājamannār is given. Notices of the rule of Acyutappa Nāyaka and his successors.

**Section 12**

**ACCOUNT OF THE HOLY PLACE OF ŚRĪRANGAM  
 NEAR TRICHINOPOLY.**

WILSON, p. 432, XXXII-12.

Puranic account of Śrīrangam in Trichinopoly.



Section 1.

GENEALOGICAL ACCOUNT OF THE ANCIENT COĪA  
RĀJAS OF THE DRĀVIḌA COUNTRY.

WILSON, p. 432, XXXIII-1.

SHELF No. 15-6-18.

BROWN, LOCAL RECORDS, 21.

Wilson gives ten sections. Some of these sections in the original manuscript have been mutilated and some pages are missing.

The pages are also not bound in proper order.

This account is collected by one Nittala Naina (Nayanayya). As many as twenty three kings in the Cōḷa line are mentioned. The Cōḷa race, it is said, became extinct after Karikāla. Fabulous stories with little or no historical value are given in the case of some kings in the line to illustrate the justice of their rule and their devotion to Siva. Śubha Cōḷa for instance is said to have retired to Tillai forest (Cidambaram) with his wife and performed penance. Varaguṇa was born to him as a result of the penance. One Pugaḷ Cōḷa, who succeeded Varaguṇa, is said to have invaded the Cēra country and got defeated. Legendary stories are given of Kṛpāḷu Cōḷa, who came after Pugaḷ Cōḷa, to set forth his keen sense of justice. Bhūpāla Cōḷa is another king conspicuous in the line who is credited with having constructed an *anicut* across the Kāvēri. He was also known as Karaikaṇḍacōḷa as he built the *anicut* across the Kāvēri.

Section 2

COPY OF A RECORD IN THE HANDS OF KRṢṆAIYA  
BRAHMIN AT NAGAR, CONTAINING AN ACCOUNT  
OF THE DISCOURSES BETWEEN A LION AND A TIGER

WILSON p. 432, XXXIII-2.

Not Historical.

Section 3

ABRIDGED ACCOUNT OF IṢVAR, VIṢṆU AND BRAHMĀ;

WILSON, p. 432. XXXIII-3.

Not historical.

## Section 4.

## ABRIDGED ACCOUNT OF THE TEMPLES AT KĀNCĪ.

WILSON, p. 432, XXXIII-4.

The sacredness of Kāncī as gathered from the Purāṇās, Itihāsas, and Śāstras and local enquires is given in this section. The same matter to some extent is repeated in 15-6-6, another manuscript. The temples at Kāncī chiefly of Ēkāmrēṣa, Varadarāja, Kāmaksi-ammā and *tirthas*, the idols in various shrines and legendary or puranic accounts of them are given. One Tenagara Pillai is said to have been the governor over this place during the rule of Tanjore kings. He constructed the innermost shrine (*garbhagrha*), *Ardhamoṅṅapa*, 16 pillared *maṅṅapa*, *gopura* and *Vrisatha gopura* in Ēkāmrēṣa temple.

## Section 5

GENEALOGICAL ACCOUNT OF THE SETUPATI OR  
PRINCE OF RĀMANĀTHAPURAM IN THE  
DRĀVIḌA COUNTRY.

WILSON, p. 432, XXXIII-5.

Ṣaḍaikadeva, son of Jayatunga, acquired the chieftainship over Ramnad by the grace of Tirumalairāya of Madurai in 1606 A. D. Tirumalairāya (Nāyaka) ruled for seventeen years between 1623 and 1659 A. D. Kūṅṅan succeeded him and ruled for fourteen years. Then his brother, Dalavāi who succeeded him was ousted by his brother Pettanna Nāyudu but he was reinstated by Tirumalai of Madura. After his death the estate was divided among the three sons of his sister. The divided estate was consolidated again by one of them. We come across one Bhavāniśankar, son of a low caste woman, who with the aid of the ruler of Tanjore, is said to have killed Taṅḍradēva, who was in possession of the estate and held it for 5 years. He is also mentioned to have invaded Śivaganga; Kaṅṅa, a relative of Taṅḍradēva sought the aid of the Tanjore king and came into possession of the estate. In 1763 one Muttu Tiruvāy was given the chieftainship. Muhammad Ali of Arcot is said to have imprisoned her with her children and she died in prison. In 1780 the Governor of Madras persuaded Muhammad Ali to release her children Mangalēṣvara Nāci and Mutturāmalinga who were given Rāmnād jointly. After 15 years Mutturāmalinga was put in prison for his wickedness and he died.

## Section 6

REMARKS ON THE TEMPLES, HILLS, MAṆṬAPAMS,  
CAVES, STONE CHARIOTS, IMAGES Etc., AT  
MAHĀVALIPURAM IN THE ARCOT DISTRICT.

WILSON, p. 433, XXXIII-6.

Account of (seven) pagodas, Chariots and *maṇṭapams* of Mahavali-  
puram collected by C. Lakshmayya, in the month of March  
1803. (Translated by C. Lakshmayya in June 1803).

The following is the description of Mahābalipuram temples,  
images and sculptures in 48 paras, each dealing with a single set of  
sculptures. Only those paras which have any historic value are  
summarised below :

1. On the north of the hill, lies Śiva's temple, wherein the  
image of Śiva is seen; but Nandin's image was carried away by Lord  
Clive

3. Draupadi's pond (tub), 3 maṇṭapas, 2 gate-keepers, Durgā  
with 4 hands, servants, another Durgā with 8 hands west of it.

4. The oven where Bhīma cooked his meal. There are steps  
to reach it.

6. On the south lies Arjunaratha in which there was a Śiva  
linga which was taken away by Jā(tulavāru) and the people put in it  
an image of Vināyaka. On the south wall of the temple there is an  
inscription.

7. On the south is Varāha maṇṭapa (described), Varāha having  
Goddess Lakshmi and Trivikrama with a host of attendants and  
others.

8. East, down the hill, there is Kṛṣṇa's throne with 11 steps to  
ascend it.

9. In the east scenes of Arjuna's penance and his contest with  
Śiva as Kirāta. The same group contains Droṇa, Kṛṣṇa, Nāga maid  
with 5 virgins from Pātāla, Airāvata (Indra's elephant) with 3  
elephant cubs and cats, Indra and the Devas with their wives  
accompanied by 7 lions. Dharmarāja, Bhīma and a tiger south of  
them, are represented. There are besides the above 24 figures,  
1 lion, 1 boar, 3 deer, 1 tiger, 2 monkeys. There are 80 figures on  
the whole.

10. On the south is a monolithic temple with 18 pillars, of which one is in ruins. There are niches.
11. South of the *mahāmaṅṭapa* is a Gopura called Rāyala Gōpura, unfinished.
13. East of the hill, Kṛṣṇa is represented as lifting Govardhana hill; Gopies and Gopas in various postures are shown, 27 cows are exhibited (only their faces.)
14. On the south lies *Rāmānuja maṅṭapa*, above which is shown Veligoti *Singamanāyaṇi's maṅṭapa*.
16. On the south there is *Dharmarāja maṅṭapa* of a single stone.
17. East below the hill there are figures of Arjuna in penance, Siva with 4 arms, with Devas, women, lions and elephants.
18. On the hill south of the Parvata, there is a monolithic shrine. It is called *Yamapuri maṅṭapa* with 6 pillars (one is broken). There are 3 shrines, the central one is called Kailāsa. Siva appears lifting his left foot on an ox (*nandi*); on the left side is Pārvati, with god Kumāra on her lap. Viṣṇu lies between the Divine couple. Pārvati's maid stands below her. There are two gate-keepers on either side. On the south wall God Ranganāyaka is found lying on Śeṣa. There are servants at the foot. A contest is represented between two of them. On the north wall the goddess Durgā killing Mahiṣa is represented with several arms seated on a lion with a drawn bow, surrounded by women (fighters). The demon of Mahiṣa stands before in a fighting mood. Seven followers stand beside him. In front of the *maṅṭapa* there is an unfinished *vimāna* and on the north of it the bed and a pillow of Mahiṣa are cut out of rock.
19. On this *maṅṭapa* there is the shrine of Olakkanniśvara; the name is derived from the collection of coins presented to god by the bazar men when the village was a big town. The coins were then collected every day in a vessel measuring  $\frac{1}{4}$  of a measure. The *linga* is now lying somewhere in the forest.
20. On south west of the Parvata, lies Varāha temple of 4 pillars with inner shrine which is called a cave (*guha*). In front of it there is an enclosure, in which lies a well with cocconut trees. The temple faces west. Varāha's left foot is planted on the earth, right foot on Śeṣa's head holding Lakṣmī on his right lap looking at his face. His right hand rests on the goddess' hips. The god and his consort are exhibited in erotic posture looking at each other. The tradition is that Varāha as represented here appeared before the king Hariśekhara and the reason for the god's facing west was asserted by him as an expectation of the incarnation of God Varadarāja in Kāñci.

On the south of the inner shrine a four-armed śakti is represented; south of this stands the king Hariśēkhara with his two queens. On the north of the inner shrine Gajalakṣmī is shown. Śrī Rāmā and Hanumān are on the north wall. There are other images or figures not identified. The walls contain inscriptions.

21. North of the above temple at the centre of the hill, there is a *maṅṭapa*, and the back face of Olakkanniśvara temple. Four rooms were begun but left unfinished with 4 pillars on the north of the hill and 26 steps.

22. In the centre of the hill there is a tub called vessel of turmeric-water used by Draupadī. Below it, lie the remains of a palace (*mahāl*)

23. North of the tub lies the lion-headed throne of Dharmarāja, on the north of which lie five pits in which the Pāṇḍavas are said to have performed their daily *homās*.

24. On the east of the throne lies a ditch to carry the rice water with pit to receive it. To get down the pit there are steps. Opposite to the palace (*mahāl*) foundation was laid for Rāyala gōpura by boring high boulders to break them. But the work was never completed.

27. On the west of the Parvata, there are 2 *maṅṭapas* containing 12 and 40 pillars respectively. In the former there are five shrines without *lingas* but with ten gate-keepers. There is a water-pond in front of it. The second *maṅṭapa* is not finished. North of it there is another *maṅṭapa* with 2 pillars and 2 gatekeepers.

25. A *maṅṭapa* with 12 pillars.

26. do 4 pillars.

27. do 2 pillars. (?)

28. On the west of the hill lies the canal (*uppu-kaṣi*)

29. On this side of the hill there are 3 *rathas* of which two are cut out of the rock and the other facing north has only a room. There lies near it a *linga* with a base and the village goddess with 4 hands. New stones are being cut from the neighbouring hill for the kitchen of the temple at Triplicane (Madras).

30. A mile south of the hill, there is a four armed Śakti attended on either side by 6 maids. She faces west while on her front a lion stands facing north. There are 3 other goddesses bearing 4 arms on the south, north and east, one on each side. There are in total 12 figures of women.

31. On the back of this *vimāna* a large image of Vṛiṣabhēśa is buried in the earth. Only half of it was visible when some sand was removed.

32. South of this *vimāna* is the *vimāna* of Nakula, built of monolith, below which lies a *maṅṅapa*. There are 6, 5 and 7 figures on the north, east and south of the *vimāna*.

33. On the west of this *vimāna* is Sahādēva's *vimāna* cut in a single stone. There is a *maṅṅapa* with 2 pillars. There are figures round the *vimāna*. An elephant facing south lies on the eastern edge of it.

34. East of the above lies Bhīma's *vimāna*, a large monolithic construction containing 6 pillars on the west face, 2 on the south and 2 on the east while the *vimāna* itself faces west. A thunderbolt rent it into two halves.

35. Dharmarāja's *vimāna* stands south of the above, adorned on the west by 4 pillars. There are 8 figures round the *vimāna*, of which 5 are on the east, south and north. There are 2 railings (*apaṅṅtis*) on the temple for devotees to go round in which 21 fine figures are engraved. There are inscriptions on them.

36. In the village there is the temple of Sthalaśayanāsvāmi, with a *gopura* on the east and 5 entrances. The god is in a lying posture, the head being on the south side. At his feet sits the sage Puṅṅṅarika with a lotus by his side. South of him is the goddess Alamangā. On the north of the temple there is the shrine of Śūdikuṅṅutta Nācciyar. Round the temple there are images of 8 Ājvārs and a Maṅṅapaḷḷi (Kitchen) There are figures on either side of the *gōpura*. Outside on the north there is a *maṅṅapa* of 36 pillars wherein god sits during procession. There are 122 pillars in the *prākāra* round the temple.

37. Towards the east of the *gōpura*, there is the Rāyala *gōpura* in ruins containing a depression of 44 feet which appears like a room. East of it lies a *maṅṅapa* of God Kṛṣṅa and when his birth day festival (of Utḷu) is celebrated he is seated therein. It contains 4 pillars

38. East of it is the flower garden of Sthala Śayanāsvāmi in which there is a *maṅṅapa* of Hanumān with an inner shrine. The image was carried by Āndivin (?).

39. On the east of the Hanumān's temple lies the *maṅṅapa* where Pūḅattālvār incarnated. It has only 16 pillars and the rest are damaged.

40. South of the above and to the east of the village is a Tank of Puṇḍarīka in the centre of which is found a *maṅṭapa* of 4 pillars. During processions, God Sthala Śayana is seated in it with extensions of temporary construction. There are 16 steps leading deep into the water of the tank which measures 300 ft. square.

41. On the north and south of the tank are gardens.

42. East of the village on the shore, there is a Śiva temple with 7 *Prākāras*. The name of the god is not known. Two *Prākāras* out of seven are in tact, while 3 exhibit their remains. The other two are submerged. Only one shrine has a *linga* very tall, whose base is not visible. There were six sandalwood beams above the *linga*; some of them were stolen away. On the western wall Śiva, Pārvatī and Subrahmaṇya are cut out. Brāhmā and Viṣṇu are beside them. The God's head was hit by somebody. There are figures of 20 or 30 lions, monkeys and gate-keepers; lions are much damaged. Nandis in the enclosure wall fell down and are disfigured. There is a pillar still (partly) immersed in the sea in front of the temple, in which Visnu in a lying posture is represented.

43. On the west there is a small shrine and entrance (*gōpura*). Same group of figures as in the main temple are represented here also. But at the entrance Vināyakas are cut. Four lions on four sides present fierce appearance. On the *garbhaguḍī* (*garbhagṛha*) and this shrine, there are *Kalaśas* (pinnacles.)

44. To the north of this temple is the shrine of Varuṇa (god of the sea) built out of a single rock. On the north flank Mahiṣāsura is shown in a lying posture. When the sea rises under the moon, waves wash the figure.

45. Except very near the Śiva temple where the sea gathers sand for about 10 *baras* (about 35 ft.), on the north and south, the sea has entered the shore by 24 *baras* (about 84 ft.)

46. On the south of Śiva's temple, there are 3 boulders. One is cut into a room where an image is kept. On the north side of the room a buffalo's (?) face and an elephant's foot, and on the south a horse are cut in the rock. On the west (boulder) a room in which one goddess (or a woman) and three others of the same sex are painted (cut in the rock?)

47. The second boulder appears to be a lion's face.

48. The third boulder is converted into monster with a small stomach and a big head.

## Section 7

ACCOUNT OF THE TEMPLES OF TERUVENGAṬA  
NĀTHASVĀMI IN THE YELLAMULLA PALLIPAT,  
MADURA DISTRICT.

WILSON, p. 433, XXXIII-7.

The manuscript contains a traditional account of the place where a temple was built and the god was called Tiruvengaṭanātha.

(Later on the place became a Zamindari)

Errakamu Bomma Nāyudu, 5th chief in the family of Erracinama extended the temple by brick works and arranged for the daily worship of the god. The 15th ruler of the family, Kuppanna, rebuilt the temple with stones and added *Ardhamantapa*, *mahā-manṭapa*, *garuḍa's* shrine and *dhvajastambha*, besides making provision for the daily conduct of worship. He sanctioned also 2 *tums* of paddy for a *māvu* (100 *kuṇṭas*) in Cheruvumalla village for the god. He granted 2 *tums* of paddy for a *māvu* of land (100 *Kuntas*) in Cheruvumalla village and a garden.

His next successor (16th ruler) Nallatādu allowed some duties for god on the bags passing through the place. Kāmaya, the 17th ruler, added to the old structure, a six-pillared *manṭapa*, a kitchen, a 4 pillared *manṭapa*, a tank in front of the temple, repairing the *Vimāna* of the original shrine. Steps were erected for the tank and all round the temple coconut and lime trees were planted. A village called Perumāḷpattū was newly founded and granted to god. A few wet lands were given and the temple staff was also paid by the Zamindar. The daily worship is continuing regularly.

## Section 8

ACCOUNT OF THE TEMPLES OF SUBRAHMAṆYA IN  
YELLA MALLA PALLIPATT.

WILSON, p. 433, XXXIII-8.

The manuscript begins with a traditional account of the place. The 15th ruler of the Pāḷaiyam, Nallatādu Nāyudu constructed a temple containing an inner shrine an *Ardhamanṭapa*, a *manṭapa* for keeping the peacock vehicle, granting lands for daily worship and allowing certain duties (customs) for god's service.



## Section 9

LEGENDARY ACCOUNT OF MAHĀVALIPŪR, IN THE  
ARCOT DISTRICT

WILSON, p. 433, XXXIII-9.

The manuscript contains a puranic account of the place.

## Section 10

## SACREDNESS OF KOVALAM

WILSON, p. 433, XXXIII-10.

This is a Puranic story about Kovalam. The pages in this part of the manuscript are jumbled and some are missing. The account is not continuous. The story of the sage Galava, who married the daughter of another sage, Kuni, in her 70th year, the 360 daughters that were born to them, who were all offered to Viṣṇu, are mentioned. Then the account jumps to a pupil of Muhammad who settled in Kovalam. He is said to have improved the place, made it a sea port, and constructed a masjid there. Anvardi Khān, the account says, built a large fortress at the place which was destroyed by Mr. Close (?). A mint also is stated to have been maintained by Mia Sāheb on behalf of Sātulla khān. The former became the officer after Sātulla Khān and during his time a factory was erected as also a church. Finally the French occupied the place taking advantage of the struggle between Anvardi Khān and Chandā Saheb.

Section 1

ACCOUNT OF THE HOLY PLACE OF TIRUVAṆṆĀMALAI  
HILLS

WILSON, p. 434, XL-1.

SHELF No. 17-4-40.

COMP. *Arnuācala Māhātmya*, WILSON, p. 191, No 17.

The account is in the form of eight queries and answers as to the history of the temple of Tiruvaṇṇāmalai.

The first *gopura*, *prākāra* and other constructions connected with them are attributed to one Vajrānkita Pāṇḍya; the second, to Virasambuvarāya; the third, Vallāla Rāya. and the fourth to Prauḍha Dēva Rāya.

The Puranic origin of the temple:—Once Brahmā and Viṣṇu attempted in vain to find out the extent of the all-pervading god Śiva; the latter as desired by the gods appeared in the form of *linga* over which a temple was built.

Prauḍha Dēva Rāya had a vision of the God Subrahmaṇya in the temple and his impaired eyes are said to have been restored to him by the favour of the sage Aruṇagirinātha. The Rāya then made grants to the temple and had it renovated. Later the temple was subject to looting by Hyder and Tippu.

Section 1

LEGENDARY ACCOUNT OF TIRUKKÖLAKKUDI IN  
ŚIVAGANGA PĀLAYAPAṬṬU

WILSON, p. 434 XLI-1.

BROWN, LOCAL RECORDS, VOL. 47, p. 105.

(It is not however traceable in the volume).

The manuscript contains a traditional account of the place and mentions some grants made to the temple there by local chieftains.

Section 2

CHRONOLOGICAL ACCOUNT OF THE KINGS OF  
THE PĀṆḌYA DEŚAM

WILSON, p. 434, XLI-2.

Under the Rāya of Vijayanagar, Koti (kam) Nāgamanāyaka was the head of *Toshekhāna* (Treasury?) under which there were 40,000 horses, 4000 elephants, 10,000 camels. He had his own army of 6000 horses, 20,000(?) infantry. For the maintenance of this army an area producing 12 lakhs of (pūli) *varāhas* was kept under Nāgama and the land from Arcot to Malabar was entrusted to him to meet the expense of the *Toshekhāna*. Once he left his country in charge of Bisa...paka Kēśavappa nāyudu, proceeded to Banaras with his wife and army. By the grace of God Viśvanātha he got an emerald linga while bathing in the Ganges river and took it home. By the effect of its worship he obtained a boy, who was named Viśvanātha. When he was 16 years he cut off the head of a buffalo with one blow on the occasion of the Durgā Pūja and pleased the Rāya. Then he brought under control a number of pālaiyagārs in the north.

Virasēkhara, the king of Tanjore defeated Candrasēkhara Pāṇḍya of Madurai and included the Pāṇḍyan territories in his own. The ruler of Madurai and his son sought the help of the king of Vijayanagar for the restoration of their kingdom. The king of Vijayanagar despatched Nāgama (as he was the head of the *toshekhāna* and the Cōla and the Pāṇḍyan provinces were under his supervision. Then Nāgama punished the Cōla king Virasēkhara but retained the Pāṇḍyan kingdom for himself.

So Chandrasēkhara Pāndya complained to the king of Vijayanagar who sent orders to Nāgama to anoint Chandrasēkhara to the Pāṇḍyan throne and to come to Vijayanagar.

Nāgama anticipating the king's action fortified the defences of all fortresses under his control and exacted written promises from all the subordinate chiefs to defend the possessions against robbery or depredation. The king enraged at the disobedience of Nāgama asked if any one could defeat and bring him a prisoner. Every one hesitated to go against such a powerful man. Viśvanātha, Nāgama's son offered himself to carry out the king's order. Nāgama was captured alive and brought before the king.

The king offered the southern throne to Viśvanātha. But he sent Chandrasēkhara Pāṇḍya to rule his state nominally and Besanapaka Kēśavappa Nāyaka and Ariyanāyaka Mudaliār were to manage all the state affairs. But when Chandrasēkhara died, Viśvanātha was made the ruler of Madurai.

Viśvanātha assumed the charge in Ś. 1354. He was of a high devotional temperment and maintained the welfare of all the temples in his kingdom without any partiality.

Among his works for the public benefit may be mentioned:—

1. Canals were dug from the rivers of Tāmraparnī, Citrā, Vegavatī and Amarāvati and stone dams for the first two rivers were built.

2. Much of the jungle was removed and the high land was made low for easy irrigation.

3. Brahman families were invited from the north and were settled in *agrahāras*.

4. The temple of Minākṣī at Madurai which had only the inner shrine was extended by a *prākāra* and several *maṅḡapas*. Ariyanāyaka also constructed 1000 pillars of chistled stone which were used for the *maṅḡapa* in the Sundarēśa shrine (Madura). Later on in Tinnevely (Tirnamalli), a thousand pillared *maṅḡapa* was constructed.

5. Vallam fortress which was near Tanjore was given in exchange to the Tanjore king for Trichinopoly which was under Tanjore state. The Kaḷḷars of the Trichy District were committing highway robbery upon the pilgrims coming from the north and the Tanjore king unable to bring down the robbers was glad to make it over to Viśvanātha,

Then the small fortress of Trichy was extended by external ramparts. Canals were dug from the Kāvēri and several *agrahāras* were made, while several temples received new *maṅṭapas*.

6. The jungle here also was cleared and was converted into habitable and cultivable land. When the soil was levelled for irrigation the Kāvēri water flowed in the opposite direction (to a higher level as it was now made lower) Thousand pillared *maṅṭapas* were built for the temple at Srīrangam and Jambukeśvaram spending vast sums. Outsiders were invited to inhabit new villages and were offered half the portions of them.

When they were thus executing public works, the five Pāṇḍya Pālaiyagārs rose in revolt. Viśvanātha called back Ariya and Kēśavappa and ordered them to proceed against the chief of the enemies' fortresses, Kayattār.

Kēśavappa was the general and Ariyanāyaka was his adviser. In the first engagement Kēśavappa lost the flower of his army and felt that the contest was very hard. Second time, he gathered an army and the five pālaiyagārs came against him united. Much of the army of Kēśava died or ran away except 4000 lancers of high family surrounding his elephant. Ariyanāyaka ascertaining the critical condition of his friend despatched 1000 horses and 2000 gunners. The Mudaliar's 3000 men attacked the Pālaiyagar's armies which surrounded Kēśavappa. The horsemen of the Pālaiyagārs left their horses and everything and ran away, The armies of Kēśavappa and Ariyanāyaka joined together and on the advice of his officers Kēśavappa advanced against the fortress and held up their flag on it. But on the way when he was crossing a river on a boat to the fortress of Kayattār, Kēśava received a shot in his abdomen from the enemy lying in ambush and fell senseless. Though subsequently the ball was extracted, his life was in danger and it took six months for his recovery. One of the five Pāṇḍya pālaiyagārs fell in the second engagement. After six months Viśvanātha conducted his army against the Pālaiyagārs, one of whom having recovered from the previous wounds fought very well. Viśvanātha fought with them in 4 or 5 battles in which he did not gain any advantage over his adversaries. The losses were heavy on both the sides.

Then Viśvanātha rewarded his followers (*Kāvalis*) specially recommended by his father as most trustworthy, with *pālayams* in various parts and they were asked to construct fortresses for each and defend those places against robbers or invasions. He appointed 72 *kāvalis* to defend the fortress of Madura. He went to the Tāmaparni, Tenkasi, and Kuttalam and bathing there, ordered for the construction of a dam across the river Citra.

Viśvanātha died in Ś. 1380 after a rule of 26 years.

Pedda Kṛṣṇa, the son of Viśvanātha came to rule the Kingdom in Ś, 1376. The Pālaiyagars who were paying tribute to his father declined to do so as he was a mere boy. Therefore he conducted 72 battles. His first encounter was with Tumbucci Nāyudu, against whom he sent Kēśavappa Nāyudu. In the encounter Kēśavappa was killed. However the battle was won by Kṛṣṇappa. Tumbucci was killed and his two sons were given two villages for maintenance.

Then Kṛṣṇappa proceeded to Rāmeśvaram and bathed in the Setu (*tirtha*) and made liberal grants of villages to the Gop Rāmēśvara. At this period the king of Ceylon was Pratāpa Lankeśvara. Kṛṣṇappa demanded tribute and pearls and elephants the cost of which might be deducted from the tribute. The king of Ceylon would not pay anything and if the ambassador (*sthānāpati*) came again he would not go back with his life. Kṛṣṇa on hearing this resolved to invade Ceylon and transported all his armies across the sea. In the battle the Ceylonese king was taken captive. After mutual admiration Kṛṣṇa returned receiving pearls, *Singala melam*, (concert of Singala type unknown to India) and elephants and giving him on the other hand his own horse fitted with a gold bridle. The Ceylonese king went to Candy and Kṛṣṇappa crossed the sea again and gave rare cloths and jewels to Gōd at Rāmeśvara. But in this Singalese campaign much of his army was lost and it took a year for him to collect the whole army again.

Then Kṛṣṇappa sent word to the king of Malabar (Travancore) to pay the tribute (which had fallen in arrears) and a few elephants. The latter pleaded poverty. So Kṛṣṇa despatched his main army to the Tirunamalli (Tinnevelly) side, while he himself encamped on the banks of the Tāmraparnī east of Pālayam kōṭṭai, instructing that another large contingent should follow him. During his stay, he founded a village Kṛṣṇāpuram with shrines for Śiva and Viṣṇu with a tank of the kind of Teppakulam with stone steps and a *maṅṅapa* called *Mayil maṅṅapa* (*peacock maṅṅapa*) offering villages for its perpetual maintenance. He granted *agrahāras* to a number of Brahmans. He again sent a messenger (*sthānāpati*) to Rāma, the king of Malabār advising him to pay his dues. He was obstinate and Kṛṣṇa sent the Pālaiyagars of Sivagiri, Utumala, Sattūr, Sōkkambatti etc, via Tenkasi through Aremkavu (pass), while he and Vijaya Minākṣi Nāyadu forming into four sections proceeded to invest the fortress of Puliyamkuricci. In the engagement that took place Cinnakeśava, the son of Vijaya Minākṣi distinguished himself in scaling the fort walls. Then intending to go to Anantaśayana he sent the pālaiyagār Minākṣi Nāyudu to come with their armies via

Tiruvettār. Soon after Rāma presented him 60 elephants, fine cloths and jewels and sued for peace.

When Kṛṣṇa demanded tribute from the king of Cochin, he replied that he was unable to pay. Then the king conferred with Cinnakēśava who proposed that if the province was really too poor they would take over the place and after collection pay half to the Raja of Cochin. Then a contingent was sent for occupying the country. After a few petty skirmishes the Raja came to peace. The tribute was settled. The Raja of Cochin was asked to send his army to guide Kṛṣṇa's men in their farther movement (to Calicut). At the instigation of Rāmarāja of Travancore Kṛṣṇa sent Vijaya Minākṣi Cinnakēśava, Rāmarāja and Poligars against Calicut to enforce payment of tribute. After severe fighting the Raja was taken captive, though his kingdom was returned to him.

Kṛṣṇa proceeded to Salem Taluk where he granted to Tala .. Ramacandra nāyuḍu a village called Sēdamangalam and ordered him to watch the frontiers of his kingdom. At Dhārāpuram he constructed a fortress and stationed a small force for its defence. Then reaching Trichinopoly he visited the temples at the place, Jambukēśvaram and Śrirangam, and gave liberal presents of cloths and jewels to the gods and goddesses in them.

When Kṛṣṇa was engaged in his military campaigns, Ariyalūru Mādhavarāyan and Torayūru Redḍi thought of making themselves independent of the Madurai king. Ill-will grew up between Mādhava and Kṛṣṇa and the latter demanded an increased rate of tribute. The former refused to pay anything. A small force was sent against Mādhava who prepared his defences utilising the jungle nearby. But in the very first engagement his army had serious losses and unknowingly went to Kṛṣṇappa and prayed for the stopping of the war. The general was recalled and Mādhava paid away all the treasure stored up by his ancestors. He was just and generous and ruled the country on the lines of his father. He ruled for 31 years from Bahudhānya to Kīlaka (Kali 4590, Ś. 1411). The next year his brother's son was crowned.

Peddavirappan pāyudu was very much devoted to gods like his father or grandfather and maintained the charities and worship of all the temples in his kingdom.

About this time Mānāmadurai and Kālārguḍi were under a chief who was a descendant of a Pāṇḍya king and a dancing girl called Kāli, who was attached to the temple at Kālārguḍi. The Pāṇḍya gave for the maintenance of his offspring by Kāli two villages, viz., Mānāmadura and Kālārguḍi. Though the descendants of Kāli declared themselves Pāṇḍyan chiefs, they were loyal to the Vijayanagar state and continued to pay tribute regularly. But when Pedda Virappa succeeded Kṛṣṇappa, as he was young, the Pālaiyagār of Kālārguḍi refused to pay the tribute. Peddayira therefore subdued him after a fight.

After settling the *pālaiyam* there, the king returned to Madura. The king of Mysore passed the pass of Gajjalugadi and occupied a few villages belonging to the Madurai ruler and demanded that since his grandfather wrested a number of villages from the Mysore kingdom, all the income from them, enjoyed by the Madurai ruler must be returned to him. If it were not agreeable they were ready to fight in a battle and decide the boundaries by its results.

Then the king (Vira) ordered the whole army to be ready, which Cinna Kēśava was to lead. The army consisted of 10,000 cavalry, 66,000 gunmen, 6,000 archers and a number of persons bearing sword and shields, 10,000 lancers and 200 howdah elephants. In the battle between the two armies near the pass, the Mysore army fled. Then the Mysore ruler came to terms that henceforth Gajjalagadi pass would be his boundary and he would not overstep it. A choultry called Dalavāyi chatram was erected in the pass to mark the boundary between the two kingdoms. Peddayira attended to the repair of temples and construction of forts. He effected the construction of the second *prākāra* (enclosure) of the Sundrēśvarar temple at an expense of 4 lakhs of *varāhas*.



He extended the temple of Subrahmaṇya at 5 (?) miles (2 *gatiya*) distance from Madura by adding to it an *Ardhamaṇṭapa*, *Mahāmaṇṭapa* and *agōpura*.

To the god of Chidambaram, a *prākāra* was built under his orders. He ordered the construction of several *maṇṭapas* at Rāmēśvaram and on the representation of his men, *garbhaguḍi* (the central shrine) and *maṇṭapas* including the inner one and *Vṛṣabha maṇṭapa* were built. Steps were made of stone for the tanks and adorned with stone (idols).

He laid the foundation for the construction of the Trichinopoly fortress.

He ruled for 27 years upto Ś. 1438.

Peddavira had three sons, Viśvappa, Kumāra Kṛṣṇappa and Kastūri Rangappa. The eldest was Kumāra Kṛṣṇappa and the Yuvarajā (Cinnadora) was Viśvappa. In Ś. 1438 Kumāra Kṛṣṇappa the favourite son of Peddavira become the chief ruler (*Dora*) and Viśvappa was *Cinnadora* (younger ruler). Kṛṣṇappa was very soft-minded, just and heroic. Kṛṣṇappa made large gifts of *agrahāras*. At the time of his death it is said that the *brahmarandhra* at the top of his head opened and he died most happily. The younger brother was then crowned. He ruled for 20 years and died in Ś. 1458.

He was then succeeded by his brother Kastūri Rangappa. He was very generous and was a great devotee of the goddess, *Minākṣi*. He ruled for 7 years. Then Muttukṛṣṇappa, his brother's son succeeded him and ruled for 30 years.

He had three sons Muddu Virappa, the eldest, Tirumala, the second, and Kumāra Muttu Nāyudu being the last. Muttu Virappa was crowned and Tirumala was the junior king. The former was very generous and a devotee of Śiva. He consecrated God Muttu Virēśvara (in a temple) a mile east of Madura and granted lands for its maintenance. He gave *agrahāras* to Brāhmins. He ruled from Vikṛti to Durmati for 32 years upto Ś. 1554.

MANUSCRIPT No. 32

GENEALOGICAL ACCOUNT OF THE  
ANCIENT TAMIL RĀJAS  
(KONGUDEŚA RĀJĀKKAL CARITRAM)

WILSON, P. 434, XLIII.

Taylor, Vol. III, p. 31. (No. 2036 *Kongu Dēśa Rājākkal Caritram* Old No. 216 O. M. 149 leaf 1-98) and pp. 32-34 (No. 2303 *Kongudēśa Rājākkal Kaifiyat* Old No. 217 C. M. 74).

Shelf Nos. 16-10-5 and 16-6-9.

Restored by Taylor, Vol. I. pp. 5-72.

No. XLIII in Wilson's Catalogue page 434 is referred to by Taylor in his *Catalogue Raisonne of Oriental Manuscripts* in the Government Library, Vol. III, page 300 as a paper copy from one of the palm-leaf manuscripts of the *Kongu dēśa Rājākkāl*. Wilson in his catalogue has listed it also under 'Local History and Biography' as item No. 10 on page 209.

A Tamil edition of the manuscript has been printed by the Government Oriental Manuscript Library in Madras in 1950. It is entitled *KONGUDEŚA RĀJĀKKAL* and critically edited with an Introduction by C. M. Ramachandran Chettiar. Taylor has given a regular English translation of the work in the *Madras Journal of Literature and Science* with comments and notes (Vol. XIV, Part I, pp. 1-66.)

