

MACKENZIE MANUSCRIPTS

Summaries
of the
Historical Manuscripts in the Mackenzie Collection

VOLUME I
(Tamil and Malayalam)

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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 the 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

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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 Mackenzie 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 situatedI 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 facsimiles 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 expectedWhether the grants, which are generally of lands to Brahmins, are all authenticor 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 draft 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 preposed 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 Highlands 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 excreted 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 handsome 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, Purāṇic 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 orientalists 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.¹ 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.²

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.³ 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".⁴ 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.⁵

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, Cōḷa 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 Cōḷa country in S. 807 (885 A.D.), 4,800 Vellāḷa families, who incurred the displeasure of the king Aḍoṇḍa Cakravarti, migrated to the Kongu country. Later they

4. *Ibid.*, p. xiii.

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4. *Ibid.*, p. xiii.

5. *Ibid.*

came to be called Kongu Vellālas of the 24 naḍus (Ms. 3, Sec. 10). Other accounts relating to Ādoṇḍa Cakravarti narrate the story of the marriage of a Cōla 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 *Kalingattupparaṇi* and *Vikramasōlan Ulā* in connection with Toṇḍaimān Ilantiraiyan, 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 Kuṟumbars 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 - Tangadi), 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 Kambāḷa 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 Kambāḷa 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 *Pālaiyams* these manuscripts are of considerable importance. Some of the *Pālaiyams* 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 *Pālaiyams* in the south for similar services to Kṛṣṇarāja of Madurai. (Ms. 1, Sec. 5). Some of the *Pālaiyams* 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 *Pālaiyapattus* 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 *Pālaiyams* 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 *Pālaiyam* was that of Ūttukkuḷi (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 Kaiḥiyat (Mss. 50 and 50-A) is of considerable value as it contains interesting details about the Nāyak rulers of Madurai and the Sēṭupatis of Ramnad. Some manuscripts refer to Rāmappayan, the general of Tirumalai Nāyaka, who was helped by the Poligars in his campaigns against Mysore, the Sēṭupatis 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 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 Hoysaḷa 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 Hoysaḷa 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 Hoysaḷas 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 Hoysaḷas 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 Ballāla Rāya may be said to reveal the traces of Hoysala rule over some parts of the Tamil country, especially in the region of Tiruvannāmalai, which became the Tamil capital of Ballāla 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 Uḍaiyarpālaiyam, 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 Kaifiyat of Kāmaya Nāyaka of Valiapaṭṭi (Ms. 26, Sec. 12) throws welcome light on the institution of the Pālaiyam 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 Pālaiyams in the course of the 16th and 17th centuries and enable us to form an idea of the general character of the Pālaiyam 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 Kāval 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.⁶ 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, *piḷḷais* 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 Vyavahāratāntra* (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.⁷

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 cast 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 Dīkṣita 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, Agambadiyār, Idaiyar, 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 *Idangai* group, on the other hand, could use a white umbrella but never a white horse. Later, these honours were conferred on the *Idangai* 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 Cōḷas 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 *Paṇangis* 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 *Maṇavar Jāti Kaiḥiyat* (Ms. 55) is of particular interest, as it refers to seven sub-divisions of the Maṇava 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 *Maṇavas*, it is customary with

all the castes in South India to marry mother's relatives and not father's relatives. Among the Sembināṭṭu *Maṇavas*, who are considered to be the most important branch of the *Maṇavas*, the custom of *sati* was prevalent. Curiously enough, widow remarriage was allowed in some cases. The marriage customs of the *Maṇavas* 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 *Kaṭṭutāli* 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 *Maṇavas* 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 Paṇṇi hills (Ms. 2, Sec. 5). The customs and manners of various other tribes such as mountain tribes (*Villiyar, Malayar, Iruḷar*) hunters (*Vēḍar*), robbers (*Kuṇṇavars*) fishermen (*paṭṭaṇavar*) (Ms. 6, Sec. 1) weavers (*Kaikkōḷar*) (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 Siva temples are also said to have been similarly treated. (Ms. 7, Sec. 3).

Most of the important religious and pilgrimage centres such as Srirangam, Ahobalam, Sriśailam, Kañchi, Tiruvappāmalai, Cidambaram, Tiruvārūr, Jambukeśvaram, Paḷaṇi, Sucindram 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 Ammaiyār 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 Ś. 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 Dīkṣitars 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 *ponṣ* 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 Śaiva 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, Avanāśi in the Coimbatore district, being called Dakṣiṇakāśi

From another Malayalam manuscript we get some idea of the general management of the Kūḍal Maṇikkam temple at Irinjalakkuḍa 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 Tirukkaḷukkuṇṇam (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 Sailam temple is given in another (Ms. 135, Sec. 3). Even when these manuscripts were being collected Śrī Sailam 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 Sailam, 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 Sivarātri 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 Sailam, 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 *Kongudā śarājakkḷ Cartram* (Mss. 32 and 42), historically more useful than the others, have been published.

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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 *Mayerumēdu* (*Maṇimēdu*?) 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 *Paṇḍuvūr*, *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 Rāmānjua, 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 Saiva 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 manuscripts¹ 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 Tīrthankara of the Jains. The ancient names of the Temple were Kāttāmpallī and Tiruvūrāmpallī.² 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 workmanship³ and is believed to have been built out of the stone pieces dismantled from the Venkaṭaramaṇa-svāmi temple of Gingee.⁴ The list of books⁵ said to be preserved the Cittāmūr *maṭha* includes Jain works in Sanskrit, Prākṛt and Tamil.

Kolīyanūr, also called Kolīyapuranallūr 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.⁶

The account of the Jain temple at Tirunārunḡonḍai 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 Suśi*, 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.⁷ An image of Pārśvanātha, locally known as Appāṇḍār, is carved in relief on a big boulder. The name Appāṇḍār may well represent the traditional associations of Appar with Tirunaṅṅonḍai. Tradition avers that Appar when he was expelled from the Jain Sangha, became a Śaiva and swore enmity towards the Jains. He is said to have worked for their destruction and to have converted many Jain temples into Śaiva 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 *Periya-purāṇam* and other works written from the point of view of the Śaivas. 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 Appāṇḍār given to the God of Tirunaṅṅonḍai is probably a sequel to this story.

Tonḍūr, also in South Arcot, appears to be a very early Jain settlement, for there is a hill called Panchapāṇḍavamalai near the village and it contains a cavern with a sculptured Tīrthankara figure with a serpent hood canopy and stone beds.⁷ Two Chola inscriptions refer to a Jain temple and grants made to it as *Paḷḷiccandam* and *Paḷḷiviḷāgam*.⁸

Perumaṇḍūr, another Jain centre, mentioned in Manuscript 68 has a Jain temple with shrines dedicated to Rishabhanātha 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.⁹ The famous Tamil Lexicographer, Maṇḍalapurusha, who was a Jaina, is believed to have been a native of Perumaṇḍūr.¹⁰

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 *paḷliccandam* or a Jain village formerly known as Vaigāvūr or Kaḍappēri.¹¹ It is celebrated for the worship of Mallinātha and Nēmiśvara, two Jain Tirthankaras. The Jain Temple here contain excellent carvings and paintings on its walls and ceilings. The paintings belong to the Chola period.¹² Originally known at Kundavai Jinālaya,¹³ it received patronage from Kundavai, the elder sister of Rājārāja I. Inscriptions from this temple show that it also flourished under Rāshtrakūṭa patronage, during the reign of Krishna III.¹⁴ The *maṭhas* at Tirumalai and Cittāmūr in the Tamil country were affiliated to the parent institution at Śrāvans 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,¹⁵ is also mentioned in the list of Jain villages in the North Arcot district. The local Jain temple of Kanakamalai Āḷvār contains Paṇḍya and Vijayanagar inscriptions registering grants and provisions made for worship and repairs.¹⁶ Ponnūr appears to have been a centre of Yakṣi worship, especially the cult of Jvālāmālīni, which was popularised by one Hēlacārya, who is worshipped here every week on the Nilagiri parvata,¹⁷ a small hill three miles northwest of this village. The Hēlacārya of the Ponnūr record probably belonged to the 9th century A. D. and his teachings were later codified by Indranandi Yogindra in his *Jvālāmālīni Kalpa*.¹⁸

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, Ōdalavādi, Tācāmbādi and Veṅkuṇṇam, all in the same district, as Jain centres. Ōdalavādi was also a *paḷḷiccandam* village and contains a Jain temple with inscriptions referring to grants made to it in the 13th century.¹⁹ 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.²⁰ In Veṅkuṇṇam were found a number of metal images of Tīrthankaras, Gomma-ṭaśvara, 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 Cōlas were the greatest patrons of this temple as is evidenced by a number of inscriptions recording gifts made during the Cōla period. The ancient name of the temple was Virarājēndrappurupallī.²¹ 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.²² Karaṇḍai is also believed to have been the seat of the famous Jain sage Akalāṅka.²³

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 Kuṇṇumba forts and was the capital of the Kuṇṇumbaras, 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 Cōla period.²⁴

The account of Pūṇḍi in the Arni 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, *Tirupattupattikunram and its temples* p. 42.