Though the title indicates only a narrative of *Kongu Dēśam*, the modern Coimbatore country, the work contains an account of

the Ganga, Coḷa, Hoysaḷa and Vijayanagar kings who conquered the Kongu country from time to time and ruled over it. Some light is thrown on the Paṇḍya dēśam. Details regarding the rulers of these dynasties of kings are given with dates. According to C. M. Ramachandran Chettiar, the first dynasty that ruled over Kongu Nāḍu was that of the Gangas, who perhaps belonged to the family of Reḍḍis. The first king of this dynasty is Virarāyacakravarti. He and his eight followers ruled from Kandapuram, possibly their capital. This dynasty of kings was followed by rulers who were twenty in number and who had their capital at Talaikkāḍu on the bank of river Kāvēri. The last king of this dynasty is said to be Rājamalladēva and his date is given as Śaka 816. With him ended the Ganga line of kings. The next dynasty to rule over this region was that of the Coḷas. Āditya, the son of Vijayālaya Coḷa captured Talaikkāḍu and ruled over the Kongudēśa. In all six Coḷa monarchs ruled over this country. These rulers were in turn succeeded by the Hoysaḷas who were considered to be a branch of the famous Yadus. The first king is said to be Vinayāditya (A. D. 1069) and mention is made of rulers of this dynasty. Apparently it came to an end in A. D. 1283. This dynasty was followed by the Harihara line of kings. They are again considered to be a branch of the Yadukula. Five kings of this line are mentioned. Afterwards the Tuḷuvas of Vijayanagar ruled over this region. The first is said to be Narasingarāya and the last Tirumalarāya. This dynasty is distinguished by six kings. The Mysore king, Rāja Woḍaiyār, appropriated the region and ruled it from Śrirangapatnam in 1609 A. D. Thus the whole account deals with the reigns of six dynasties of fifty four kings and their achievements.

*Local History And Biography. (Tamil)*

MANUSCRIPTS Nos. 33 to 35

WILSON, pp. 198-217.

1. Cōḷa mahattvam, (2) Cōḷa Pūrva paṭṭayam and  
(3) Cōḷadeśa Pūrva Caritam

(Tamil paper) (Original manuscript).

WILSON, pp. 198-203, Nos. 1,2&3.

TAYLOR, VOL. III, pp. 295 and 296. Also pp. 42-53.

SHELF No. 17-4-37.

A full summary of the two works with adequate information has been published by Prof. K. A. Nilakantha Sastri under the title 'Cōḷa Legends' in the Journal of Oriental Research, Madras, Vol. IV, pp. 318-40.

TONDAIMANDALAM, COLAMANDALAM,  
PANDYAMANDALAM RAJAKKAL KAIFIAT.  
(PALM LEAVES).

WILSON, p. 203-7, No. 4.

TAYLOR, Vol. III, pp. 41-2 (No. 2322, old No. 241, c.m. 66)

SHELF No. 17-B-5.

17-4-44 section 3 is another copy (in paper).

The author of the Kaifiyat was one Vēda Nāyaka, an agent of Col. Mackenzie. He is said to be a Christian poet of Tanjore.

*History of the Pāṇdyas*

**R**ama lived in Daṇḍakāraṇya and killed the Rākṣasas in Līnka. With the advice of Agastya, he set up a Linga at Rāmēśvaram and worshipped it. Guha was made ruler of Rāmēśvaram under the title Sētukāvalan or Tanukkattadēvan.

Madura Nāyaka Pāṇḍya, a Vellāḷa of the north country who came to the south on pilgrimage to Rāmēśvaram, set up the Madura kingdom on the bank of the Vaigai river and built a temple at Rāmēśvaram. He ruled for 50 years and died in his 90th year. His only son Candra Pāṇḍya ruled for 40 years and died in his 70th year. His son Malayāḍi Pāṇḍya had a daughter by name Minākṣi who was married to Cokkanātha. There is also a tradition that Arjuṇa married Alliyaraśāṇi, a princess of the Pāṇḍya line, made the ruler of Iḷam pay him tribute and defeated the King Dēvēndra of the north in battle. It is also said that one

of the Pāṇḍya kings embraced Jainism and another created the Tamil śaṅgam. There were 48 generations of Pāṇḍyas who ruled for 2137 years.

### *History of the Cōlas*

Tāyumāna Nalli, a Vellāḷa of Ayodhya came to the south on pilgrimage to Rāmēśvaram, set up the *Tāyumānalinga* in memory of his name on the hill *Trisīras* so called after a Rākṣasa of the name, and established the Cōḷa kingdom. He lived for 86 years. His son Vīra Cōḷa dug a channel named Viṇṇāru by which flowed half the water of the Kāvēri. He lived for 80 years. His son Kāvēri Karai Kaṇḍa Cōḷan made all the waters of the river flow to the east as far as the sea. The 44th descendant in the Cōḷa line was Kulōttunga Cōḷa. He had a bastard son named Ātoṇḍamān by a courtesan named Nāgināgaratnam. Ātoṇḍamān founded the Toṇḍaimaṇḍalam north of Peṇṇaiyāru with his capital at Kāñci; and his kingdom was inhabited by slaves of different castes brought from other countries. Kulōttunga Cōḷa died in his 69th year; and his son-in-law Varaguṇa Pāṇḍya succeeded to the Cōḷa and Toṇḍalmaṇḍalams. The descendants of Varaguṇa Pāṇḍya ruled over the country for 570 years, while the successors of Ātoṇḍamān had only maintenance allowance granted to them. The Cōḷa rule covered on the whole 2707 years.

### *The Sētupatis.*

The Sētupatis were Maṇavas and served under the Pāṇḍya kings. A maṇava woman could marry three or four husbands (one after another by divorce). So much so, the Maṇava population grew enormously in the Pāṇḍya country; and there were 40 to 100 Maṇava houses for every 4 houses of Vellāḷas. They defeated Minakētaṇa Pāṇḍya and set up the Sētupati on the Pāṇḍya throne. The Pāṇḍyas then served under the Sētupatis as *Daḷavāys* for 18 generations for a period of 510 years. The 12th Sētupati dismissed the Pāṇḍya *Daḷavāys* and appointed Maṇavas instead; and the Maṇavas continued as such for 98 years.

7735

LOCAL TRACTS 1982

201

Meanwhile, the low caste *Nandas* ruled part of the Coḷa and Toṇḍaimaṇḍalams. They were succeeded by the Maṇava rulers. The Kuṇumbas, Anagonḍi Rāja and Alakāpuri Rāja who had come to prominence in the north demanded tribute from the Sētupatis and annexed their territory as far as Parangipēṭṭai, Vellāṅgu in Toṇḍaimaṇḍalam. When the Sētupatis were ruling over the country south of Cidambaram, Ayyakilai Ayyar, a Kannaḍa Brhamaṇ and the Purohit of the Rāya of Velūr went to Ramēśvaram with Koṭṭiyam Nāgama Nāyaka. They learned that the Maṇavas had a very weak hold over the country and reported the matter to the Rāya Viśvanātha Nāyaka, son of Nāgama Nāyaka, who marched with 1,000 men to the south and captured Trichinopoly, Madura and Tinnevely. Sevvappa Nāyaka, an officer under the Rāya proceeded against Tanjore with 1,000 men defeated the Maṇavas and took the city. He and his successors ruled the kingdom of Tanjore for four generations. They built the palace and the forts at Tanjore and dug the Sivagangai tank; the forts at Vallam, Tirukkāṭṭuppalli, Kumbakoṇam, Sākkōṭṭai, Pandanallūr koṭṭai, and Paḷaiyam koṭṭai came into existence during their rule. They removed the thousand pillared *maṇṭapa* at Tiruvārūr and built another *maṇṭapa* and yet another at Mannār koyil; they removed the image of Rājagopāla from Tanjore and set it up at Mannārkoyil.

Eight Nāyaks in succession from Viśvanātha to Mangammāl ruled Trichinopoly and Madura and the 9th successor, Bangāru Tirumalai Nāyaka ruled Madura only. They built forts in Trichinopoly, Madura and in many other places, constructed several temples and dug many tanks. During the period, the Malayālam Rāja annexed Cape Comorin and other parts of the Paṇḍya country. The Nāyaks continued to rule for about 300 years, created the 72 *Pālayappaṭṭus* and destroyed the Maṇava dominance in the south. Afterwards, Vannittēvan tried to regain the power from the hands of the Vaḍukas and captured part of their kingdom, but within three years, Rāmappayyan, the Vaḍuka Daḷavāy, defeated him in battle and imprisoned his uncle Śaḍaikkattēvan. Then 12,000 Bhairāgis and 12 Gosāmis of the north country, proceeding to Ramēśvaram on pilgrimage, happened to see the Sētupati a prisoner in the hands of Vaḍukas at Trichinopoly. They demanded from the Vaḍukas immediate

release of the Sētupati, failing which, they said, they would capture their fort. The Vaḍukas yielded and Sadaikkan was restored to his throne. The Mughuls invaded the Madura country and laid siege to the fort for three months. Makavarani Sētupati fought against the Mughuls and saved the Vaḍukas from their enemies. Again, when the Mysoreans under Nandi Rāja invaded Madura, Kijavan Sētupati came to their help and rescued them from the Mysore peril. The Tanjore Mahrattas under Baba Saheb waged war with Vijayaraghunātha Sētupati. The Mahrattas were defeated and forced to retreat to Sappuccandai, their territory being confined to the limits of Sappuccandai to Ammāpēṭṭai Vaḍavūr. The remaining Coḷa country as far as Cidambaram came under the rule of the Sētupatis; and after one year, the Mahrattas got back their land up to Pudevūr. There were 32 Poligars under the Sētupati, of whom Uḍaiyattēvan was one.

Four Vauḍka Nāyaks ruled over the Tanjore country, of whom Sevvappa Nāyaka was the first nāyaka ruler of Tanjore and Vijayarāghava Nāyaka the fourth and the last. The Muslims killed the Rāya at Vēlūr and annexed the territory; and then they with the Mahrattas over ran Arcot. Arcot is so called as Sādullā Khān built a fort around a group of six villages on the bank of the river Pālār. The Nāyaks of Tanjore and Trichinopoly prepared for a fight and the former sought the help of the Nawab of Arcot. The Nāyaka of Trichinopoly bribed Ekoji, the Maharatta chief of Ārni and also the officers of the Tanjore Nāyaka with money and won them over to their side. Ekoji then marched with 1,000 horses and fixed his camp at Tiruvaiyāḡu. Ekoji proceeded through Ammanpēṭṭai, on the bank of the Viṅṅāḡu and entered Tanjore via the northern gate (*Ānandavallikkōyil vāśal*). Hearing that the enemy had surrounded the fort and come before the main gate the Nāyak left his palace through the *Tiṭṭivāśal* and reached the temple of Rājagōpāla by way of *Ayyankaḍai*. As soon as Ekoji's men saw him, they put him to death; and seven of his queens immolated themselves on the spot. Then Ekoji took the throne of Tanjore with little opposition. Ekoji's line had ruled over Tanjore for 130 years and odd when Vēda Nāyaka wrote the present record.



Sādullā Khan who had espoused the cause of the Tanjore Nāyak did not render him help. Long after his death, Candā khān, the ruler of Arcot, came to know that the Tanjore Nāyak was treacherously killed and his kingdom taken by the Nāyak of Trichinopoly and the Mahrattas and determined to take revenge on both of them. He proceeded to Trichinopoly where Minākṣi was ruling. He pretended that he would treat her as his friend and sister; and he swore by the *Koran* to the effect that he would not dupe her. When she relied on his word, he imprisoned her and captured her kingdom; and similarly Tanjore and Madura were taken. After Candā Khān's attempt to bring the country under Muslim rule, 74 years had elapsed when Vēda Nāyaka wrote the account. The author recapitulates his accounts and winds up by saying that the Cōlas and the Pāṇḍyas were the original and legitimate rulers of the land, that the members of their families were found deserving the favour of the Company and that the Maṛavas, Veḍugars and Mahrattas were foreigners and usurpers of power.

**MANUSCRIPT No. 37**  
**KALINGATTUP PARANI**

**WILSON, p. 208, No. 5.**

**Different Editions Published.**

MANUSCRIPT No. 38

PARALAMUVAN TŌIAL

WILSON, p. 208, No. 6.

Published under the title *Mūvar Ulā*.

MANUSCRIPT No. 39

MADURAI PĀNDYA RĀJĀKKAL' ĠARITTIRAM.

(Palm-leaf manuscript containing 10 folios.)

WILSON, p. 208, No. 7.

TAYLOR, VOL. III, pp. 56-58.

RESTORED VOL. III, pp. 15-25.

SHELF No. 16-0-18.

COMPARE 17-6-27 SECTION 2.

17-610 „ 6.

17-6-15 „ 6.

The manuscript is an abridged account of the *Madurai Sthalapurāṇam* and contains two parts. The first part runs over the legends of the kings who are said to have ruled at Madurai during the ages that preceded the Kali Yuga. The second part sums up the account of the Kaliyuga kings. Taylor has published a summary of the *Sthalapurāṇa* with enough details in his *Oriental Historical Manuscripts*. Vol. I.

MANUSCRIPT No. 40

TONDAMĀN KADAI

(Palm leaf manuscript containing 15 plus 2 leaves).

WILSON, p. 209, No. 8.

TAYLOR, VOL.III, p. 32. (No. 2296, Tondaman Katha-Old No. 160)

SHELF No. 16-9-12.

(The manuscript is made of a few leaves taken from two or three different works and numbered together. The first three leaves deal with the incarnation of Viṣṇu, important places, *tīrthas* and other Purānic matters pertaining to the four *yugas*, which have no historical bearing).

It contains a list of Kaliyuga kings which ends abruptly. The two succeeding leaves in the manuscript deal with Jain persecution by a 'Rāya' of Vaiṣṇava persuasion.

The manuscript then contains the story of Tondamān, which has neither beginning nor end. According to it, Tondamān was the son of a Coḷa king by a Nāga princess. This is different from the story of Ādoṇḍa Cakravarti (17-6-15, Section 5.)

According to it, Tondamān was the son of a Coḷa king by a Nāga princess. When he came of age he was made the leader of the army and he surrounded the forest chiefs of Tondaimaṇḍalam to conquer it. Having been defeated, he wandered alone and reached the house of Auvaiyār, who served him with a hot spoon

ful of gruel. On her advice he attacked the enemies once again, but was put to flight. When he was going back on his elephant a jasmine creeper entwined the foot of the rider. When the creeper was cut at the root, the prince found a Śivalinga with blood flowing from its top. He fainted with sorrow, when Śiva appeared before him, encouraged him to fight and promised him victory. The God also informed the prince that the place was a sacred one; and asked him to make it prominent. Toṇḍamān took heart, renewed his fight and defeated Karumban, Erukkan and others. He then constructed a temple for the God Māsīlāmaṇi at Tirumallaivāyil.

(Here is a gap in the Manuscript)

He constructed a city with 24 *koṣṭams*, each *koṣṭam* having a separate name. They were divided into 79 *pērūrs* and 1900 *ciṅṅūrs* under them, in accordance with their importance. Toṇḍamanṇḍalam was bounded by Peṇṇaiyāḡu in the south, Tirukkālahasti in the north, Nandimalai in the west, and the ruler of the country was a Toṇḍa Cakravarti and the Vellālas of Oliyanādu were made *Adhikāris* or local chiefs.

MANUSCRIPT No. 41

TONDAIMANĀLA ŚATAKAM (palm leaf)

WILSON, p. 209, No. 19.

TAYLOR, VOL. III, p. 29, (No. 2106 old No. 148 c.m. 73).

SHELF No : 16-9-11.

Composed by Paḍikkāsuppulavar. Printed in the Ripon Press, Madras, 1913. Price As. 2/-.

**MANUSCRIPT No. 42**

**KONGUDESĀ RĀJĀKKAL**

**WILSON, p. 109, No. 10.**

**TAYLOR, VOL. III, pp. 32-4.**

**Edited by C. M. Ramachandra Chettiar and published by  
the Madras Government Oriental Manuscripts Library. (1951).**



KARNĀTAKA RĀJAKKAḶ SAVISTĀRA CARITRAM

WILSON, p. 210, No. 11 and p. 214 No. 27. (Śenji RājākkaḶ)

TAYLOR, VOL. III, pp. 34-41.

SHELF No. 17-5-11.

RESTORED in Vol. I, pp. 169-540.

The work was written at the instance of Col. William Macleod, Collector of the Arcot Subha by Nārāyaṇan of Śeṅgi, son of Kollag Ram Aranga Piḷḷai, a descendant of Ānanda Kōvalam, *Simhāsanādhipati* of Śeṅgi and Paḷaiyilḷu.

It is divided into seven *kāṇḍas* or sections. But Taylor who had also noticed the *Karnāṭakasāiūkkal savistāra car'itram* in his *Catalogue Ransonne of Orinetal Manuscript in the Government Library*, Vol. III, pp. 34-41, adds the eighth section dealing with the history of the lower Carnatic country. (pp. 38-41). The first seven sections do not have much bearing on the history of the Carnatic. The first section deals with the creation of the world and allied matters; the second with the history of some kings of the Solar and Lunar lines, and brings the account to the rise of the Muslim power. The third gives an account of the Muslim rulers of Arabistan and Turkistan. The fourth deals with the history of the Muslim rulers of Delhi; The fifth contains an account of the history of Timur and his descendants upto Ahmed Shah. The sixth which refers to the country between the Narmada and the Tungabhadra deals with the foundation of Anagondi by a shepherd who later came to be called Prauḍha dēva Rāya. The seventh is on the Hasan Dynasty of the Deccan.

The history of the Carnatic is dealt with in section VIII (according to Taylor). It has been published as No. LXXXIII of the Madras Government Oriental Series by the Oriental Manuscripts Library, Madras, edited by V. R. Ramachandra Dikshitar (1953).

**MANUSCRIPT No. 44**

**NAVANANDAN CAKRAVARTI KAIFIAT.**

(Palm leaf manuscript containing 21 folios.)

**WILSON**, p. 216. No. 32. Sec. 10.

(Account of Nandi Rāja son of a Cōla King by a Paraya Woman-Other Sections absolutely unhistorical)

**Taylor**, Vol. III, p. 167. *Nandana Cakravarti ketai*  
(Old No. 242 C.M. 154.)

**SHELF** No. 17 B-5-19.

Deals with the story of a king Nandan who married a Paraya woman. Though the story is interesting it is most unhistorical.

KĒRAḶADEŚAM KAIFIAT

(Plam leaf manuscript containing 11 leaves)

WILSON, p. 210, No. 12.

Taylor, Vol. III, p. 166 (No. 2329 Sagara Katha, legend of Sagara and Kēraḷa dēśa Kafiāt, account of the Malayalam country. Old No. 240 C. M. 676; leaves 1-11.)

The manuscript first deals with the origin of the Kēraḷa country. The people of Kēraḷa selected a king. Among the taxes in Kēraḷa were tax on sales, cess on roads and *tendenēritirvai*. On the death of the king after a rule of 12 years the Brahmans of the 54 villages made a Pāṇḍya their king. He ruled for some time. Then he handed over charge of administration and the royal sword to the people and with their permission returned to his country.

Then Paraśurāma brought the Coḷiya king from the Coḷa country, furnished him with sword and other paraphernalia pertaining to the royalty, made a free gift of the country to him and asked him to rule over it. After that he went to heaven.

The people then brought Cēramān from the Coḷa country to rule over their country. When he had ruled for 12 years, the Kali-yuga began. There was dissension between the Brahmans and other sects of people of the land. Cēramān set at naught the order of Paraśurāma. The Brahmans of the 64 villages, however, did not like the continuance of his rule. The Pāṇḍya king invaded the Kēraḷa country and defeated the Cēramān. But subsequently he got success with the help of two Brahmans.

Some of the soldiers who fought this battle came to be known as Mukkulattar. After the departure of Cēramān the 64 villages went to the Coḷa country and they nominated Kerala as their ruler. He made a solemn declaration in the temple of Bhadrakāḷi to the effect that he would treat with due respect the seven feudatory chiefs and the five Kṣatriyas of the country. The two chiefs who had gone to Banaras on a pilgrimage now returned.

*Marāṣṣiya Tuḷuva Dēśam Kaiḥiat* (*Takkaṇa Kāṇḍam.*)  
(Palm-leaf manuscript containing 12 leaves)

WILSON, p. 210, 13. (11-Karnāta Rājakkāḷ).

TAYLOR, VOL. III, p. 59. (*Maharāṣṣiya Tuḷuva Dēśa Kaiḥiat*)

SHELF No. : 17-B-5-12.

RESTORED IN VOL. I, pp. 304-13.

The leaves of the manuscript were found in a disarranged condition; they were examined and set in order. A section of the big manuscript is called *Kārnāṣṭa Rājakkāḷ Savistāra Caritam* of which Taylor has given a brief summary in Vol. III, pp. 34-41. The title *Marāṣṣiya Tuḷuva Dēśam Kaiḥiat* appears to have been given by some one who wanted to docket the manuscript after merely looking into the words *Marāṣṣiya Tuḷuva Dēśam* which occur in the first line of the first leaf. The first six leaves are continuous and form the *Takkaṇa Kāṇḍa* of the manuscript.

The seventh and eight leaves do not appear to be connected with the manuscript, the one being a list of the Muslim rulers of Hindustan with the number of years of their rule noted against each, and the other, a fragment of a historical work bearing close similarity to *Kārnāṣṭa Rājakkāḷ*.

The last four leaves deal with philosophical matters and therefore they are not summarised here.

The new king told the chiefs that the whole Kēraḷa country was distributed among seven feudatory chiefs and five Kṣatriyas and that the fertile land called Poḷanāḍu promised to them by Cēramān could not be given to them. He therefore granted Veṭṭanāḍu to them in consultation with his ministers. The chiefs accepted the gift and handed it over to the Ksatriya, from whom they had learnt about the happenings in Kēraḷa. They were given Kōḷikkōḍu and Cullināḍu and asked to rule the land in accordance with the established customs and laws of the country. They ruled their territory so well that Cēramān was highly pleased with them, and inviting them to his court, solemnly declared in the presence of the goddess of Tiruvalanāḍu that he considered

them as the rightful claimants to his throne. He also requested them to remain by his side and be of help to him in times of danger. The chiefs said they would render all help to the king as required and started for Koḷikkōḍu. On their way, they saw in front of the western gopuram of the Tali temple, the villagers who had come to protest against the foreign rule imposed on them. The villagers saw the chiefs passing along the way, and yet they did not care to pay them any respect. The chiefs were put out. On reaching Koḷikkōḍu, they called together the Rāja of Veṭṭanāḍu, the Sanyāsins, Brahmans and others and asked them to fight Poruladiri. Thereupon the Rāja of Veṭṭanāḍu marched his army against Poruladiri and surrounded his fort. The latter leaving the army to defend the fort ran away in disguise. Manavikraman *alias* Tamudirippāḍu or Tamburān captured the fort and annexed the territory to his State.

GENEALOGY OF THE CÔLA KINGS

(Tamil)

(Palm leaf manuscript having 19 folios)

WILSON, p. 210, No. 14. (Dillirāja Katha)

TAYLOR, VOL. III, pp. 53-4. Delhi Mahārājakaḷ Kaifiat)

SHELF No. 17-B-5-22.

**A**t the close of Dvāpara Yuga Dharma Rāja placed Parikṣit, son of Abhimanyu, on the throne and left this mundane world. Parikṣit ruled for 127 years at the beginning of Kaliyuga which comprises on the whole 432,000 years.

His son Janamējaya ruled for 77 years.

„ Śivaka Mahārāja for 80 „

„ Rājanarēndra for 45 „

„ Sārangtaran joining the order of *Na vasiddhas*, the lunar race came to an end with him. Then, Māndhāta ruled for 83 years. He was followed by seventeen kings.

Then Bhoja Rāja conquered the northern country, erected a triumphal column and ruled the south. In his time, there was an officer named Kanakarāyar at Odanapuri in the Kampili country. At the instance of great sages, Bhoja Rāja brought with him Kanaka Rāyar to the south along with his 63 relations and bestowed on him the office of *Pradānikkam* with various honours and rewards.

After the rule of Vimalakēṭana Mahārāja in the Kali year 3367 corresponding to Śalivāhana Śaka 118, Saravajit Kanakarāyar celebrated the *tulābhāram* ceremony in the company of his wife, in the temple of Kāmākṣi at Kāñcipuram in Uttukkāṭṭukkōṭṭam, Kedikkulappāṭṭu, Paravanāḍu, Candragiri Rājyam, Kāñci Dēśam and distributed to all people the wealth that could be heaped in a *maṇṭapa*. At the request of the latter, the Mahārāja granted to his 63 relations, *agrahārams* and *minas* and appointed them as accountants of *agrahārams* and temples, after clearing the Daṇḍaka forest.

The 43 families settled as accountants in the villages and conducted their account work in Sanskrit language holding the hereditary right of lands, while *maṇṭapakkaṇakarāya* of *Āmadēva gotra* and *Āśvalāyana sūtra* held the same right of Caturvēdimangalam, granted to him.

Bhoja ruled 68 years from Śaka 188, Sarvajit to Śaka 254 Nandana and his *manvantara* came to an end with him.

After Kali 3373 corresponding to Śaka 194, Vijaya Rājendra ruled for 79 years. He was followed by eleven kings.

In Kali 3905 corresponding to Śaka 726 Tāraṇa. Cenna Ballāḷa began to construct an anicut for irrigation in the Kāvēri river with *pañcalōha* (amalgam of five metals) and the Rājas of 56 countries took part in the undertaking Vikrama Cōḷa, dissociating himself from the scheme, the cost of his share was met by the kings of the other 55 countries. But the Cōḷu king determined to devote the amount assigned for the construction of the anicut to restoring the *Caturvēdimangalam* along with the temples and tanks and other buildings, and renamed it as Vikrama Cōḷapuram Taniyūr, Kāvērippākkam. Then some twenty six kings ruled over the country and then came the Mughals.

Then follow ten folios (broken off at right end) of different sizes written in different hands in the manuscript. It contains an incomplete story of Kṛṣṇadēva Rāya and his *mantri* Appāji.

The manuscript then gives three lists of records supplied.

A.	1.	Kaḷḷar Jāti Carittiram	1
	2.	Maṅavar Jāti Carittiram	1
	3.	Toṭṭiyar Jāti Carittiram	1
	4.	Pampulammāḷ Carittiram	1
	5.	Sikkandar Barcayī Padasha Carittiram	1
	6.	Kristavar Carittiram	1
	7.	Pā ṇḍyan Carittiram	1
	8.	The Carittira dealing with robbery after strangling with noose at Kondaranya	1
	9.	Sangattār Carittiram	1
	10.	The history of 'Sati' committed by the four order of castes from Brahmins.	1
		Total number of records.	<u>11</u>
B.	1.	An account of the genealogy of four kings with important events in their rule.	1
	2.	The above account giving the Kali and Saka years for each king as was required to be given.	1
	3.	An account of the Pā ṇḍya kings who ruled from the time of Kulaśekhara Pā ṇḍya up to the end of Dvāpara yuga.	
	4.	An account of the Pā ṇḍya kings who ruled in the Kali yuga up to the time of Candrasekhara Pā ṇḍya	1
	5.	An Account of the customs and manners of the Brahmans and other castes of people of the Pā ṇḍya country.	1
	6.	The story of the persecution of samaṇas by Sambanda Mūrti, during time of Kūnpā ṇḍya.	1
	7.	Copy of copper plate incriptions.	2
	8.	An account of Rājā Viśvanātha Nāyaka.	1



He constructed forts at Trisirapuram, Madurai and Palayam-kottai, defeated the Dakṣiṇapāñca Tiruvaḍi kings and built temples, stone dams across rivers and made other charitable deeds.

9. An account of Periya Kṛṣṇappa Nāyakar 1

He had 1000 cavalry. He defeated Tambicci and the Rāja of Kandi and appointed his relations to rule over their lands. He took the right of pearl fishing on himself and conquered the Rāja of the Malayalam country.

10. An account of Periya Virappa Nāyaka son of No. 9. 1

He conquered Māvalivāna Rāya and the Rāja of Mysore and settled the boundary between Mysore and his own kingdom. According to this settlement, the portion above the *Kaṇavāy* (mountain pass) went to Mysore and the portion below it to his own kingdom, and 18 hill forts were also erected.

11. An account of Rāja Muttukṛṣṭappa Nāyaka 1

When his preceptor *Kurukkaḷ* met the king and obtained his territory and the title *Uḍaiyār Sētupati* from the Nāyak.

12. An account of Satyavrata Pāṇḍya 1

When this king was going through the *sandhya* worship in the river *Kṛtamāla* near Madurai, he saw a small fish in the water and took it in the hollow of his hands. The fish was growing bigger and bigger, so much so. his hands, pond, tank and even the lake could not contain it. Finally the fish was taken to the ocean and the king recognised it as an incarnation of God Viṣṇu. Since then, the Pāṇḍya kings took the fish as their emblem.

13. An account of Kōṭṭaikkarai Vellālas. 1

C. 1. An account of Vijayarāghava Nāyaka of Taniore and his successors who preceded the Mahratta rule 1

2. An account of the usurpation by Ekoji of the Tanjore kingdom 1
3. An account of the capture of the Kalinga country by Karuṇākara, Pradhāni of Kulottunga Cōja, and of the construction of Āyirakkāl maṇṭapa and other buildings.
4. An account of an occurrence in the reign of the Toṇḍamān Cakravarti. 1
5. *Bhūgōḷdpraśna* 1
6. An account of the treasure-trove discovered in the palace of Tirumalai Nāyakar of Madurai, the number of coins contained therein and their description. 1

## DELHI JANAMĒJAYA VAMŚAVALI

(Palm-leaf manuscript containing 8 written leaves and  
9 blank leaves.)

WILSON, p. 211, No. 15. (Janamejaya Vamśāvali.)

Taylor, Vol. III, pp. 55-6.

Shelf No. 17-B-5-13.

Taylor remarks that "though the manuscript contains nothing not otherwise known, yet it is, in some measure, curious and perhaps worth translation". It may be mentioned here that Taylor has read the manuscript wrongly in some places. He had mistaken the word 'napar' for Nawab and misunderstood the incident of *sowcar* and his *Gumastha* which is found in the manuscript as the antecedent of the capture of Calcutta by Sirajuddaula. Since Taylor catalogued the manuscript, it has suffered from the ravages of worms, particularly the written leaves more than the blank ones. The contents are couched in barbarous Tamil, thick with Hindustani terms, bordering often on obscurity.

## SUMMARY :

(The ancient history of Bengal Śimai)

The manuscript begins with a legendary account of the ancient history of India. It says that in the year 591 *Hijiri* of Muhammad Rasual, the propagator of Islam, Sultan Sha Buddin Gori of the Iran country proceeded to Hindustan with a powerful force, captured Paratti (Prithvi) Rāja then ruling over Delhi and sat on the throne. He subjugated the whole of Hindustan and Bengal and appointed *Fouzdars* in all the conquered provinces. During the time of

Timur, the Hindu Rājas were again free. In the year 801 *Hijiri*, Timur advanced into Hindustan, brought under his control the Rājas and *Fouzdars* of the Deccan, Rayasamsthānam, Bengal, Gujarat and other provinces and made all of them pay tribute to him.

Then Babar, the sixth descendant of Timur led an expedition against Hindustan after entrusting one of his sons with the protection of his Iran kingdom, conquered Hindustan, extended his sway over Bengal and appointed *Fouzdars* to rule over the province. During the period of Humayun, when Sher Khan was Padsha for a short time, Bengal was in rebellion, and Humayun put down the revolt. Bengal was all along peaceful during the days of Akbar. Jehangir Padsha appointed his brother-in-law, the elder brother of Nurjahan Begum, as *Fouzdar* of Bengal; and when he fell a victim to the wrath of Jehangir, another *Fouzdar* was appointed for Bengal. After that, Bengal was ruled by the Hindu Rājas in the name of Shahjahan, which came after that of Shahar Padusha and preceded that of Alamgir, Sha Shuja (son of Shahjahan) was the governor of Bengal and the eastern country (*Purupu desam*) comprising five *subhas*. Aurangzeb ascended the throne under the title of Alamgir Padsha (after the rule of Mir Kasim Ali). The Wazir Abumansur Ali Khan went to the five eastern (*Purup*) *subhas* for appointing *Fouzdars* and appointed Mahabat Jang as the *Fouzdar* of Bengal. Then Alamgir died in the Deccan. Abimansur Ali Khan was then made Nasarat of the eastern *subhas*. At the time of Alam Padsha, William, the Governor of the English Bahadurs, ruled over the *subhas* of Bengal from Calcutta through the *Fouzdars*, paying tribute (*Peshkisi*) to the Padsha. They were also carrying on trade, hoisting their flag at Calcutta. Then Adil Mansur Ali Khan, the Nawab Nazir, had his quarters at Lucknow. He collected tribute from the *Fouzdars* of the five Bengal *subhas* and remitted the amount to the Padsha. After him his son Shujaud daula succeeded him as Nawab Vazir and Vazarat of the *Fouzdars* of Bengal. Now, Mahabat Jang was the *Fouzdar* of Mahasudabad (Murshidabad) which went by the name of Paṭṭaṇam. He used to pay tribute to the Nawab Vazir of Oudh, while the English Bahadur Governors of Calcutta, paid to the former at Mahasudabad. This state of things went on till the year 1180 (*Hijira*). Then

Nawab Mahabat jang died and was succeeded by his elder sister's son, Nawab Sirajud Daula. The latter was ruling over his subha with Raja Duleep as his Dewan. Owing to some differences with the Dewan and the English, Sirajud Daula attacked Calcutta and captured it.

Governor Clive (father of Lord Clive) who was at Calcutta in Fasli 1200 sailed for Chennapatnam in the year Fasli 1170 (?) He got a contingent from Lord Pigot and returned to Calcutta. He scattered the Nawab's force stationed at Calcutta and recovered the town. He then made his position secure and secretly winning Jafar Ali Khan over to his side gave battle to the Nawab Sirajud Daula, in which the latter was wounded with a musket ball and died in a few days. He was succeeded by his sister's son Kassim Ali Khan; and the English continued to fight with him also. They extended their support to Jafar Ali Khan against the Nawab Kasim Ali Khan and induced the former to sign a treaty which conferred on him ten shares and the English six shares (of the province). Then the combined armies of Jafar Khan and the English waged wars against the Nawab Kasim Ali Khan. The Nawab appealed to Shujaud Daula for help, and the latter started with his army to help him. Then the allies marched their army to a place near Mahasudabad (Murshidabad) and the English general Istan (Ashton) offered resistance to them. Two engagements took place in which the army of Surajud Daula was beaten. Then they made an agreement to the effect that both of them should remain friendly. The English placed their garrison in the *subha* of Bengal and in Lucknow, the capital of Shujaud Daula.

The Nawab Kasim Ali Khan and Jafar Ali Khan died at Patṭanam or Mahasudabad. His sons were well cared for by the English masters at Calcutta and Vazir Sadat Ali was also similarly attended to by them. In the year 1212 Fasli, Lord Moriyattin (Morrington) sent General Lixon to Delhi. The general captured the town and placed a garrison to guard it. The English kept the Padsha of Delhi by their side and received from him the appointment (Sanad) of Vasarat of all Hindustan. In this manner they have ruled over Hindustan and Bengal till Fasli 1220.

## MANUSCRIPT No. 49

### MADURAI VIRAPPAN AMMĀNAI (P.L.)

WILSON, p. 213, No. 24.

SHELF NOS. 16-B-12, 17-B-1-14 and 16-9-23.

Three manuscripts of the work are found with minor variations.

A King's child born with ominous marks around its neck was abandoned in forest. It was rescued and brought up by the wife of the shoe maker of Bomma Nāyaka. The child named Virappa grew up into a valiant youth and was appointed to keep watch over Bommi the daughter of the Poligar during the period of her first menstruation, away from the city. The youth falling in love with her eloped with her to Kollimalai. The poligar pursued him with his followers and was killed in an engagement. Then, Virappa took service under Vijayaranga Cokkalinga, governor of Tirucināpalli. At the instance of Tirumalai Nāyaka of Madurai, he suppressed the Kaḷḷar tribe as self governing people (*Tannarasu nāṭṭu-k-kaḷḷar.*) His illegal love with a servant maid of the temple in Madurai brought on him the punishment of the mutilation of his hands and legs. In expiation of his guilt, he sacrificed his life in a fire in front of the temple his two paramours following suit. Consequent on some supernatural events that followed the tragedy, Tirumalai Nāyaka set up an image of Virappa in the temple of Minākṣi and offered worship. His queen took a vow to the image that she would name the child to be born to her as Virappa.\*

---

\*The summary given by Wilson slightly varies from the above one.

## MANUSCRIPT No. 50

### BOMMANĀYAKAN KAIFIAT

WILSON, p. 214, No. 25. (Bommanāyaka Katha.)

TAYLOR, Vol. III, p. 59. (Old No. 200. C.M. 96.)

SHELF No. 16-9-22.