24. T. S. Sripal, *Emmāṅkoyil*, 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 Viravira, who is said to have built it on the request of Ponninātha, a Jain teacher, and made endowments to it.²⁵

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.²⁶ Besides, there are other Jain remains and a few inscriptions of the Cōla period referring to grants made during the reign of a Parakēsarivarman.²

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.²⁸ Sewell also affirms that Punāvati (Punadagai) and Tiruvāttūr were once important centres of the Jains.²⁹

Another interesting account is that of Padmanāthapuram or ancient Mylapure (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 Cōlas 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 11, para 113.

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

it into a Śaiva centre and set up lingas everywhere. The image of Nāminātha in the local Jain temple was removed to Cittāmūr for safety. Though the account itself is legendary, a seated image of Nāminātha 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 Jina 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.³⁰ This site together with its temples form the subject of a work by T. N. Ramachandran.³¹ The two Jain temples here dedicated to Varadhamāna 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 Coḷas 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.³²

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.³³

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.³⁴

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.³⁵ 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 Dēvagūḍi, the temple of the Gods, which is the name of a neighbouring village.³⁶

Gersoppa, which figures in two of the Manuscripts (Mss. 199 and 217) was another Jain centre, where the cult of Jvālāmālīni was prevalent.³⁷ 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, Saivism 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 Saivism, Buddhism, the Sāṅkhya and Mimāṃsa schools, the Madhva 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 medieval 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 Yāpaniya and the Drāviḍa Sanghas deserve special attention. This is the only extant account dealing with the origin of the Yāpaniyas. The Drāviḍa Sangha is said to have been founded by one Vajranandi at Madura according to the Digambara work called *Darśanasāra*³⁸ 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 Yāpaniyas, 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.³⁹ 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 Akaṣaṅka, in a learned assembly presided over by king Himaśīṭala, forms the subject matter of no less than three manuscripts (Mss. 11 sec. 5; 14 sec. 3; 67). The identity of king Himaśīṭala 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 Bauddha Prince.⁴⁰ He is also said to be a king of Kalinga on the authority of Brahma Nemidatta.⁴¹ This king is generally assigned to S. 710(788 A.D.). The Jain teacher Akaṣaṅka 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 Himaśīṭala. Akaṣaṅka is believed to have been a contemporary of Dantidurga.⁴² He was also one of the great Jain teachers, who were responsible for the diffusion of Jainism in the Tamil country.⁴³ Thus all references to Akaṣaṅka seem to indicate the 8th century as the period of his activity. This victory of Akaṣaṅka 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 Akaṣaṅka. On the basis of the traditions contained in these Manuscripts Wilson asserted that Akaṣaṅka studied Buddhism in the Buddhist college at Ponatage Nagaram near Tiruvāttūr. But owing to a quarrel he left the school along with Niṣkaṣaṅka and went to Sravaṇa 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.⁴⁴ 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 Ālipaḍitangi 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 Akalanka.⁴⁵ 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 Akalanka and Niṣkaḷanka, among others, as the principal propagators of the faith.⁴⁶

Much of the information obtained from the Mackenzie Manuscripts is inconclusive and the details regarding the victory of Akalanka 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 Himasītala is uncertain. Furthermore, Akalanka's presence in the Tamil country is not confirmed by any epigraphical references from the Tamil country itself. Most of the references to Akalanka and his victory come from the Kārṇāṭaka 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 *āḷvārs* 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 persecutionary 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 *maṭha* at Pannotoganagaram. This account is a literal adaptation of a legendary story in the *Vedapuri'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 Pāndya or Nēdumaṇ, the Pāndya 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 *maṇḍapa* 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.⁴⁷

In the twelfth century A. D. Jainism received a check in the Kannaḍa country, due to the rise of Vīra Śaivism founded by Basava and the epoch making conversion of the Hoysala ruler Bīṭṭiga (Viṣṇuvardhana) 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 Purāṇic writers of the Jain and Vīraśaiva persuasion represent Bijjaḷa as a Jain. On the other hand, the events narrated in the *Basavarāja devara Ragaḷe* 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 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.⁴⁸

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 Prākṛit, 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.

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Report of the progress of Nittala Naina on his journey in Malayalam and Kāṅgayam — 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 Tirunilakaṇṭan, 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 *Ūrdhva 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 Kāṭipura and Kāṭi 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 Coḷa 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 Sivātavaḍa Paṇḍāram, 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 (*susumnanāḍi*) 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. Ādiśeṣa 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 Ś. 1608 to Ś. 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 Ś. 1679, *Śrimukha* to *Pramāthi*, the same confusion continued under the French.

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

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

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

Master Floyer ruled for two years from Ś. 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 Mūvāyiravar*.

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 Tiruvālūr 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 UDAYĀRPĀLAYAM AND TUṚAIYŪR 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 Nilavanēś-varar in the Village of Tiruppuñjili, Tuṇaiyūr.*

The *Ādināṭṭār* of Tuṇaiyūr where the Nāyāṁ Poligārs resided were maintaining the temple giving the village four *paṭṭis* 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, Tuṇaiyūr 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 Ammāl, 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 *nañjai* and *puñjai* lands. Later the village was resumed by the Sarkar during the administration of Muhammad Ali Khān.

c. *Account of Brahmapuriśvarasvāmi and Brahmapuri Nāyaki Amman of Tirupattūr Koyil, Tuṇaiyūr.*

The place came to be called Brahmapuri and the God Brahmapuriśvara after Brahmā, 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 Redḍiyār's rule i. e. from Śālivāhana Śaka 1464 till Kumāra Venkaṭācala Redḍiyār's time, the villages of Tiruppaḍaiyūr, Avaravalli, Mavanakkuricci, Sanamangalam and Vaḷaiyappaṭṭi with gardens, *Iluppattōppu*, 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, Ūttattūr Dēvasthanam, Tuṇaiyūr Taluq.*

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

Ūttattūr 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 Śahib, 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 Ūttattūr.

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

e. *Sthalamahātmya of Kōḍaṇḍ Rāmasvāmi temple, Ūttattūr.*

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'elliyamman.*

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 *meikāval* 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.

Kuṛṛāladēva 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., Kuṛṛāla dēva was also honoured by the king with the title of Varaguṇarāma Kuṛṛāladēva.

Sadāśiva Kuṛṛāladēva, 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 Perumpulikkuṛṛāla dēva.

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

When the Pādusha invaded the territory of the Poligars they left the place for the south and settled in Virāṣinganāḍu after destroying the Kaḷḷars of the locality. The Pāṇḍya king Kāśikuṇḍa Parākrama Rāja of Tenkāṣi approving of their occupation permitted Śrī Vallabha rāja Kuṛṛāla dēva to enjoy Virāṣinganāḍu 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 Kuṛṛāla dēva. 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 Pāyumpulikkūṟṟāla dēva. This Pāyumpuli rendered help to Kulaśekhara Raja of Tenkāṣi 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 Rājācandrārāya and the adjoining villages free of tax. His son was Sankara Kuṟṟāla dēva and in his time Tirunelveli was in disorder. Ūttumalai Marudappa dēva now annexed to his Zamindari a number of villages. Sankara Kuṟṟāla dēva's son was Śrī Vallabharāmakkūṟṟāla 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 Kāvēripaṭṭaṇam 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 Kāvēripaṭṭaṇam. The manuscript then gives an account of the life of Paṭṭaṇattu Piḷḷai.

Origin and destruction of Kāvēripaṭṭaṇam.

At Tiruvenkāḍu, north-west of Kāvēripaṭṭaṇam, there lived one Tiruvenkāṭṭa Ceṭṭi grandfather of the famous Paṭṭaṇattu Piḷḷai. As predicted by astrologers, he founded the city of Kāvēripaṭṭaṇam 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 VENKATĀCĀLA REDDĪYĀR
ZAMINDAR OF TURAIYŪR 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 Aṇṇa Redḍi and Śara Redḍi, the Zamindar of Pallavola in the Nellore district assisted Kṛṣṇa Rāya of Madura Samasthānam in destroying the Kaḷḷars who plundered the villages in the districts of Maḷava nāḍu and Tīrthagiri in Trichinopoly and in subduing Patcāyi (?) and others who had taken arms against the kind, and obtained from him the grant of Maḷavanāḍu *alias* Tuṟaiyur 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 Eṟṟama Redḍi was a contemporary of Tirumalai Nayaka, 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 Venkatacala Reddi a contemporary of Vijayaranga Cokkanātha Nayaka, Minakṣi Ammāḷ and Bangaru Tirumalai Nayaka. He took prisoner the leader of the Cencu caste of hunters who looted the country and got the title of *Canjumala Śūra 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 S. 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 *S'ārvari* 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 Zamin-dāri. 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 Toraiyūr 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 Nigāṇṭu*

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 S. 80 the Cēra, Cōḷa and Pāṇḍya kings ruled for 650 years. From S. 730 to S. 1013, 18 Yādava kings ruled. From S. 1013, 21 Rājas are mentioned as having ruled upto S. 1508. 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 Manuntti 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), Veḷḷāru (S), and Peṇṇāḍa(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, Kulasēkhara Pāṇḍya cleared the forest of Kadambavana and built the city of Madurai. His son Malayadhvaṇa Pāṇḍya had the goddess Minākṣī as his daughter whom God Sundara Pāṇḍya married. After Sundara Pāṇḍya, sixty-eight Pāṇḍya kings of divine origin ruled over Madurai, before the advent of *Kaliyuga*. In the *Kaliyuga* there were twelve kings of human origin, the last of whom was Koḍukkollu or Koḍumkōḷ 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 Madurai 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 Śimai 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 Virasēkhara Cōla 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 Cōla, 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 *pālaiyagars* to watch over them.

NĀYAKA GENEALOGY :

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

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

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

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

Section 7

GENEALOGICAL ACCOUNT OF ANANGAR, AN OFFICER OF THE TEMPLE OF SRĪRANGAM.

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 *S'rikāryam* in the temple of Srīrangam and all the *varisai* (honours) attached to the office. His son Kandāḍai Āṇḍān next held office. His son was Kandāḍai Tōlappan; in his time Kura Nārāyaṇa Jiyar, a *sannyāsi* desciple of Kūrattu Ālvān 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 *S'rikāryam* of the temple. Periya Āyi son of Tōlappan 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 *S'rikāryam* 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 *Laccinai* to be attended to by *Jiyar* and handed over the *Uḍaiyavar maṭham* for his residence. When the *Jiyar* died, another *sannyāsi* was put in his place; and the successors of *Añḍān* 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, Gopanna consecrated the image of Ranganātha in Srirangam with all solemnity in Ś. 1306 *Virodhikṛt*. Tirukkōpurattu Nāyinār returned to his office and received his usual *varisai* (honours). During the time of his son Deivangaḷ Perumāl, Tōlappan, the then *Jiyar* effected a change in the order of receiving *varisai* 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 *varisai* 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 *Īśvara*.

After the time of Uttama Nambi the *Jiyar* got hold of the first *varisai* for himself with the help of Vēdācārya, son of Vēdavyāsa Bhaṭṭa the author of *Śrutaparakāśika*. 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 (*Tiruvīlaccinai*) 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 *varisai*, and Uttama Nambi the post of *Śrikāryam*. Deivangaḷ Perumāl 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 *varisai* for themselves. In the next year Ś. 1327 *Pārthiva*, Periya *Jiyar* visited Srirangam and was conducting *Kālakṣepam* and

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

Periya kōyil Kandāḍai Aṇṇan was succeeded by his son Kandāḍai Nāyan, a contemporary of Tirumalainātha Uttama Nambī *lias* Lakṣmī kārya karta and the *Jiyar* who was in the place of Śrīranga 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 Aṇṇan'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 *variśai* was given to Aṇṇan, the second to Bhaṭṭar, the third to *Jiyar*, the fourth to Periya Nambi and the last to *Śrikaryam*. During the time of Kōyil Aṇṇan the office of *Śrikaryam* changed many hands and the *variśai* was first given to four Ācāryas and then *śaṭakopam* given to Vaiṣṇavas by the *Jiyar*.

The next *Jiyar* was Periya Kōyil Aṇṇan Rāmānuja Jiyar, a dependant of Kandāḍai Aṇṇan Tiruvaḍi and disciple of Kōyil Aṇṇan. 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 *variśai* was contested by Aṇṇan 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:

Aṇṇangar 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 Aṇṇangar was enjoying it for ten generations. The Nāwab 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 Ūdiyam, there is a hill called Śatragiri, Śivamalai, 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.

Kaṭṭiyat presented by Sthānika Gurukkaḷ of the temple of Jayankoṇḍiśvara in Nattakkaḍaiyūr Kangayam, Dārāpuram.

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

Similar derivation of Āṇūr and Kāraiṇūr 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 *Reṭṭayapāḍi* 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 Kōṣala country from Śaka 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 Īlam 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 Īlam. 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.

Kaṭumpuli 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 Maṇṇāḍiyār (Sambandha Pāṇḍya) and plundered the cattle. Cennappa Nāyaka drove away the Vēṭṭuvar force and recovered the cattle. He then produced the agreement to Maṇṇāḍiyār wherein he had promised to make Kaṭumpuli Nāyaka the next 'Immaḍi' and accordingly Maṇṇāḍiyār recognising the Nāyaka in the son of Kaṭumpuli 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 KOMEṬI KUMĀRA KOṆḌAPA 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.

Purāṇic 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 Nāyuruttipārai. 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 Panipatra Oḍaiyār are given. Sixteen Ācāryas are mentioned from Ārumukha Pulippanipatra Oḍaiyār to Harikṛṣṇa Pulippanipatra Oḍaiyār who took sacrament as *Acarya* on 28th Arpiṣi, 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 Kaiḥyat unlike the others is in Telugu.

Kuṇṇuvar, so called by the Tamils, are a branch of Kongu Veḷḷālas 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 (NĪLAKKŌṬṬAI) 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 Vīrasēkhara 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 S. 1288 *Rudhīroḍgāri* to S. 1732 *Pramōdūta*.

Taṇḍa Kūlappa Nāyaka, the 12th member of the family took part in the campaigns of Rāmappayyan against the Sēṭupati, and when the latter, being defeated, took shelter on the other side of the Pāmbanāru 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 *Kaifīyat*, 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 *Pālaiyappaṭṭu* by force of arms and stationed a garrison. The *pālaiyagar* sending the members of his family in secret to Bodinayākānūr took shelter in Kaḷḷarnāḍu. 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 *pālaiyappaṭṭu* for itself with the permission of the Government of Madurai. One of the Tōṭṭiyars built the Virūpākṣi *Pālaiyappaṭṭu* 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 Kaḷḷanāḍu and hanged in Virūpākṣi. His companions also were hanged.

Section 8

ACCOUNT OF KŪLAPPA NAYAKA 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.

Kūlappa Nāyaka, Polegar of Virūpākṣi, gave shelter in secret to the Seṇṇimalai Kavunḍan and Lakkaya Nāyaka of Kāṅgaya Nāḍu, enemies of the Company. Mr. Hardis Collector of Dindigul punished with beating *Sthānāpatīs* 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.

This Kaiḥiyat deals with the same *Pālaiyapaṭṭu* as 3-2 above, with additions and variations in details. One Kosala Cinnōba Nāyaka of Kaṇṇappa 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 Daṇḍāyudhapāni of Paḷampālaiyapaṭṭu. With the permission of Viśvanātha Nāyaka he built the town Bālasamudram and the temple for his favourite deity Ahobalaperumāl. 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, Rāmappayyan 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 *māṇyam* 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.

Palāni *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 Sivagiri 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 *Vimāna*. When the Polegars who ruled over Paḷaṇi 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 Paḷaṇi. 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 Veḷḷala 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, Agammūḍiyārs and the Veḷḷālas of the Cōḷa country also bore the same title. Particulars of the worship of the temple are given.