When Viśvanātha Nāyaka, son of Nāgama Niyaka went to the south from Rāya Samasthānam, he took with him the people of Ahobalam to the Pāṇḍya country. The Nāyaka built seventy two bastions in the fort of Madurai and appointed on equal number of poligars, each of them to guard one of them. They were given Varappūr Pālayappaṭṭu which afterwards went under the jurisdiction of Tanjore, ruled by Sevappa Nāyaka Accutappa Nāyaka, Ragunātha Nāyaka and Accutavijayarāghava Nāyaka, in succession. Accutavijayarāghava Nāyaka bestowed on the son of Ahobalam Virovu Vellai Bomma Nāyaka the title of Accutavijayarāghava Bomma Nāyaka with various emblems of honours such as *pañcavarṇappāvaḍāi*, *anumakkoḍi*, *makkarakkoḍi*, *Garuḍakkoḍi* etc. Acyuta Vijayarāghava Nāyaka of Tanjore and annexed his kingdom along with the Pālayappaṭṭus attached to it viz; Pirānmalai śimai and Tiruppattūr śimai.

During the time of Ranga Kṛṣṇa Muttu Virappa Nāyaka Vijayarāghava Nāyaka and a number of Poligars continued to pay tribute to the Nāyakas to Triśirāpuram. The Nāyakas regarded the Poligars as one among the *Kumāra Vargam*. Then Pirānmalai, Tiruppattūr and Varappūr were annexed to Rāmanāthapuram śimai by Raghunātha Sētupati, who performed *hiraṇya garbham* and other religious ceremonies; and the Poligars of Varappūr namely, Kumāra Vellai Bommaiya Nāyaka and his descendants

paid tribute to the Sētupatis of Ramnad namely, Vijayarāghunātha Sētupati and Tanda Rāghunātha Sētupati.

Then Bhavāni Sankarattēvar took away Rāmanāthapuram sīmai from Kattaittēvar, against the consent of the people. So, Kattaittēvar and Saśivarṇapperiya Uḍaiyattēvar sought the help of Tukoji Saraboji of Tanjore in recovering the lost territory. Tukoji sent a contingent of his force to help the two Maravar chiefs and they marched against Ramnad and met their enemy Bhavāni Sankarattēvar at Oriyartiṭṭu. A battle was fought in which Bhavāni Sankarattēvar was captured from his *howda* and sent to Tanjore as prisoner. Kattaittēvar was crowned as ruler of Rāmanāthapuram Sīmai; and he handed over two-fifths of Ramnad and Śivagangai to Saśivarṇattevar.

Now the Paḷayappaṭṭus of Pirānmalai, Tiruppattūr and Varappūr came under the jurisdiction of Śivaganga. When Śivakangai was taken by Azad Nawab, the Poligar Kumāra Vellai Bommaiya Nāyaka paid tribute to the Nawab.

Then the followers of the Rāni of Muttu Vaḍaganāthapperiya Uḍaiyattēvar usurped the Śivagangai sīmai. As the people did not like the usurpation, they elected Gaurivallabhattēvar and crowned him as ruler of Śivagangai.

The Rāni now offered to give her daughter in marriage to the new ruler. As the usurpers did not like this marriage proposal, they threw aside the ruler and brought in the grandson of Sakandi Muttukkumārattēvar, to be the ruler of Śivagangai under the name of Vaigamapperiya Uḍaiyattēvar. The usurpers themselves ruled the country. Thereupon Gauri Vallavattēvar appealed to the Toṇḍaimān and the latter issued order for reinstating Gauri Vallavattēvar in his former position. The usurpers then plotted against the life of Gauri Vallavattēvar and the latter took refuge under the Sētupati of Ramnad, and then under the Rāja of Tanjore.

Later the Company enquired into the case carefully and bestowed Śivagangai on Muttuvijayarāghunātha Gauri Vallava-



pperiya Uḍaiyattēvar. Before the Varappūr Pālayappaṭṭu came under the control of Sivagangai, Ponnamarapatti Mīgāṇam belonging to the Pālayappaṭṭu was taken away by the ruler of Pudukkottai.

Besides the village Konkampaṭṭi Kumīrapaṭṭi, the *puñjai* lands attached to it were annexed by Pudukkottai after the time of Azad Nawab and before the usurpation by Seruvaikkārar. The Pudukkottai men continued to give trouble and the company was asked to protect them from them.

BOMMAI NĀYAKKAR PĀLAYAPPATTU

PURVOTTARAM (TAMIL)

(Palm leaf Ms. containing 13 folios)

WILSON, p. 214.

TAYLOR, VOL. III, 59.

SHELF No. 16-13-19,

It contains an account of Kariṣappaṭṭu Varappūr Cinnelekka Kumāra Bommaiya Nāyakar and the contents are found to be same as those in the account of Bomma Nāyaka (No. 16-9-22) dealt with above except the following :

Muttuvijaya Raghunātha Gauri Vallavapperiya Uḍaiyattēvar, when he became ruler of Sivagangai, reorganised the Poligar of Kariṣappaṭṭu, Varappūr. After two years, he summoned the Poligars of Varappūr and Kariṣappaṭṭu Varappur to Sivagangai, partitioned the Pālayappaṭṭu and bestowed  $2/5$  of the simai on the former and  $3/5$  on the latter.

RĀMAPPAYAN AMMĀNAI

WILSON, p. 214, No. 26.

TAYLOR, VOL. III, pp. 347.

SELF No. 17-6-11.

RESTORED IN VOL. IV-pp. 303-76.

Sammarised by Rangacharya, Ind. Ant. 1916, pp. 170-1;  
178-84.

„ S. Vaiyapuri Pillai, Annals, Oriental Research  
University of Madras Vol. VI p. 1-2 pp. 1-11.  
(1941-2.)

**R**āmappayyan Ammānai published by the Oriental Manuscript  
Library. Madras and also by the University of Madras 1950.

Rāmappayyan Ammānai also called *Rāmappayyan Paḍaippōr*  
is a historical poem by Rāmappayyan, the famous Dalavay of  
Tirumalai Nāyaka against Saḥaikkan Sētupati, the Maḥava ruler  
of Ramnad. (1637)

Rāmappayyan requested Tirumalai Nāyaka to undertake an  
expedition against the Sētupati; and after a long discussion  
obtained permission from the king. Offering worship in the  
temple of the Goddess Minākṣi and taking leave of his brother  
Vayitti Ayyan, the general started with a large army and  
encamped at Cinnarāvuttan pāḷaiyam for the first day. He then  
marched his army along Vandiyarkkottai, Tiruppūvaṇam and  
Mānāmadurai and pitched his camp on the bank of a lake at Vanara  
Viran Madurai. The Sētupati held deliberation with the Maḥava

confederacy and entrusted his son-in-law. Vanniyan with the task of conducting the war. Vanniyan divided the Maṅava forces into three detachments and encountering the enemy at Ariyandipuram inflicted heavy loss on them. A more severe battle followed the next day when also the victory was with the Maṅavas. The third battle was fought at Pogalūr with similar result; and the Maṅavas celebrated their victory with due solemnity. The Dalavay of the Madurai Nāyaka did not, however, lose heart; he laid siege to the Maṅava stronghold; and put the garrison to rout. The Maṅava Chief then crossed the Pamban channel and took shelter in the island of Ramesvaram.

Meanwhile, Rāmappayyan received message from Tirumalai Nāyaka calling him back to Madurai and asking him to proceed against the Muslims who were plundering the territories of the Rāya in the north. The general immediately entrusted his lieutenants with the task of guarding the position already taken and returned to Madurai. He took leave of the Nāyaka King and by forced marches reached Bangalore, where he had an interview with the Rāya. With the help of Ikkarai Venkatakr̥ṣṇayya, he defeated the Muslims in battle. With the good wishes of the Rāya he returned to Madurai where a grand reception was arranged for him by Tirumalai Nāyaka. But Rāmappayyan would not receive the honour before defeating the Maṅavas. He returned to Ramnad and captured the Pogalur fort. Having learnt that the Sētupati had escaped to the island of Rāmēśvaram, the general had a causeway constructed across the narrow strait and led his army along the dam. The Maṅavas offering strong resistance, the Madurai general sought the help of sea-faring Parangis and defeated the Maṅavas. Sadaikkan was captured and imprisoned for sometime in Madurai but owing to divine intervention, it is said, Tirumalai Nāyaka set him free and asked him to rule over a part of Madura as before.

**MANUSCRIPT No. 52**

**BHĀṢYAKĀRA KAIFIAT**

(Palm leaf manuscript containing 17 leaves)

WILSON, p. 214-5 No. 129. *Bhāṣyākāra Carita*.

Taylor, Vol. III. p. 85. (Bhashacara Kaifiat) where it is noticed as an account of a magician.

Old No. 244. C.M. 100.

Shelf No, 17-B-4-10.

(The manuscript has neither beginning nor end; and the leaves are exceedingly worn out, two of them being broken to pieces. It deals with some of the well known Rāmānuja legends having very little historical interest. This is probably the reason why Brown or Taylor has not cared to restore this very much worn out Ms.)

JĀTINŪL KAVIYURAI

(Paper ms. containing eleven sheets.)

WILSON, p. 217, XXXIII. (Jatinul Kavayar)

Taylor, Vol. III, p. 292. (Jātinūl Kāvyaṃ)

Shelf No. 17-6-11.

This work, as its name implies, is a prose commentary of a metrical work called Jātinūl. The name of the author of the original is Ulakanāthan.\*

It is not known who wrote the commentary. The author of the original says that he wrote it at the instance of some friends for giving instruction to the people in regard to the duties pertaining to various castes, and that his statements are all based on the *Āgama* works.

The author seems to give a mere imaginary origin to almost all castes of people, but their occupation as given by him may be taken to be his observation of the actual state of society in his geographical environments, and in this respect, the work merits consideration.

---

\* The name is known as Ulakanāthan from the third stanza, and Ulakanāyaka from the last stanza.

The date of the work is not known; but as it Parangis as sailors settling in the sea coasts, it is not, a earlier than the 10th century, when the Europeans are have first settled in the sea coasts of India. The following is a summary of the work :

After an invocation to the Gods, Vināyaka and Naṭarāja the author, Ulakanāthan, commences his account of the various divisions of castes. He claims that the subject matter is based on the works of Vēda Vyāsa, *Vaikhānasāgama Sūta Samhita* and *Suprathēdāgama*. He says that his object in composing the work is to furnish the schedule of duties for all castes of people. The *Anulōmas*, offsprings from a mother inferior to the father, *Pratilōmas*, where the father is inferior in caste to the mother, the *Vrātyas* who are said to be lower to both *Anulōmas* and *Pratilōmas*, various kinds of Śaivas, the six duties of the Brāhmaṇa and the Kṣatriya and the four duties of the Vaiśyas are all mentioned. Then follows an account of some 79 castes namely Alakas or Kaniyas; Tintimakkaḷ; Vaikhānasa or Suta; Attitarikaḷ; Kunda; Golaka Telugu Brahmins; Kaniyāḷar; Pārtipar; Sāmantar; Kōvil Kaṇakkan; Punurkaṇakkan; Mallas; Paṇḍitars (Brahmin physicians); Kaikkōḷar; Tariyorlal Neyyakkārar; Urkaṇakkar; Kuyavar; Vakaṭa Vaithiyar; Maruttuvar; Komattis; Pon Vāṇiyar; Kavaraiyar; Uvaccar; Sotaka Vēḷāḷar; Kantakar; Savalar or Savala Vēḷāḷar Mavuttar; Senaikkataiyar; Parikulattai; Saritiman; Pāy-Vāṇiyar; Sāliyar; Yālpāṇar; Sirpar; Sanis; Sedar Seniyar; Idaiyar; Sippiyar; Eṇṇai-Vāṇiyan; Kavarpaḷli; Kōvil vaṇṇār or Irakolli; Jattai; Sāṇār or Sāṇṇar; Kalaiyar; Maṇavas; Pūmālaikkāran; Mucciya; Uraikārar; Ampaṭṭan; Kuttali; Karaiyar; Minappaḷli; Paṭṭa avar; Akulavar (Makulavar); Vēlaiyarar; Vēḷavar; Seppukkannār; Kunuvar; Paravar; Peṇḍukaḷ Vaṇṇār; Kadaiyar; Washermen of *Anulōma* caste; Nila Vaṇṇār; Arippar; Varuḷar or Iruḷar; Oṭṭiar; Kāṇiyar; Paraiyar; Iḷamaiyar; Sakkiliyar; Vēṭṭiyar; Nakkavari (Native of Nicobars-Tamil Lexicon); Paranki; Kaḍigaippulavar; Panipunar; Black Kuṇavar; Cekkar (oilmongers); Pāvar; Paḷḷar; Semmar and Taṭṭār (Goldsmiths).

The rank and status of issues from intermarriages of some of these castes listed above are described in the account.

MANUSCRIPT No. 54

JĀTI NŪL KAVI

(Palm leaf manuscript containing 58 leaves.)

WILSON, p. 217, XXXVII, (Jāti Bhēdanūl.)

TAYLOR, VOL. III, p. 292.

SHELF No. 16-10-3.

This is the metrical text called *Jātibhēda nūl* referred to in the manuscript *Jāti nūl Kaviyura:* summarised in 17-6-11. The latter manuscript, which is a prose commentary, is found to give all the substance of this text and this text is not summarised.

At the close of the manuscript are found two stanzas showing how the stanzas should be handled for writing a beautiful hand on palm leaves.



MARAVAR JĀTI KAIFIAT

WILSON, p. 217, No. XXXVI. (Maravar Jati Vernanam)

TAYLOR, VOL. III, p. 8. (Maravar jāti caritram) ✓

SHELF No. 16-11-3.

The manuscript has been translated with introductory observations by Rev. William Taylor, and published in *the Madras Journal of Literature and Science*, July-October, 1835, Vol. IV; Art. XI pp. 350-60. As the translation is, however, found in many details inaccurate, a fresh summary is made.

SUMMARY;

1. There are seven subdivisions in the Maṛava tribe, namely Sembi nāṭṭu Maṛavar,\* Kandaiyankoṭṭai maṛavar, Appanūr nāṭṭu Maṛavar, Uppukaṭṭi maṛavar, and Kuriccikkāṭṭu maṛavar. Among them, Sembinaṭṭu maṛavar are considered to be preeminent.

✓  
1-b. Maṛavas can again be classed as Piccakkilāi, Maraikkar kilāi and Sittiram Kilāi; and here Kilāi (Branch) means 'gotram' of Maṛavas. They do not intermarry with mother's kilāi; but do so with father's kilāi such as sons and daughters of paternal uncle who are agnates. With the exception of Maṛavas, it is customary with all castes of Hindus to marry the mother's relatives but not the father's relatives.

Among the Sembi nāṭṭu maṟavas, the daughters-in-law of the two families, namely the Sētopati and Uḍaiyattēvar commit *sati* when their husbands die, but occasionally, having been prevented from immolation, they remain widows all along their lives. But in the case of the daughters of those two families, the custom is different. When their husbands die, or when the first marriage proves unacceptable, they take another husband with the consent of their parents and relations; and in exceptional cases, they resort to immolation (*anugamana*) or remain widows.

The Maṟavas offer worship to Śiva. But their own gods are Kaṟuppaṇṇan, Bhadrakāḷi, Candanakkaṟuppan, Muttukkaṟuppan, Virabhadran, Sankilikkaṟuppan, Muniyīśvaran, Ayyanār, Ariyavan, Śamaiyan, Karunadan, Padineṭṭāmpaḍikkaṟuppan, Madurai viṛan and others of the sort. To these deities they make offerings of liquor, meat and fruits for the fulfilment of their cherished desires. The *Pūjāris*, possessed by the deity, confer blessings on the worshippers which, as usual, in some caṣes, are fulfilled. It is the custom of the Maṟava community to drink palm wine and country arrack; but a few among them refrain. Some men among the common classes have long ear-lobes and put ear rings on them; and some wear ear rings without distending their ear lobes. Their women lengthen their ear lobes to six or seven inches and put on them ornaments such as Vaṭṭakkaḍukkan cavadi, tandodam and tuccikkādu that are distinctive of their tribe. They wear large garments of 25 to 30 cubits in length, folded in plaits and fastened behind. Some men wear silk *urumal*; and others put on white or coloured *urumal*, six or seven cubits in length. They have no turbans. Rulers among them wear, on special occasions, turbans, robes, and ornaments befitting their rank.

The ancestors of the Maṟava rulers and of their subordinate Poligars were once holding rights of villages, viz., *Kāvalmirāsu* and this is testified to by the fact that when the poets sing eulogies of the Maṟava chiefs, they make mention of the occupation of their forefathers. Among the ordinary classes of Maṟavas some are headmen of villages, others are cultivators giving share of the crop to land holders along with *Kāṇikkai*, *Kuraivat* and *Parivari* (tax for the privilege of fishing) and a few are village watchmen or servants under district or village officers.

The marriage custom of the Maṛavas is as follows. The sister or sisters, direct or indirect, of the bridegroom, accompanied by other relations, go to the bride's house, whether it is in the same village or in a different village, tie the *tāli* around the neck of the bride to the sound of a conch and bring her to the house of the bridegroom. There the usual ceremonies are gone through and the relatives of both the parties feast with meat and other food for one or two days. If, however, owing to want of money or to any other impediment, it is not feasible for the party to celebrate the marriage in accordance with the usual custom, then the sister or sisters of the bridegroom go to the house of the bride, tie the *tāli* around the neck and take her to the bridegroom. Then, whenever it is convenient for them whether it is after they have lived together as man and wife for years or even after some two or three children are born to them, they celebrate their marriage with all the attendant ceremonies. The relations of the parties are invited, the bride and bridegroom seat themselves together in the marriage pandal, go through *sikkukkaḷittal\** and other ceremonies and go along the streets in procession breaking coconut to Vighnēśvara. The marriage lasts for a day or extends to two, three or even four days according to their means. The first ceremony of tying *tāli* is known as *Kaṣṭuttāli*; and the subsequent formal celebration as *sikkukkaḷitta kaliyāṇam*. If, after the first ceremony is gone through, the second one is not performed during the course of the married life of a couple then some stigma is attached to the children born of such parents. If the husband dies before performing the second ceremony, the body of the dead man and also the woman are placed upon a seat and *Sikku* and other ceremonies are performed as in the formal marriage. Then the *tāli* being removed from the woman, she is considered a widow and allowed to take another husband. The custom of tying *tāli* and the celebrations of the marriage at a later period obtains among all sects of Maṛavas, and also among the people called *Agambaḍiyūrs*. It is also common to the *Kaḷḷar* castes throughout the Madurai area but the *Kaḷḷars* of *Toṇḍamānār* country, *Viṣaṅga Nāḍu* and of the 18 *pāḷayams* attached to the Tanjore country do not observe the custom.

---

\*The meaning of the term is not clear, it means various things with various people.

The rulers of districts, Poligars and men of status among Maṅavas are accustomed to take wives from *Agambaḍiyār* caste performing the *kaṣṣuttāli* ceremony or the regular marriage. The girls born of such union marry Maṅavas but not *Agambaḍiyārs*, while the boys marry with *Agambaḍiyār* caste but not with Maṅava caste.

Maṅavas are surnamed as 'Tēvar', *Agambaḍiyārs* as 'Sevukkāran' and Kaḷḷars as Ambalakkāran. The 18 Poligars attached to the Tanjore country, Uḍaiyattēvar, chief of Śivagangai and the Tonḍaiman of Pudukkottai pay obeisance to the Sētupati when they see the latter; for the reason that Tirumalai Nāyaka, Rāja of Madura and Triśirapuram gave him the title of Tirumalai Sētupati, bestowed on him the requisite insignia of royalty; presented him with a lion-headed palanquin, in which he used to be carried and treated him as one of the *Kumāras* (*Kumāravarga*), fed him with rice which he himself had taken first and gave him the title Sētupati. Of the 72 Poligars attached to Madurai and Triśirapura country, Kaṭṭabomma Nāyaka of Pāñcālamkuricci and Cerumalai Nāyaka of Kadalakkuḍi, who are of such inferior castes as Tokkalavar and Toṭṭiyar, fall prostrate before the Sētupati and stand with folded arms without taking their seat in his court. The Sillavar and Toṭṭiyar Poligars of Eṭṭiyāpuram and other places, Koṇḍaiyankōṭṭai Maṅava Poligars of Vaḍakarai, Sokkampaṭṭi, Uttumalai, Settur Surandai and Vanniya Poligars of Eḷāyirampañnai of Śivagiri, Eḷāyirampañnai Talavan koṭṭai and other places do not pay homage to Sētupati. If they come to the Sētupati, he rises in token of courtesy and gives them seat. When the Sētupati goes out in public, the heralds proclaim his panegyrics in which he is referred to as the chief of 72 Poligars and the servant of Tirumalai Nāyaka. So much about the Sētupati and other Sembanāṭṭu Maṅavar.

*An Account of the Poligars of the Tinnevelly District, viz.*

*Koṇḍaiyan Koṣṣai Maṅavas and Uppukaṣṣi Maṅavas.*

The Poligar Sinnaṅanancattēvan of Vaḍakarai belongs to the sect called Uppukkaṣṣi Maṅavas; and Periyasāmittēvan of Sokkampaṭṭi and eleven other Poligars go under the sect called

Koṇḍaiyankoṭṭai Maṟavas. They refrain from drinking and though they eat flesh, they bathe daily, wear clothes of ceremonial purity, perform *Sivapūja* and make charitable presents to deserving people. When the husband of a woman, who is still young and childless, is dead, her parents and other elders of her caste would persuade her to marry again. She takes another husband if she likes, otherwise remains a widow; but this is not the case with the wives and daughters of *Poligars*. These customs are common to the Uppukkaṭṭi Maṟavas also. The *Poligars* among these two sects, wear on their heads a cloth called *Urumal* having laced border, either, coloured or white, of seven or eight cubits. They do not put on turbans; their body cloth is of seven cubits and has the reddish tinge produced by frequent washing in water. They wear neither coats nor jackets.

Among the Koṇḍaiyankoṭṭai Maṟavas, with the exception of 12 *Poligars* in the Tinnevely District, the others in Ramnad śimai *Amarakkāran* (military retainers) having grant of villages and others are *Kaṣṣuppiḍi sivitakkārars* all serving the Sētupati and paying the tax due to him. Such of them as have not the military service are cultivators of the soil paying the due share *vāram variśai* to their landlords.

The marriage customs and other manners of Appanūr nāṭṭu Maṟavas are similar to those of Koṇḍaiyankoṭṭai Maṟavas. Some of these people are *Amarakkāras* and some are *Kaṣṣuppiḍi sivitakkāra* under the Sētupati; and half the tribe are cultivators paying the customary dues to the Sētupati.

Agatta Maṟavas are the hereditary servants of Toṭṭiya *Poligars*, the men serving the men, and the women serving the women. Their Women wear a number of strings of imitation coral as ornaments around their neck; and in their ears, they put on *kammal* and *kādōlai* as do the Toṭṭiya women. The Toṭṭiya *Poligars* keep as concubines the good-looking women of this servant class. Agatta Maṟavas are called *Mappāsi-kkaṭṭi Maṟavas* (Maṟavas wearing earthen beads) as their women wear as ornaments earthen

beads. The women of the class marry again when their husbands die and take as many husbands as they please. This much about the Agatta Maṛavas.

The customs and manners of Kuriccikkāṭṭu Maṛavas resemble those of Sembinaṭṭu Maṛavas. Sembinaṭṭu Maṛavas marry the women of the Kuriccikkāṭṭu Maṛavas but do not give their women in marriage to the latter. They marry their daughters born of Kuriccikkāṭṭu Maṛavar women, to the men of their own tribe, but not to those of other tribes. And the sons born of such union also take their wives from the class of Kuriccikkāṭṭu Maṛavas.

The Kuriccikkāṭṭu Maṛavas offer worship to Śiva but consider Kaṛuppaṇṇa and other deities as their principal gods. They serve the Sētupati as *Amarakkāras* and *Kaṭṭupidi Sivittakkāras*. Some of them are cultivators of land paying the due share of the produce to their landlords.

Orūr Nāṭṭu Maṛavas do not differ from other sects of Maṛavas in respect of offering worship to gods. They are habituated to drink. During their marriages, the bridegroom's party pays 30 *paṇams* as present to the bride, which is taken by her parents. The sisters of the bridegroom tie the 'tāli' to the bride when the conch is blown and take her to the bridegroom the next morning. After 3 or 4 years mostly when the bride has passed the fifth or sixth month of her pregnancy, the formal marriage takes place. In the assembly of relatives the husband and wife seat themselves together, go through *sikku* and other ceremonies, the *purohita* performs *Homa* and other rites and the relatives bless them by way of sprinkling rice over their heads. The relatives are then feasted, who bestow on the pair presents from one *paṇam* to one *varāhan*.

Sometimes, when they have not enough money for the marriage expenses, the celebration is postponed till two or three children are born to them, or till the required amount is forthcoming. Remarriage is permitted when the husband dies or when either of the parties dislikes the other. If the husband dislikes the wife he

sends her back in the presence of the people assembled to her mother's house, along with the cattle, vessels, ornaments and whatever else she might have brought with her, after taking back his *tāli* tied on to her. If the wife dislikes the husband, then the present of 30 *paṇams* he paid, the expenses he incurred in the marriage, the *tāli* he put on her, are restored to him and the woman returns to her mother's house taking whatever she has brought with her and marries at her pleasure.

The people of this class in the Śivaganga district are soldiers of Uḍaiyattēvar, and those in the Ramnad district are soldiers of the Sētupati. Such of them as carry spear and sword are granted land measuring five *kalam viraippāḍu* (that is the land spacious enough for sowing five *kalams* of seeds); those bearing muskets seven *kalams*; those bearing *Sarboji* nine *kalams*; those bearing *sanjali* (a large gun) fourteen *kalams*; the double allowance being due to the fact that the gun is carried by two men. A *Sirdar* of one hundred men is granted land of fifty *kalams* and half as much for a *Sirdar* of fifty men. These grants are made in various villages of the Maṅava country. They make their living by cultivating the land assigned to them and pay a tax of five *paṇams* for every *kalam* of land. This system obtains among the Orunāṭṭu Maṅavas; and similar system of military tenure is found among other tribes of Maṅavas also.

ACCOUNT OF NEḌUVAYAL PĀLAYAPPAṬṬU

(Palm leaf manuscript containing thirteen folios)

WILSON, p. 217, No. 39.

TAYLOR, Vol. III, pp. 60-61 (Neduvallal Palliyappaṭṭu Kaifiat).

SHELF No. 17-b-5/20.

The *Pālayappaṭṭu* held the office of *Mansabdar* during the time of Śrī Rangarāya who bestowed on him the title *Śrī Ranga Vijaya Kuḷandai Kumāra Vēḷālākiya Nāyakkar*' and the flags with the emblems of Hanumān, Garuḍa, Yaḷi, Lion, Tiger, Swan and Cock. The Poligar was also the recipient of the following honours: Sangitamēḷam, naḍaipāvāḍai (cloth spread on the floor for treading upon), navabat, sāmbarāṇidipam, ubhaya Veṅcāmaram, ānai mēl nisan, cimmalata taṇḍikai, cavvīdappaṭṭai, kunkumarasapadu, vallavattuppaṭṭu, pattuvar kaṭṭiyam, candiravivarttiyam, veṅkalappērikai, camattarekavendyam, yānai mēl keḍiyārem, Pakalpandam, davalasangam, mṛdangam, sangitapari, tangasalu, nilappāvāḍai makatapiccurutti vellaiḷkuḍai, vellaiḷpāvāḍai, tallippatakkān sikki mēḷam, pulittaṇḍaivīrakankaṇam, vīramallari, tikerccinnam, jayabhēri, raṇabhēri, gajabhēri onmavittakatti, and renuparasingam.

The *Pālayappaṭṭu* held similar office during the days of Sivvappa Nāyaka of Tanjore who bestowed on him the title Cikkappulaka Kumaran Vēḷālākiya Nāyakkar.

The Poligar also held *mansabdar* under Accutappa Nāyaka, son of Sevvapa Nāyaka, who bestowed the title Accutarāghava Cikkappulaka Nāyaka on him.



Accutappa's son Raghunātha Nāyaka honoured him with the title *Kumāra Veḷālāgiya Nāyakkar*. During the time of Vijaya Rāghava Nāyaga, son of Raghunātha Nāyaka, the *Pālayappaṭṭu* came under Saṣikkoṇḍai Aḷagiya Nāyaka.

Then a quarrel arose between Cokkanātha Nāyaka of Triśirapuram and Vijaya Raghunātha Nāyaka of Tanjore. The former killed Vijaya Raghunātha and annexed Tanjore to his kingdom along with the *Pālayappaṭṭus* attached to it, namely Piramat simai and Tiruppattūr simai.

Up to the time of Rangakṛṣṇa Muttu Virappa Nāyaka Vijayaranga Cokkanātha Nāyaka, the Neḍuvayal Pālayappaṭṭu was under Triśirapuram.

Then Piranmatu Simai, Tiruppattūr simai and Neḍuvayal Pālayappaṭṭu were annexed to Rāmanāthapuram simai by the Sētupati who celebrated *hiraṇyagarbham* and other religious ceremonies.

Then up to the days of Vijaya Raghunātha Sētupati Tanda Raghunātha Sētupati, Sikappalaka Nāyakar, and his son Śri Ranga Vijayakumāra Veḷālāgiya Nāyakkar were paying tribute to the Sētupatis of Ramnad who treated them well.

Then Bhavāni Sankara Mātēvar took away Rāmanāthapuram simai from Kaṭṭai Tēvar Raghunātha Sētupati, the legitimate ruler. Kaṭṭai Tēvar went to Tanjore along with Saṣivarṇapperiyuḍaiyattēvar to seek the help of Tukoji Saraboji Mahārāja for recovering the lost territory. Saraboji sent a contingent of his force to help them. Kaṭṭai Tēvar and his companion then marched their army against Bhavāni Sankara Tēvar, and sent him as prisoner to Tanjore. Then Kaṭṭai Tēvar was crowned as the Sētupati of Ramnad. With a view to remunerating Saṣivarṇapperiyuḍaiyattēvar, who helped Kattai Tēvar in regaining the state, the country was divided into two fifth and three-fifth; and the former got for his share the territory of Śivagangai. Pirānmalai simai, Tirupattūr simai and Neḍuvayal Pālayappaṭṭu coming under

the jurisdiction of Sivagangai, the Poligar Kumāra Veḷāḷākiya Nāyakkar and his son Kumāra Veḷāḷākiya Nāyakkar paid tribute to Saśivarṇapperiyuḍaiyattēvar and his son Muttuvaḍaganāthapperiyuḍaiya Tēvar.

The next ruler of Sivagangai was Azad Nawab-Saheb and the Poligar paid tribute to him.

Then Sivagangai was seized by Periya Maruda Sēvaikkārar and Cinna Maruda Sēvaikkārar, the followers of the Rāṇi of Muttuvaḍaganāthapperiyuḍaiyattēvar. As the people of the Tēvar śimai did not like this, they assembled together along with the two divisions of the army for choosing a ruler for Sivagangai. They called the usurpers to the assembly and in their presence decided that the members of the family of Padamattūr Oyyatēvar, who belonged to the same *gotram* as Madiyarai Aḷakattēvar, were the rightful heirs of the Sivagangai śimai. Accordingly, they crowned Kavari Vallavattēvar, son of Namaśivāyatēvar of Padamattūr as king of Sivagangai in the temple of Kalaiyūr koil. All persons present including the usurpers, paid homage to the ruler by way of spreading a small silk cloth near his feet and prostrating before him. It was also decided that the new ruler should marry the daughter of the Rāṇi of Muttuvaḍaganāthapperiyuḍaiyattēvar. But the usurpers did not like the proposed marriage for they feared that they would lose all their powers over the state affairs if the marriage took place. They brought in the grandson of Sakkandi Muttukumāra Tēvar and set him up as the ruler of Sivagangai. They arranged for the daughter of the Rāṇi and also the daughter of Maruda Sēvaikkārar being married to their ward who was called Venkanapperiyuḍaiyattēvar. The latter was only a nominal ruler, while the real powers of the state were in the hands of Sēvaikkārar. Kavari Vallavattēvar, the chosen ruler of the people having been thrown off by the usurpers appealed to the Toṇḍaimān. Then Toṇḍaimān issued an order to the Sēvaikkārar asking them to restore Sivagangai to Kavari Vallavattēvar, the chosen ruler of the people. So they began to plot against his life. The Tēvar having come to know of this, ran away to Ramnad with his elder brother under cover of night and sought protection under the Sētupati. The latter took up the cause of the refugee and was preparing to restore him to his position. But unfortunately, the Sētupati left his country for the north. So the Tēvar left Ramnad and found shelter in Tanjore. During all this period, Neḍuvayal Pālayappaṭṭu was a subordinate

to the Sērvaikkārar and their ward Venkanapperiyuḍaiattēvar. Then the East India Company enquired into the case and bestowed the Sivagangai Simai on Muttu Vijaya Raghunātha Kavari Vallavapperiyuḍaiattēvar, and the Poligar of Neḍuvayal Pālayappaṭṭu, namely, Rāyaraghunātha Kuḷandai Kumāra Vilaga Nāyakar has since been paying tribute to him.

Many of the villages under the Poligar, however, were taken away from him by various chieftains, one by one. Varuppaṭṭu Mākāṇam and Pālakkuricci Mākāṇam and all the paddy fields attached to them were taken by the Toṇḍaimān of Pudukkoṭṭai. Azad Nawab Saheb deprived the Poligar of paddy fields measuring 300 *kalam viraipāḍi* and *clayendal*. Thereupon the Poligar petitioned to Madaparikhan Durai Mahfuzkhan when he was levying land tax. The latter inspected the lands and settled the dispute in favour of the Poligar and also arranged for boundary stones being fixed.

Lastly, the Poligar complained to the Company against the encroachment of the Sērvaikkārar upon his lands.

## MANUSCRIPT No. 57

### PADAVORE KCIL KAIFIAT

WILSON p. not traceable.

TAYLOR, Vol. III, p. 149 (Padavore Grāmam Koil Kaifiat)

Old No. 210 (or 19); C.M. 33.

Shelf No. 17-B-5-17 (Palm leaves).

#### 1. TIRUVIDAICURAPPADIKAM

The *padikam* of ten or eleven stanzas in praise of the deity of *Tiruvīḍaiccūram* by Tirugñāna Sambandar forms part of his *Dēvāram*.

#### 2. KAIFIAT OF PADUR GRAMAM, WEST OF KUVALAM

There is a ruined Siva temple on the bank of the village tank and the image or linga of the temple is facing the south. There is an image of Perumāḷ near the temple. Formerly, the temple of Perumāḷ was in the middle of the village. It is now completely ruined and the Garuḍa pillar alone remains. On the west bank of the tank, south of the village, is found a Jain image and a stone inscription on the pasture ground of the village. There is a heap of earth known as *Kōṭṭaimēḍu* where, it is said a fort was in existence long ago. The stone pillar near the temple of Piḍāri by the side of the large sluice of the tank, south of the village, has an inscription engraved on it. There is one more stone inscription over the paddy fields to the north east of the village. The village has thus got four stone inscriptions.

There are 80 *pāṇḍukkuḷis* of which 4 are covered with stone slabs. One of them is said to have been examined by the agents of the Durai.

**OTTIPPĀKKAM** : Nothing worth mentioning is recorded.

**KANUMANDAPPATTU** : Nothing is mentioned.

**TIRUVIDAICCURAM KAIFIAT** : -

1) North of the village is an old Śiva temple with stone inscriptions in the interior.

2) Stone inscriptions in the maṅṭapa outside.

3) Stone inscriptions in the temple of Gaṇapati on the junction of four roads.

4) At a distance of half a *nāḷigai* walk, south of the village, is a fort of Kuṟumbar with a small ditch surrounding it.

5) Another fort above the hill.

**NIMMILI AGRAHĀRAM** : Nothing worth mentioning is recorded.

**VALLAM GRĀMAM**. There is a cave temple below the hill, west of the tank, west of the village, and the deity of the temple is called Kailāsanātha. Worship is offered to the deity. Below the cave temple is another similar Śiva temple, where the deity is left without any worship. North of the Śiva temple is another cave temple of Perumāḷ with dvārapālakas.