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

Section 1

ACCOUNT OF VENNADAYA GOVINDA
(VĒṆA 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 Kāvēripaṭṭaṇam 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 Śaṅkunārāyaṇa 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 (*talaikkaṭṭuvāri*) 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 Veḷḷāḷa families of the Cōḷa country shifted to Kongunadu under the chieftainship of Piḍāra Vēṇa Oḍaiyār.

The Cēra Cōḷa and Pāṇḍya kings honoured Vēṇa Oḍaiyār, the grandson of Piḍāra Vēṇa 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 Śiva temples in the Kongu country are mentioned by name. The Kongu nāḍu is bounded by Madukkarai (E), Varāhagiri (S), Veḷḷimalai (W) and Pālamalai (N).

27 Polegars ruled the estate in succession and the twenty eighth polegar, the author of the Kaiḥat, 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 *kāṇiyāṭci* 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 *Pālaiyapaṭṭu* 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 Vellāḷa families of Toṇḍai-maṇḍalam who migrated to the Kongu country at the instance of the

Cēra king were given half the *Kāṇiyāṭci* of the original inhabitants, namely Māvilavan, Pāvilavan, Kāvilavan and Vēṭṭuvan and came to be known as Kongu Vēḷḷaḷas 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 Vēḷḷaḷa 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.

Kalavaraṇca 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 Maṇṛāḍiyār* 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 Maṇṛāḍiyār and Amarapati Kāṅgaya Maṇṛāḍiyār were borne one after another by the descendents 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 Maṇṛāḍiyars received kind treatment in consideration of their observing a Muslim custom. Then the Kaṇṇaḍiyas 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 Maṇṛāḍiyārs with due respect. Thirty three Maṇṛāḍiyārs ruled in succession for 497 years from S. 4300 (*Saka*? mistake for *Kali* ?)

There were learned men among Maṇṛāḍiyārs and the work *Uriccol Nighaṇṭu* 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 śimai.

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 *Pālaiyappaṭṭu* 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 Veḷḷāla of the twentyfour nāḍus in the Kongu country enjoyed *Kāniyāṭci* over *Kāniyāṭci* and *nāṭṭāṇmai* 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 Penugonḍa and was granted *Pālaiyappaṭṭu* of his estate bounded by Sampādimalai (E), Varāhamalai (S), Naga-ramkaraipāḍi (N) and Oṭṭapaṇaippāḍi (W), besides the title *Vaṇaṅgāmuḍi Vāṇarāyan* and the privilege of keeping sixtyfour *emarakkārar*. From Kūñcu Vāṇa Kavunḍan 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 tenths 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.

Dēva 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 Kōyil, 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 Ś. 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.

Kuccili 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 Cōḍe 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 S. 1318 to S. 1715 and the duration of the rule of each are given.

They paid kist of 350 *Rāyagōpālī* to the Nāyak rulers of Madurai and when they came under the Mysore Sirkar the kist was raised to 500 *Rāyagōpālī*. The last successor, Avala Cōḍe Nāyaka was given by the Company Sirkar three tenth 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.

Kālingarāya Kavunḍan of Sādanda gotram of Kavidikkai 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 Kavidikkai nāḍu, after clearing the forest. He went to Penugoṇḍa 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 Uttukkuḷi on the slope of Ānaimalai and his estate came to be called Uttukkuḷi pālaiyapaṭṭu.

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

The estate was bounded by Pengalukka nāḍu tānakkarai-pālaiyam (E), Kambaḷaturai Maṇalaiyār (W), Nallurukka nāḍu Pālūr (S) and Varakka nāṭṭu ellaippālaiyam (N).

The ninth Poligar Nañjaya Kālingarāya Kavunḍan rendered help to Visvanātha Nāyaka in defeating the five Pāṇḍyas of Tirunelvēli Śimai 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 *Rājagōpalis*. The Poligars of Uttukkuḷi 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 Māraccināyakkān Pālaiyam and *mahamai* of one *panam* on each *mūlappodi* and one rupee on *palasārakkuppodi*, 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 tenth 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 Uttukkuḷi*

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 Kavundans 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.

Derivation of the word Kāngayam after God Subrahmaṇya and Bhīṣma who bore the name and visited the place.

When a war broke out in the Cōḷa country in S. 807, 4800 Veḷḷāḷa 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 Veḷḷāḷas 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 *Paṭṭādār*.

A list of shrines and the images therein is furnished in the original. The women of the Kongu Veḷḷāḷas do not cover their breasts and a Veḷḷāḷa 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 (*pāṇḍukulis*)

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

Koṇḍama 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 Mangalam 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 *Pālaiyappaṭṭu*, 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 *Pālaiyams* 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 *pons* 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 Periyappaṭṭi, 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 S. 1512 to S. 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 Sirkar; 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 (*umbalike*). 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, Bhadrakālī and Venkaṭācalapati, and

arranged for their worship. He built a village and called it *Amaṇa-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 *Pāḷaiyappaṭṭu* 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 *Sallippaṭṭi*. The fifth successor and his younger brother and the later came to be called *Poligar* of *Sallippṭṭi*. The fifth successor exhibited his proficiency in horsemanship before *Tirumalai Nāyaka* and got his tribute fixed at 100 *pon*s 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 *Pāḷiyams* below the Ghats, and paid a tribute of 1,000 *Rājagōpālis*; he participated in his campaign at *Dhārāpuram* and was honoured with the title *Kumārāyargam of Mysore*. The twelfth *Poligar* appointed guard of the fort of *Coimbatore Cikkarāja 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 *pāḷaiyappaṭṭu* 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 *Taḷi 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 *pāḷaiyappaṭṭu* at *Paḷani*. Then *Timmaya Kavunḍan, Sarvādhikāri* of *Coimbatore gaḍi* summoned one and all the *Poligars* to attend his court, while *Taḷi 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 *poṇ* 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 *Jamābandi* fixed the tribute at 7000 *poṇ* 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 *Śivaksetrakhāṇḍa* in the *Brahmavaivarta Purāṇa*.

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 Puliyūr, Tirumukkūḍal, Puṇṇam and Pañcamādēvi.

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 Coḷa country Sadāśiva by name performed severe austerities in the region of Podiyamalai and Kollimalai. Then he wandered as a naked and silent *yogi*, from Kāśī to Rāmeśvaram visiting sacred shrines and holy tanks. Then he stayed for some time in Mugavanur, performed *tapas* in a cave near the village Tāṇḍōni 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 Śāstriyār 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, Vāṅgal 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 Īśvara at Tara Nagara is said to have been built by a Cēra King; and Muṇṇur grāmam set up by Cēra, Cōḷa and Pāṇḍya Kings.

Section 20

ACCOUNT OF POLAMAPATṬI (BŌLUVĀMPATṬI) 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

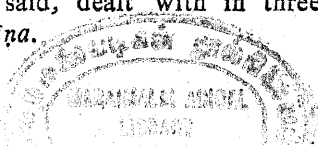
ACCOUNT OF KĀVĒRIPURAM IN THE DHĀRĀPURAM
DISTRICT.

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 Jalakṛṣṇaśvara, 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 DHANAIAKANKŌṬṬAI (DANĀYAKKAN KŌṬṬAI) 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 Kaṇjappaḷḷi 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 Kōṇamman, Sangameśvara and other gods, and named the place Kōyamutūr. 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 Kāśivīśvanātha built.

Section 24

ACCOUNT OF NILAYAPA GOVINDAN (NĪLIYAPPA
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 Brāhman 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 Samaya 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, Ś. 1341, during the rule of Rāyas, a Kāmullakkaya Nāyaka of the Kāmavara family was a headman of Kūḍalūr Dēvanāmpaṭṭāṇa. He tamed an intractable horse of the Rāya and was rewarded with the grant of *Pālaiyappaṭṭu* of Kūḍalūr Dēvanāmpaṭṭāṇam. 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 Kulasēkhara 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 *Pālaiyappaṭṭu* 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) KÖTTAI 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 Tōttayankōttai 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 Kayattāru and constructed three *dan*s 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 Pāmbanāru 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 Trisīrāpuram. The tribute from the *Pālaiyam* 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 *Pālaiyam* came under the rule of Mysore during the time of the sixteenth successor. Then the *Pālaiyam* came under Company Sirkar and Mr. Lang and Mr. Macleod added 100 *cakrams* more to the tribute. When the lands of the *Pālaiyam* 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.