On the south-east of the village are found 20 *pāṇḍukkuḷis* by the side of the tank and 20 more on the slope of the hill.

**AMMAṆAMPĀKKAM** : Nothing is written.

**KOVALAM** : Names of nine *Kōḷḷams* are mentioned.

**TIRUPPULIVANAM** : The greatness of the temple of Tiruppulivanam. It gives a legendary account of the place.

*Kaifiat of Kadambar Koil Belonging To Uttaramerur Kalar Kottam, Chingleput zilla.*

Gives a legendary account of the place. There are 20 stone inscriptions in the temple of Tirumaresvara of Māḍavilāgam village, Chingleput zilla.

## Puranic and Legendary History. (Tamil)

WILSON, pp. 188-197.

Nos. 1 to 14 deal mainly with Rāmāyaṇa and Skānda purāṇa etc. These have not been summarised.

### MANUSCRIPT No. 57-A

*Tērūrnta vācakam*

(Paper manuscripts containing 8 sheets or 16 pages)

WILSON, p. 191, No. 15. *Tēruvanda purāṇam* and see also plays, tales, poems etc. No. 1. p. 218, *Teruvaranda nāṭakam*.

TAYLOR, Vol III, p. 11, *Tērūrnta nāṭakam* and pp. 89, 145, 166, 346 and 794, *Tērūrnta vācakam*.

SHELF, No. 17-6-11

This is a highly embellished popular prose version of no great antiquity in colloquial Tamil, of the story of Tērūrnta Cōḷa, well known in Tamil literature. The story is given in the *Periyapurāṇam* and it has been the subject matter of various other works, prominent of which may be said to be *Manu-Niti Kaṇḍa Cōḷan*, by the late Saiva saint Ramalingam Pillai, author of *Tiruvārūṭpā*. According to Taylor there is one *Purāṇa*, two *vācakams* and three dramas in the collection on this subject. (Vol. III, p. 145.)

At the end of the manuscript is found the colophon. This manuscript is a copy of another manuscript belonging to Vidvān Angamuthu of Somarasanpaṭṭi, Puttur vaṭṭam in Kōnāḍu Taluk in Tiruchirapalli.

A similar story is found in the *Maḥāvamśa*, ch. XXI.

MANUSCRIPT No. 58

*Aruṇācala Mahātmya. (P. L.)*

WILSON, p. 191, No. 17.

TAYLOR, Vol. III, p. 90-91 (Tiru Aruṇa malai koil kaifiat).

SHELF No. 17-B-5-15.

Vide Tamil Local Tracts, No. 40.

Śiva appeared as one splendour of fire to Brahma and Viṣṇu, who tried in vain to find out his summit and base: and as desired by the Gods, he reduced himself in the form of a *linga*.

The great Śankarācārya, it is said, introduced the system of kindling a light by fishermen on the top of the hill in the place of the self luminous light which used to shine on the auspicious day of Tirukkārtiga; he also set up a 'Yantra' (a metal plate with mystical diagram) in front of the temple.

One Malayadhvaja Pāṇḍya offered worship in the temple and went round the hill (*giripradakṣiṇa*) on foot, halting at a distance of one *nāḷigai* walk each and fixing a stone with his effigy and fish mark.

Vallā's Rāya, ruler of the Tuḷuva country, conquered Kāñci Maṇḍalam and built a city near Sindal at a distance of ten *nāḷigai* walk from Tiruvannāmalai. The pious king having no issue was praying to the God for a long time that he might be blessed with a son. He laid down his life fighting in a battle against the ruler of the Oḍḍiya country on the full moon day in the month of Tai and it is said that the God performed the obsequies to the deceased, which ceremony was continued to be observed down to the time of the document.

Kṛṣṇadēvarāya made grants to the temple and constructed the fourth *prākāra* and *gopura* through his agents Cevappa Nāyaka and Acuttappa Nāyaka.



WILSON, p. 194, No. 23.

TAYLOR, Vol. III, p. 147.

SHELF No. 16-B-5-8.

**T**he *sthala mahātmya* is said to be dealt with in the *Bha-viṣṣyottara Purāṇa*. The document begins with two stanzas in praise of the deity at Tribhuvana, one in Sanskrit and the other in Tamil

The Gods shook with fear of the demons of the Tripuras. Siva, the deity at Tribhuvana, removed their fear by killing the demons; hence the name Kampahareśvara. The origin of Varuṇa Tirtha and other tanks adjacent to the temple are explained by similar stories.

Kulottunga Coḷa offered worship to the deity before undertaking his *digvijayā*, and returning after the conquest, rebuilt the temple, endowed it with grants and renamed the deity Tribhuvana virēśvara, in commemoration of his conquest. At the close of the manuscript is an inscription in Sanskrit of Kulottunga Coḷa III copied from the temple at Tribhuvana (Nos. 190-2 of 1907). This has been used by K. A. Nilakantha Sastri for his article The Tribhuvana Sanskrit Inscription of Kulottunga Coḷa III, in 'Dr. Bhandarkar Commemoration volume, pp. 3-7 (*Ācārya Puṣpāñjali*).

MANUSCRIPT No. 60

*Nale Sthalapurāṇa*

WILSON, p. 194, No. 24.

TAYLOR, Vol. III, p. 155.

SHELF No. 16-B-7-14.

This account relates to the worship of Śiva in the form of *Pañcalinga*. Pañcalinganagara is said to be one of the six favourite seats of Śiva in the south. It is situated south of the Vellāru and north of the Kāvēri; and its deity is called Kaḷumalainātha. The other seats are R̥ṣivāndiyam, Vṛddhācalam, Erukkāṭṭāmpuliyūr, Tiruppūndurutti (Kandalam) and Kumbakonam. Jayamkoṇḍa Cōḷa is believed to have invoked the blessings of Kaḷumalainātha, before embarking on his *digvijaya*. Returning from his victorious campaign, he is said to have rebuilt the temple and set up new images.

SRIKARUṆAR PURĀṆAM

(Paper manuscripts having 13 sheets or 25 pages)

WILSON, p. 196, No. 36.

TAYLOR, Vol. III. p. 293.

SHELF No. 17 - 6 - 11.

The work gives the mythical origin of the Karuṇar caste or Kāyas  
thas of Southern India. The account is very much confused.

The Śramaṇas or Jains having converted the Pāṇḍya king to  
their religion, his queen and the minister Kulaccirai Nāyanār invited  
the Śaiva saint, Tirujñānasambandar to the Pāṇḍya court. The  
Śaiva saint defeated the Jains in a debate and re-established Śaiva  
religion in the Pāṇḍya country. Nakkīrar, the celebrated Sangam  
poet is said to have given an account of the Karuṇar to him.

By a curse of sage Durvāsa, Brahma incarnated as Brahman  
Attiriyān in Otanapuri in the Kāmpilya country and Sarasvati as  
Sapaguṇamālai in Vijayamānagar. In due course they were united  
in wedlock and gave birth to 64 sons, and those 64 sons, married  
the 64 daughters of one Śankara Somayājīn of *Pulastya gotra* and  
*Bodhāyana sūtra*, residing in Kēdāra, north of the Kāmpilya country.  
They followed Cenni Cōlan when he visited Toṇḍamaṇḍala and  
were duly honoured by him. When the king during a hunt was  
afflicted with a curse he was rescued by the Brahman Attiriyān. The  
king was pleased with the Brahman, and as desired by the latter  
granted to his sons appointments (of accountants), *inām* lands in  
64 villages, exemption from punishment and other privileges. The  
villages are said to be situated in Kāñcīmaṇḍalam. The total  
number of *gotrams* being 64, *sūtras*, 6 and villages 4817.

The above extract from *Śri Karuṇar Purāṇam* and *Śri Karuṇar  
Satakam* was made by Kaṇakka Ārumuga Pillai Kumaran  
Guruvappan of Gautama Gotra and Asvalāyana sūtra of  
Punrivalampati, Konraiyr *alias* Tiruveṅkaṭa Nallūr.

## MUPUNTOTTI KOIL KAIFIAT

WILSON, p. 197, No. 38.

TAYLOR, Vol. III, pp. 148, 456. (*Mupuntoṭṭi Ula*)

SHELF No. 16-5-2.

The Saptarṣis or seven sages are fabled to have performed *tapas* in six forests, building six *āśramas*, one in each and consecrating a śivalinga for worship; hence the name *ṣaḍāraṇya* (six forests). The modern names of the six forests are given.

At a later age Kulottunga Coḷa and his son Ādoṇḍai Coḷa knowing the sanctity of the place, expelled the wild inhabitants, cleared the jungles and built temples. In course of time, when these temples had gone to ruin and had been covered with wild forests, Nalla Bomma Nāyaka and Timma Nāyaka of Penukoṇḍa reclaimed the land and built a fort of stone. They called the country Āḡu Kāḍu (Arcot) the Tamil equivalent of *ṣaḍāraṇya*, and began to rule. Zulfikar Khan laid seige to the Seṅji fort for twelve years, defeated the Rāja Rāmacandrapati (Rāma Rāya) annexed Seṅji to the Arcot suba and appointed Daud Khan as Mansabdar of the suba. Then the Muslims came in large numbers from the north and settled in Arcot and in course of time it grew into a populous Muslim centre in the south. During their rule, the Tamilians were oppressed. They were not permitted to build big houses or to keep vehicles and enjoy other amenities of life; finally, they got Odiveranu at the hands of the Company sirkar, who established peace and order over the land.

Then follows another document called *Mupuntoṭṭi Kaifiat* covering six folios in different hands. It says that there was a channel from Pālāḡu to Arcot called *Rāja Śāmbhuvarāyan Kālvay*. One Adavarāyan of the north country laid seige to the fort of the king Śāmbhuvarāya for six years and the latter finally vanquished his enemy by the grace of god and renamed his city *Āḷipaḍaitāngi*. At a later age, Koṇḍama, the queen of Kṛṣṇa-dēvarāya is said to have granted village *Āḷipaḍaitāngi* to two learned Brahmans Rāmacandra Dikṣita and Venkaṭapati Dikṣita. The village and the adjoining lands are said to be full of buried vestiges of an ancient city.

There is another work of the same name (Shelf No. 17-4-36 paper) in metrical form by Sivaprakāśa dealing with the greatness of Muppantōṭṭi. The other name Muppapuram of the place is derived by the author from the tradition that here Rāma received instruction on the meaning of mahāvākya *Tattvamasi* (*muppadam*) at the hands of Vasiṣṭha.

The work is published in the Tamil magazine "*Siddhāntam*" *malar* 7, *Idaḷ* 6 ; pp: 161-92 ; 1934, June.

## TIRUVĀDUTURAI KRAIFIAT

(Palm-leaf manuscript containing 19 folios)

WILSON, p. 197, No. 39 (Tiruvadetur kovil kathā.)

TAYLOR, Vol. III, p. 148-(Tiruvadurturai kovil Kaifiat.)

SHELF No. 17-B-5-16.

The manuscript contains three parts. The first part deals with the Puranic origin of Tiruvāḍutuṟai; the second, with the hagiology of the Śaiva teachers; and the third, with the siddhanta school of Śaivism, the succession of the heads of the Śaiva maṭhas and allied subjects.

(1) *Purānic Account of Tiruvāḍutuṟai.*

Once the nine Siddhas went to Kailāsa to have *darśan* of god Śiva. They were detained at the gate by Nandi for some time and then were admitted to the presence of the god. The god presented the siddhas with a *jyōtirliṅga* and asked them to offer worship to it at the place called 'Gomukti' on the southern bank of the river Kāvēri in the Coḷa country, a place where 'Umā-mahēśvari' was born as 'Paśu' (cow) and got deliverance and as a result of which the place was known as Gomukti. The nava siddhas proceeded to the place and worshipped the liṅga as directed.

Sometime before this, the goddess had cherished a desire that all souls in the world should obtain deliverance and that the celestial women (*dēvarambaiyar*) should have their desires satisfied. To achieve this object, she told the god that she did not have all the rituals in her marriage which took place when she was only a child in the Himālaya mountains and that she would like their marriage to be celebrated once again with all its attendant ceremonies. Śiva said that she could have her wish satisfied in due time; and meanwhile asked her to play dice with him. They played dice having Viṣṇu as the umpire. In the course of the play, the goddess, it is said, spoke disobediently to her lord, and the god cursed her to be born as a *paśu* (cow) and said 'you shall worship me at Nandimānagar and get rid of this curse when we shall accept you again and marry you as you desired'. The god then sent his spouse to work out her curse

along with Gaṇapati and others, and asked Viṣṇu to be the cow-herd when the goddess would take birth as a cow. But the pang of separation was much even for Śiva to bear; he transformed the Bijākṣara of the goddess into seven seeds and sowed them in seven places beginning with Tiruvālangāḍu. When the goddess had passed through the ordeal, she made a plunge in the Gomukti tirtha and was accepted again by the god under the name of Oppilāmulai. Then their marriage was celebrated.

Mucukunda became the lord of the earth as he had worshipped the god in Kailāsa with beal leaves. He rendered assistance to Indra in defeating his enemies and obtained as a reward the idol at Tiruvārūr and was worshipping it. Then with a view to obtaining a son, he went to Gomukti Tirtha, built a temple for Śiva there and worshipped the god. The god presented himself to him in the form a dancer and blessed that a son would be born to him.

### (2) *The Succession of Śaiva Teachers.*

There are four peaks in the Kailāsa mountains called Puṣpagiri, Amardakagiri, Mahagolagiri and Bikṣagiri where Śiva took the part of a teacher and taught the *Āgamas* to Pārvati Nandi, Viṣṇu and four sages. Then Nandi having been found to be a matured soul, Nilakaṇṭha anointed him as *Ācārya*, bestowed on him golden *makuṣa*, *kuṇḍala* and other emblems of honours and taught him the *jñāna* sections of the 28 *Āgamas*. Then Nandi handed down the teaching to Sanatkumāra. From Sanatkumāra, the succession of teachers is given.

In evidence of the succession mentioned, there are ślokas in the *Upadēśa kāṇḍa* of the *Skānda purāṇa* and in the *Āgama* called *Acintya Viśvasada*.

In the *Āgama* called *Acintya Viśvasada*, it is stated that the *naiṣṭhikācārya* (the *Ācārya* of the supreme order) was given *uṣṇiṣa* (a head-band), *makuṣa* (a diadem), *cchatra* (an umbrella) *pādukas* (a pair of slippers), *cāmara*, and the vehicles of chariot, horse and elephant. (10 & 11 are blank leaves.)

### (3) *Account of Tambirāns, Paṇḍārams and Paṇḍārasannidhis among the Hindus.*

The all pervading Śiva thought of creating the world (*taratala*) and took the form of five-faced Sadāśiva. From the main face (*ūrdhva mukha*) of Sadāśiva originated Siddhānta Āgama which

gave birth to *Caturveda* (the four vedas) with its numerous branches. The god then created *Īśvara* and from *Īśvara* was born *Rudra*. *Rudra* created *Viṣṇu* and *Viṣṇu* created *Brahmā*. *Brahmā* gave birth to *Brahmāṇḍa* or the universe with its manifold objects, in accordance with the instructions received from *Īśvara*. *Brahmā* then created women of the four castes. He taught the *Vedas* to the Brahmans, *Kṣatriyas* and *Vaiśyas*; and the *Purāṇas* and *Siddhānta Āgamas* to the *Sūdras*.

*Siddhānta-Āgama* is consists of two words, and the word *Siddhānta* is prefixed to the word *Āgama* in order that the compound may not denote *Kaula*, *Lakula*, *Pāśupata* and other *Āgamas* which are not considered to be good and are no longer in use. The *Siddhānta Āgamas* are classified as *Kāmika*, *Svāyambhuva* etc. by *Īśvara* or *Śrikaṇṭha Nātha*. Each *Āgama* has got four *pādas* or parts namely, *Caryāpāda*, *Kriyāpāda*, *Yogapāda* and *Jñānapāda*. The first part deals with constructing rest houses, digging tanks and other charitable works; and the second, with the religious duties that are to be performed each day and on certain occasions. *Anugraha* or the grace of the god, *prāyaścitta* or the act of atonement, construction of temples, consecration of idols, method of worship and the devotional hymns used during the worship; the third, with the *guṇa* of *Śiva*, his all pervasiveness, the *Ātmans*, the five elements and other *tattvas* of the *Śaiva* philosophy; and the fourth with the concentration of mind and other subjects.

The *Siddhānta Āgamas* also mention four *Āśramas* and they are followed by the four castes of people. They go by the name of *Kurukkaḷ*, *Tambirāns*, *Paṇḍārams* etc., and all these have also got the appellation of *Saivas*. The difference between the *Vēdas* and *Siddhānta Āgamas* is this: the one originated from the four faced Brahman and the other from *Īśvara* *alias* *Śrikaṇṭhanātha*; the one has *Brahma gāyatri* and 24 *tattvas* and is studied by the first three castes and the other has *Śiva gāyatri* and 36 *tattvas* and is learnt by the four castes of people who had undergone *Śiva Dikṣa*. The *Āgamas* are considered superior to the *Vēdas*.

A *Śaiva* Brahman teacher is called *Kurukkaḷ* or *Ācāryar*, and is authorised to officiate as priest in temples. The *Sūdra* teachers are of two classes namely, *Viraktācāryars* and *Gṛhastācāryars*. The first wear *jaṣāmakuṣam* on their heads, a copper *kuṇḍala* on their ear, a brown red cloth (*Kāṣāyam*) round their waist, and



sandalwood sandals on their feet. They receive homage in temples and others places, and some among them have their heads clean shaven. They go through the ceremony of *abhiṣeka*, practice religious austerities and are held in great respect by all people. When they die, their dead bodies are buried and not cremated. They are addressed by the title *Paṇḍārasannadhi* and have got the privilege of going in palanquin and of holding "*hucakrakkuḍai*". Each *paṇḍāra sannidhi* has got many disciples among *Tambirāns* and *Gṛhasthas*. The latter are permitted either to remain a celibate or lead a married life. When a *Paṇḍārasannidhi* dies, the next disciple, a *tambirān* succeeds him if he is well read in the *Āgamas*. The *Gṛhasthācāryas* have clean shaven heads, put on golden *kuṇḍalas* in their ears, wear a thread of *rudrākṣa* beads round their heads, and dress themselves with white clothes around their waist. Some times they wear ordinary sandals and occasionally they also put on sandals made of sandal wood.

The *Tambirāns* do not undergo the ceremony of *dikṣa* but the lay Saiva disciples observe it. As they go through the *ācārya abhiṣeka* (the anointing ceremony entitling one to the status of *ācārya*) each one of them has got many disciples. *Gṛhasthācāryas* have the honorific title '*Paṇḍāram*' while the *Viraktācāryas* stand on a higher level. The hagiology of *Tambirāns*, *Paṇḍārams* and *Pandārasannidhis* of the Hindus is based on the *Hālāsya Mahātmyam*, *Vāyusamhita*, *Sūtasamhita*, *Brahmāṇḍapurāṇam*, *Sivajñānabodha*, *Siddhāntasārāvali*, *Pāskaram*, *Mrgendram*, *Kermikam*, *Svayambhayam* and other works.

The foregoing *Bhāṣya* based on the *Āgamas*, was prepared in English by R. Muthaiyya Mudaliar of Tiruvenkāḍu; and the same was rendered into Tamil by Nayanappa Mudaliyar of Ānakkāṭṭapputtūr nephew of Saiva Kangrappa Mudaliyar.

SOLINGAPURAM TEMPLE KAIFIAT (palm leaves)

WILSON, p. 197, No. 42 (Colangipur Perumal Kovil Katha.)

TAYLOR, Vol. III, p. 147 (21½, No. 2319; Old No. 227 C.M. 42)

SHELF No. 17-B-5-10.

The first 26 leaves of the manuscript entitled *Cōḷingapuram Kai fiat* gives a list of articles required for the daily offerings and the periodical festivals of the temple of Cōḷingapūr. The three villages viz. Cōḷingapuram, Tirukkoyil Tirumalai and Ghaṭikācalam were in possession of the temple.

*Leaf No. 27.* One Kaḍigam Akaram Ayyar was enjoying certain privileges; and he was attached to the Company.

*Leaves Nos. 28-36:* This is the same as the "Account of the four ages & c" coming under 17-6-10, section, 6 Account: Rājas of the Cēra dynasty etc., summarised earlier. The summary has been collated and the gap, found at the close, filled up.

*Leaf No. 37:* Account of Talikal village:

Kuruvappa Nāyak, *adhikāri* of the village was enjoying *Umbaḷika*. He built the temple of Tirutaḷiśvara to the east of his place and made provision for worship. After the days of Hyder, the Sirkar attached half the property.

*Leaves Nos. 38-40 Polippakkam Kai fiat:*

One Subbarāya in the service of the Company visited Polippākkam for *Dariyapat* of *Dēvadāyam* and *Brahmadēyam* and the Ayyangar residents of the village furnished him with the following Kai fiat.

When Prauḍha Dēvarāya was ruling over his kingdom, one Suranniyariya of Polippākkam alias Prauḍha Dēvarāyapuram, went to the capital and discoursed on his learning, in the presence of the emperor. The Rāya was pleased with his learning and converted the village of Polippākkam into an *agrahāram*, and granted to Brahmans as a *Svastiyam Sarvamānyam*. This *agrahāram* continued to be as such all through the period of the Karnāṭa Rājas. Then the country came into the hands of the

Muslims and the *agrahāram* was made *srotriyam* for 120 *pons*. During the rule of Sadad Ullah Khan and Anavardi Khan, Mahfuz Khan and Muhammad Ali Khan abolished the *srotriyam* and levied a tax of one-fourth from the village. During the governorship of *Rāyasi*, the tax of one-fourth was reduced to one-eighth and *nañjai* and *puñjai* lands granted as *Dēvamānīyam*. The system continued up to the time of Mr. Tretan Saheb. His successor appropriated to himself all the privileges of the village.

*Leaves 41-68: Vēdapuri Sthalapurāṇam.*

This is a prose summary of the *sthalapurāṇa* of Tiruvottiyūr or Vēdapuri. Nos. 17-B-1-16 and 17-5-52 summarised.

Tiruvottiyūr is known as Vēdapuri, Rudrapuri and Śrutipuri. Padmāsura afflicted the world; and Subrahmaṇya worshipped the linga of Śiva at Vēdapuri and obtained the weapon *śakti* by the favour of the god. In order to create a river required for the worship, he made a furrow over the earth from Ānanda hill upto Vēdapuri with his *śakti* and through the furrow began to flow a river called *Bahu nadi* or *Seyyāru*. Subrahmaṇya then killed Padmāsura with the weapon. One Koṭāsura was harassing the people when the country was a wild forest. Vighnēśvara cleared the forest and destroyed the Asura. He is therefore called *Kāḍuveṣṭippi!*laiyār in Tamil, *Vanachedi—Vināyaka* in Sanskrit.

Once the *Vedas* took personal forms and went to Kailāsa to witness the *tāṇḍava* dance of Śiva, as directed by Brahmā and Viṣṇu. Śiva asked the *Vedas* to take shelter within his drum and began to dance his *Virānaṭana* when all the world was in a whirl. Then the *Vedas* proceeded to Vēdapuri, at the instance of Śiva and were worshipping the linga of the place. One Somakāsura saw the *Vedas* in personal forms and took them away to his city *Tapaniyapuri* (the golden city) in the midst of the sea. Now the world was stripped of all learning; and the gods complained to Śiva of the prevailing ignorance among mankind. Śiva told them that he would not kill the Śūra, who was his devotee and asked Bṛhaspati to assume the form of a Buddhist monk and instruct the Buddhist faith to the Asura. He also supplied a weapon called *cakra* to Viṣṇu with which to destroy the Asura, when he turned a Buddhist. Accordingly the Asura was killed by Viṣṇu and the *Vedas* were recovered from the midst of the sea. Viṣṇu got rid of the sin of killing the Asura by worshipping the linga at Vēdapura

and, as required by Śiva, settled himself by the side of the temple under the name of Ādikēśava Perumāḷ with the weapon *Cakra* in his hand. On the south bank of the Bāhu river, south east of Vēdapuri, is Rāmalinga consecrated by Rāma in order to absolve himself of the sin of killing Vāli. Rāma assumed the name of Anupama; and hence the place is called Anuppattūr. South of this place, is Anukkāvūr where Hanuman is said to have set up a linga with a similar object.

Aruṇa, the charioteer of the Sun heard from above the music of the dance of Ūrvaśi, in the Sudharma, stole himself in the form of a woman to the vicinity of Ūrvaśi and witnessed the dance. When Indra saw a new woman by the side of Ūrvaśi, he got enamoured of her and Vāli was born of their union. Aruṇa returned to his master and related to him what all took place to him in Heaven. The inquisitive Sun asked his charioteer to show him his feminine form and produced Sugrīva from him. In order to clear himself of the sin of taking the form of a woman, Aruṇa set up a linga near Vēdapuri and called it Aruṇēśvara (Senkāḍu). The work contains stories of the same strain constructed around the names Viliyanallūr (Brahmatīrtham), Ākkūr (Vināyakēśvaram), Parāśūr (Parāśarēśvaram), Ālipaḍaitāngi, Puḍuppākkam (Vālmikēśvaram), Peṭṭai (Pakṣiśvaram) and Painkan (Phalgunēśvaram.)

Toṇḍaimān, son of a nāga princess, was ruling over Tuṇḍira-  
maṇḍalam bounded on the east by the sea, on the south by Dakṣiṇa-  
pinākini, on the west by Pravala and on the north by Kālahasti.  
He had numerous elephants in his possession and was called  
Gajapati. He was driven out from his kingdom by the Gandarva  
Viśvāvasu, who was born as a man, and god Śiva came to his rescue.

## KAIFIAT OF TIRUVALAMCULI

WILSON, pp. 197-8, No. 43 (Tiruvalliyānam Kovil mahātmya)

TAYLOR, Vol. III, p. 149 (25 No. 2343 Tiruvallamsuri koil varalār. Old No. 229 C.M. 297).

SHELF No. 16-14-8.

## SUMMARY

**A**gastya proceeded to the South with a pot full of the essence of all holy waters. On the way, he pressed down the tall Vindhya mountains, with his thumb; and then reaching the Satya mountains, he placed the pot on the top of them. Owing to heavy winds and rains, the pot on having turned down, the waters began to flow towards the east in the form of five streams. Aridhvaja Coḷa, the pious ruler of the country brought down the stream to his kingdom with the help of the other kings. The river, in its course, first surrounded Śrīrangam, and when it came north of the temple of *Kapardiśvara*, a great chasm swallowed the waters of the river. The Coḷa king was anxious to take the stream down to the sea and he sought the advice of the sage Heraṇḍa of Koṭṭaiyūr, after paying him due obeisance. The sage informed him that the great pit would overflow if either of them fell into it. The king was prepared to sacrifice his life for the benefit of the people. But his wife intervened in the affair, when the sage came forward and fell into the hollow, uttering the verse "Don't speak good, don't speak bad, and much less both good and bad." (By reason of giving good advice, Heraṇḍa, the Kapāla Bhikṣu fell into a pit). The chasm, it is said, was at once full, and the stream flowed to the eastern sea. In memory of the sage, a linga was set up in front of the temple of *Kapardiśvara* and worship offered to it prior to the God.

The image of Svēta Gaṇapati in the temple is said to be the same as the one invoked and worshipped with the articles of the sea previous to the churning of the ocean for the production of ambrosia.

MANUSCRIPT No. 66

TOTYA MADURAI KALIYAMMAN MAHÄTMYA (P.L.)

WILSON, p. 198, No. 44.

TAYLOR, Vol. III, p. 197.

SHELF No. 16-13-13.

**A** traditional account of the Totṭiya Madurai Kāliyammaṅ, Villukkaṭṭi village :

A Paṅḍāram of the Kannaḍia caste set up images of the Madurai Kāli Amman and other deities in the regions watered by the Kāvēri river and was worshipping them. He then put up a small temple, which began to attract devotees in large numbers. Narasingarāya who came to rule over the country as Jagirdar under the Raya instituted several festivals in which many goats and buffaloes were sacrificed. When he returned to the north, the temple continued to be popular with the support of the people and local chiefs.

## Jain Literature (Tamil)

WILSON, pp. 176-188.

## MANUSCRIPT No. 67

*Pañcamārga Utpatti (Palm Leaves).*

WILSON, p. 187, No. 40.

TAYLOR, Vol. III, pp. 78-80.

SHELF No. 17-B-4-7.

REST. Vol. III, pp. 5-13.

After Vardhamāna had attained *mukti*, his disciples, seven in succession, propagated the Jain Dharma for 140 years. Candragupta, king of Pāṭaliputra in the Saurāṣtra country having dreamt an ominous dream approached Bhadrabāhu svāmi, the eighth disciple in succession, and asked him to explain the consequences of his dream. The svāmi predicted a famine for 12 years. Chandragupta abdicated the throne in favour of his son Simhasēna and put on the ascetic robe. Bhadrabāhu seeing the approach of famine, left the country to the south with Candragupta and other followers numbering 12,000 (*Srimūla sangha*) and died on the way in a cave. Candragupta remained in the cave worshipping his guru, while the rest of the party proceeded further south and took shelter in the Coḷa country. Ramalācārya and his followers stayed in the country, having received from the Śrāvakas assurance of protection during the famine. The famine broke out and the ascetics wearing loin cloth and white garment were protected from starvation. In course of time, they came to be called Śvētambaras.

After the famine was over, the *Sangha* returned to the north after paying homage to the spot where their guru had died on the way. A dispute arose between the original *sangha* and the ascetics had stayed in the country, in the matter of wearing white garments, and the king Simhasēna settled their differences by asking the parties to follow the path they had made their own.

Jāsvala Dēvi, daughter of Simhasēna was a follower of the Śvētāmbara School, while her husband Rājēndrapāla of Karahāṭa-pura hated the Śvētambaras. At the instance of the queen, some

of the Svētambaras resumed nakedness and started the sect called Yāvaniyas. A few others rejected also their *piñcas* (peacock's feathers for removing insects without killing them) and their followers went by the appellation of Niṣpiñcas. The Prākṛit verse cited in the work states that in Valabhi city in the Saurāṣṭra country originated the Svētāmbara sangha in the year 160 of the king Manaprāptā Vikrama. Forty years after the date, flourished Drāviḍācārya, a contemporary of Vajranandyācārya. He quarrelled with Pūjyapādasvāmi and created the Drāviḍa sect.

A Jain ascetic fainted with the practice of austerities and was taken to be dead. He escaped being burnt in the crematory; and being driven out as an outcaste, originated the sect called Kāṣṭha Sangha. Such is the origin of the five forms in Jainism.

(\*A person is said to be *manaprāpta* when the cubic contents of his body is equal to a *drona*).



*A List of Jain Books*

Palm-leaf manuscript containing 18 folios.

WILSON, p. 187, No. 42 (Jaina Pustaka Suchi.)

TAYLOR, Vol. III p. 82 (Jainya Pustaka Zapetah.)

SHELF No. 17-b-5-7.

Reply to the query of Colonel Mackenzie by Munibhadra Dēvabhadra Ācārya Svāmi.

After Vardhamāna-Svāmi had attained liberation (*mukti*) the Kaliyuga started. Then his disciples in succession taught Dharma for a number of years.

One Arhadbali Ācārya, the disciple of a Bhadrabāhu of Puṇḍrāvardhanapura who had foreseen the danger ahead in the continuance of *Ācārāṅga* of the succeeding disciples, established four *sanghas*, namely *Sena sangha*, *Vira sangha*, *Nandi sangha*, and *Dēva sangha*. He appointed four *ācāryas* to preside over the *sanghas* and in each *sangha* there were four *simhāsanas*.

When Barbbara Dēvācārya of Valli grāma, Hēlācārya of Citrakūṭapura, Virasēnācārya and Jinasēnācārya were instructing Dharma, the Kali year was 1561 and the Śaka year 820. At this time, the Jain king Amoghavarṣa was ruling over Bankāpura. With a view to imparting instruction to this king, his preceptor Jinasēnācārya wrote the work called *Mahāpurāṇa*, an abridgement of vast treatises on the Jain Dharma. This work is even now followed by the Ācāryas of the four Jain Sanghas. Jinasēnācārya was succeeded by a number of disciples.

About Ś. 1438 there was disorder and anarchy all over the country on account of invasion by enemy tribes. Many people deserted their hearth and home. The presiding Ācārya went to some western country, after appointing a disciple for the instruction of Dharma to those that survived the invasion. The disciple died a few years afterwards.

When peace was restored in the country Virasēnācārya returned from the west and was teaching Dharma at the Cittāmur

maṭha. The disciples that came in succession after him impart religious instruction even today.

*List of Books on Jaina Sāstra*

*Sanskrit books.*

1. Mahāpurāṇa.

*Kāvya:*

Cha (Kṣa)tra cūḍamaṇi Kāvya, Munisuvrata Kāvya, Nāg-kumāra Kāvya Chandraprabha Kāvya. Pārṣvābhyudaya-kāvya.

*Vyākaraṇa:*

Sakaṭāyana, Kaumāra, Amara, Dhananjaya.

*Tarka:*

Aṣṭasahasri, Kamala Mārtāṇḍa, Nyamani Dīpikai, Nyāyakumuda Chandrika, Nyāyamārtāṇḍa, Tarkaparibhāṣā, Laghuvṛtti-Pramayaratnamālā, Nilakēśi\*.

(\*A work of this name is new to the history of Sanskrit logic. This is a Tamil work.)

*Ācāra Vidhis.*

Yatyācāram, Srāvakācāram, Kṣapanasāra, Ātmāluśāsana; Traivarṇika, Jinasambhita, Ekasandhi, Ratnakarandaka.

*Kathas.*

Dharmaparīkṣa, Kaumudi grantha.

*Caritas.*

Śripurāṇa, Harivamśa, Punyasa, Kaumudi.

*Works in Prakrit.*

Trilokasāra, Gomaṭasāra, Labdhisāra, Prābhṛtatraya, Tri-bhangi, Alapatribhangi, Prarupanai, Cattisam.

*Tamil Works.*

Cintāmaṇi, Cūḍamaṇi, Mērumandaram, Yaśodaram, Nālaḍiyār, Kuṣal, Udayana Kumārakāvya, Kalingattuparaṇi, Maṇḍalapuruṣa Nikaṇṭu, Ullamuḍaiyan, Jinendra mālai.

Total No. of books 50 (52).

*Aṣṭakas.*

Vṛṣabha Nāthāṣṭaka, Candranāthāṣṭaka, Nēmināthāṣṭaka, Pārśvanāthāṣṭaka, Akalankāṣṭaka, Bāhubalināthāṣṭaka, Vīranāthāṣṭaka, Samavasāraṇāṣṭaka; Drasiāṣṭaka,.....rūpāṣṭaka, Nemicandraṣṭaka, Jayamālai, Cikkasāmantabhadram, Daṇḍanāthastuti, Puṣpāñjali, Saktimuktāvali, Sahasranāmam.

*Account of the origin of Buddhism.*

During the time Pārśva Tirthankara, a Jain monk named Buddhikīrti quarrelled with his fraternity and started a new school of religion called Buddhamata which is based on Kṣaṇikavāda (the theory that everything in the world is transitory.) His school claimed some adherents.

When 250 years of Pārśva Tirthankara had elapsed, the Kaliyuga came into being. The Śaka year was started when 741 years in the Kaliyuga had passed. After Śaka 710, a Jain king named Himasītala was ruling in Kāñci; then a dispute arose between the Jains and the Buddhists on the relative merits of their religions. The Jain monk Akalanka debated with the Buddhists in the presence of the king for eight days, on the agreement that the unsuccessful party be squeezed by being ground in a stone oil press (*kalkāṇam*). The Buddhists were defeated; but the Jains, true to their principle of 'ahimsa' did not press for their enemies being punished. The Buddhists were therefore sent away to Singala (Ceylon) on board a ship. Formerly there was a maṭha in each of the following villages:—

1. Kāñcipura.
2. Ilavānāsūr Tukkudi Tirunaṅkondaḍai.
3. Señji Cettupaṭṭu Tukkudi, Tāyanūr.
4. Cittāmūr.

At Kāñcipura, Sāmantabhadrācārya, Sivakoṭi Ācārya, Pūjyapādācārya, Akalankācārya, Niṣkalankācārya and others held sway in succession as the head of the maṭha from Kali 1351 or Śaka 610 up to Śaka 1537. Then the maṭha was destroyed during the anarchy and disorder that followed the period of Kṛṣṇadēva Rāya.

In the maṭha of Tirunaṅkondaḍai, there were successive Ācāryas from Anantaviryācārya, Vidyānantācārya, Māṅikya Nandyācārya, Kavi Parameṣṭhyācārya, up to Guṇabhadracārya. Some 300 and odd years ago, that maṭha also came to an end.

When Vardhamānacārya, was at Tāyanūr maṭha, the Jains of the locality were oppressed by Venkita Kṛṣṇappa Nāyaka of the Rāya period. They left the place for Cittāmūr and the maṭha also ceased to exist.

Here, at Cittāmūr maṭha, the successive disciples of Traividya-cakravarti Munibhadracārya hold office even to this day.

*Group of Sanghas. (Sangha Varisaikal).*

Group of Jain monks were residing in the caves of the hills situated in the four grāmas viz. Poḷūr Tukkudi Tirumalai, Ilavānāsūr Tukkudi, Tirunaṅkondaḍai, Āraṇi, Tukkudi, Pūṇḍi and Seṅji Settupaṭṭi Eṇṇāyiram and Kūdalūr: The āśramas of Munis and their images (*Darśana bimbas*) are even now found there. Besides, the hills situated in the villages of Valatti Toṇḍūr, Siṅkaḍambūr near Seṅji, and Arakiṇḍanallūr contain āśramas and images. Monks (*yatis*) are also living at Viḷappākkam, Tiruppāmalai, Arcot Tukkudi; and Darśanabimbas exist there even now.

These statements were recorded on the 17th *Mārgaḷi* of Dhātu year, Śaka 1738.

*Buddhist Sastraic works.*

Jñānapitāka, Vinayapitāka, Abhidharmapitāka.

These are the three *Pitākas* of the Buddhists and these works are referred to in the Jain logics.

(17th *Mārgaḷi*, *Dhātu varṣa* of Śaka 1738).

*List of Prabandhas written by Yatisvaras.*

Mahāpurāṇa, Pārsvābhyudaya Kāvya, Pūjānga Vidhi, Jinasambhita Kriyāvandanai (by Jinasēnacārya).

Trilōkasāra, (in Prakrit?) Gomaṭasāra, Labdhisāra, (by Nēmicandrācārya in Kali year 1869).

Prābhṛtatraya by Kundakundācārya.

Nyāya śastra, Ratnakarantaka by Sāmantabhadracārya.

Bhaktamāra by Mānatungācārya, Nāgakumāra Kāvya by Malliṣeṇācārya, Vaidya śāstra by Pūjyapādasvāmi, Sakatyaṇu by Sakatācārya, Ekasandhi by Ekasandhyācārya, and Cintāmaṇi by Tiruttaka mahā Muniśvarar (in Tamil).

Merumandara, Nilakēśi Tarka by Vāmanācārya.

Kuṛaḷ by Hēlācārya.

*Conversion of some Jains into Buddhists and Vaiṣṇavas.*

During the time of Vṛṣabha Tīrtha, Marīcikumāra, the son of Bharatarāja Cakravarti, embraced the asceticism of the Jains along with Kapila and others. But they were unable to restrain their senses as required by the religion. Learned as Marīci was, he started the Śaiva school which became the source of 363 Pāṣāṇḍi sects, and found a large number of followers.

At the time of Pārśva Tīrthanakara, a Jain monk named Buddhikīrti quarrelled with the Ācārya of his time and founded a new religion known as Buddhamata based on Kṣaṇikavāda and his new religion was followed by some people.

Madhvācārya of the Śaiva smārta sect which is an offshoot of the Advaita school originated Viśiṣṭādvaita school which developed into 900 (?) subsects.

Rāmānuja of the Madhva school started the Vaiṣṇava religion based on the Dvaita school which put forth 500 offshoots.\*

17th Mārgaḷi Dhātu Varṣa, Śaka 1738.

(\*This account cannot be treated as historical.)

*A List of Jain villages.*

(Jaiyinarkuḍi Irukkira Vūru Kaiḥiat.)

(Palm-leaf manuscript containing folios 8-14 and 17-21)

WILSON, p. 188, No. 44 (Jaina Kudiyiri Vivaram.)

TAYLOR Vol. III pp. 81-82. (Jainyar Kudiyirikira ur Kaiḥiat)

SHELF No. 16-13-2.

Compare 17-4-38 (12)

Compare 17-6-27 (3).

1. List of Jain villages attached to Seṅḡi, Sēttuppaṭṭu Tukkudi in the Tuṇḍiradēṣa.

Sittāmūr, Tāyanūr, Ōdalapāḍi, Kolappiliyūr, Konamangalam, Perunkuṇanallūr, Tuli, Tācāmpāḍi, Eyyal, Cindipaṭṭu, Malaiyanūr, Torappāḍi, Kosappaṭṭu, Komiyankuppam, Ciyappūṇḍi, Cevalappaḍi, Kannalam, Valatti, Annamangalam, Kallappuliyūr, Mañcapaṭṭu, Koḷattūr, Arugāvūr, Tennattūr, Tiruvapāḍi, Ciṅu Marugāvūr, Pulimantāngal, Toṇḍūr, Ponnagar, Umaiyantāngal, Neṅkuṇam, Aruganpūṇḍi, Vīranāmanallūr, Elamangalam, Agaram, Kumavanputtūr, Perumugai, Ciṅukaḍampūr, Cakrapuram Vaḍataram, Vayalamūr, Moliyanūr, Pēraṇai, Cennyampākkam.

Total number of villages belonging to Seṅḡi comes to 44.

(2) The Jain villages attached to Tiruvottiyūr Tukkudi.

Karaṇḍai, Tirupparambūr, Vallai, Perunkattūr, Nagal, Narumappaḷlam, Veliyanallūr, Vanapākkam, Nelli, Curaiyur, Milappayandai, Valappandal, Koyilampūṇḍi, Tinnalūr, Kalavai.

Total number of villages comes to 15.

(3) Jain villages belonging to Vandavāsi Tukkudi :

Kunampadi, Rāmasamudram, Nelliyankuḷam, Eramallūr, Nallūr, Villivanam, Kūḷalur, Tellāḡu, Kuggaviḍu, Avarakura-kōṭṭai, Virudūr, Periyakaḡkōṭṭai, Cenandal, Cengampūṇḍi, Puttūr, Ponnūr, Elankāḍu, Cindakampūṇḍi, Cāttumangalam, Vangaram,

Alagarampūṇḍi, Veṅkuṅṅam, Cēdamangalam, Erumpūr, Kayanallūr, Ayilpāḍi, Paḷaṅcūr.

Total number of villages 27.

(4) Jain villages belonging to ? Tukkudi.

Perumaṅḍai, Vempūṇḍi, Alagrāmam, Rattanai, Viḷukkam, Edaiyalam, Kallakoḷattūr, Pērāūr, Vēlūr, Velliṁēḍu, Nemali.

Total number of villages 11.

(5) Jain villages belonging to Vaḷudāvūr Tukkudi.

Viḍūr, Attikuppam, Yilay, Kollai pudupaṭṭu, Paḷapaṭṭu, Mondiyampākkam, Cintāmaṅi, Kappiyamūr, Pidaka.

Total number of villages 9.

(6) Jain villages belonging to Tiruvadi Tukkudi.

Manamāḍēvi, and Karaḍipākkam.

Total No. of villages 2.

(8) Jain villages in Ilavānāsūr Tukkudi.

Tirunaṅṅunḱōḍai, Ākkanūr, Iruvelipaṭṭu.

Total No. of villages 3.

(9) Jain villages in Tirukkōvalūr Tukkudi.

Vira Coḷapuram, Viḷandai, Kuvam, Cankiyam, Muttattūr.  
Total 5.

(10) Jain villages in Tiruvaṅṅāmalai Tukkudi.

Pennattūr, Malaiyanūr, Ciṅṅukoṅṅan, Sōmāsipāḍi, Koḷattūr.  
Total 5.

(11) Jain villages in Poḷūr Tukkudi.

Randeripaṭṭu, Kunnattūr, Kappilūr, Maṅḱakoḷattūr, Tirumalai, Kaḱampūr, Kastampāḍi. Total 7.

(12) Jain villages in Arani Jagir:

Tirumalaisamudram, Āraṅipāḷaiyam, (Pudu)kamūr, Nendapākkam, Paḷankamūr, Pūṅḱi, Rāyanamangalam, Cēvūr, Mallip-

paṭṭu, Kalappūṇḍi, Araiyanam, Nel(an)pālayam, Melukampūṇḍi, Cerim Tandukunnattūr, Akkirapālayam, Cennaninal, Viradakandam, Meṭṭupālayam, Taccūr, Pullūr, Unnipuram. Total 22.

(13) Jain villages belonging to Milacceri Jagir.

Tesūr, Siyamangalam, Terakkōl. Total 3.

(14) Jain villages belonging to Paḷaya Kumbini Jagir :

Melattipākkam, Ārappākkam, Perumpākkam, Puccipākkam, Nariyamputtūr, Marudam, Kāñcipuram, Tirupparuttikkuṇṇam, Tanki, Total 9.

(15) Jain villages belonging to Koliyanallūr Jagir.

Koliyanallūr and Ahalūr. Total 2.

(16) Jain villages in the Cōla country :

Tanjore, Mannārkovil, Tīpankuḍi, Vēdāraṇyam, Animadikkodi, Tiruvārūr, Kīlapaḍukai, Tiruvaiyāru, Toluvanamkuḍi, Kumbakonam, Kumbasamudram, Cirukkumbur, Āmur, Nāgapatṭanam, Tōpputtuṇṇai, Urattināḍu. Total 16.

(17) Jain villages in Puvagiri (Bhuvanagiri ?).

Chidambaram and Periyakūḍalūr. Total 2. ✓

(18) Jain villages belonging to Elavānāsūr.

(The villages under Elavānāsūr and Tirukkōvalūr are repeated in the ms.)

Minnal is the only Jain village mentioned under Arcot Tukkudi.

Total number of Jain villages in all comes to 182. This list was prepared on the 17th *Mārgaṣi* of the year *Dhātu*, Śaka 1738.

(Folios 15 and 16 are missing in the ms.)

The Jain temple at Caḷukki which is in bad condition and where no worship (*abhiṣeka*) is offered—1. The number of Jain temples under disrepair—5.

Total No. of Jain temples including those that are in good condition comes to-- 10.



The Jain temples in good condition at Tindivanam Tukkudi :

The Jain temples at Perumaṇḍai.	2
do                    Yedayalam	1
do                    Viḷukkam	1
do                    Vēlūr	1
	—
Total	5

The Jain temples in bad condition at Tindivanam Tukkudi :

The Jain temple at Kallakkoḷattūr	1
do                    Pērūr	1
	—
Total	2

The Jain temple at Veḷḷimēḍu where no worship is offered. 1

The total number of Jain temples in Tindivanam. 8

The Jain temples at Vaḷudavūr Tukkudi :

Jain temple in bad condition at Viḍūr 1

The Jain temple at Elavānāsūr Tukkudi :

The temple in good condition at Tirunaṅkondaḍai 1

do in bad condition do 1

The Jain temples at Tiruvadi Tukkudi :

There is a Jain temple in bad condition, having no *abhiṣeka* among the residences of Brahmins.

In Tiruvaṅṅāmalai Tukkudi there is a Jain temple in bad condition without any worship being offered.

There is another temple beyond repair among the residence of people other than Jains.

The Jain temple at Pōlūr Tukkudi is in good condition, as also one at Kunnattūr.

∴ There are six Jain temples at Tirumalai and worship is offered in only one among them. No worship is offered in the four temples on the hill and also in the temple below the hill.

The Jain temples in good condition at Arni Jagir.

The temple at Tirumalai Samudram-1, Āraṇipālayam-1, Pūṇḍi-1, Sevūr-1, Mullippaṭṭu-1, Sennanendal-1, Taccūr-1. Total 8.

The temples in bad condition in the above Tukkudi.

The temple at Seri-1, and at Nettappākkam-1. Total 2.

The Jain temples in good condition at Melaccēri Jagir Tukkudi.

The temple at Tesur-1, and Tirakkol-1, on the hill of the above village without any worship and in a state of disrepair-1. Total 3.

The Jain temples in good condition attached to the (old company) Tukkudi.

The temple at Melattippākkam-1, and Tirupparuttikuṅgam -2. Total 3.

The temple at Ārappākkam belonging to above Tukkudi is in bad condition. There is one more Jain temple in the above Tukkudi. The temple at Anniyankuḍiyiruppu, Māgaral and Pernakūr have gone to ruins and remain without 'abhiṣeka' owing to the occupation of non-Jains. Thus there are six Jain temples.

Ruined Jain temple at Koliyanallūr Jagir	1
--	---

The temple without <i>pūja</i> being offered to it.	1
---	---

The temple at Akalūr in good condition.	1
---	---

Total	3
-------	---

The Jain temples in good condition in the Coḷa country.

The temple at Mannārkoil-1 and Animadikkōḍi-1. Total 2.  
The temple in bad condition-1. The Jain temple on the north Arungalandai-1, Pilal at Paṭṭaṅgam-1 and Varampoda-1.

The Jain temples at Tuṇḍiradēśa.	40
The ruined temples	20
Those that do not have <i>abhiṣeka</i> among the ruined temples.	10
The temple that has not got <i>abhiṣeka</i> among those that are in good condition.	1
The Jain temples situated amidst the non Jain people.	7

The temple of Simhapurinātha at Sittāmūr has begun to decay and the repairs have to be attended to. At Koliyanallūr which is under the Jagir of Akki Mahammad, many Jains flourished formerly. There were two temples, one for the worship of men and one for women. When they were in a flourishing condition, one Mātanga, who ruled at Señji hated the Jains and Jainism. One of the temples was destroyed during his time, and the two other temples continued to be worshipped for a long time. The Kaifiyats submitted by Venampanattu Periya Naṭṭār Venankulam Macchi Reddiyar, Venkalur Vriddhacala Reddiyar and Veppantallai Tirumalai Reddiyar.

The Jains came to the country from Triśirāppalli cimai during the time of Nārāyaṇa Rāyar, some 700 years and odd before the date of the manuscript. They found some of the villages at Venambanāḍu covered with forest, and renewing such villages obtained from the sirkar full right over them. They set up *Dēvālayam*, *Brahmālayam* and other charitable institutions. (The record is fragmentary).

References to Muslim rule and Desing of Jinji.

Plays, Tales. Poems etc.

WILSON, pp. 218—238.

Only four Numbers are summarised. Others are not historical.

*Tamiḷ Perumāl Charitra.*

(Paper ms. containing 12 sheets or 24 pages)

WILSON, p. 221, No. 22.

TAYLOR, Vol. III, pp. 460-61.

SHELF No. 17-6-11.

This work is to be distinguished from another work of the same title, of which one copy has been noticed by Wilson on p. 222 and two copies by Taylor, Vol. III, p. 163 and p. 165. It is a popular story in the Tamil country. . Going by the name of *Tamiḷ Aḷiyum Perumāḷ Kathai*, it has been printed in Ripon Press, Madras, 1922. The printed edition differs from the manuscript in respect of some additions and alterations suited to the reading public. It is a prose work interspersed with fifty stanzas in *Veṅbā* metre. At the end of the manuscript is found a short commentary on the stanzas.

MANUSCRIPT No. 71

*Aḷakēśarajan Katal* also known as *Nālu mantiri katal*.

(Palm leaf manuscript containing 53 folios).

WILSON, p. 222, No. 23. (Alakeswara katha)

TAYLOR, Vol. III, pp. 163 and 165.

SHELF No. 16-12-6.

This romance includes six stories of which the first five are narrated by the ministers of the king Aḷekēśa, on the evil consequences of hasty action and the sixth is told by the king on the eating up of protector. Various versions of the romance are said to be found in India and in Europe and an English translation of the version was published by Pandit S. M. Natesa Sastri in Madras with notes and introduction by W. A. Clouston.

*Viramāran Katha.*

WILSON, p. 223, No. 27. (Viramāran Katha; three mss. a, b. & c.)

TAYLOR, Vol. III, p. 163. (No. 2294. Viradurendra Katha : Old No. 211 c.m. 150.)

TAYLOR, pp. 164-5. (No. 2302. Viradurendra rāja katha. Old No. 210 c.m. 151.)

TAYLOR, p. 164 (No. 2301, Viramārana Catha. Old No. 167, c.m. 152.)

Shelf Nos. 16-B-8-21 ; 16-11-10 ; 16-11-11. (Palm leaves)

17-5-23 is a later transcript of Viradurendra (Turanja) rāja katha (16-11-10).

*T.I. 24 is a later copy of Viramāran Katha (16-11-11)*

Viraturanga, King of Vijayanagara had a minister named Tattvaprakāśa. When he was hunting in a forest, the minister threw him into a well in an unguarded moment, killed him, usurped the throne and began to rule the kingdom. The queen who was pregnant, fearing danger from the treacherous minister fled from the city and was living by gathering and selling firewood in the country of Candragiri. To avoid him she lived in a *paraccēri* in the city of Arasanapur, under the protection of a *paraya* named Vahusinga (Nandiccamban according to *Viramāran Kadai*). A child was born to her. The child grew to be a brave boy and was named Viramāran. He became proficient in all arts including those of weapons (Here the ms. enumerates 64 *kalas*). Jagadvira of the Kōśala country had a learned daughter named Tamiḷ (Cori) Cintāmaṇi. She had matchless skill in the four kinds of versification namely *Asee*, *Madura*, *Citra* and *Vistaru Kavi* and said that she would marry the person who would defeat her in the art of versification. Viramāran engaged himself in the literary contest. She found herself unable to explain the meaning of a verse composed by him offhand. He then asked her to consult her pandits about the meaning and explain to him the

next morning. The Princess, however, dressed herself in the guise of a daughter of her minister, approached him alone at midnight and begged him to explain the meaning. Viramāran recognised the princess in her mask and offered to explain the meaning on condition that she would yield her person for satisfying his desires. Finally she got the meaning from him, deceived him and departed. The next morning he composed certain verses suggesting her actions at night and asked her to explain the meaning. She accepted defeat and married him with the approval of her father. Viramāran hastened to Nandiccamban and paid his respects to him and also to his mother. He marched against the ruler of Candra-giri and punished him for misconduct. He deposed the ruler, married his daughter and handed over the country to his *paraya* protector. He got back the kingdom of his father unopposed and began to rule over it, after reviving his deceased father, by the favour of gods.

The work is written in mixed prose and verse in popular style. The ms. 15-B-8-21 seems to be the original which does not contain the beginning and end and is worn out and crumbled. The ms. 16-11-10 is a shorter version with some variations; and ms. 16-11-11 is also incomplete and contains an enlarged version of the story with different proper names.

*Kamban Pāḍal* (P.L.)

WILSON, p. 225, No. 36.

TAYLOR, Vol, III p. 90. (Camban Padal).

SHELF No. 17-B-1-5.

This work called *Kamban silai-Yeḷupadu* consists of seventy stanzas eulogizing the prowess of a local chief Karuṇākara Toṇḍamān Vanniyan of Punnāḍu. The Vanniya community traces its descent from one Virasambu Rṣi. The author of the poem, one Kamban of Tiruveḷuttur has chosen the bow (*silai*) of the hero as the fit theme of his panegyric and is said to have been honoured by the hero with present of gold.

*Astronomy and Astrology* (TAMIL)

WILSON, pp. 243—244.

No. 13 *Dēśanirṇaya* is summarised. The rest are unhistorical.



## YUGAPURĀNA

(Palm leaf manuscript containing 13 folios)

WILSON, p. 244 No. 13. Deśanirṇaya.

TAYLOR, Vol. III, p. 123 (Yugapurāṇam otherwise Deśanir-  
ṇayam.)

Shelf No. 17-B-5-6.

The manuscript contains some historical matter in the latter portion; but unfortunately, it is worn out, the writing being eaten away by worms, here and there. There are also numerous blanks left out by the scribe himself, a fact evidencing the damaged condition of the original manuscript from which the present copy was made. All this makes it difficult to make out a coherent account of the contents.

The account starts with the legendary account of kings that ruled from the beginning of *Kṛtayuga* and then merely mentions the names of several Coḷa, Pāṇḍya and Ballāḷa kings. The tenure of their reigns are not dependable, much less the geneology which includes fanciful names. Then it proceeds to mention kings of the Yādava dynasty. An interesting fact is that relating to the god of Tirupati.

The people of Tirukkāḷahasti contended that the image within the temple of Tirupati was that of God Subrahmaṇya and not that of Tiruvēnkaṭaṇātha. But Śrī Bhāṣyakārasvāmi (Rāmaṇuja) provided the idol (secretly) with *śankha* (conch), *cakra* (discus) and other marks of Viṣṇu, and placed closeby a golden image of Alamelumangai Nācciyār. The case of the people of Tirukkāḷahasti having been shown to be false, Yādavarāya ordered many of them to be beheaded. Śrī Bhāṣyakāra was pleased with the king and dubbed him with his own title as *Śrī Bhāṣyakā Adavarāya* who ruled for 9 years.

Then follows again names of some Yādavarāyas and some Vijayanagar kings.

In the year *Vibhava* when 4611 years had elapsed in the Kali Era, Kṛṣṇadēva Rāya ascended the throne. He was born of

Viranarasimha and Dipali Nāgammā]. He was a great king and his subjects revered him as an incarnation of divinity. He subjugated the Pasakkar (Padushah) and the kingdom of Gajapati, whose daughter he married. He had in Appāji a wise minister who could see the present, past and future alike by the grace of the goddess Kāli. He defeated the Moghuls and set up a pillar of victory in front of the temple of Pirayagai Mādavar. His rule extended for 20 years from the month of *Āvaṇi* of *Sukla*, Kali 4611 up to *Kārtigai* of *Virōdhi*.

He imposed a heavy sum of money as penalty on the trustees of the temple of Tirumalai at Tirupati and caused maṅṭapas of stone to be built on both sides of the four *tiruvīdis* on the hill, and a tank called *Svāmipuṣkarani tirtha* on the hill and a reservoir for irrigation to be dug. Besides, a *gōpura*, a *garuḍa* pillar and a fortified wall were constructed; the inner shrine was gilded; and seventy two other *maṅṭapas* were erected, under his orders. His services to the Tirupati temple were so great that the people called him *Acvuta Ālvān*. When he was encamping at Candragiri Durga, he made his son-in-law Rāma Rāya, his *Sēnāpati*.....

Acyuta Rāya ruled the kingdom for 13 years having his camp at Pirayagai Kehi Saras.

From the year *Subhakṛt*, Rāma Rāya himself began to rule the kingdom, after crowning Sadāśiva Rāya as king. He destroyed the enemies of the State, restored peace and order, made liberal grants to gods and Brahmins and ruled the country righteously.

In the year *Raktākṣi*, he, at the hands of the Moghuls ..... at Benaras ..... on the third day ..... in a cave..... such was the king, Rāma Rāya who ruled for 22 years .....Mahārāya ruled for 8 years from *Raktākṣi*. He had control only over Kṛṣṇa... .. and Tungabhadra miṭṭa. During his time, the whole kingdom was torn piccemeal and most of the territories seized by the Moghuls, Edr Gandu, and Nijam Shaw, the ruler of Golkonda and a dependant of Rāma Rāya.

Śrī Rangadēva Mahārāya ruled for 14 years from the year *Āngirasa*. From *Vyaya* to *Ananda* year, Periya Vēnkaṭapati Rāya subjugated the rulers of Golkonda and Vijayapura and defeated

his enemies who overran 'Kṛṣṇa Tungabhadra Saras'. He was celebrating many festivals for Viṣṇu. He caused a temple to be built for the deity at the instance of Tātācārya of Kumbakonam and instituted many festivals. He ruled the country wisely for 29 years (from the year *Vyaya* to *Ānanda*).

.....tirāyar, in the month of *Puraṣṣāsi*, in the *Ānanda* year

.....

He had no son. His queen, Obaci Amman, sister of Obu Rāja of Gobburi family, had brought up a Brahman boy with a view to raise him to the throne. She was supported in her attempt by Gobburi Obu Rāja,..... Mar Eri Rāja, Jagga Rāja, and other relations..... Cikka Rāja, younger brother of Periya Venkaṭapati Rāja had five or six sons. He was residing in his own palace at Vēlūr

Jagga Rāja and his

allies plotted secretly to murder Cikka Rāja and his family and set up the Brahmin boy on the throne. When Veḷkōṭi Periya Nāyaka came to know of this, he resolved to save Cikka Rāja. He confidentially arranged with a washerwoman to bring him one of the sons of Cikka Rāja from his palace. The woman accordingly brought a son, named Rāma Dēva Rāja, three years old, concealed in a bundle of soiled clothings and delivered him into the hands of Echama Nāyaka. The latter proclaimed the boy as king and took him round on an elephant, in procession. He offered his allegiance to the boy along with the chiefs of Tanjore and other small rulers. When this news reached the ears of Gobburivars and their allies, they hastened to put their plan into operation. Makku Rāja, Tirumalai Rāja and others joining their side, they entered into the palace of Cikka Rāja by scaling its walls, murdered him along with the royal ladies and children, and crowned the Brahman boy as king ..... A battle took place between Ecama and Gobburivars at Sengadukovalur in which the latter were defeated and many of their allies killed. Eri Rāja and Makku Rāja along with the Brahman pretender repaired to Trichinopoly ..... Ecama and his allies sought the help of the chiefs of Tanjore ..... Makku Rāja went to ..... nagura Durga ..... Then the chiefs of Tanjore paid hundred or two hundreds to some men of tact who served Makku Rāja and Tirumalai rāja for two years and caused the death of iMakku Rāja and Tirumalai Rāja. Having heard about this incident, the chiefs of Madura, Eri Rāja and Jagga Rāja offered

battle to the chiefs of Tanjore and Ecama Nāyaka at Kokkara-sanpatti, east of Tiruchinopoly, in which Jagga Rāya was killed and his head placed in a palanquin and sent to his residence.....

..... The chiefs of Madurai and Eri Rāja took shelter in the fort of Trichinopoly (?) ... .. Ecama Nāyaka and Raghunātha Nāyak of Tanjore scaled the fort with ladders and .....

..... Raghunātha Nāyaka and Ecama Nāyaka returned to Tanjore..... Rasi (?) was sent to Eri Rāja for poisoning him and after the mission was carried out, Rāma Dēva Rāya together with Ecama .....

..... When Ecama Nāyaka died of disease..... Rāma Dēva Rāya appointed Kastūri Rangappa Nāvaka of Karungūḷi country as the Governor of Karungūḷi fort, Rāmabhadra Nāvaka son of Velkōti Cengamma Nāyaka of Cengalhattu as the Governor of Galinir fort, and Kumara Ecamma Nāvaka of Pūndamalli as Governor of Pūndamalli country. While the Vellāḷa governors, who were already in service, were asked to continue as such in their respective territories .....

..... Venkatanati Rāya ruled from the year *Pramodūta* unto *Vṛṣa*. He had his capital at Ānaigundi and lived for 70 years. He made Pappasāni his chief queen, and appointed her brother, Sakkala Akkanna Nāvaka his doorkeeper, Savaram Nāraṇanna Nāyaka as *Pradhāni*, and Venkatanati Nāvaka son of Tavallakuri Cennappa Nāvaka, the governor of Vandavāsi country, imposed heavy punishment on respectable people and incurred the displeasure of his subjects .....

..... spoke contemptuously of Tirumalai Nāyak of Madura .....

..... annexed Tiruppāccūr country .....

..... Tirumalai Nāyak got down on the Bijapur forces, and annexed the fort of Vēlūr and adjoining territories .....

..... Ravillavar and Tupakkai Kṛṣṇappa Nāyakkar annexed Candragiri and other places after getting down the Golkonda troops. ....

..... The kings from Rāma Rāya who ruled in Vellore were ten and the ruled for 105 years.

From the year *Sarvajit* that followed the Kali year 4748, a Muslim king of Golkonda ruled the country wisely for 26 years, paying special attention to *Dēvadāyam*, *Brahmadāyam* and other long established institutions. ....

..... His son-in-law of a similar nature ruled Karnāṭa. His *Pradhāni* in the month of *Arpaṣi* of the year *Krodhana* .... ordered Akkanar Rangappa and two others persons to be put to death .....

..... The ghosts of the murdered Brahmans haunted the country. In the year *Akṣaya*, a famine spread from Godavari to Kollidam and many people died

of starvation. The whole kingdom turned into wild forest, came under the sway of the Badsha of Delhi. From the month of Kārttigai of the year Prabhava, the whole state became a subha of Delhi Sultan Aurangāzeb, who destroyed all Hindu institutions.

# LOCAL TRACTS (Malabar).

MANUSCRIPT No. 75.

WILSON, p. 472. No. II-14 sections.

SHELF No. 15-4-6.

This manuscript is in Telugu, but it deals with the Malayalam country and its kings. Hence it is grouped with Malayalam manuscripts.

1. *Kaifiat of Chennimala Hill and the inscriptions and images on it.*

WILSON, p. 472, II-1.

Contains a list of the shrines on the Chennamala Hill. The writer of the Kaifiat states that he copied several inscriptions on the hill but their texts or abstract contents are not given. The Kaifiat contains no useful historical information.

2. *Kaifiat of Kaṇṇanūr Bibi Samasthānam.*

WILSON, p. 472, II-2.

This is a Telugu rendering of the Persian Ms. The Tamil rendering of the same Ms. is found in Ms. 17-6-16, section 2. (Vide: Wilson, p. 481 and Taylor, III p. 296. Old Nos. 789, 16).

3. *Genealogical Account of Avenatu Nayer, zemindar of the Payerumala District.*

WILSON, p. 472, II-3-torn.

4. *Account of the Rājas of Kolikaṣṭu (Calicut), their manners, customs etc.*

WILSON, pp. 472, II-4.

The Kings of Cocci Parayangāḍu Veppūru, Koṭṭayam and Kuṅumbanāḍu are believed to belong to the Kṣatriya caste. Of these dynasties, the kings of Cocci, otherwise called Perumpaḍapurājyam, have the honour of sitting on a throne and wearing a crown on account of which they are known as *Kiriṣādhipati*. This crown is stated to have been given to the Cocci kings by Cēramān Perumāḷ.

The kingdom of Cocci obtained the name of Perumpaḍapurājyam owing to the fact that its kings were very powerful. This power they possessed for they held the shield (*pavisa* or *keḍeyam*) which was presented to them by Cēramān Perumāḷ.

The kings of Cocci and those of Angadipuram were closely related by blood and they observed pollution in the event of birth and death. The rulers of Angadipuram, Cerakkal, Nayana-nāḍu Nilēśvaram and Kiḷ-keratanāḍu were subordinates to the Cocci rāja.

If there was no heir in the line of Rāmarāja to succeed, a member of the Kolattiri Rāja family was taken in adoption and installed. In the same manner if there was no proper heir to succeed to the Koḷikkōḍu kingdom, a scion of the Nilēśvaram family of rulers was taken in adoption and installed. The arrangement was followed *vice versa*. (Here follows an account of the manner of coronation of the Koḷikkōḍu kings and how they were invested with the title of *Samūri* (Zamorin) and other insignia of royalty.)

Every twelve years the *Samūri* (Zamorin) of Koḷikkōḍu has an engagement with the king of Angadipuram, Valluvakonadiri which he has to fulfil. On the day of the festival of *Mahāmagham* the *Samūri* has to fix his camp on the sandy river bed of the river near his capital at Tirunarayikṣētram. On that day two hundred warriors clad in yellow robes would proceed from the Angadipuram estate on the other side of the river deputed by their king and attack the *Samūri* with their swords while the *Samūri* would defend himself with his sword. If he was wounded, the *Mahāmagham* is declared to belong to the Angadipuram Rāja, i.e. the merit of the festival accrues to that Rāja.

One of the early kings of Koḷikkōḍu, Konnilakkonadiri by name had done great personal service to Cēramin Perumāḷ for which he, at the time of his departure to Mecca (?), granted him a piece of land around Koḷikkōḍu over which he was asked to rule and extend his rule over the adjacent territory.

Konnilakkonadiri extended his kingdom far and wide. His just administration earned for him and his family the dynastic name of *Neruyittusvarūpan*, meaning the 'abode of justice' (?)

Thus in the Malayalam country there are two *svarūpams* (dynasties), *Neruyittu* and *Perumpaḍappu* and two *rājyams* Kolanāḍu and Vēṇāḍu.

##### 5. Account of Kerala Rajyam.

(N.B.) This Kai fiat is stated to have been prepared in the course of the tour from Taliparamba to the Cocci rājyam, the boundary of Kuṅgambanāḍ during the period from October 1808 to February 1809 and is based on the inscriptions found in this region and on the *Kēraḷot patti*.

*Note*:—The account of Kēraḷa-rājyam contained in this manuscript contains substantially the same matter as found scattered in Manuscript I (1) Kēraḷa Dēśam Kai fiat (Tamil) No. 17 B-5-21, (2) Malayāḷam Kai fiat (Tamil) No. 17-4-81, (3) Brahmans and other castes in Malayāḷam No. 17-5-52 (Tamil) and (4) Malayāḷam Kai fiat No. 17-6-26.

The early portion gives a legendary account of the origin of the Kēraḷa.

#### 6, *Kai fiat of Cēramān Perumāḷ*.

WILSON, p. 472, II-6.

According to the instructions of Paraśurāma, the Brahmans of the Kēraḷa country decided to have a king to rule over them and to this end they brought princes from the Cōla maṇḍala, Pāṇḍya-maṇḍala and Kongumaṇḍala, whom they installed as rulers, each for a period of 12 years after which they were sent away. Finding this system unsatisfactory they decided to raise a king to rule over them permanently. They brought a Kṣatriya princess from the Kongumaṇḍala and the son born of her through a Brahman to whom she was married was raised to the throne. He was called Kulaśekhara Perumāḷ and was installed as ruler of the entire country from Gōkarṇam to Kanyākumāri. He ruled till he was 90 years old.

Subsequently the old arrangements called Vyālapattam, i.e. the rule of each king for 12 years only was followed till 17 rulers exercised sway. The 18th was Cēramān Perumāḷ who was crowned in Kali 3500.

Cēramān Perumāḷ ruled for 36 years. On one occasion when Kṛṣṇadēvarāya Mahārāya of Vijayanagar invaded the Kēraḷa country, Cēramān Perumāḷ aided by his minister Vaḍamalanāyar raised a strong army and met the invader and drove him back.

(Here follows the story of Cēramān Perumāḷ's differences with his minister over the false accusation of immoral conduct towards the queen brought forward against him by the queen, the



punishment of death inflicted on the minister and the proof of the latter's innocence, his infliction of a curse on the king and his ascent to heaven.)

As a result, the king's mind was affected and he slowly turned his interest and attention to Buddhism (Islam?) and under took journey to Mecca.

At the time of his departure to Mecca, Cēramān Perumāḷ distributed his kingdom amongst his subordinates.

### 7. *Genealogical Account of Kolattirirājas.*

WILSON, p. 472, II-7. (Kollatari Rājas)

(of Section 4 of Ms. 15-6-16).

*N.B.* Some of the facts mentioned here are not quite historical.

The origin of the family of chiefs is described as follows:—

While Cēramān Perumāḷ was ruling over the Kēraḷa country a Kṣatriya princess of Ayōdhya was carried away by the river Gangā and thrown into the sea. She was washed ashore on the coast of the Kēraḷa country near the Eli mountain. Cēramān Perumāḷ on the promise that he would make their son an independent ruler married her. In a short time a son was born to her and he was named Udayavarma. At the time Kṛṣṇarāya invaded the country of Kērala, Udayavarma, who had grown up, was sent against the invader. Udayavarma returned with glory upon which Cēramān Perumāḷ made him ruler of the northern part of his dominions called Kolattunāḍu of which the chief city was Valarpaṭṇam. At the time of his coronation the Brahmans bestowed upon him the title of Kolattarivaḍakkan Perumāḷ. His kingdom extended from Perumbalam in Tuḷurājya in the north to Pudu-paṭṇam-Ali in the south.