Copied from a palm-leaf manuscript.

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 Sīgumalai, 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 Virasēkhara Cōḷa, 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 *Pāḷaiyappaṭṭu* 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 Kayattāru.

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 *Kaifiyat* 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, Śrāvaṇa, 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 śimai, besides the titles *Niḡaḷanka 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 SUKKAMPAṬṬI 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 Sīrūmalai north-west of Mudurai in addition to permission to erect a fort; the estate was called Ammaianāyakkan Pālaiyam; 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 *pālaiyappaṭṭu*. 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 *Paḷaiyappaṭṭu* 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 NILAKOTTAI, 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, Ś. 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 Śimai. After the death of Mināksi, Dindigul Śimai came under the rule of the Mysoreans and one Raghunātha Paṇḍita was in charge of the administration. Raghunātha built a house for Karuppanṇa Paradēśi and made grant of lands to him in Aḍiyanūr and other places and ordered one *kurupi* of paddy to be given to him as *Vartanai* by cultivators, for each plough used in the field. After his demise, one Paṇiśāmiyār, a Ceṭṭi by caste, from Madurai Śimai came to his place, and like his predecessor was ministering to the religious instincts of the people. He was succeeded by his disciple Aruṇācala Parādēśi 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 *Paradēśi* grew into a small institution with two temples one for Subrahmanya 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 Śikkal 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 DĒVĀRAM 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 Ś. 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 Bālaji 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 PĀLAIYAPPATTU 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 Tirumalairāyapperumāl of Kombai Pālaiyappaṭṭu dated Ś. 1440, Kali 4381 Rudhirōdkāri, Vaikāṣi Pañcami.

One Appācci Cittaya Kavunḍan built a temple for Tirumalai Rāya Perumāl 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 necessities.

Section 13

ACCOUNT OF THE TEMPLE OF DĒVĀRAM PĀLAIYAPPATTU 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 PĀLAIYAPPAṬṬU.

The temple is said to be at a distance of twenty five *nāḷigai* walk south-west of Dēvāram *Pālaiyappaṭṭu*. 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.

Piccakkaṇakkan 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 *darsana* 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 *miṭṭa* 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 PĀLAIYAPPATTU 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 PĀLAYAPPATṬU 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 Iraṣai 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 Bala 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 *Pālaiyam* was organized in the south and the loyal Sirdars were asked to colonise the forest country, Cinnōbba occupied Kurtuluppai 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 S. 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 Sātupati 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 Sāheb

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, Āyakkuḍi 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 Pāḍiriyār 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 Ś. 1500, a woman named Iḡaivi 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 Śadīrangapaṭṭaṇam, Parangipēṭṭai, Lālāpēṭṭai, Vimmilipattaṇam, Pālakkōṭṭai and Jagannāthapuram; and merchants from Arcot, Vēlūr, Nellūr, Seṣṣi, and Tiruvannāmalai 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 *Octroi* 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*, *Iḡangais*, Jōnakars, and low caste people, of which the first two were predominantly large. The *Valangais* had a temple for Perumāḷ, the *Iḡangais* for Śiva with no good will between them. When Hyder was invading the country, one Lālā looted the town and took the booty to Śīrangapaṭṭaṇam 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 Ś. 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, Śēni Kṛṣṇappa Nāyaka, Tampa 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 Ēṇādis, Iṇḷars, Villiyar etc. are more or less the same as those of the Vēḍars.

Account of Kuravars; *Tiruṭṭukkuravar* live by highway robbery, *Kūḍaikattikkuravar* by making baskets, *Podimāṭṭukkuravar* 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 GUMMUDIPUNDI VILLAGES IN THE MADHURĀNTAKAM DISTRICT

WILSON, p. 420, VII-2.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-44.

Kaifiat of Tiruppālaivanam :

Kulōttunga Cōḷa 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 Cōla 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 Gummuḍippūṇḍi is found a fort called Kurumbar Kōṭṭai and there are also similar forts in Satyavēḍu, Uṟṟukkōṭṭai. Nāgalāpuram, Niṇṇaiyār, Nāraṇavanam, Śembiḍu, 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 Cennakēśava 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 Gummuḍippūṇḍi, 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 PĀṆDYA 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 Daṇḍakāraṇya when Sītā was carried away by Rāvaṇa. Rāma killed Rāvaṇa and incurred the sin of *Brahmahatya*. As advised by

Agastya he set up a Siva 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 *Taṇukkāṭṭa dēvan*.

Madura Nāyaka Pāṇḍya, a Veḷḷāla of the north country, came to the south on pilgrimage to Rāmeśvaram, and seeing the fertility of the soil, set up the Madura kingdom and built a temple at Rāmeśvaram. His descendants ruled the country in succession and the princess Minākṣi of the line was married to Cokkanātha. The temples of Cokkalinga and Minākṣi 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 Iḷam 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 Veḷḷāla of Ayodhya came on pilgrimage to Rāmeśvaram and set up a Siva *lingam* on the hill of Trisīra, 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 Toṇḍamiṇḍalam north of the river Peṇṇai with his capital at Kāñci. A Pāṇḍya king marrying a Cōḷa princess succeeded to the Cōḷa and Toṇḍamiṇḍalam regions and the successors of Ātoṇḍa had only maintenance allowance granted to them.

The Sētopatis :

The Sētopatis were Maṇavas serving under Pāṇḍya rulers. The Maṇava women marrying three or four husbands one after another (*Aruttukkaṭṭugira Cādi*) their population increased enormously; they defeated the Pāṇḍya rulers in a battle and placed the Sētopati on the Pāṇḍya throne. The sons of the Pāṇḍya kings served the Sētopatis as ministers for 500 years. The twelfth Sētopati 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 Maṛavas. Then the Kuṛumbas, Anaigondi Rāya and Alakāpuri Rāya who became prominent in the north, annexed the territory as far as Parangipēṭṭai and Veḷḷāru 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 Maṛava dominance in the south. During the period of the Maṛava rule Rāmappayyan, the Vaḍika Daḷavāy defeated Vaṇṇiyan 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 Maṛavas, 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 Veḷḷāḷa 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,

Ādonḍai asked the Veḷḷālas of the Cēra country called Tuluva Veḷḷālas 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 Kāvēri.

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) KONÐAMA
NĀYAKA, POLIGAR OF ĀYAKUÐI 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 Konḍama 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 Penukonḍa, in addition to various privileges.

Then war broke out between the Cōḷas 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 Cōḷa usurper and reinstate the Pāṇḍya in his throne. Nāgama defeated the Cōḷa 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 Perumāḷ.

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 Cinna-marudai 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 Diṇḍigul, 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:

Śakkaramayyāgar, 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 Agaram 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 *prasādam*s from the temple.

Section 5a**THE STHALAPURĀṆA OF ALAGAR KÖYIL AT
CŌLAMALAI.**

Alakar 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 KŌṬṬAPPALLI 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 Śarvaikkāran 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.

Ś. 1446, Kali 4381, expired Rudhiredgāri, Vaikāśi, Pañcamī, 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 Raja 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 priests 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.

MANUSCRIPT No. 8

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-caru-
kkam* 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 Rāja to marry an outcaste woman. From

this marriage were born Malaiyamān, Rattamān and Sūratimān. The *Veṇḇā* stanzas interspersed in the story are those found in the *Tamil Nāvalar Caritai*. Then comes *Akalankāṣṭaka* or eight *ślokas* 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 *Aruṇācalapurānam*.

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
VṚDDHĀCALAM 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
VṚDDHĀCALAM 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 VṚDDHĀCALAM 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 Idaiyar. 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 coconut 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 *tāli* 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 *tāli* 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 SINGAPURAM 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 TIRUVANŇMĀALAI 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 KĪLŪR IN THE TIRUKKŌVALŪR 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 (*Aṣṭavīrasthalas*).