At the time of his departure to Mecca, Cēramān Perumāḷ installed Udayavarma Kolattiri Vaḍakkan Perumāḷ, as Mahārāja of the entire Kēraḷa country extending over a territory 160 *amadas* in length.

In course of time different princely houses were founded of which there were the following:—

1. Pollikkoḷagam alias Ambukkoḷagam.

2. Puduppallikkoḷagam.
3. Udayamangalattukoḷagam.

Other princely families came to be later founded viz.,

1. Cērakkaḷ Koḷagam.
2. Panirijnarikkoḷagam.
3. Cenjanakkoḷagam.
4. Kavaniriscērikkoḷagam.
5. Tevenagottu-Udayamangalam-Nuttile-koḷagam.

In later times quarrels arose between the princely families and as a result, the heads of the four Kuruvacha and others elected Rāmavarma of the Cērakkaḷ Koḷagam as the ruler of Kēraḷa-rājyam whose descendants ruled the country, maintaining friendly relations with the company. In return for the help rendered by the Company to him Rāmavarma granted to the Company a *Sthala* (space or territory) in the Pāṇḍyaśāla (?) at Talaiśēri and again some time later granted the *Koḷagam* (place) at Talaiśēri to serve as a fort to the company.

Rāmavarma died and was succeeded by his nephew Udayavarma Mahārāja, during whose reign the Company annexed Dharmapaṭṭam nāḍu after subduing the Mappillas who had rebelled.

On one occasion when the Cērakkaḷ Rāja was returning from Talaiśēri, he was waylaid and captured by Kannūrakkkan Mammavikkeda and taken to Kuriyam-Moḷagam. But the king managed to escape and come back. The family of the Kannūrakkkan were all punished. However, the Kannūr chief sought the aid of the Ikkēri chiefs in rebelling against the Cērakkaḷ Rāja. The rebellion was successful and the Ikkēri chief became the ruler of the country in the year 907 Kollam.

The Cērakkaḷ rāja and his family after some time obtaining the aid of the Company drove away the Ikkēri chief in Kollam 911.

In the next year the Ikkēri chief invaded the country and came as far as Madayi (i.e., the capital?). The Cērakkaḷ rāja Udayavarma managed to save himself by paying them off. The subordinate ruling families of the kingdom agreed to contribute towards the amount payable to the Ikkēri chief and also to be guided by the Cērakkaḷ Koḷagam rajas in the affairs of the kingdom (?)

Thus the family, famous originally as the Vaḍakkan Perumāḷ Kolattiri Svarūpam, was later succeeded by members of the Cērakkal Koḷagam of whom the ruler is Pattarikari Ravivarma Mahārāja who is the lord of 350000 Nāyars.

8. *Genealogy of the Eḍaprabhu rājas of Colalisvārūpam and Neriyaṭtu Svarūpam of Kolattanāḍu.*

WILSON, p. 472, II-3.

Cēramān Perumāḷ at the time of his marriage with the Kṣatriya Princess of Ayōdhya who came by way of the sea, promised her two maids that the sons born to them would be raised to the position of independent chiefs. When he proceeded to Mecca he granted to each of the two Veḷḷāḷa maids, who had no issue till then, a piece of territory extending to 12 *amadas*, (i.e., 120 miles) in length and rulership over 1000 Nāyars.

Subsequently the children born of them were called Eḍaprabhurājas. The line of chiefs born of the elder of the two maids came to be called Neriyaṭtusvarūpam and the line descended from the younger was called Colalisvarūpam.

In course of time four different branches emanated out of the Colalisvarūpam. The eldest male member of any of the four branches was made the ruler of the Kolattanāḍu and was honoured with the title of Koyamma-Nambiyar. His younger cousins acted in accordance with his orders.

9. *Genealogical Account of the Koṭṭayam Rājas.*

WILSON, p. 472, II-1.

The principality of Koṭṭayam was founded by a Kṣatriya family who obtained permission to do so from the Rājas of Kolattiri in Kēraḷarājya. In course of time the Koṭṭayam kingdom comprised an area of about 100 square miles and the ruler of the region became lord of 10,000 Nāyars. The Koṭṭayam kings became powerful and annexed the adjacent country belonging to the Periya rājas of Baināḍu. The principality of Koṭṭayam thus came to extend over an area of about 400 miles in length.

Girls belonging to the Perumpaḍappu svarūpam and Cocci royal family were taken in adoption by the Koṭṭayam kings and their progeny became very powerful. The Koṭṭayam chiefs struck silver coins called Koṭṭayam-veḷḷi.

10. *Account of Nambiyammār family of the Naḍuvaḷ of Iruvaināḍu:*

WILSON, p. 472, II-10.

These chiefs belonged to the Vellāḷa community and the kingdom granted to them by Cēramān Perumāḷ extended north to south from Pottuppalu to Kamburakkadavukari and east to west about 20 miles. The ruler was lord over thousand Nāyars, and was called Iruvaināṭṭu-Nambiyār and also Kōvilattu-tottoli. A princess of the family bore four daughters and their children constituted four different families called Nālu-viṭṭu-nambiyammār and these four families were :

1. Korapputtu-pudiyavīḍusthānam, 2. Kunnumēl sthānam,
3. Kelakkeyadam-sthānam, 4. Kambrattu-sthānam.

Of these the first family, Pudiyavīḍu-sthānam, became extinct by Kollam 940. The other three families came to be called Nālu Iḍattu-Nambiyammār. They fought with the Prendins (?) and Melcundu-Nambiyār of the Iruvaināṭṭu family and successfully defeated the Prendins in Kollam 880.

11. *Genealogical account of Karatanāṭṭurājas:*

WILSON, p. 472, II-11.

The Kai fiat begins with a few Sanskrit verses quoted from the book *Vallabhōdayam* by Venkaṭeśadhvari, son of Kāmēśa-mahāgn-cit, containing the genealogy of the Karatanāṭi chiefs beginning from king Ravivarma. The book was composed in A.D. 1547.

At the time when Cēramān Perumāḷ distributed the kingdom amongst his subordinates, he granted to the family of Varasadarisvarūpam Samudarājas the two principalities of Poḷanāḍu and Mukkadu nāḍu extending over a territory about 25 miles in length, and made them masters of 10,000 Nāyars.

While one of these Varasadarirājas was ruling over the Poḷanāḍu rājyam, Mukkadu-valināḍu, etc. aided by Mūṇusangham (i.e. the three Brahman sanghas), *Anjuagampaḍi*, i.e. the five generals, the *pradhāni* Padanayimannāyar and a thousand Nāyars. the neighbouring king Kunnalakkonadiri invaded this kingdom of Poḷanāḍu, belonging to Varanadari svarūpam after conquering the Kōṭṭayam-rājyam. The war lasted for 48 years (!) At the end, Kunnalakkonadiri took the place by treacherous means. The

Varasadirirāja fled to Koladi, Kisallur and Kuruvottūr. At these places he gathered a band of followers.

Through the help of the Kurumbiyadari chief he secured the estate of Karatanāḍu from the chief of Kolasvarūpam and founded a dynasty there. Only a few kings of this dynasty are known and they are those found mentioned in the *Vallabhodayam* of Venkaṭeśādhvari, which has been quoted at the beginning of the Kai fiat.

12. *Kai fiat of Amalanuttu-nāyar of Poyyerumalanāḍu.*

WILSON, p. 472, II-12.

The principality was created in the time of Cēramān Perumāḷ at the time of his departure to Mecca. A certain Svarūpodaya Nāyar of Kurumbiyadari svarūpam was granted the Ayyarumalarājya which he came to rule with the new dynastic name of Payyamma-svarūpam. He was master of 500 Nāyars and maintained the insignia of palanquin, double flywhisks, purple garment and a white umbrella. He was succeeded by many kings whose names are not known. The kingdom they ruled over came to be called in course of time as Pairumalenāḍu and they also administered the Kuḟumbanāḍu.

In later times the kingdom came to be administered by three collateral lines, viz., 1. Palerināyar, 2. Maruderi Aminnattu Nāyar, and 3. Kuttalināyar with their headquarters at three different places.

As the three lines worshipped the same family deity called Lōkēśvari or Pairumalemutta who was enshrined at Penekkattukāvū, a common family name was assumed by them viz., Payyarumalesvarūpam. The Nāyars belonging to the original three *svarūpam*: joined together and elected one amongst themselves as the ruler of the whole estate.

The chief of Añjanāṭṭu-nāyar was usually anointed at the Vaiṣṇava shrine of Talappaḷḷi and taken to Maruderi Koḷagam (palace). As a consequence he obtained the name of Maruderi Amanjanāṭṭu-nāyar and ruled as Naḍuvaḷi. The Amanjanāṭṭu-samasthānam is ruled over by the members of the family of Kuḟumbiyadari-svarūpam, the succession regulated through female descent (i.e., *marumakkattāyam*) in that family.

13. *Genealogical account of Kesavarmarāja of Kuḟumbanāḍ.*

WILSON, p. 472, II-13.

The Brahmans of Kēraḷa selected a member of the Lunar family of the Pāṇḍya kingdom and crowned him on the Turittamala hill, which was also known as Kuṟumbamala. The king was accordingly called Turittādhīpa or Kuṟumbiyadiri. The kings of this region had the surname of Vīrarāyamahīpati and ruled a territory extending in length to 300 miles and the ruling family obtained the family name of Kuṟumbiyadari svarūpam. When Cēramān Perumāḷ divided the Kēraḷa kingdom among his followers the Kuṟumbiyadiri family was confirmed in its position.

14. *Account of the worship, etc. to goddess Bhagavati of Sālak-sētra of Rendutara taluq.*

WILSON, p. 472, II-14.

A temple for the goddess Bhagavati was constructed by Cēramān Perumāḷ at Sāla. When he left for Mecca he granted to his two devoted servants, Valattilmavila and Idattilkeda the Śālayil-kṣētram and Rendutararājya. They effected certain additional constructions to the Bhagavati temple and made provision for the proper performance of festivals, etc.

On the advent of Company rule, the four Vesayanāṭṭukkaraṇavars made over their estate to the Company as *Kanasambandham* (*mohini*?) after receiving a certain amount in return. They looked after the proper worship in the temple with the interest obtained by investing the amount.

When the whole Malayāḷam country came under Company rule, Sri Dukkin Saheb (Mr. Dunkins?) made fresh arrangements regarding the administration of the Rendutararājya.

WILSON, p. 473-4, IV (7 Sections).

No. 15-6-16.

The first 3 sections are not summarised since they are not historical.

1. *Genealogical account of Kolattirisvarūpam or Cērakkal Rājas :*

WILSON, p. 474, IV-5.

(N.B. Prepared by Nittala Naina, dated July 25th, 1812: Kollam 987, Kataka 13.)

(The account given of this dynasty is substantially the same as found in section 7 of ms. 15-4-6. (Wilson, p. 472), 'The Genealogical account of Kolattiri Rājas' which has been summarised above.)

2. *General sketch of the ancient Rājas of Malayālam, with their works and dates together with an account of Kēraḷam*

WILSON, p. 472, IV-5.

Paraśurāma, after the conquest of the country from Gōkarṇa to Kanyākumāri granted 64 *grāmams* of the region to Brahmans. He ruled the region which extended over 160 *amadas* and about 36,000 Brahmans received the sword from him on account of which they were called *valure*. Of these Brahmans, twelve were the most prominent. To these select warriors, Paraśurāma gave other insignia of dignity like the *Semada* skin (?) etc.

(The Kaifiat proceeds to describe certain Brahman customs, the nature and conditions of service (*agambaḍi*) etc. Eighteen Kings ruled as *Ekacchatrādhipatis* over Kēraḷa extending from Gōkarṇam to Kanyākumāri over an area of 160 *Amadas*.

(The succeeding pages of the Kaifiat are lost).

3. *Genealogical account of the Kolattu-Svarūpam Samasthānam Ravivarma, Rāja of Cērakkal.*

WILSON, p. 474, IV-6.

(The account is substantially the same as contained in section 7 of ms. 15-4-6 which has been summarised.)

4. *Rules regarding giving sons in adoption to the Tiruvānkūr Samasthānam from the Cērakkal Samasthānam.*

WILSON, p. 474, IV-7.

(Relates to the various instances of adoption among the royal families of Travancore and Cērakkal and the rules governing the same. The material is presented in the form of questions and answers and contains nothing of historical importance. At the end there is a copy of a document, a decree granted by the provincial court of Malayālam to Kurumattūr Nambūdiri, Kodallur Nambūdiri and Idavalañji Podavar of Cērakkal taluq relating to laws regarding property, inheritance and adoption etc.)



WILSON, p. 474, V (17 sections according to Wilson)

TAYLOR, Vol. III, pp. 663. S. No. 957 (No. 5 C.m. 898).

Shelf No. 15-1-20.

Restored Vol. III, pp. 503-549.

Wilson's order is not strictly followed.

1. *Account of Kunyi Mahamad, Kādi of Malappuram.*

WILSON, p. 474, V-1.

TAYLOR, Vol. III, pp. 663-4.

Shelf No. 15-1-20.

Restored in Vol. III, pp. 503-5.

He is a Kādi or Muslim priest (Cāzi) and follows *Marumakkattāyam*, officiates in the ceremonies *Mahamud* (Anniversary of Mahammad) and *Nihag* (Marriage), receiving the present of two *paṇams*. He acts up to the instructions of Gani Mahammad of Ponnani.

The Muslim custom has it that a man marries four women, and a woman marries one man. Divorce and remarriage are common among Muslims, irrespective of consideration of their age.

Dated 3rd madam 988 (Kollam Year).

2. *Account of Arungottu Svarūpam, Vaḷḷuvanāḍu.*

WILSON, p. 474, V-2.

TAYLOR, Vol. III, p. 664.

SHELF No. 15-1-20.

Restored Vol. III pp. 525-6.

The *Svarūpam* is said to have been founded by Cēramān Perumāḷ and their guardian deity, the Goddess Bhagavati of Tirumandhamkuṅgam,

3. *Account of Kaṇiyar and Paṇikkar castes in Malabar.*

WILSON, p. 474, V-3.

TAYLOR, Vol. III, p. 664.

SHELF No. 15-1-20.

Restored Vol. III, pp. 506-8.

The God Subrahmaṇya and the Sun created the science of *Jyōtiṣa* and made it popular by teaching it to Brahmans. One day Śiva asked Subrahmaṇya to predict his future, when the son said that his father would be wandering as a beggar. Śiva was hard hit and uttered a curse that the prediction according to the science should be false. Subrahmaṇya became worried and Pārvati expostulated with her husband on behalf of her son. Śiva thereupon reduced the effects of the curse, saying that the predictions should be only partly true. He then called upon the Gandharva *Viśvarata*, who was suffering from a curse of *Aṣṭavakra* and commanded him to be born a Brahman on earth and create a people of inferior caste who would develop the science of *Jyōtiṣa*. If he did so, said Śiva, he would get rid of the curse and the science would become perfect. The Gandharva, accordingly, took birth as a Brahman and studied the science at many centres. He married a woman from the *Kettippattu* house of the *Tuḷuva* Nambi caste in the Tulu country and begot a son. One day, God Śiva, whom the woman used to worship, waking from his sleep earlier in the morning and seeing her by chance, disappeared from the house. The Brahman who came to know of this incident consulted the other Brahmans of the locality and outcasted her and her relations. The Brahmans laid down that the descendants of the family should live a pure life, keep *Kalari* (fencing school) worship the goddess Bhagavati, teach the śūdras and make prediction by astrology as their means of livelihood. They go by the name of *Kaṇiyar* and *Paṇikkar*; and the five families, in Malabar viz., *Velumban*, *Perumana*, *Vallikkara*, *Abbanada*, and *Namador* trace their descent from the Gandharva Brahman of the story.

4. *Account of Kadiri Aḷavan etc. at Calicut.*

WILSON, p. 474, V-4.

TAYLOR, Vol. III, p. 664.

SHELF No. 15-1-20.

Restored Vol. II., pp. 509-10.

They were authorised measurers (*aḷavan*) at Calicut permitted by the Zamorin to levy a duty of 4 old *paṇams* on every 13 bags of rice brought for sale in the market from foreign countries and handful of rice from sellers on each *Para* of rice sold. This system continued during the time of the Zamorin and Tippu Sultan. There are four such measurers who divided the collections among themselves.

5. *Account of Sahavantra Koya at Calicut.*

WILSON, p. 474, V-5.

TAYLOR, Vol. III, pp. 664-5.

SHELF No. 15—1—20.

Restored Vol. III, pp. 510-12.

His ancestors came in a ship with honours from the country called *Sini Kupola*? China and landed and settled at Calicut with the permission of the Zamorin. Then there was a fight between the Zamorin and Arangotta Svarūpam in which his ancestors helped the Zamorin who defeated his enemy. The Zamorin was pleased with his ancestors and appointed them Captains of the *Māmānka boat* when he went to attend the *māmānka* festival and held the place of "*Nilavadu*". The Zamorin also conferred on his ancestor the title of *Sahavanta Koya*, flags, umbrellas, and other royal insignia. When a succession takes place in the royal line of the Zamorin, the Koya has the right of protection, punishment, detaining and hand cuffing of culprits making conversions (?) and settling disputes in a court of law in certain parts of the town. When *Ilavas*, artisans, and fishermen receive honours from the zamorin, they inform the fact to the Koya who gives his formal approval thereto. The Koya levies a tax of Rs. 3/- on each vessel other than *Kappal* (Ship) and *pala* touching the port of Calicut. He collects an annual tax of 16 *paṇams* per head (*talaippaṇam*) from Kadakkodi Paṇḍārakkadava; and 12 *paṇams* from fisherman (*Valaippaṇam*) at Vaippūr Kadakkodi. When a marriage or *Kaḷiyāḷḷam* takes place at Tattakam, the party concerned pays its respects to the Koya presenting him with a bundle of betel leaves etc. When the Zamorin wishes to deport a house holder or a cultivator who has incurred his displeasure, he intimates

his intention to the Koya who arranges his men to take away one of the *Thatchal* leaves from the roof of the victim and vacate his house; and then the Zamorin's men take action against the victim. The Koya family used to enjoy these privileges when the Zamorins were the rulers of the land.

6. *Account received from Syed Ali Koya, the Cāzi of the mosque at Tiruvarangāḍu.*

WILSON, p. 474, V-6.

TAYLOR, Vol. III, p. 665.

SHELF No. 15 - 1—20.

Restored Vol. III pp. 514-16.

Ceramān Perumāḷ proceeded at Mecca, adopted the religion of Islam and stayed there for some time after marrying Malik Abin Dinar Vangal Vahaib. Then Mahammad Nabi Tangal conferred on Ceramān Perumāḷ Agi the title Sultan Tazudin and sent him back to Malabar with his son-in-law Malik Ibin Dinar, for disseminating the faith of Islam in that country. Sultan Tazudin took ship in company with 10 men and 5 women and came to Abini where he entrusted Habibi bin Malik abin Habib with the task of converting the people to Islam. He resumed his voyage with the remaining followers and arrived at Sahar. Here they spread the faith of Islam among the people and built mosques. In the course of proselytizing work, Sultan Tazudin fell ill; he therefore asked his son-in-law Malik Abin Dinar to carry on the mission of conversion in Malabar with the help of the Rājas of the country, to whom he wrote letters in the matter. Sultan Tazudin died at Sahar; and Malik Abin Dinar and party arrived at Koḍungallūr in the year 217. Here and in the adjoining countries, they spread Islam with the help of the Rājas and built a mosque in the year 125. The Rāja of Parpa gave them the place called Tiruvarangāḍu where also a mosque was built. The Muslim missionaries who settled in the land were called Ellillakkar.

7. *Account of Perumandamukkil Kilakke Nambidi etc. Kurḅanāḍu Taluq.*

WILSON, p. 474 V-7.

TAYLOR, Vol. III, pp. 665-6.

SHELF No. 15-1-20.

Restored Vol. III, p. 516-19.

Paraśurāma appointed a Gandharva to protect the Brahmans of Kēraḷa, who resided at Tenmalai and Vaḍamalai in Kollangoḍu. The Nambidis of Vengunāḍu, Nadavalis of Eḍattara and the Nambidis of the Western Kugganāḍu were related to each other and were said to be offsprings of *Apsaras* women. If there is no successor in any one of these families, adoption is made from one among them.

Cēramān Perumāḷ appointed Perumandamukkil Nambidi as the head of 1500 Nāyars with more Nambidis to succeed him in order. They ruled over the country levying *Rakṣābhōgam* and other dues. In course of time, the family was split up into western and eastern Nambidis, one claiming chieftainship over 500 Nāyars and the other over 1000 Nāyars. The women of the Nambidi family call themselves *Apsaras* or *Appicci Amma*.

It is said that the Nambidis were the original rulers, of the land and subsequently, the Rājas of *Nediyerippu Svarūpam* (the Zamorin of Calicut) having grown powerful, subjugated the country claiming succession from the Perumāḷs. Nambidis were, at one time, under the Zamorins and at other time under *Perumbaḍappu Svarūpam* (the Cochin State).

8. *Account of Māṇikka Āsāri etc. Coiners of Calicut,*

WILSON, p. 474, V-8.

TAYLOR, Vol. III, p. 666.

SHELF No, 15-1-20.

Restored Vol. III, pp. 519-21.

Their ancestors were goldsmiths and came from the Cōla country. They were appointed for minting by the Zamorin of Calicut with the title *Maṇavikkiraman Āsāri*. Under orders of the Zamorin, four families were minting coins called "Old *Virarāyan paṇam*" as directed by the head *Maṇavikkiraman Āsāri*. Besides there were a number of workmen employed in the mint, who occupied a street called *Kampattakkārar teruvu*. The new *Virarāyanpaṇam* began to be minted from the first, *makaram* 966 (Kollam).

9. *Account of Nārāyaṇan Nambūri and others, at Panniyūr Village :—*

WILSON, p. 474, V-9.

TAYLOR, Vol. III, p. 667.

SHELF No. 15-1-1920.

Restored Vol. III, pp. 535-42.

On returning home in the year 966 (M.E) after the invasion by Tippu Sultan, they found that all their records were destroyed. Panniyūr, Covvur, Pernmanam, and Irinjālakkuda are said to be prominent among the 64 villages granted to the Brahmans of Kēraḷa. A group of *illams* make a *grāmam*; and Panniyūr formerly contained 300 *illams* distributed among 56 *dēsams*. The villagers have complete control over the temple of *Varāha* at Panniyūr.

The people of Malabar are divided into *Covvur Kuru* and *Panniyūr Kuru*. The Covvur (Saivarur) Kuru are Saivaites and worship the God Dakṣiṇāmūrti, at Covvur *grāmam*; and the Panniyūr Kuru are Vaiṣṇavaites and worshippers of *Varāhamūrti*. Formerly the Brahmans, it is said, brought *Perumāls* from foreign lands to rule over them for a term of 12 years, and sent them back, on the expiry of the term. *Cēramān Perumāḷ*, the last of the *Prumāls*, however, ruled for a period of three cycles of the Jupiter (36) years with the consent of the Brahmans. He then embraced *Bauddhamatam* (the Buddhist faith) and went to 'Asu' after distributing the kingdom among the chieftains of the country. He conferred the honour of *Māmānkam Nilavada* on the Rāja of Vellattare, his crown on the Rāja of *Perumpaḍappa* (Cochin) and his arms on the Zamorin. The Cochin Rāja called himself *Kiriṭapati* and the Zamorin, *Sāmantarāya*. There are *Svarūpams* of *Sāmants* and *Vellāḷars*. The *Vēngāḷu* family which belongs to *Vainambikkuru* is the head of 500 (Nāyars) and holds the position of a *Janma*; and the *Tirumanassēr* family is similarly the head of 3000 Nāyars.

If the head of *Nambikkuru* family dies without a son, a kinsman of "ten days pollution" or of "three days Pollution" or a relation of *Dēśasambandham* or *Grāma sambandham*, each in the absence of the former, inherits the property of deceased. And in the case of a royal family or other chiefs who follow the system of *marumakkattāyam*, women are adopted and the sons born of them are the heirs of the family.

When a Janmi (or owner of lands) hands over the right of *Kāṇam* to Kuḍiyan (cultivator) *artham* is paid and the interest fixed. From the produce of the land, one fifth goes to the owner and the four fifths to the cultivator. There is no uniform rate of interest or share of the produce, in all place.

*Attipperu* means the sale deed of a *Janman land*. The seller after handing over the deed in favour of the buyer gives him water from a vessel containing a piece of gold and leaf of *Tulasi* plant. The latter drinks the water and becomes the *Janmi* of the land bought by him. This ceremony is observed when the seller and the buyer or *Janman* land happen to be Brahmans.

10. *Account of the temple of Panniyūr by Pudukkottai Kṛṣṇa Poduval, who held the office of Karayama and Paṣṣōla in the temple.*

WILSON, p. 474, V-10.

TAYLOR, Vol. III, pp. 666-7.

SHELF No 15-1-20.

Restored Vol. III, pp. 528-9.

Paraśurāma invited the Brahmans of the Gōdāvari Country to settle in Kēraḷa. The Brahmans were reluctant to leave the Gōdāvari river and their God Varāhamurti. Paraśurāma therefore created Periyāḡu, the substitute of the Gōdāvari and the temple of Panniyūr in Kēraḷam, besides making the country free from the molestation of enemies.

The people are divided into two groups called *Sarabhakkaru* and *Pṛthukeedakkaru*. The management of the Panniyūr temple is now attended to by the Zamorin of Calicut.

11. *Account of Kadalur Nambūrippāḡu, Nagalassēri.*

WILSON, p. 474, V-II.

TAYLOR, Vol. III, p. 666.

SHELF No. 15-1-20.

Restored Vol. III, p. 524-6.

The *Narasimhapurāṇa* is said to mention that Paraśurāma created the land of Kēraḷa and gave it to ten Brahmans. There is

support, it is said, in the *Skāndī Purāṇa* to the fact that the Brahmans of the 64 villages assembled at Trissivapērūr and appointed Ālvañceri Tampurakkal to carry out the resolutions of the assembly. When a *Janmi* Brahman dies without a heir, his kinsmen select one from among them to perform his *piṇḍa* ceremony and inherit his property. If a ruling chief dies without a heir, the Brahmans and the members of the ruling caste nominate his successor; while, in the case of a Sūdra the "*Kurru*" selects one to inherit his property if he has no relation.

The Brahmans, the original rulers of the land, handed over their right of levying the "one-sixth", in favour of the Rājas.

12. *Account of Sankara Poḍuval etc.*

WILSON, p. 474, V-12,

TAYLOR, Vol. III, p. 667.

SHELF No. 15-1-20.

Restored Vol. III, pp. 531-3.

He is an officer in the temple of Śankaranārāyaṇa at Tiruvartranam Kuṅṅu, Orkara Hobali, Cēra Nāḍu.

There is a Naduvali known as Prasādam peṅṅa Nāyar at Rāmanattakkara. A Paraiya Naduvali was very powerful and offending the people. He was put to death, under orders of the zamorin by a Kāryastan who inherited the estate of the deceased. The family of the man who murdered the Paraiya now goes by the name of Prasādam peṅṅa Nāyar, a Naduvali Kartāvu at Rāmnāḍu. A chief of 100 Nāyars is a *Naduvali*. He is also called Kartava or Mūttanāyar.

13. *Account furnished by Kūḍalūr Nambūripāḍ.*

WILSON, p. 475, V-13.

TAYLOR, Vol. III, p. 667.

15-1-20, Section 16.

RESTORED Vol. III pp. 533-5.

It is the same as section 11 supra.

14. *Account of the Brahmans of Rāmanattakkara Grāmaṁ in Malabar.*

Not found in Wilson.

TAYLOR, Vol. III, p. 666.



SHELF No. 15-1-20.

Restored Vol. III, pp. 521-4.

The Brahmans of the 4 villages came from foreign countries and settled in Kēraḷa. The country covers 60 *kādams* and is divided into 64 villages in accordance with the 64 Śiva and Viṣṇu temples established therein by Paraśurāma. Of the 64 villages, 32 are situated in Tuḷu nāḍu and 32 in the Malayāḷam country. The customs and manners of the Tuḷu and Malayāḷam countries are different.

The Brahman recipients of the grant of land at the hands of Paraśurāma are known as *Rāmanattakkāra Grāmakkār*. Other Brahmans of Kēraḷa, it is said, do not make land transaction with them for the reason that the latter do not pour water (*udakapūrvam*) when they sell their *Janmam* right of land, but execute a document (*lihitam*) in writing.

*Talassēri Mussadu* is the acknowledged head of the Brahmans of Rāmanattakkāra.

15. *Account of Tirumanassēri Rāja etc.*

WILSON, p. 474, V-15.

TAYLOR, Vol. III, pp. 667-8.

SHELF No. 15-1-20.

Restored Vol. III, pp. 542-6.

The place belongs to the Brahmans of Panniyūr, one of the 64 villages granted by Paraśurāma among Brahmans. They have their marriage relations with them, and the Brahmans of Covvur take part in their religious ceremonies.

Then the duties of various castes in the Malayāḷam country were regulated in ancient time, the Brahmans of Tirumanasseri had, for their part, more of the duties of Kṣatriya; they had the seal of weapon and regular dependents of *Kolkur Nambikkuru* and the right of protection of the villages from Perinjallur to Cengunṅūr.

There are two important *Kurus* in Kēraḷa, namely *Seravakkuru* and *Pudukkotakkuru*; and the latter has been enjoying the rights of ruler, from time immemorial. During the time of the Perumāḷs, who came after the Brahmin rule, *Tirumanassēri* was enjoying their rights undisturbed. They had under them 3,000 Nāyars who inhabited a specified territory.

When a succession takes place in Svarūpam, the newly installed chief goes in procession to the temple followed by the five *Mādambis* and their armed servants, and perform the ceremony *Ariyettuvalca*. When a Madambi comes to be the head of the family, he pays his respects to Tirumanassēri after the ceremony of *tandettam* and the latter presents him with a sword and a cloth.

Tirumanassēri has the right of protection over the temple of *Talipparamba* at *Kolattirināḍu* and the *Cenguṅṅūr* temple of Tiruppappur Svarūpam. During the *Māmānkam* festival at Tirunāvāy, Tirumanassēri and the prince of the Zamorin of Calicut hold together the office of *Nilavad*; and the tax levied from merchants during the festival goes to Tirumanassēri. The svarūpam has also got the right of exercising *sikṣā* and *rakṣā* and of levying taxes *ankam*, *cunkam* etc. They were exercising the right till 941 Kollam year when the country was taken by the Nawab. They left the country for 3 years from 941 to 944, came back in the year 944 and were ruling over the estate as before till the year 949. Again, they took shelter in Travancore (*Tiruppappur Svarūpam*) from the troubles of Tippu Sultan and returned home in the year 966 when the Company restored peace over the land.

The svarūpam had an annual income of 4836 *paṇams* of which one-fifth was their due. However, when the Company took the Government of the country into their hands, in the year 966, the present head of the Svarūpam was minor; and there was none to represent the interest of the Svarūpam before the English rulers; and consequently only 366 *paṇams* was fixed to be paid in accordance with the *Kararnama* of the Zamorin.

The *Svarūpam* has got management over 13 temples for the maintenance of which the funds are not adequate. Tippu granted 493 *paṇas* of paddy as *sarvamānyam* for the temple of *Gōvardhana-puram*.

16. *Account of Kannūr Qādi* (Arabic)

WILSON, p. 475, V-16.

TAYLOR, Vol. III, p. 668.

SHELF No. 15-1-20.

A record in Arabic.

The manuscript is exceedingly worn out and broken; and nothing can be made out of it. At the close of the manuscript is inserted three sketches of a temple of *Vettaikkorumagan* (Sesta).

17. *Account of Kandappettaï Takkiyakal, Tangal.*

WILSON, p. 475, V-17.

TAYLOR, Vol. III, p. 665.

Restored Vol. III, pp. 513-4.

His ancestor came from Panavali, Bombay Konkan, in the year 48, Kollam and settled as a religious teacher of the Muslims of the West coast as desired by them. He represents the 28th and 30th successors in the two lines of religious teachers appointed by Mohammad Nabi. Tippu Sultan granted him some lands as *Sarvamānyam*.

18. *Acount of Pumulli Nambūrippāḍu of Malabar,*

TAYLOR, Vol. III, p. 666.

SHELF No. 15-1-20.

Restored Vol. III, pp. 526-8.

He is the head of the Mattūr house at Permanam village, one of the eight famous Brahman houses in the Kēraḷa country. He is also a *Nambikkuru*, a position of honour held by some Brahmans of Kēraḷa. He is the head of 16 *dēśams* of which 11 come under 4 *sanketams*; exercises the right of *ādhipatyam*, *ambalappaḍi* and *urāṇmā* over those *dēśams* and *senketams* and collects dues (*cogams*) known as *ainmula*, *mummula*, *val*, *tol* etc., with the authority of protection and punishment. The Rājas have nothing to do within the *dēśams* and *senketams* without his knowledge and permission. He is a devotee of the goddess Kāmākṣī of Kāñci and officiates as priest during the religious ceremonies of the Zamorin and other chiefs.

In his house, the eldest member generally assumes the fourth order of life (*sanyāśa āśrama*), the next *grahastha āśrama* and the others *Brahmacarya*.

19. *Account of Vengadūr Nambūrippāḍu.*

Not found in WILSON.

TAYLOR, Vol. III, p. 667.

SHELF No. 15-1-20.

Restored Vol. III, pp. 529-31.

He belongs to the order of the Brahmans called *Val-Nambikkuru* created by Paraśurāma in Kēraḷa. It is said that the Brahmans of Vēngaḍa and Tirumanassēri took up arms in the temple of Paṅḡiyūr. The house of Vēngaḍa had control over four *dēśams* and 300 *nāyars*, exercised the right of *sikṣā* and *rakṣā* and levied the taxes *aimmūla* etc. Unlike the Nāyars the Nambūdiris are *Makkatāyis*; that is, they inherit from father to son.

At the time of writing the record, Vēngaḍa was under the control of the Zamorin of Calicut who paid him 300 paṅams per year.

WILSON, p. 475 - VII (9 sections)

TAYLOR Vol. III, p. 663.

SHELF No. 17-4-53. (paper)

1-3-71, a recent transcript pp. 1-220.

1. *Account of the different tribes of the Malayālam Country (Tamil.)*

WILSON, p. 475, VII-1.

TAYLOR, Vol. III, p. 663.

SHELF No. 17-4-53.

Restored Vol. V, pp. 61-70.

This section is separately bound, numbered. 17-4-52 and summarised earlier.

2. *Account of the temple of Tirukkankoḍu etc. (Tamil).*

WILSON, p. 475 - VII-2.

TAYLOR, Vol. III, p. 663.

SHELF No. 17-4-53.

Restored Vol. V, p 72.

It is the copy of the folio no. 44 among the Cadjan documents referring to the transaction '*marupattam*' relating to the temple of Tirukkankoḍu in Kavalapparanāḍu.

The record actually refers to the transaction *Uchayappattatto. lakkaranam* dated Kollam 982, Kanni, when Jupiter was in Dhanu.

3. *Revenue Amount of Kavalapparanāḍu (Tamil) :*

WILSON, p. 475, VII-3.

TAYLOR, Vol. III, p. 663.

SHELF No. 17-4-53.

Restored Vol. V, pp. 71-3.

This is an account of the different proceeds from seven *dēsams* in Kavalappara Nāḍu.

4. *Genealogy of the Kavalappara Nayer, Zamindar of Kavalappara nāḍu (Telugu).*

WILSON, p. 475, VII-4.

TAYLOR, Vol. III, p. 663.

5. *Copy of a record of Calicut preserved in the hands of Erava-menavan etc. (Tamil)*

WILSON, p. 475, VII - 5.

TAYLOR, Vol. III, p. 663.

Shelf No. 17-4-53,

A Sanskrit verse giving the dates of assumption of office by Uṅṅikkaṇḍe Menavan and of his death.

The details of the succession of Tarakkil family (Taravāḍu) the chief members of which were hereditary *sēnāpatis* and *Kāryādhipati* of the Zamorins of Calicut.

The details of the ceremony of investiture of the office are given.

There is an order of the Zamorin asking the Tarakkil chief to collect taxes in certain villages.