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 Perumāl mentions that Mṛgaṇḍu 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 *maṇṭapa*, 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 Vallāla 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 Jñānaprakāśam 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 Kēraḷa 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 Nambūdri 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. Aripa, a Vēḍar Chief is said to have fortified Waynad in the Malayāḷam country and ruled over it; and his successors 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 Maṇṇāḍiyār was ruling over Veḷḷiyangiri Nagaram and Kuriñci nagaram bounded by Cennimalai (E); Ānaimalai (S), Paḷanimalai (N) and Karampiḷḷai (W). Then Immuḍi Muttuvēl Maṇicandra Gōpaṇa Maṇṇāḍiyār built a temple at Paṭṭiṣvaram with all its accompaniments, as desired by Alakāḍri Nāyaka minister of the Madura Nayak Vijayaranga Cokkalinga Nāyaka. Maṇṇāḍiyār destroyed the enemies of the Nāyak 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 Śrirangappaṭṇam for annexing his estate. Maṇṇāḍiyār 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, Maṇṇāḍiyār 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. Maṇṇāḍiyār 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, Maṇṇāḍiyār got from Hyder grant of 100 *vaḷḷakkāḍu* by the side of Vāgattūlu. The members of the Maṇṇāḍiyār family officiate in the investiture ceremony of the Rāja 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 throve 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 MALAIYARASAR

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 Koṇḍaikatti, 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 kuḷis* (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 *ḷḍukāḍu* (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 Kurumbars were a powerful people living in and around Kāñcīpuram. As Jains they were persecuted by a Cōḷa king who was of Śaiva persuasion. Some Kurumbars 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 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 Saivas 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 Himaśitala, 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) Tirunaṅkonḍai, (3) Tirumalai (4) Tirupatikkunḡu 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 complainants 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 Jayankōṇḍa Cōḷa-maṇḍalam. During the time of Virasambava Rāya, one Vira Vasanta Rāya changed the mud fort of the Kurumbars 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 Cutchery were housed in the mud fort from the time of Mudalavar down to the period of Wālājāh. A number of temples and tanks around the village are also mentioned.

Section 8

ACCOUNT OF ALLAGHEYASEN AND ANCHANDAYAN
(AĻAGIYASĒṆAN AND AṆCĀDA 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 AĻagiyasēṇan and Aṇcādagāṇḍan 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 AĻagiyasēṇai. 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 AĻagiyasēṇan 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 Silanāyaka; and the government had granted some *māniam* lands for the maintenance of the troops. The Company sīkar 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 Vēḍars 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.

East 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.

Half a *nāḷigai* walk east of the Sudarśana hill is found the relics of old buildings where Vīranārāyaṇa 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 Śiva 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 *maṇṭapa* with four pillars resembling the *maṇṭapas* 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 Arungunram or Arangiri with the temple of Viravinodiśvara, on the top. A festival used to be celebrated when the deity Vasiṣṭhiśvara 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 Kaṇḍaiyar 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 *Rāyasi* one Saiva Muttaiya Mudaliyār of Madras renovated the temple and made arrangements for regular worship in it.

Section 15

ACCOUNT OF THE TRIBE OF NÖKKARS

WILSON, p. 422, XII-15.

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

SHELF No. 17-4-56.

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

Nökkars 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 Śāttan 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 *maṇṭapa* in the temple at Vallam. A Rāya of Vijayanagar built the *prākāra*, *maṇṭapa* 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 MATHA 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 VAIŚNAVA RELIGIONS FROM THE ANCIENT SAMANA RELIGION WITH THEIR DATES, IN THE ARCOT DISTRICT

WILSON, p. 422. XIII-4.

TAYLOR Vol. III, p. 373.

SHELE 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 Vīṣabha 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 DRAVIḌA 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 GUḍIMALŪR
(GUḍIMALLŪR) PAGODA IN THE KĀVĒRIPĀKKAM
DISTRICT

WILSON, p. 423. XIII-10.

TAYLOR, Vol. III, p. 374.

SHELF No. 17-4-38.

Guḍimallūr (Pāṭalivana) south-east of Arcot on the north bank of Pālār, is about $3\frac{1}{2}$ *yojanas* west of Kāñcīpuram. 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 Nandiśvara. 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 Sīmai. One Nanda Rājā who ruled the country built a *pēṭṭai* 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 Siva 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 Cittāmbūr maṭha.

Section 1

ACCOUNT OF THE PĀṆDUKKULIS 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.

Pāṇdukkulis 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 KĀŅCĪ

WILSON, p. 423, XIV-2.

TAYLOR, Vol. III, pp. 426-7.

SHELF No. 17-4-46.

REST. Vol. II, pp. 65-7.

Kuḷōttunga Cōḷa, the last of the Cōḷa line of kings had a concubine Nāgināgaratnam, by name. His basterd son Aḍoṇḍai 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 Kāñcī was built, the country named Toṇḍamaṇḍalam and the bastared son crowned as Toṇḍamān Cakravarti, by Kuḷōttunga 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 Toṇḍaimaṇ-ḍalam and brought the Koṇḍaikatti Vellālars to settle in the land. At a later period, Kandava Rāyan and his younger brother Cattuva Rāyan, descendants of Vanniyaṇ 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 Vellāḷa people of Cuddalore who rebelled against the Vanniyaṇs 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 pilgrimage to Tiruk-kaḷukkuṇṇam, happened to halt at a place and desirous of offering worship to God Siva, asked a shepherd standing closeby, if there was any Siva *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 Siva, 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 *ilakkaṇattamil*.

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.

Kaḷattūr was the second city of the Kuṟumbar chiefs, and after its destruction by Toṇḍaimān Cakravarti, ten chiefs of the Koṇḍai-kaṭṭi 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 Paṛāyīḷapuram.

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*.

Fifteen 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 TONḌAIMAṆḌALAM AND ITS ANCIENT
INHABITANTS, VĒḌARS 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

Tonḍaimaṇḍalam was a wild forest inhabited by Vēḍars, a savage people. Then Kurumbars of the Kaṛṇāṭaka country spread over the Drāviḍa country up to Tonḍaimaṇḍalam 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 KAṆCĪ IN THE UTTARAMĒLŪR 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 *kānis* 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 Vēngāmmālpuram 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 Śvētārāṇya 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 Vīra Narasimha. Here stray gold coins are found and Hyder discovered some treasures. This contains the story of Viḷal Viṇan 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 Cōḷa, son of Kulottunga Cōḷa, 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 Ṣaḍāraṇya (six forests). At a later age Kulōttunga Cōḷa and his son Adoṇḍai Cōḷa 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 *ṣaḍāraṇya*, and began to rule. Zuḷfikar Khān laid seige 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 *maṭhas* 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 Sravaṇa Beḷgola 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 Veḷḷālas, Seṭṭis, *Tarakaṃmārs* 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 VAḌA 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 Kayattāṟu and was granted the estate Māmpārai three *kāḍams* 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 Vaṇṇiyan 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 Iraśai in the northern country, the family served the Rāyas in 1325, Ś. (Kali 4504). Trouble from Muslims compelled them to go south and settle in *Kuttuluppai*, 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 Cinnakkadir 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 Srirangapaṭṇam. 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 Pāñcālam-kuricci 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 VALLAKKONḌAMA NĀYAKA, POLIGAR OF
ERIYODU IN THE DINDIGUL DISTRICT

WILSON, p. 424, XVI-II.

TAYLOR, Vol. III, p. 370.

SHELF No. 17-4-39.

Vallakkonḍama Nāyaka with the permission of Tirumalai Nāyaka of Madurai established a *Pālaiyam* 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, Mir 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 *Pālaiyam* 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 GÖPĀLAKRṢṢṆA 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 *Kalippaṇams* 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 Mir Sāheb. When the grant was stopped in the year Viśvāvasu Gōpālākṛṣṇa 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 *tōṭṭiyāḷiyam* (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 *pāḷaiyam* in it. The poligar and his successors ruled it for 200 years and then it was taken by the Mysoreans.

ACCOUNT OF KURUMBARS

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 Mir Razāli Khan, his brother-in-law; and the latter set up in it a tomb and mosque for his deceased wife, Hazarāt Bēgum and granted *saryamānya* 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 SALLIPPATŪ

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 Sallipaṭṭi 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 *śimai* 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 Korik-kadāvu 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 Muttirūḷa Pulavar, son of Cidambara Tāṇḍava Ceṭṭi belonging to Nagara Ceṭṭi community, in Mānūr Pālaiyam. 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 Śakkarai Goppana Mahipa with a golden crown and the title of Rāma Maṇṇāḍiyār in Ś. 1320, *Vikṛti*.

Section 3a

A BOOK CALLED "ACCOUNT OF FIVE CASTES" IN POSSESSION OF GOPPANA MANRĀḌIYĀR 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 *kāḍams* 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 Dārāpuram containing 24 *nāḍus*, Koṭṭai-sūḷṇdu Vadapurisā having 6 *nāḍus* and Kuṇṇattūr 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 Cōḷavaḷanādu 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 Jaṭa Varman. Then a Pāṇḍya king ruled over three kingdoms and he came to be known as Kongirpāṇḍyan. It then gives an account of the Veḷḷālas.

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 Alī and his brother Mofus Khan quarrelled against each other and the Poligar joined the side of the latter. Muhammad Alī sent an army under the general Yūsuf Khān against him. The Poligar being defeated took shelter in Rāmanāthapuram. Finally he was taken prisoner when Mōfūs 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 Arayan (Irwin) Sāheb, Collector of Tinnevely 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.

Sundaramurti svāmi, before proceeding to Kailāsa in company with the Cēra king, had initiated Brahmanātha Ayya into the doctrine of Śaivism and installed him head of Śaiva *maṭha* with the title Hālāhala Sundara Pāṇḍita, besides granting *kāṇiyāṭci* to Śaiva 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 Ś 1361 *Siddhārti* to Ś 1708 *Prabhava*. The 16th successor became the head of the *maṭha* on Friday, 15th *Āni*, *Playanga*. The Śivalinga which he used to worship was stolen away by a thief in Ś. 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 ĀṆḍIPATTI, DARAPURAM

WILSON, p. 422, V-7.

TAYLOR, Vol. III, pp. 369-70

Muttamma Nāyaka of the Gutti country having no means of supporting his large family migrated to Dāvarmalai, three *kādam*s south of the river Kāveri. 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 Penugonḍa and requested that his rights over his *Pālaiyapaṭṭu* 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 *gullaberis* of the village Vanjamankūḍalūr, under the jurisdiction of the government of Madurai. Also assessment of revenue on the village Nādanlāgrānam, Vankālanāḍu, and Vidurai Attipālaiyam grānam.

Section 9

ACCOUNT OF THE HOLY PLACE OF KALASA
IN DĀRĀPURAM

WILSON p. 425. XVII-9.

Not historical.

MANUSCRIPT No. 17

COPY OF AN ANCIENT RECORD IN THE HANDS OF
ŚRĪRANGA 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 S. 1698 *Durmati*, 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 nāḍus*.

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 Cōḷisvara 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 Vyāghrapuriśvara. 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, Rāṣipuram 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 elegic 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 *Vaṇangāmuḍi 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.

Puranic 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 Rāṣipuram, 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 AVANĀŚI 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 Cōlapūrvapaṭṭayam summarised. Vide : 17-6-14 and 17-B-1-16.

Section 8

ACCOUNT OF THE TEMPLE OF AGNĪŚVARA 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 VĀLIŚVARA SVĀMI AT CEVŪR

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 Tīllēśa of Rahasyapuri. These stanzas are said to occur in the *sthalapurāṇa* found in the first chapter of the *Padma Purāṇa*.

Section 11

ACCOUNT OF PĒRŪR IN THE SETṬIPĀLAIYAM 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.

Visvas :

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 Kaṇṇappār, the great Śaiva devotee of Vēḍa caste in Uḍupūr

in Kālahasti, brought 16,000 Vēḍa families to the Kongu country provided them with suitable occupations. These settlers came to be called Kāvilavar, 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 Kumūṇa (Kampaṇa?) of the west country destroyed the Muslims and reinstated the Pāṇḍya ruler.

At a later period, Muttuvēl Candra Maṇṇādiyar, 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 Vēlayudhasvāmi at Ponnmalai. 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 Śrīrangapaṭṇam.

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 Toṇḍaimaṇḍalam 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, Māvilavan, Kāvilavan, Pūvilavan 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 *Kaṭṭamaṇais*, each *Kaṭṭamaṇai* consisting of six *nāḍus* and the Poligar was appointed governor of Erode *Kaṭṭamaṇai* 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 Srirangapaṭṇam for investigation, where he died. The next Poligār was murdered by Cinnamalai 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 MĀNIKKAVĀCAKAR AT KUNNAMPATṬI, 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 Śivadapuri and gathered disciples around him. In due course, he became an *ācārya* of repute and set up maṭhas at Avināśi, 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 Mānikkvācakar.

Section 18

GENEALOGICAL ACCOUNT OF NALLA PERIYĀYI KAVUṆḌAN 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 Kongunādu to Cakrapāṇi Rāja, a descendant of the Saiva saint Kaṇṇappa and *Kāryakartar* at Kālahasti, 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 Ś. 1301. After Ś. 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 CŌLIYAṆḌAN 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.

Karikāla Cōḷa installed Kumārakavunḍan as ruler of Vaḍaparīṣanāḍu with the title *Kumāra Cōliyāṇḍan*. His descendants ruled the estate in succession having the titles *Immaḍi Kumāra Cōliyāṇḍan* and *Immaḍi Cinna Cōliyāṇḍan* 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 *Saryamānyā Umbaḷike*. The grant was reduced to half during the time of his son Sūryadēva Maṇṇāḍiyar by name, and even this was seized subsequently by the Mysoreans. The family of the Poligars belongs to Bālakula Veḷḷalas; 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 KṚṢṆA RĀYAPURAM AGRAHĀRAM ALIAS KANAKKANPĀLAIYAM ATTACHED TO PADAKKARAI MITTA IN SATYAMANGALAM GŌPICHETṬIPĀLAIYAM

WILSON, p. 426, XVIII-20.

TAYLOR, Vol. III, p. 397.

These 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.

Vaḷḷāḷa Mākkaya Nāyaka of Beṇja *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 Nāyaka 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 ERIYŌḌU

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 *śimai* 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 Vaḷḷakkoṇḍama

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 *simai* 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 Vallakkonḍama 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 Anegonḍi 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 Sivagangai; and from there proceeded to Trichinopoly, and was waiting in the court of the Nawāb. Meanwhile, Cokkaya Piḷlai 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 Piḷlai,

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 KŪLAPPA 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 Śakkama 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 Kayattāru and died in the front of the temple of Kōḍaṇḍarāma at Āttankarai. His son Kadiri Narasimha Nāyaka resuming the fight at Kāyattāru 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 Silai 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 Paduśa 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 *kartākkal*, 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 Śrīrangapaṭṇam and in capturing the Poligar of Virūpāṭci, Eṇṇama Nāyaka of Taḷi and Veḷḷaiyan of Śivagangai.

Section 7

ACCOUNT OF ŚAKKARAI KAVUṆḌAN POLIGAR OF
PALAYAKŌṬṬAI 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 *Kalitturai* metre with an explanatory paraphrase of the stanzas, and mentions the occupation of the Kongu country by the Veļļālas.

A descendant of the family, Aļakan Śakkarai Uttama Kāmin-dan by name, was ruling the estate in Kali 4344, when Nañja-rājayyan, *Kāryakartar* of Prauḍha Dēvarāya of Vijayanagar visited Dārāpuram. Then one Kongarāyan of the Vengacci family of the Veṭṭuvar caste, in Maṇalūr naḍu rebelled against the authority and harassed the people of the country by exacting poll-tax (*talaik-kaṭṭuvari*). 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 *Umbaļike* 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 Kambaļattār community, migrated to the Rāya *samasthānam* and settled in a village called

Kalyānapuram. He served the Rāya as a Sirdar of 500 soldiers at Penugonḍa. 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 Kaṇiyūr. 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 VĒḌAPPAṬṬI 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 *nāligai* 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 Cōḷamādēvi, in addition to the title *Pulikkūṭṭi 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.

Sallikkucci 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 Kaṇṇiyūr 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 Kaṇṇiyūr. The last Poligar paid seven-tenth of the revenue to the Company.

Section 12

ACCOUNT OF ŚĪLA NĀYAKA, POLIGAR OF TŪNGĀVI

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 Mattira of the Padusha *śimai*. Disagreeing with the Muslim rulers, he migrated south. The Kambaḷattār who followed him to Anegundi, took service as soldiers in the kingdom of the Rāya. He had seven sons of whom the fourth named Śīla Muttā 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 Tūṅgāvi under the control of the Rāya.