Certain Kali dates are given in Sanskrit Chronogram relating to the history of the Malayālam country.

(1) The Kali date in which the fort at Caliyam was captured is said to be *Dhēnuschittonāthoyam* about 1645? A.D.

(2) The Kali date on which the Parangis (Europeans) were driven out from the fort at Cochin is *Gōdhoktabdhiga Asadyah* 1730 A.D. ?

(3) The Kali date of the death of Melattoḷ Adiccēri is *Urudhisamaśraya* (1257920).

(4) The Kali date of the death of Ācāryavāmi is *Ācāryoddha svarloke* (1249160).

(5) The Kali date of assumption of kingdom by the Rāja of Valluvanāḍu is *Campakadēśoramyah* (1258116).

(6) The Kali date in which Vallabha Rāja died is *Kālan Jñānihiramyah* (1280031).

(7) The Kali date on which Vallabha Rāja of Vaḷḷuva Nāḍu brought the Brahmans from Cevvaram, Perumanam and Irinjālakūḍa and made them settle in his country is *Rāja Vallabha Bhūpah* (1143482).

(8) The Kali date *Soham Mangalabhūpah* (143587) is equal to Kollam year 985, *Kanni*, 12th corresponding to the cyclic year *Sukla, Bhādrapada Bahuḷa* 3 and to the English date 28th September, 1809.

The original family of the Tarakkal Chiefs (the hereditary sēnāpatis of the Zamorin) having become extinct, an adoption was made from Kilar for the continuance of the family.

An order (Tittu) of Pudurakkon (the Zamorin) issued to Tarakkal Erava Menavan for the collection of several kinds of taxes amounting to 3600 *paṇams* in specified areas from the Kollam year 898.

6. *Some geographical accounts written in Malayāḷam Language.*

WILSON, p. 475, VII-6.

TAYLOR, Vol, III. p. 663.

Shelf No. 17-4-53.

This section appears to be a pilgrim's guide giving geographical and occasionally some historical information on several important places throughout India. The information was gathered during the 11 years from 1688 to 1699 A.D. It is in the Malayāḷam language, written in Tamil characters: It is said to have been copied from a manuscript in possession of Kañcūr Nambūrippāḍu.

Proceeding north from Calicut, (the pilgrim) goes to Agraśāla Bhagavati, Nilīsvaram and Kilur Sastavu. Further north lies the territory of Ingeriyan (Ikkeri chief), Subrahmanyattu, Udavil, Sankaranārāyaṇan and Mukāmbika. Vidurūr Paṭṭanam is east of Mukāmbika. Eight days' journey from Vidurūr will take him to Sṅgēri maṭha where stays Śankarācārya on the bank of the Tungabhadra?. North of Vidurūr lies Canti noted for the temple of Śiva, which is the northern limit of the territory of the

Ikkēri Chief. Further north are Soda Paṭṭanam and Sāmbraṇi. Further north, lies the Kāḍava fort, which is now occupied by the Moghuls. Going further north, he finds half the number of several important temples converted into garrisons by the Moghuls. Almost all the temples are demolished, and the images removed to the Brahman houses. He then goes to Vijayapuram (Bijapur) from where Brahmāpuri (Berhampur) is at a distance of eight days' journey. The latter city is on the bank of the river Bhīma and a seat of the Mughals. Further north is Gōḍāvari. The distance between Sṅgēri maṭha and Gōḍāvari is 40 days, journey. There is also a western route to Gōḍāvari from Sṅgēri<sup>r</sup> via the holy centres of Gokarṇa, Nāsik and Tr̥yambaka.

The place where Gōḍāvari is crossed is called Sakāṭa. Further north is Navarāgapaṭṭanam (Aurangabad?). The distance between Gōḍāvari and Tapti from south to north is 18 days' journey. On the bank of river Tapti is Purāṇapuri. In these towns, the pillars of victory set up by the Moghuls are seen from a long distance. Then crossing the Narmada river, he goes to the north and after 12 days' journey, reaches Ujjain on the bank of the river Sipra, near the Vindhya mountains, in the Avanti Country. Mahākālēśvara, the temple of Mahākāla and Mahākālī serves the purpose of a fort in Ujjain. There is a stone house measuring one square *kol*, where lives a holy man named Sivānanda Gōsvāmi. On the way from Bijapur to Purāṇapuri, the followers of the Mahrāṭṭa Rāmacandra Paṇḍit who were afraid of the Muslims take shelter in the forest and commit high way robbery. From Ujjain, he goes to the city of Sarvaja? and then to Naḷapura on the bank of the river Sindhu in the Niṣādha country. From Niṣādha, he goes to Agra on the bank of Jumna. One month's journey takes him from Ujjain to Agra. Gōkula, Vṇḍāvaṇa and Mathura are situated west of Agra, on the bank of Jumna. From Agra he goes to north east and one month's journey takes him to Prayāga. The Ganges and the Jumna meet at Prayāga, the one coming from the north-west and the other from south-west. The Ganges water on the north side of the river looks white and Jumna water, black; and when the first rays of the sun tinge the middle bed, the river is a beautiful sight to see. Here the river is known as Trivēṇī, the junction of three rivers, the third river Sarasvati being supposed to be flowing below the earth and invisible. The territory lying between the Ganges and the Jumna, west of Prayāga is called Antaryādi and is considered to be very sacred. From Prayāga he



goes north east and eight days journey takes him to Kāśī. The Ganges and the Jumna, first flowing towards the east as one great stream turn to the north. The Moghuls have made the temple of Viśvanātha on the west bank of the Ganges, their garrison. The bathing place in the Ganges below the temple of Viśvanātha is called *Manikarnikā Ghatta*. For a distance of ten *nāḷigai* walk, steps are built with blank stones, on both banks of the river. The southernmost landing place is *Hanumanta Ghatta*, next comes *Sannyāsi Ghatta*, *Jarāsandha Ghatta* and so on; and there are altogether 64 *Ghattas* or landing places, in the Ganges, in Kāśī. The City is thick with asylums, of Sānnyāsins, Brahman houses and choultries in an area of 10 *nāḷigai* walk, east to west and north to south, so much so there is no vacant place left for building a single house. There are many two storied and three storied houses and Sanyāsins can be found in thousands in the city. The river taking the eastern course for a distance of eight days' journey enters the Magadha Country, in which is found Gaya on the bank of the river Phālguni. Here, on a rock called Viṣṇupāda in the temple of Gadādhara, pilgrims dedicate food offerings in memory of manes. There is also a famous banyan tree and a hill called *Prītaśaila*. Crossing Phālguni, he travels for eight days and goes to the Bangālādēśa, where there is a city called *Paṭṭaṇava* (Patna). Then after three days' journey, he goes to the Śiva temple of Vaidyanātha, where the image is daily bathed with the water brought from the Ganges and worshipped.

The pilgrim then traces towards the east for a month and crossing the river Brahmani Mahānadi and Peydani? reaches Jagannātha on the eastern sea shore. In the temple of Jagannātha are three images facing the east, Kṛṣṇa in the north, Balabhadra in the south and Subhadra Narasimha? in the middle. The *Mahāprasāda* or the food offering in the temple is received with reverence and taken to their houses by all irrespective of caste, creed or religion. The Śiva temple of Mārkkandēśvara is close to Jagannātha. Indradyumna is a *tirtha* in Jagannātha and in the temple are set up the images of Vātakṛṣṇa and Varāhamūri. From Jagannātha goes the high way along the coast leading to Rāmēśvaram. Travelling along the coast, towards the south, he crosses the seven branches of the river Gōdāvari flowing into the sea. The names of the seven branches are stringed together in the following sloka :

*Tulyatrayi Bharadvāja, Gautami Viddhogautami  
Kansikica Vasiṣṭha ca saptagodavari smṛta.*

Further south is the river Kṛṣṇa, and from Kṛṣṇa he goes to Kālahasti. Here no worship is offered in the temple and the image is removed to a safe place for fear of the Moghuls. The temple is facing the west on the bank of the river flowing from south to north as in Kāśi. Proceeding to the south he visits Tirupati where there are two temples, one a Viṣṇu temple above the hill of Venkāta and the other, the temple of Gōvindarāja below the hill; and the distance between the two temples is one *Kādam*. The image of Gōvindarāja is in lying posture with his head on the south and the face turned to the east. South of Tirupati is Kāñcīpura and the Śiva temple is in the north east of the city. South of the Śiva temple is the temple of Kāmākṣī. The image of Kāmākṣī is in a sitting posture, the right leg being placed above the left. There is a *śricakra* made of stone in front of the goddess. The river Kampa is said to be invisible, and there is a tank of that name in the temple. There is another tank called Śivaganga and the temple of Kāśi Viśvēśvara south of the Śiva temple. Half a *Kādam* south of Śivakāñci is Viṣṇu Kāñci where there is a golden Viṣṇu known as Puṇyakōṭi in the the Viṣṇu temple. The river Vēgavati flows close by..... . . . . . Going to the south, he crosses Pālāṅgu and visits the temple of Cidambaram. The image of the temple is only a wall screened with a curtain. The *mañṭapa* in front of the temple is called Kanakasabhā and it has also several other names. There is a Viṣṇu temple where the image of Tillai Gōvindarāja is in a lying posture. Then he crosses the Kollādam branch of the Kāvēri river and goes to Siyyāḷi, where the Śiva image of the temple is facing the south. There is a copper image in the upper story of the Śri Koyil (Sanctum Sanctorum) in the temple. Further South are the Śiva temples in Vaidyanāthan-koyil and Gaurī Māyavaram. It is said in the manuscript that so much is dealt with in the original regarding this route.

Then the manuscript describes another pilgrim route from the Himalayas to the south and makes mention of Badrikāśrama, Kēdāra, Jatajuta, which is said to be the source of the Ganges, Haridvāra, Harihara Kṣētra, said to be immersed in water for four months in a year, Kurukṣētra, Indraprastha, Hastināpura, Kṛṣṇa Mathura, Gōvardhana hill, Kiliya hṛada (pool), Ayōdhya, Kāśi; and the territory of the Portuguese on the north east corner of the Ganges. South West Bengal is said to be full of Bauddhas. The territory covering a distance of three months' journey on the north bank of the river Sindhu is also said to be full of Bauddhas. Then the important countries, mountains and rivers in India are dealt with. The manuscript is incomplete.

WILSON, p. 475. VII-Sections 7, 8 & 9-not historical.

## MANUSCRIPT No. 79

WILSON, pp. 477-8, No. X-30 Sections.

All in Tamil. Shelf No. 17-5-44.

### 1. *Legendary account of the temple at Irinjālakkuḍa*

WILSON, p. 477, X-1.

Shelf No. 17-5-44.

The deity in the temple of Irinjālakkuḍa is said to have been consecrated by Paraśurāma, the idol representing Bharata as regent of the kingdom, during the exile of Rāma.

The *Galbini Tirtham* in front of the temple derives its name from the tradition that one Galbibi Bai built an *āśrāmam*, created a *tirtham* and offered worship to the deity.

Paraśurāma, it is said, granted the Malayālam country to Kāśyapa and other Brahmans; and hence the name the land of Paraśurāma. *Grāmam*, *Sabhā* and *Grāmācārām* are peculiar in Malabar. The management of this was entirely in the hands of the donees of the village.

Formerly, the idol of the temple was said to be pregnant with mystic powers and Sanyāsins used to offer worship to the deity. Once the villagers of Irinjālakkuḍa quarrelled with those of Cevvara and Perumanam; and the latter conspired with a *sanyāsin* to rob the idol of its latent powers. When offering worship, the ascetic caused the powers of the idol to be transmitted to a conch, but on his way out of the temple with the conch he fell down on the steps and the conch broke into pieces. Suddenly a flash of light shot up from the broken pieces and merged into the idol, and the ascetic exclaimed in wonder *Kūḍal Māṇikkam.* meaning Māṇikkam joined the deity. The temple authorities then put a stop to the practice of *Sanyāsins* offering worship in the temple. In this way the temple got the name *Kūḍal Māṇikkam.*

On Tiruvōṇam days in the month of *Tulam*, a special offering called *Puttariśi*, is made to the god, and on the next day is dedicated a mixture called *mukkūṣṣu* (a medicine made of herbs and curd)

A dose of the mixture goes to the Rāja of Cochin, who takes his midday meal after sipping the sacred medicine. Pious devotees flock to the temple in quest of the mixture.

Lotus is the favourite flower with the deity; and women are not allowed to see the image. The Rāja conducts the annual festival of the temple, in person.

*Taccadaikkammal* goes by the name of "Māṇikkan Kēraḷan" in official correspondence. The brahmin residents who are the trustees of the temple appoint a manager called *Taccudaikkammal*. The temple had no manager for some time and one is now appointed by the government of Cochin. The Rāja of Cochin began to construct *gōpura* in the temple, but the Travancor Sarkar objected to it.....

2. *Account of the Chittūr dēśam with remarks of the limits and the hills in the Malayāḷam country.*

WILSON; p. 477, X-2.

Shelf No. 17.5-44.

The Chittūr dēśam consists of four villages and 500 Nāyae families.

West of Chittūr is Memmara, which consists of six dēśams. Kodakar Nāḍu is one of them, from where cardamom and other articles of forest are exported.

The country is bounded by Kuttaka Nāḍu on the east, Suvarṇagiri on the west, Malayagiri on the south, and Nilagiri on the north. It was brought to a uniform level. It is 12 *kādams* from east to west and 6 *kādams* from north to south; it is known as *Vidarabhūmi* or *Purappanāḍu*.

Āḷvañcēri Tampurakkal ruled the country with Ādināḍu as their capital. Ādināṭṭukunṅu and the Śiva temple at Vallangi dēśam owned by the Manmera chief are now in ruins.

The Manmera Chiefs inherit by the female line, while the Mangaldani chiefs at Tarakkatu village by male line.

At a later period, the people of Kēraḷa resolved to bring in foreigners (*paradēṣi*) to rule over them. The first ruler who came to Kēraḷa was a Pāṇḍya ruler. He was actually a woman in a male garb. The people called him Subangi. The present chiefs of Pālghāt who are called *Accans* are said to be descendants of Subangi. The guardian deity of the Pālghāt chiefs is Emūr Bhagavati. The various local chiefs of the country became powerful at a later age and asserted their independence.

These 11,000 *nāḍus* constitute the country known as Parappanāḍu. The present Cochin state was formed by the addition of *Arungoṣṣu Svarūpam*, *Taruval Svarūpam* of Accanmār, *Nemmara*, *Cittūr*, *Kōṣṣakkarai*, *Aviram Nāḍu* and *Tenmalappuram*. At the time of harvest, *Kattuppāṭigal* appoint an arbitrator, who assesses the yield; and one-tenth goes to the Government as tax. Cereals and vegetables of various sorts grow in abundance. Weaving is the chief industry. The inhabitants are Paṭṭanmār, Nāyanmār and people of low castes. No Numbūri is found in Cittūr dēśam. The houses are built in a line in the form of streets in the east. Nāyar women put up their hair in a peculiar fashion, above the forehead (*Koṇḍakkaṣṣu*). They wear ornaments to cover their breasts and keep their houses neat and clean. The people are god-fearing and most of them are engaged in agriculture. A cluster of houses makes up a *dēśam* and the country is full of palm trees. There are also *Janmis*, *Madalars*, and *Maṅṅāḍiyārs*. The *Janmis* are those who have acquired the *Janmam* right of land from Nambūris.

There are Kāṇiyāḷars, Kādars and Mari Muppans in the Pottundi hill of Nemmara. Some of the Government employees are from the Kādar caste. The hill men say they received the right from Visavan Pāṇḍyan and Koravi for cultivating the forest.

In the Memmara Pravarti and adjoining localities of Cittūr-Kovilattam Vaḍakkal are found burial stone (*Pāṇḍukkuḷikkaḷ*) which the people call *Nencanamkuḷi* or *Nencalnāṣṣukkuḷi*. Many of them are also seen in *Kongunāḍu* and *Iḍattūr*. People say that they are tombs of persons for they lived too long and were unfit to be maintained any longer. Men were buried with a knife, women with an earthen lump and rich persons with some money.

The names of the rivers in Vallappa Nāḍu *alias* Purappunāḍu belonging to Cittūr Kovilagattiruvadakkal are mentioned. There

is a feeding house attached to the temple of Candramaulīśvara at Vaḍakkañcēri and a tank called *Yajñatirtham* which supplies sand for ceremonial purification of sacrificial ground in Malabar.

West of Vaḍakkañcēri and south of Mangalam stands an old Śiva temple on a rock, with a spring and a cave west of it.

The people believe that a flash of light is seen emanating from the image of Iriñjālakkuḍa.

When the *Svarūpams* were annexed to the Cochin state, the temple of Iriñjālakkuḍa came under the control of the latter. It is a Brahman temple. A Nāyar is selected for the management, he is dubbed as *Taccuḍaikkaimmal* and raised to the states of *Sanyāsin* by means of anointment and ceremonial purification.

### 3. *Account of Vaḍakuñjēri, Paḷayanūr, Tekku and Mangalam Villages, etc.,*

WILSON, p. 477, X-3.

SHELF No. 17-5-44.

Paḷayanūr and Celakkara are known as Mūvāyiram Nāḍu and *Peruttuyiti Mūvāyiram*. Originally they belonged to a Tampurāṭṭi of Cochin who came of a family inheriting by female line.

Maccāḍu and Mundattikkoṭṭa belonged to Talappaḷḷirājyam. The political right of *Mangaḷadēśam* is now in dispute between Cochin and British Sarkar.

There are three stone inscriptions in it.

### 4. *Account of Talappaḷḷi Rāja alias Kakkattu Karaṇavappaḷḷu Nambadi Rāja as submitted by him to the Government.*

WILSON, p. 477, X-4.

SHELF No. 17-5-44.

His ancestor was called Kakkattu Bhattaleri.

A perumāḷ who came from Mysore ruled the Malayāḷam country to the dissatisfaction of the Brahmans. The latter brought another ruler from the Coḷa country to drive away the Mysorean. The Coḷapperumāḷ with the help of the ancestor of the author

of the manuscript, put an end to the enemy, He was rewarded with Talappaṭṭi rājyam. The Coḷa Perumāḷ presented him with royal insignia and various other honors. He ruled the Talappaḷli rājyam, while Coḷaperumāḷ, the rest of the Malayālam country. In course of time, the rājyam came into the hands of weak descendants who split it up into Punnattūr Manakkulam and Ayinikkūr. Ayinikkūr became a dependant of Perumpaḍappu (Cochin) Punnattūr of Nediyruppu (Calicut) and Manakkalam of both. In the Kollam year 941 ? Tippu Sultan annexed our Vaḍakkampuram rājyam which finally fell into the hands of the Company. In 970 Kollam, the country sirkar called the Rājas, Naḍuvalis and other local chiefs of Malabar to Calicut and settled that one fifth of the revenue they had been collecting in their respective territories, be granted to them for their maintenance. According to this arrangement the amount that fell to the lot of Talappaḷli was 34,000 paṇam. Our claims being not properly represented a portion of even this amount is being appropriated by the Zamorin of Calicut.

Tippu Sultan levied 10 paṇas of paddy as land tax and 5 paṇas as rakṣacogam, on every 10 paṇa kandams of land.

5. Account of Vaḍākkum Nattu temple as gathered from the Cutchery of Tiruccivapērūr.

WILSON, p. 477, X-5.

SHELF No. 17-5-44.

To wash of the sin of killing Katriyas, Paraśurāma performed *Viśvajidyāga* in which he made grant of the entire earth in favour of the Brahman Kāśyapa, and then he began to practise austerities on the top of the Himalayas. He reclaimed the land from the western sea. From Gōkarṇam two Kanyākumāri, where two rivers named *Mārudvrtha* (a river of the *Rg Vēda*) and *Nila* flowed from east to west, he made it habitable for the Brahmans and brought Śiva to settle in Kēraḷa. On his way, Śiva's bull stationed himself in a place which came to be known as *Rṣabhādri*.

*Information furnished by Samprati Pravartikkar and other officials of Kovilagattumvaḍakkal Cutchery, Tiruccivapērūr in regard to the agriculture in Cochin.*

An er or plough consists of 21 items such as *arakkalappa*, *koḷi* or *ērkal*, *nokam* etc. Er is also called *nāñcal* in other parts of the country.

A pair of oxen would plough 2 *cāls*, in  $2\frac{1}{2}$  *paṛakandams* of land in one day.

„	„	2 in hard soil	„
„	„	$1\frac{1}{2}$ in laterite soil	„
A-pair of Calves			
( <i>Kaṅṅus</i> )	„	$1\frac{1}{2}$ in Sandy soil	„
„	„	1 in hard soil	„
„	„	$\frac{3}{4}$ in laterite soil	„
A pair of			
buffaloes ( <i>Muri</i> )	„	2 in Sandy soil	“
„	„	$1\frac{1}{2}$ in hard soil	„
„	„	1 in laterite soil	„

A man possessing a pair of oxen and calves gets 4 *paṛa kandams* of land ploughed a day.

The Tricūr temple is important and the customs and usages thereof are followed in other temples of Kēraḷa. Āḷvamcēri Tampurakkal and other citizens meet and appoint an Adhyan Nambūri from among the Aṣṭagḡham Nambūris of Kēraḷa, to supervise the *maryādais* of the temple. The supervisor is called *Yōgiyār* and is expected to be strictly austere in life. Beneath the temple are underground cells with rooms made of stone wherein the presents made to the temple by former kings are said to be deposited. It is said a *Yōgiyār* appropriated some wealth of the temple from the underground cells.

The lands near the temple are known as the *Sanketam* lands of the temple. If any theft or murder is committed within the *sankētam* lands, the offender is brought in front of the temple presented holy ashes and garlands, taken out through the southern *gōpura* and then beheaded. The gate of the southern *gōpura* is opened only on occasions like this. The lands outside the southern *gōpura* are called *Kollanilam*.

Tricūr had three maṭhas of the Malayāḷa sanyāsins and one maṭha of the Tuḷu sanyāsins. The last maṭha had disappeared when this record was written.



Tippu Sultan looted the temple in 995 Kollam; and the Cochin Government took it in their hands in 967 and had the purificatory ceremonies *Kalaśam* and *Kumbhābhiṣēkam* performed and its original sanctity and greatness restored. All the landed property of the temple was taken by the Government under the heading *Panduravagai-mudalkuttu*, and an annual grant of 4 (Puttan) 33016 made for its maintenance instead.

The following is a list of officers of the Tricūr Devastanams.

Kāryakkār, Pattali, Tirumuguṣamprati Kaṇakku, Kilakkuttam pillaimār, Paṭṭolakkāran, Sevugappaḍis (inferior servants).

A special offering (*Vaḷipāḍu*) of cakes dedicated to the God Vināyaka lasts from sunrise to sunset. It is known as 'Udayāstamaya' and costs 300 *paṇams*.

The maṭhas have landed properties in many places in the country; the heads of the maṭhas are selected from those who have entered the ascetic robes in the learned families of Cevvaram, Perumanam and Iriñjālakkuḍa. *Rg Veda* is taught in the the Vedic Schools of Brahmaśva *alias* Ottanmar *maṭha* at Tricūr.

The teacher of the School is a member of the Tricūr Yogam. Students are taught and fed free in the school by the grants of the Government and private endowments. There is a similar school at Tirunāvāy. The teachers of the schools are said to be reputed scholars. Most learned Nambūris found between Cape Comorin and Peruñcellūr are the products of these two schools. There are many smaller schools scattered throughout the country. The *Rg Vedic* schools are larger in number than those where the *yāgas* and *Sāma Vēdas* are taught. The free Vedic schools are resorted to generally by students, who could not afford to pay; There are at present some 200 free students in the Tricūr Vedic School and the teacher receives the highest respect all over the country.

#### 6. *Accounts of the Villages of Enamakkal etc.*

WILSON, p. 477, X-6.

SHELF No. 17-5-44.

The *Janmam* right (*attipperu nirudakam*), of a land of a Nambūri is transferable only to his near relation or to a Brahman resident of the same village. Brahmans are the original holders of *Janman* rights and lands; and when the country was in an

unsettled state, some Sūdras and Non-Brahman chiefs took possession of *Janmam* lands from Brahmans. The sale of *Janmam* lands takes place in the presence of four persons of the *grāmam*. The seller hands over a certificate (*puccucciṭṭu*) to the buyer to the effect that the possession is free of encumbrance. The sale of *dēśam* also takes place in a similar manner.

It is said that Nambūris alone are entitled to hold proprietary rights over *Ubhayam*, *Utpatti*, *Parambu* and *adiyeras* in Kēraḷa. The Nambūri Janmis in a *grāmam* or *dēśam* sell their right of *Kāṇam*, *paṇayam*, *aḍima* and *ambhavam* over their *janmam* lands in accordance with the local customs. The chiefs known as Madambimars and a few Sūdras hold *Janmam* lands.

The following tenures on wet and dry lands are prevalent in the country.

Attippēru, Ubhayappaṭṭōla, Paṇayaccaṭṭōla or Kāṇam, Verumpaṭṭōla, Paṭṭamcarttu, Kanappallam or dēśam lands, Aladiyar Attipeṭṭōla, Paṇḍāra vagayil Battayam and Aḍima Ambhogam.

#### 7. *Account of the Temple at Perumanam.*

WILSON, p. 477, X - 7.

SHELF No. 17-5-44.

After granting the land in Kēraḷa to Brahmans, Paraśurāma established the God Varāhamūrti at Panniyūr, and Śiva at Perumanam, the abode of the sage Peru. Hence the name Perumanam.

The superintendent of the temple called Yogiyatiri is appointed by the committee of *Ūrāḷanmārs*. The nomination is announced thrice to the public, and the nominee goes through ceremonial bathing and rites and assumes charge of his office.

The temple records were burnt when Tippu Sultan invaded the land.

#### 8. *Account of Āvanavāl and other Valnambi Adhyan Nambūris at Perumanam.*

WILSON, p. 477, X - 8.

SHELF No. 17-5-44.

Formerly, the Valnambi Nambūris had marriage relations with other Nambūris. The Valnambis were ruling Brahmans. Later on, the rulers being regarded inferior, the other Nambūris refused to have marriage connection with them. The rulers protested; but owing to disruption in their camp, they were divided into Parūr and Avanamal who came to be known as Brahman Naḍuvalis. Parāvūr Rāja is known as Pindinivaṭṭattu Sankararāman Namiyatiri.

9. *Account of Taccaḍaikkaimmal etc.,*

WILSON, p. 477, X - 9.

SHELF No. 17-5-44.

*Taccaḍaikkaimmal*, manager of the Kūḍal Māṇikkam temple at Irinjalakkuḍa is a Sūdra Sanyāsin. Alvaṭcēri Tampurakkal formally approved the selection of the Manager in the presence of Ūrāḷars and other members of the *Sabha* that meet in the temple for the purpose. There are four Sūdra families at Panaiyur east of *Vaḷkalai* in the Tiruppappur *Svarūpam* (Travancore) and from one of these families, a boy is nominated for the post of *Taccaḍaikkaimmal*. The boy is brought to the temple with the permission of the Mahārāja of Travancore. Brahmans perform various purificatory seremonies to the boy. He leads a celibate life and takes control over the temple affairs. He is carried in a palanquin surrounded by a retinue of armed men, lamp-bearers and other paraphernalia.

10. *Account of the Temple of Avittattūr.*

WILSON, p. 477, X - 10.

SHELF No. 17-5-44.

It is said that the presiding deity of the local temple was consecrated by Agastya, and that the name Avittattur is a corrupt form of the original form Agastyaputtūr. The temple is under the control of *Kranmai* and *Kranmal Samudāyām*. It was very rich owning vast landed property previous to the invasion by Tippu Sultan in 965 Kollam.

11. *Account of the Bhagavati temple at Koḍungallūr (now Koḍungolūr).*

WILSON, p. 477, X - 11.

SHELF No. 17-5-44.

The image of the goddess is facing north. The trustees of the temple are namely Kuṅṅattu Aḍigaḷ, Pillappaḷḷi Mūttaru and others Aḍigaḷs by caste. The Aḍigaḷs follow both *Makkattāyam* and *Marumakkattāyam* system of inheritance. Aḍigaḷs wear the sacred thread.

12. *Legendary Account of Tiruvañcikkaḷam.*

WILSON, p. 477, X - 17.

SHELF No. 17-5-44.

Tiruvañcikkaḷam or Mahādevaṛ paṭṭaṇam is at a distance of 1½ *nāḷigais* walk from Koḍungallūr. It was the seat of the Cēramān Perumāḷs, each of whom is said to have ruled over the Kēraḷa for term of 12 years. It was then a flourishing town by the side of the river. South of the temple was Cēramān Kovilagam and fort. Cērattiyamman was the name of a queen and Vaḍamala Nāyar, the name of a minister. This city is now completely deserted, overgrown with wild shrubs and thick with the broken stones of ruined buildings. The Rāja of Koḍungallūr is known as Tekkin Kovil Iravivarma Rāma Adhikāri Koviladhikārigal.

The Śiva temple at Tiruvañcikkaḷam is known as *Mēlaccidambaram* and the image, it is said was brought from Cidambaram and consecrated by Cēramān Perumāḷ. The temple had landed property fetching an annual income of 16,900 *paṇams*. The Cochin Sirkar annexed the whole property and has been paying 148452 5/8 *Virarāyan paṇams* for the maintenance of the temple.

On occasions of *Śivarātri* and *Pradōṣam*, the *Empirān* or *Pūjāri* dances with the image of Śiva on his head. Cēramān Perumāḷ is said to have brought the *Pūjāris* also along with the image from Cidambaram. Mūtta Veḷattu Nambiyadiri, Karutta Nambiyatiri and some other servants of the temple belong to *Tillaimūvāyiravar*. The temple had 8 *gōpuras* 2 *madils*, an inner shrine with a copper plate roof and dancing hall. All of them were destroyed including the *utsava* image.

A Paṇḍāram who came from Chidambaram in 993 Kollam and paid worship to the god, made an offering in fulfilment of a vow, an image of Candrasēkhara, Sabhāpati and two more images to the temple. There are no other images in the temple, and for want of money, the consecration ceremony (*Kumbhābhiṣēkam*) has not been performed.

13. *Inscriptions of the White Jews of Cochin.*

WILSON, p. 477, X - 13.

SHELF No. 17-5-44.

They have been published.

14. *Account of the annual festival (Pūram) in the temple of Tirucūr.*

WILSON, p. 477, X - 14.

SHELF No. 17-5-44.

Details of the festival are given. Contains no historical matter.

15. *List of villages in Travancore inhabited by Paṭṭanmārs with the number of houses in each village.*

WILSON, p. 477-8, X - 15.

SHELF No. 17-5-44.

16. *The list of villages of the Cochin State and the number of houses in each village.*

WILSON, p. 478, X - 16.

SHELF No. 17-5-44.

17. *Account of Adhyanmār and other sects of people in Malabar.*

WILSON, p. 478, X - 22.

Adhyanmār and other big land owners generally entrust their property to their *Kāryakkārs*. They receive due respect at the hands of the rich and poor in the country.

The Numbūris are, most of them, rich people. Their women wear cloth 6 to 10 cubits long. They adorn themselves with brass bangles, *Kuṇḍalams* and *tāli*. They observe strict *puṛda* and would not look at any man other than their husbands and fathers. When they go out for bathing or worship in temples they cover their body with a veil (*puḍappu*) and an umbrella called *maṛaikkuḍai*. Even the poor among them do not stir out without being escorted by a Nayar woman and Nayar boy. They do not interdine with any people other than Nambūris.

Next to Nambūris, in social status, come the Brahmans called *Tiruvalla* and *Chengannur Pottis*. Their customs and manners are almost like those of Nambūris. *Adhyanmārs* are known as *Paṇḍārattil* and *Valnambikkar*.

Embiranmars or Pottis are natives of Tuḷu country and rarely take their women to the Malayāḷam country.

Mūsu, Ramanattukkar, Uri Parisa Parasu Odaiyadu are other minor sects of people in Malabar, whose customs and manners resemble these of Nambūris. They live by agriculture and also hold offices of *ūrāṇmai*, *kārāṇmai* and *sabhai* of temples. In their Śrāddha ceremonies, they feast Nambūri Brahmans. Their women are chaste and do not interdine with other castes of people.

Ambalavāsis, Vāriyars, Puṣpakans, Piṣaroṭis, Nambiyārs and Nambiśans are servants of temples. Their inheritance is by the female line of descent. They are said to be superior to Nayars in social status.

Nayars or Sūdras inherit by the female of descent, and include Aḍiyāns and Kuḍiyāns. They are found every where in the Malayāḷam country. They do not mingle with people whom they consider below them in social status. Nayar people are generally poor and their women live by threshing paddy and doing other menial work. Some Nayars are accountants in Nambūri houses.

Paradēśi Brahmans called Paṭṭanmār interdine with all classes of Brahmans in the country and get on by the free meals supplied in choultries. They give loans to the Malayāḷis at an exorbitant rate of interest.

A list of the ruling Rājās of Cochin and their ministers as found in a *granthavāri* dated 701 M.E. is furnished.

## MANUSCRIPT No. 80

WILLSON, p. 481-3, No. XIII, Tamil. (46 Sections.)

TAYLOR, III, p.288. Manuscript Book No. 13.

SHELF No. 17—6—26.

RESTORED. Vol. V. pp. 29—47.

NOTE: Many customs of the Nayars mentioned in this manuscript are fast disappearing and some of them are now out of practice. Some of them have been exaggerated by the writer who had only meagre knowledge of them from hearsay.

### 1. *Account of the four divisions of Nāyanmār Caste.*

WILSON, p. 481, XIII-1.

1. Illam, 2. Svarūpam, 3. Tamil-padam, 4. Padamangalam these four divisions of Sūdras are called Nayars.

*Tāli Kaṭṭu* ceremony of girls is performed among these four divisions of Nayars in the seventh, ninth or eleventh years. If the asterisms of bride and bridegroom are in conformity, a bride of Illam Nayar will have her *tāli-tying* ceremony by a bride-groom of Illam Nayar. The uncle of the girl is to go to the house of the bridegroom and pay him due respects. Then he puts the proposition regarding his niece's *Tāli-tying*. If the bride-groom agrees to his wishes, a *Kaṇṇiyan* (village astrologer) fixes up a good *muhūrttam*, and all preparations are made. Then a procession consisting of the uncle of the bride and some four of his relations reaches the bride-groom's house. The bride-groom is taken to the bride's house. If the girl is to have her *tāli-tying* ceremony next day, the bride-groom should have all customary adornments and dress from the day previous to marriage. The *tāli-tying* ceremony lasts for four days with all pomp and show. On the first day of marriage the Nayar girl called *Inannār* ties the *tāli* of the bride. There should be all pomp and show with beating of drums and blowing of pipe. One set of fresh cloths is given to the Nayar who ties the *Tāli*, by the uncle of the girl. *Tāli* must have the weight of

one *paṇam*. The gold for it has to be given by the girl's uncle. *Tāli*-tying ceremony is performed on the first day. The other three days the Nayar should be fed to his satisfaction. The bride-groom for the marriage presents jewels, rings, cloths and *moyya* (wedding presents) and other valuable things to the bride, and they go to her uncle. On the fifth day the bride-groom returns home. A bride-groom of eleven years may perform the *tāli*-tying of a girl of eight years. If bride-groom who performs *tāli*-tying is willing to have *Sambandham* of the girl he may give her cloths in marriage *pandal*. If no one is available to perform *tāli*-tying ceremony in their caste, boys from Asan's family may perform *Tāli*-tying. Those boys are given the same respect and privileges as if they were in the bride's caste. If boys from Asan's family are also not available *Āryap-paṭṭan* or *Tiruvappāḍu* may perform *Tāli*-tying. They are given 16, 32, 64 or 120 *caṅkams* for performing *tāli*-tying according to the status of the bride's party.

If the Nayar who performs *tāli*-tying in the same caste dies, the *tāli* of the bride is broken, and the girl observes pollution for fifteen days. On the sixteenth day *Sitiyar* perform *puṇyādāna* (sprinkling of holy water). When the girl attains her age or puberty, a Nayar from the same caste with the consent of the girl requests her uncle for giving her in marriage. If the relations of the girl are agreeable to his desire the said Nayar gives her clothes as a token of marriage.

When the ladies are pregnant, at the time of delivery the people of ten houses meet there. If a male child is brought forth all the ladies assembled make a chorus of shrill sound. If a female child is born there would be beating of *maṭṭai*—coconut leaf-stalks, in the middle of the house.

The expenditure on this account is met by the child's uncle or the relations of the lady.

The dead body is cremated in the south portion of the compound (*paṅambu*). If a man belonging to a family which received *tirumugam* (royal patronage) royal honour, or having the titles of *Kuruppu*, *Madampi* or *Paṇikkar* dies, his body is burnt in the south corner of his compound. A man of twenty to twenty-five on death if he is rich is burnt; if not, he is buried (*stāpitam*). On the second day of burning the bones are collected and are thrown in the sea.



Some bury the bones in the middle of their houses. The dead man's funeral ceremonies are performed by his sister's son. He will have pollution for sixteen days. His sisters's son is the rightful claimant for his assets and liabilities.

If there is no sister's son, after informing the king and after paying one-fourth share of his wealth as royalty, a boy in the same caste is adopted and brought up. Then the adopted boy is his rightful claimant. If no one is adopted his wealth and properties will go to the king.

If a *Viśvāsakkāran* Nayar gives clothes to a Nayar girl in a tender age, continues to be her husband for about ten or fifteen years, has three or four children by her, and then dies, the lady will be in mourning for one year. If the Nayar passes away after two or three years she will take another man after twenty days of his death and will receive cloths from her second Nayar as a token of their *viśvāsam* or marriage. There would be seven or eight ladies in a hundred, who would be in mourning for one year when their *viśvāsakkārans* die.

Elder and younger brothers, sisters, five or six members live in a single house and take their meals there. If the eldest male or female member is the *Kāryasthan* of the family, all other members should act according to his or her wishes. Sister's daughter is also a claimant for the assets and liabilities of her uncle. When any dispute arises the younger members of *Taravadu* should obey the eldest member or *Kāryakkār*, whether male or female.

They do not quarrel and divide their properties. No sisters should be turned out, for the family property belongs to ladies.

About 30 to 40 per cent of Nayar ladies are educated; they learn *Rāmāyaṇa* and *Mahābhārata*, talk and speak very beautifully and cleverly.

#### *Customs of Nayar males.*

They wear cloth  $4\frac{1}{2}$  to 5 cubits in length below their navel, wear under-cloth inside their cloth.

Nayars wear tuft of hair four fingers above their fore-head. Their ears are adorned with *kaḍukkans*, fingers with gold rings or rings of alloy of fine metals.

Out of five or six Nayar males in a house, three or four are educated. They are employed. Some of them are *kaṇakkupīḷais*—accountants. Some of them are Government servants, some tillers of the soil, some teachers, and some menials and coolies. They never adopt trade and commerce.

Pulayars are very low caste people. They do not touch others, before bathing. Eḷavas and Paṇayas must keep respectful distance when they see Nayars. If they approach them near without keeping the usual distance Nayars must bathe as they do when they are polluted by Pulaya.

If a Nayar happens to touch a Māppiḷa he must bathe at once. When a Nayar sits, other caste people respectfully stand at a distance. Thus Nayars keep their respective customs.

Nayars, whatever may be their position and status, drink *kañji* six months in the morning of summer season and take rice in the night. During rainy season they take rice for six months day and night. Day meals are called *muttalam* and night meals *attalam*. *Muttalam* is taken before ten in the morning and *attalam*, before nine in the night. Some of them, poor in circumstances, take *kañji* both day and night; if available, rice in the night.

The marriage of the Nayars is *tāli*-tying. Inannar, of the same caste performs *tāli*-tying. The man who performs *tāli*-tying may be fifty or sixty years old, but he is called Cerukkan during the marriage. The bride is called *peṇ*. The word *Cerukkan* has the same meaning of the word *Kalyāṇa māppiḷai* in the Pāṇḍyan country.

In the days of *Tampurān*, the king of Kēraḷa, no Nayars or Nambūris were allowed to put up and construct houses with ceilings or stories without the sanction of the king. Only buildings belonging to the king such as palaces, *koikkals*, temples, rest houses, custom houses and Dewan's offices had been put up with stories and terraces. No living houses are tiled. Janmi Nambūris are allowed to construct houses with stories and terraces, and to tile them. Sūdras belonging to Illam division, and holding honours and titles are allowed to tile their houses. They put up houses with stories and terraces and thatch them with cocoanut leaves. Other Nayars having no titles are permitted to raise stories and terraces.

It is said that Illam and Svarūpam Nayars are the only recipients of kingly honours and presents.

Titles and honours given to Nayar are to *Madampi Kaimal*, *Kuruppu*, *Paṇikkar*, *Elayedam* and *Menon*.

*Accounts of Nayars in Travancore between the fort of Aruvāy-moḷi and Vettiyittakōḷḷai.*

Division of their caste: i. *Illam*, 2. *Svarūpam*, 3. *Padamangalam*, 4. *Tamilpadam*.

### 1. Custom and practice of Illam Nayars.

Illam Nayar girls are married in their seventh, eighth or ninth years, if the horoscopes of the bride and the bride-groom agree. The bride-groom will have to observe the customary *maryāda*; he will present to the bride a *tirumāngalyam*, a cloth in five cubits and a *kavani* in 4½ cubits. The bride's party put up flat sheds or high sheds and raised platforms for seating bride and bride-groom and decorate the sheds. Then *mantras* are chanted, *hōma* is performed, free gifts given and *tāli*-tying is performed. The bride and bride-groom are taken home and all present are given due reverence by joining hands in *anjali* posture. The guests are given again *pansu-pāri*. On the fourth day bride's and bride-groom's parties are seated in a row and are given 'aval (fried rice) and fruits'. Then the bride and bride-groom will have their bath and the usual procession. On the seventh day the bride and bride-groom will stand in a row when *pongāl* (boiled rice with milk, sugar, etc.) is offered to God. On the eighth day the bride-groom is given two clothes, two *kavanis*, two *torttus*, two under-clothes and two *urumāls*. The bride-groom is then sent home.

*Account of Pōttimār in Malayālam.* (This portion is not mentioned in Wilson.)

If there be five or six persons of brotherhood in a family of Pōtti caste, the eldest person is to marry, and its account is given below;

A marriage shed is put up in their *illam* and their caste people and relations are invited by sending sandal paste and flowers with usual *mēḷa-tālam*. The bride is taken to the place and on her arrival, the *tāli*-tying ceremony is performed with *hōma* and *sānti* by

the process of *Kanyādāna*. According to the custom prevailing among them, the eldest brother's wife's sons are rightful claimants of the properties.

*Their custom.*

House-holders daily bathe once. They attend to their *anuṣṭānas* (religious functions) thrice daily. Temple priests bathe twice. They will look after their business with temple service. Their native place is Uduppai in Tuḷuvanāḍu. In their country they wear tuft of hair on the back of the head. After arriving here they adopted the custom of keeping tuft of hair above their fore-head. Their language is like that of *Paṭṭunūlkkārans*.

2. *Account of the daily allowance of the pagoda at Tiruvalla.*

WILSON, p. 481, XIII-2.

Shelf No. 17-6-26.

Not restored.

NOTE: This Section is mentioned in page 481 of Wilson's Catalogue as section 2 of XIII, but it was neither restored nor mentioned by Taylor. The manuscript is much damaged.

It is not historically important. Accounts are given in this section of the income and expenditure of Tiruvalla Devasvam. It is interesting to note that the term *Maṅḍigrāman* occurring in the Kōṭṭayam plates and other inscriptions and denoting generally an inferior caste is employed here to denote a brahmin.

3. *Account of daily allowance of the pagoda at Aranmūla in Tiruvalla taluk.*

WILSON, p. 481, XIII-3.

It is a brief statement of the receipts and expenses of Aranmūlai Devasthānam in Tiruvalla taluq.

4. *Account of the branch of the Karaṇavanmār race in Tara-vaḍu. (as mentioned by Wilson).*

WILSON, p. 481, XIII-4.

Not restored.

The family owns some paddy fields and gardens. These properties are divided among the *Karaṇavan*-headman of the family and its other members. The *Karaṇavan* has one son. The younger members of the family will act according to their *Karaṇavan's* words. Some terms employed in the manuscript are worth noting as these terms, prevalent at the time when Col. Mackenzie gathered the material, throw light on the then local economic life.

*Tiruvaḷam* means a kind of tax paid to Durbar. *Tettamis* is a tax. *Ādum* probably means *adukkuvatu*, i.e., the right retained by the proprietor from the purchaser. *Veṇpaṭṭam* is a kind of agreement between the proprietor and *paṭṭakkāran* without receiving or paying anything in advance.

5. *Account of Nambūrimār Pōttimār in the Tiruvalla Taluk.*

WILSON. p. 481, XIII-5.

This section contains an imperfect and broken account of the Pōttimārs in the Tiruvalla taluk.

6. *Statement showing the different kinds of produces and the income thereon in the villages of Tiruvalla.*

WILSON, p. 481, XIII-6.

Not restored.

Details regarding the different kinds of produce and the income therefrom in the villages of Tiruvalla taluk are mentioned in this section. The produce is both from *Punjai* and *Nanjai* lands.

The time for the growth of crops, the yield, the sowing time etc are dealt with in detail.

7. *The statement of officers in Tiruvalla Maṇḍapattum vatakal.*

WILSON. p. 481, XIII-7.

Not restored.

We have here an account of the officers in Tiruvalla Maṇḍapattum vatakal and their monthly salaries.

No.	Office.	Salary per month.	Nature of office.
1.	Tahsildar	200.	to supervise according to rule

2.	Sampratipiḷḷai	140	Head-Accountant.
3.	Kiḷ-kuttampillai	135	Accountant.
1.	Mutal-pidi	45	Cash-keeper.
1:	Vellittāḍi	20	to obey the instructions of Tahsildar.
7.	Chirayachum-chuyam ?	105	must obey the orders of Tahsildar.
1.	Jailor (Police officer)	70	to help Tahsildar regarding the Huzur and Court orders.
10.	Peons	350	to execute the orders of Police officer.
6.	Pravritti	360	To execute the orders issued by Tahsildar.
18.	Pillaimār	540	Accountants.
6.	Chandrakkaran	180	collecting money and obeying the orders of the cash keeper.
23.	Masappadi	198	to obey the instructions fo <i>Pravrittikkār</i> .
	Millakkar	...	collecting taxes (?)
	Chermanam	...	helping menial service.
	Vritt-Nayar	...	Uliyam**

\*\* Kuḍikkaḷ Karaikkar (villagers).

8. *Accounts of the revenues of Tiruvalla Taluk.*

WILSON, p. 481, XIII-8.

Not restored.

In this and the next sections the revenue and the schedule of articles on which customs are levied in the Tiruvalla taluk are given

9. *Schedule of articles on which customs are levied in Tiruvalla.*

WILSON, p. 481, XIII-9.

Not restored.

Year 9381-3-8.

This portion gives the names of many country goods and the customs levied on them.

10. *Account of the revenues of Māvēlikkara Taluk.*

Wilson, p, 481, XIII-10.

Not restored.

1819 A.D. February 994 M. E. Masi 16.

Sections 10-15 deal with the revenues of the Manalikkara taluk, the officers of the southern Maṇḍapattum-vataikal, the income and expenditure of the Mahādēva temple at Kaṇḍiyūr in Māvēlikkara taluk. The details are: Nanjai and Punjai crops; Schedule of articles on which customs are levied; an account of the Kēraḷāditya Krishna temple and an account of the export and import of goods in Paṇḍāram taluk. Some sections are damaged here and there.

WILSON. p. 483, No. XIV-4 Sections all in Tamil.

Sections 1 and 2 missing in the original manuscript.

(Paper manuscript containing twenty-four pages).

3. (Tamil) written in Telugu.

*Account of the different tribes of the Malayālam Brahmans.*

4. *List of the people of different nations in the Malayālam country.*

TAYLOR, Vol. III, p. 397. No.821; and p. 668 No.801.

SHELF No. 17—4—51 (Paper manuscript containing 24 pages)

COMPARE : 17—4—52.

1. *A Tamil rendering, by Nittal Nayana Aiyan, of the account of the Brahmans and other castes in the Malayālam country, written in Malayālam.*

WILSON p.483. XIV-3.

*Brahmans.*

Those who are entitled, owing to the inherent merit of their birth, to study and teach the Vedas, to perform and officiate in sacrifices, and to give and receive gifts are said to be the highest Brahmans. Aṣṭagrahattil Adhyanmār are the highest Brahmans and some Nambūdiris and Bhaṭṭādiris are also said to be the highest order of Brahmans.

Paraśurāma wanted some Brahmans to perform sacrifice (*yajña*) but they declined to do it on the ground that it necessitates injury to animals. The Adhyan Nambūris are not entitled to perform sacrifice, but that does not detract from their being the highest of Brahmans in Malabar. Some Brahmans used to perform sacrifice while their descendants did not do it consecutively for seven generations. The Brahmans of the seventh generation are, it is said, not entitled to perform sacrifice; and their status as the highest Brahmans has not on that account suffered. They are not, however, entitled to *Agnihōtram* and *Bhaṭṭavṛtti*. They study the Vedas and the Sannyāsins receive *bhikṣā* at their hands. Such Brahmans are a few in number and are said to be somewhat inferior to the highest Brahmans.



There are certain Brahmans who do not study the Vēdas but go through the ceremony of *Upanayana*, when the *Upādhyāya* (teacher) recites the *mantra* and the student repeats it.. ..

(Here the manuscript is worm-eaten).

They have got the *Samskāras* from *Jātakarma* to *vivāha* and also other religious rites. Brahmans officiate in their religious ceremonies and interdine with them. These Brahmans go by the name of *Urilparisa* and *Massadu-Ramanattakar* are called *Gramakkār* and sometimes *Mussudu*.

*Ahappodavāl Mussada*—These people have got the *samskāras* from *Jātakarmam* up to *vivāham* and their customs and manners resemble those of the Brahmans. Brahmans do not eat the food prepared by them.

*Eḷayanmār*—They engage themselves as cooks in the palace of kings. They also observe the sixteen *samskāras* in a way of their own. As they are the cooks of kings, Brahmans interdine with them. Their women are called *Ahattammamār*.

Certain people among *Eḷayadus*, go by the name of *Sūdrapurōhita*. They observe the *samskāras* from *jātakarma* to *vivāha* of the Brahmans. Those who are above the caste of *Tampurāns* (*Rājas*) do not interdine with them. Their women are called *Marumakaḷ Ammamār*. Their *ācāras* resemble those of Brahmans.

*Kṣatriyas* are called *Koils*, *Tirumuppāḍ* and *Tambakkanmār* in different localities in the Malayāḷam country. They observe the *samskāras* from *jātakarma* to *samavartana* in their own way, and Brahmans eat the food cooked by them, and officiate in their religious ceremonies. They inherit according to the female line of descent.

*Aṣṭavaidyamār* are the eight physician families of Kēraḷa. They are called *Kuḍimussanmār*. It is said they were Brahmins and their Brahminism suffered owing to their adhering to medieval operations. They do not study the Vēdas but observe the sixteen *samskāras* from *jātakarmam* to *vivāham* and the obsequies of the Brahmins. Their women are called *Ahattammamār*. They cover their body with a veil when they go out and put on *tāli* (a neck ornament) and bangles. The members of the physician families are not allowed to enter the sacrificial hall.

*Ahappoduvāl*—They do ministerial work in temples. They recite *gāyatri*.

*Ambalavāsis* go by the name of Nambīśanmār, Eḷayadus or Mussadus in different localities. They were once Brahmins and are said to have fallen from their caste.

*Tiyyadi Nambis* resemble Nambīśanmār in receipt of their customs and manners. Their women are known as *Nambicci*.

*Piṣaroḍis* are a subsection of Ambalavāsis and their origin is said to be as follows:—

A Brahman once wanted to enter into the stage of *sannyāsa* and approached a guru for initiation. He went through the preliminaries such as removing the sacred thread ; but when his head was about to be shaved, he withdrew from his resolve and ran away without the permission of his *guru*. He was therefore regarded as having fallen from his caste. Even today, the Sannyāsi disciples go by the name of *Piṣaroḍis*. The *ācāram* both enjoined and prohibited for Brahmins apply to the *Piṣaroḍis* also. Their women are called *Pisaras-siyār*. *Piṣaroḍis* follow the *Marumakkattāyam* system of inheritance.

*Vāriyars* are the descendants of Brahmins marrying Śūdra women, (The son of a Brahmin born of a Śūdra woman is called Parasava, being considered a moving corpse). Even now the *Vāriyars* are called Parasavas. Their *ācāram* resemble those of Brahmins. Brahmins may perform *agnihōtram* in the house of *Vāriyars* but not in the house of other fallen people. The *Vāriyars* follow the *marumakkattāyam* system, of inheritance and observe the ceremonial pollution for 12 days.

*Cakyars and Nangayars*. If a Brahman woman is suspected of adultery and found guilty when tried by the *Smārtas* and *Mimāṃsakas*, the male offspring born after her committing the crime is called *Cakyar* and the female offspring *Nangayar*. *Cakyars* have tuft of hair, wear *yajñ opavīta*, recite *gāyatri* and perform *samskāras*. *Cakyar* and *Nangayar* (*Nambiyār*) take food and drink water in company with each other (*annodaka sambandam*). The people who are above the Śūdra caste do not interdine with them. The *Cakyar* make theatrical performances in temples while *Nambiyār* play on *mṛdangam*. The *Cakyar* is said to be a representative of *Sūta* who

is reputed to have recited the 18 *Purāṇas*. He is given a seat in the assembly of Brahmans. The women of Cakyars are called *Illodamai* and those of Nambiyars, *Nangiyars*.

*Nambadis* —A Brahman killed Cōlapperumāl and was found guilty of killing a warrior (*Vīrahātya*). He was regarded as having fallen from his caste and his descendants came to be known as Nambadis. They perform the *Samskāras* in a way of their own, wear *yajñopavīta* and recite, *gāyatri*. The Brahmans do not interdine with Nambadis while those below the caste of Ambalavāsis do so. The Nambadis follow the *marumakkattāyam* system of inheritance and their women are called Mandava.

*Aḍigaḷ* were originally Brahmans, and having resorted to the worship of Dēvi, fell from their caste. They perform *samskāras* up to *samavartana* and recite *gāyatri*. They follow the *marumakkattāyam* system of inheritance and their women are called marumakkaḷ Ammai. The people of the Sūdra caste and those below them eat the food prepared by them.

*Samantapparisa* go by the name of Neḍungāḍi at Kilattala Nāḍu in Neḍunganāḍu, Velloḍi at Vattattarai Nāḍu, Eradi Eranattukkaraināḍu, Adiyōḍi at Kaḍattanāḍu and Unniyadiṛi at the Tekkumkuru and Vadakkumkuru country in the south. They are also called Paṇḍalas at Kāyānkuḷam. They are not prohibited from taking flesh. They observe ceremonial pollution for 15 days and follow the system of *marumakkattāyam*. Their women are called Kovil. The origin of the sect is due to Kṣatriyas marrying Sūdra women. Sūdras and people below that caste eat the food prepared by them and Brahmans do not cook their food in the house of Samantas.

*Sūdras* are divided into Kiriyaṃ, Caranavar, Attikkuricci. Vaḍakkāḍu, Parippur and Sūdra (Menon). The first division namely Kiriyaṃ is said to be the best among them, and their food is eaten by the other five divisions. A Kiriyaṭṭil Nayar takes the food of a Sūdra and a Maran; but their women never take the food of any of those below their division of caste. The men among the Sūdra and Carana divisions interdine with those of other divisions, but their women do not. The Vattakāḍ, Attikkuricci and Parappur divisions interdine in case they are friendly to each other; but the

other divisions never do so. All the six divisions observe ceremonial pollution for 15 days. They observe the *marumakkattāyam* system of inheritance.

*Pānar* An account of the origin of Pānar caste written in Malayālam by Panaraman of Calicut is rendered in Tamil by Nittal Nayana.

The rendering is an obscure legend, not easy to follow, and is not summarised.

2. *List of the people of different nations in the Malayālam country.*

WILSON, p 483, XIV-4

Āsāri-a carpenter; Musari, a worker on bell metal; Perunkollan, an iron smith; Peruntaṭṭān-a goldsmith; Ceka ..-a Sānan who climbs on trees for drawing toddy; Vellancetti a seller of bangles; Velakkattara Nayar-a barbar; Nasarani Māppilai-a Muhammadan whose profession is to press oil from oil press; Kolavan-a pot-maker; Velan-one whose duty is to attend to the child soon after delivery. Veṭṭuvan-one who manufactures salt; Veḷuttōṭṭān-a washerman; Mannan-a washerman of the lower caste people; Tindal vaṇṇān-one who washes cloths of all sorts of people; Tāli āsāri-one who constructs walls to the house; Parisaikkollan-one who makes a buckler; Kaṇiyan-an astrologer of the low caste; Teyyampadi-a minstrel who sings to a Sūdra god; Atenattu Nayar-(*pāl teḷinaḷ taṇṇi teḷikkuravan*); Kaḍappattu-one who teaches alphabets to a pupil.; Cempukkoṭṭi-a copper smith; Perayana-cobler; Koṇavan-one who makes mats, by profession. Toraiyana-washerman washing dirty cloths of the people; Tiraiyāḍi-a low caste ascetic who consecrates deities for lower classes; ...tavan-one who threshes and gathers the harvested corn; Puḷḷuvan-one who conducts worship in a place where a nāga is established; Vakkan-a fisherman in the sea; Mukkuravan, Mukkuvan, Mohavan-A seller. Arayan-a snake charmer; Valan-...; Cāṇān - a Sanan of the foreign country; ..... one who lives in the mountains; Karimpalān-a builder of houses; Veḍan, Nāyādi-a Kirātaka, people of low castes; Malayan-one who catches elephants in mountains and forests; Malaikkuṇavan-a wicked folk dwelling in mountains; Amman-Sāliyan-a man with low connections (*nīcasambanda*).

Ampaṭṭan-a Tamil barber; Valiyan-a cultivator of lands, Puliyaḱḱoḱan-a Sāliyan of Sūdra caste; Āṇḱi-a Sūdra ascetic; Alittarayan-Irankolli-A washerman who washes cloths of the low caste people; Konkan-one who has his tuft of hair in the middle of his head; Konkaṇi, a Konkaṇiya; Kolanori-An Oḱḱa; Ilaccingalar-a shepherd; Alan-a kind of Kuṛavan (?); Malappaṇiyan-a mountain dweller (?); Koṇaḱḱoḱan-one who drives monkeys (?), .....Finished May 24th 1814.

MANUSCRIPT No. 82

WILSON pp. 483-4. No. XV (18 Sections)

SHELF No. 17-6-24.

This rather long manuscript, which according to Wilson consists of eighteen sections, contains topics of varied interest. Most of them deal with the old customs and manners of several castes in Malabar. There is little or no matter of historical interest and whatever details relating to history are found in it are grotesque records of a traditional and mythological nature. The manuscript is damaged in several places, and often times the narrative in each section, ends abruptly and jumps to something else. It is replete with repetitions also. The description of local customs and manners are neither full nor dependable. It is often-times wrong, exaggerated and superficial. Historically therefore the manuscript is not useful.

MANUSCRIPT No. 83

*Kēraḷa Utpatti.* A Malayāḷam book translated into Tamil.

WILSON, pp. 347-62, XVI

See Wilson, p. 484-Malayāḷam Book containing an account of Kēraḷa etc, translated into Tamil

TAYLOR, Vol. III, pp. 296 and 666.

SHELF No. 17-6-16.

Restored Vol. II, pp. 345-436.

This is a general account of the country of Kēraḷa or Malabar giving a description of its origin and a summary history from the time of Paraśurāma to the reign of Cēramān Perumāl. The account on the whole is very confused and incoherent for purposes of history, though there is a large wealth of information in the Malayāḷam country. The work has been published by the Madras University in 1954 and there are other editions also of the original work. The translation of the work appears to vary in some details. However the work cannot be considered to be useful historically.

MANUSCRIPT No. 84

*Malayālam. Local Tracts.*

WILSON, pp, 484-5, XVII. (31 sections)

SHELF No. 17-4-50.

Gives a descriptive account of the customs and manners of the Nambūdiri Brahmans and some other communities. It is not valuable historically.



MANUSCRIPT No. 85

*Report of the progress of Nittala Naina on his journey  
in Malayālam and Kāngayam 1807-1808,*

WILSON, p. 485, No. XVIII. In Telugu.

MANUSCRIPT No. 86

*Report of the progress of Nittala Naina on his journey in Malayalam and Kāngayam April 1816 to February 1821.*

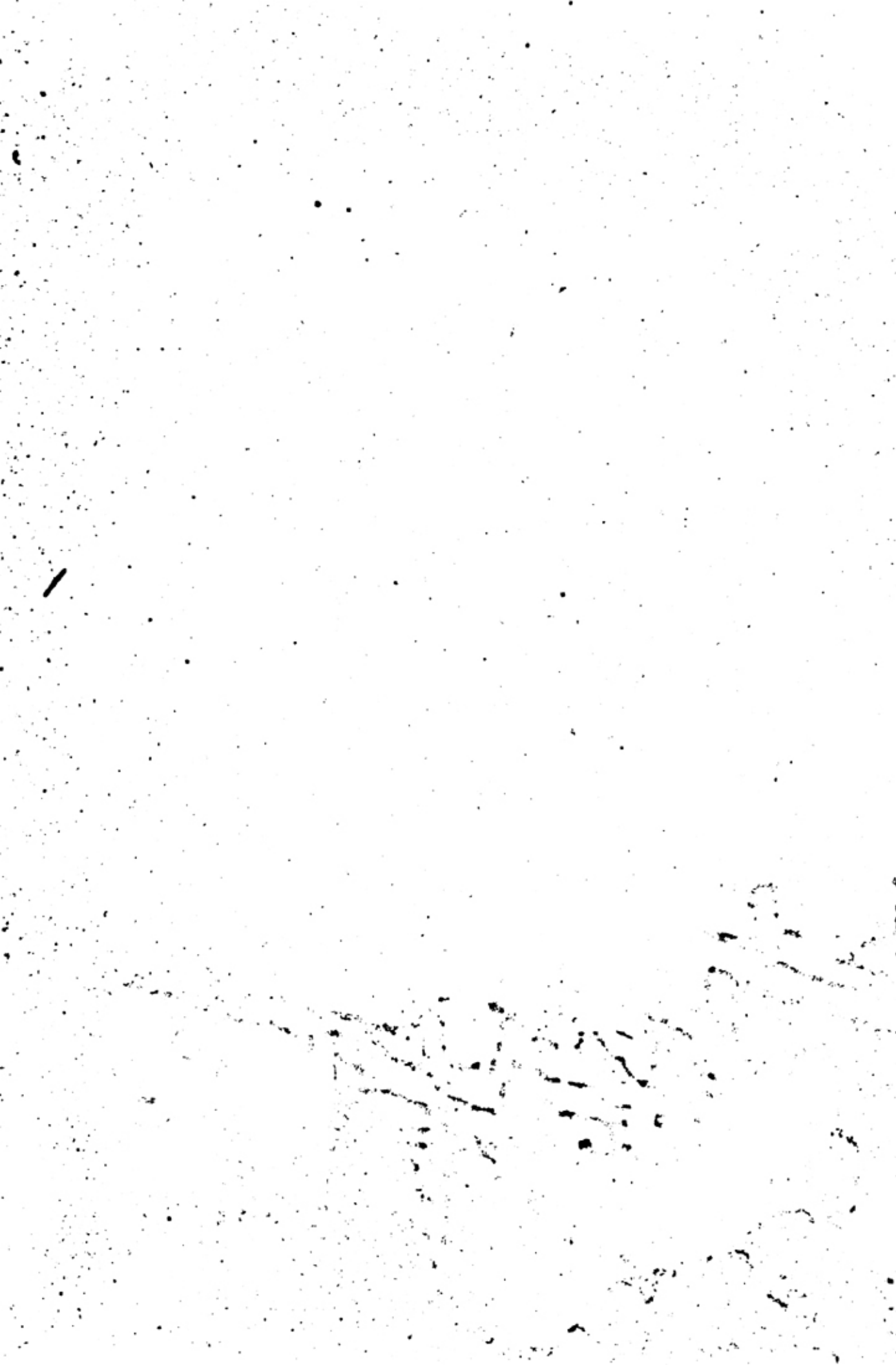
WILSON, p. 485, No. XIX.

SHELF No. 15-6-27.

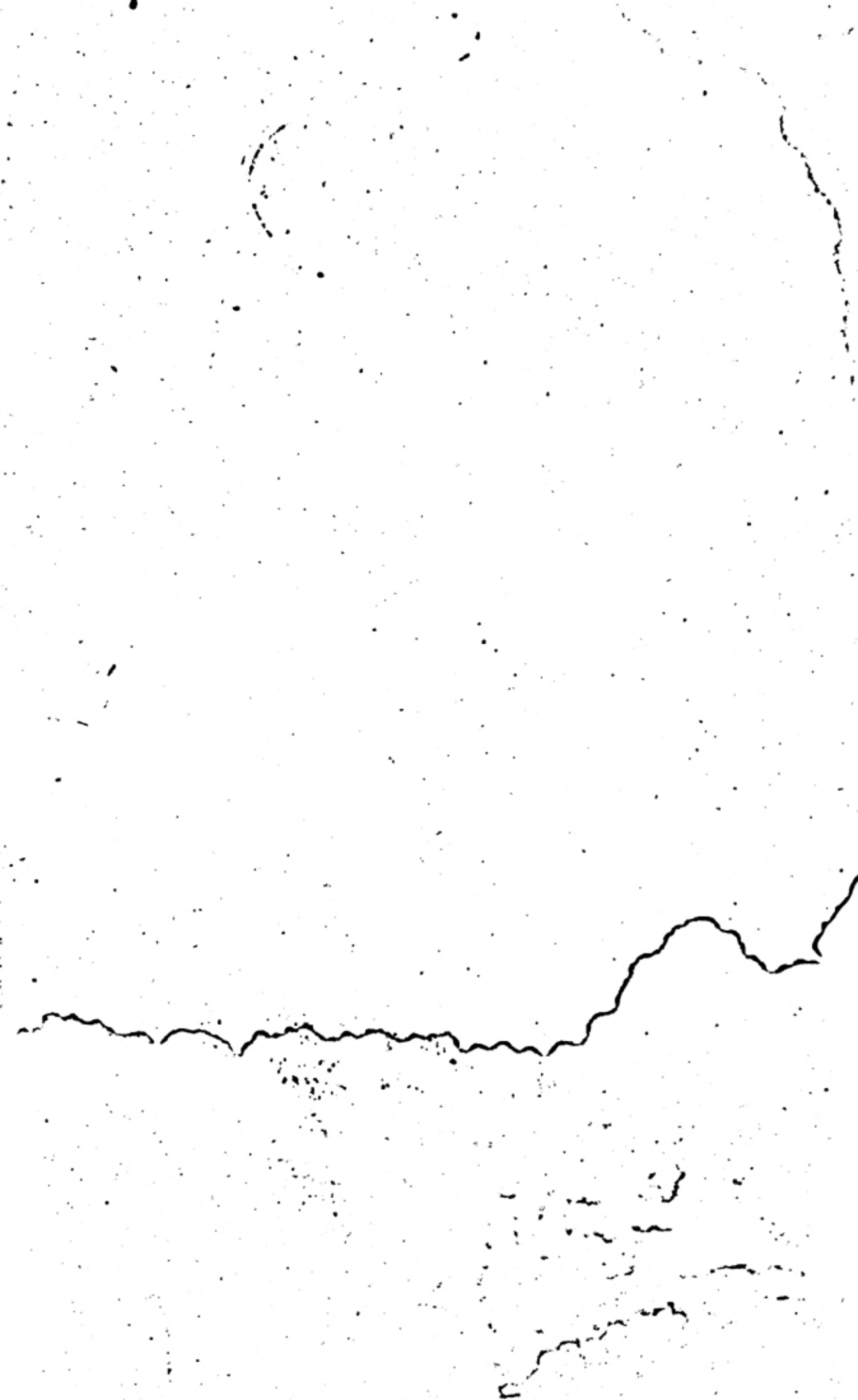
Telinga Kaiyats.

It is not useful historically.

==  
Total - 86 MSS.  
Tamil - 74  
Malayalam - 12  
CS

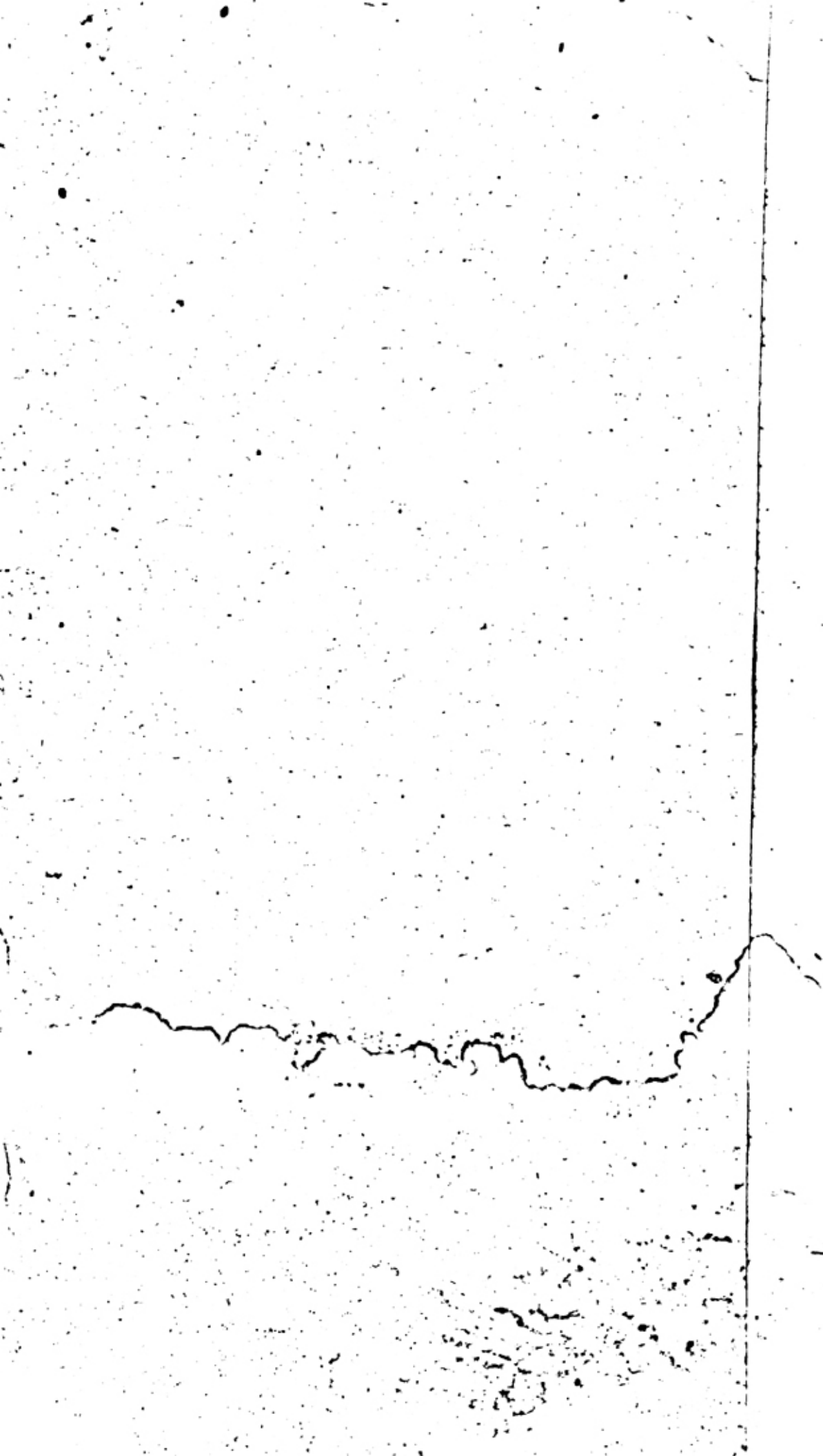






7735





7735

21