Fourteen Poligars ruled the estate, in succession, for 277 years from S. 1412 to S. 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 *Rājagōpālīs*. 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 Sankara Sāstri as *maṇiyam* of the village. The Poligar of Tūṅgāvi 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 Kulaśēkhara Pāṇḍya of Tenkāsi from his inimical kinsmen and was rewarded with the title *Rāmavarma Kulaśēkhara Āṇḍukoṇḍār* besides *Mūppukkūru* over Tenkāsi and grant of lands at Puliyūr. His successor Teṇṇambai 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 Kulaśēkhara Āṇḍukoṇḍār, Kaṭṭabommu of Pāñcālam Kuricci found occasion to quarrel with the Poligar. His successor Muttu-āmi 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 *sthalapurāṇa* of Kuḍaiyūr mentions, among other things that Bhadrakālī 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 Vikṛtiśvarasvāmi at Veñjamānkūḍalūr, Aravaccuricci, Dārāpuram.

Then follows an account of the temple of Veñjamānkūḍalūr narrated by one Vedānta Paṇḍitar Gurukkaḷ and Pēri Ayyan *Sihānika* of the temple. It is said to be the second of the seven famous Śiva temples in Kongunādu and a *pāḍalperra sthala*, 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 Cōḷa 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 Tammammāl, 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 *Pālaiyam* of Tammappaṭṭi; 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 Kayattāru, Tenkāsi 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 Śrīrangapaṭṇam 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 Tammappaṭṭi took the *pālaiyam* 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 Tammappaṭṭi. 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 Viriyapālaiyam proceed to Madras and allied himself with the Company Sirkar. He supplied provisions to the army of Wallis and Meadows when they proceed against Śrīrangapaṭṇam. Having been emboldened by their alliance, he marched with his men against Tammappaṭṭi 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 Tammappaṭṭi 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 MARUDAPPA DĒVA POLIGAR OF ŪTTUMALAI

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 Tiṇṇan *alias* Kaṇṇappan 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 Kuṇḍayan Kōṭṭai annihilated the Kaḷḷar tribes of Tiruccali and Paḷḷimaḍam *śimai* and was rewarded by the Pāṇḍya king with the grant of his *śimai* as *Pāḷaiyam* besides the title Vijayavaraguṇarāma Pāṇḍya 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 Pāṇḍya 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 Viśinganāḍu and the Kurumbars of Neccūr, Kurumarai, and Taḍātagai. The king Ugrapāṇḍya having heard of the achievements of the Poligar bestowed on him the last three places as *Pāḷaiyam* called Ūttumalai besides the title Tennāṭṭu Rāya. The 25th Poligar was appointed guard of the Madurai fort with the grant of *tiśaikāval* of the tract of the country bounded by Tōvālai (S), Sankara Nayinārkōyil (N), Gangai Koṇḍān (E), and Tenkāśi (W). Navanitakṛṣṇa Marudappa Dēva, the 33rd successor helped Muhammad Yusuf Khān sent by

Hazarat Kabile Nawab against Vaḍagarai Savari Perumāl 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 Veḷḷai 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 Varagu-arma 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 *tiśaikāval* 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.

MANUSCRIPT No. 19

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 Kaiṇiyat* (17-B-5-11), *Cidambara sthālam Kaiṇiyat* (17-6-10 section 6) and *Tirukkaḍamallai kaiṇiyat* (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*, *Kōrakkār* 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 Kaifiyat; (7) Jaina samhāra carittiram; (8).....śōḷan kaifiyat; (9) Karikāla śōḷan kaifiyat; (10) Rāma Nāyakkar kaifiyat; (11) Attippaḍai tāngiya Śaivarāyar kaifiyat; (12) Tiruvattiyūr kaifiyat; (13) Tiruppanangattu śāsanām (14) Tiruppanangattu śāsanam; (15) Kākanir aghraharam copper plate; (16) Tiruppanangattu Dēvasthānam kaifiyat; (17) Vēḍar Kurumbar kaifiyat; (18) Tiruvattūr śilāśāsanam; (19) Vallam Śilāśāsanam; (20) Cittāmūr Śilāśāsanam; (21) Mallarājan kaifiyat; (22) Pāṇḍakkuḷi kaifiyat; (23) Mayilapūr kaifiyat; (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 *maḥādhiputis* at Cittāmūr; (26) Account of Jain poets and *muniśvaras* 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) Kaifiyat of Vakrāṇarāya etc. at Valadāvūr; (39) Boundaries of Cēra maṇḍalam, Paṇḍyamaṇḍalam, Cōḷa maṇḍalam and Toṇḍai maṇḍalam; (40) Kaifiyat and inscription re: the village of Tēśūr at Wandavāṣi Taluk; (41) Genealogy of Velūr Daṇḍakku Prabhukkal; (42) and (43) Copy of an inscription in the Devasthānam mutt at Chetpet Taluk; (44) Kaifiyat of Vellaikkal mēdu at Kaḷḷappuliyūr, in the above Taluk; (45) Kaifiyat of Nandi Uttunga Bhojarāja at Teḷḷarupattāṇam in the Wandavāṣi Taluk; (46) Copy of inscription at Tiruvadi a *Takuḍi* in Chetpet; (47) Kaifiyat Ādinārāyaṇan Sambuvarāyan in Chetpet; (48) Copy of inscription at Śiyāmangalam, Wandavāṣi; (49) Copy of inscription at Teḷḷāgu, 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) Kaifiyat of the rulers of Kandi and other places at Singaladvipa; (56) Kaifiyat of ancient Kaviśvaras and Muniśvaras; (57) Copy of inscription at Padappaḍi Dēvasthānam, Kāvērippākkam; (58) Kaifiyat of Ārugunam agniparvatam, Arcot; (59) Copy of inscription at Vaḍugar Perumpākkam, Kāvērippākkam; (60) Kaifiyat of Aḷagiya śēṇan aṇḱupādakkuḍaiyan; (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

Śrāvaka 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, Niṣpiṇṇa and Drāviḍa sanghas among the Jains; (77) Account of Jain kings; (78) Motta Jāpitā; (79) Origin of the Caṇas; (80) Origin of the Varṇa and (81) History of Deśiṅg.

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-rājakkal* (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 TIRUNARUṄḌAI

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 casetics (*muniśvaravāsa*).

Appar, a member of the *Sangha* consisting of 8000 Jain ascetics having been expelled from the Jain fold, turned a Saiva. 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 Saiva. He then converted many Jain temples into Saiva tempees, with the help of the king; When however he came to *Tirunarunḍai* 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 Saiva temples back to Jainism. Appar agreed to the condition; but Sāmbandar 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. Tirunarunḍai bears the Sanskrit name *Gandhavēṇugiri*.

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 Śrēṇika, Vikramārka Candragupta, Amoghavarṣa, Camuṇḍarāya, Rājamalla, Ballāḷa, Kūnpāṇḍya, Nara Sītala, Sōmacakra, Himaśītala and Simhasēna, in addition to Bharata and a number of other mythical kings.

Section 9

ACCOUNT OF KANDAKKŌTTAI 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 *Kalingattupparāṇi*.

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 Veḷḷālar,

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 Kurumbars were seen in *Caturangupaṭṭaṇam* 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 Kurumbars were ruling over Neḍumaram, Aṇaikkaṭṭu, Calaippākkam and Nerumbūr with forts constructed in those places. The Mudaliyār Poligars known as *Uyyāḷvārs* came from *Ayodhya* in the north with the images of their deities *Angāḷammai* and *Oyyāḷammai* and settled first in *Virā-pura*. At the instant of the Rāya, they destroyed the thieves who were molesting the Paḷḷippāḷaiyapaṭṭu of Cennappa Nāyaka and obtained the Pāḷaiyappaṭṭu from the Rāya, under the name *Kandākaḍi pālaiyam*. Then the Kurumbars harassed Rāyadurgam (Vellore) and Uyyāḷvar, 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 Talakānkuppam; *Kāval* of Chingleput and Karunguḷi simai and the title *Tūrappurāyar*. The Poligar built a temple to Angāḷammai and Perumāḷ in Virāpuram and to Uyyāḷammai in Kuvattūr.

MANUSCRIPT No. 20

ABRIDGED ACCOUNT OF THE VEDAS, SĀSTRAS,
PURĀṆAS AND OF THE DIFFERENT TEMPLES
WITH A LIST OF THE BOOKS OF THE ANCIENT
RĀJAS IN THE DRĀVIḌA COUNTRY

(Sarvasittānta sāram: Hindu dēśa purāṇādigaḷin 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 *śīhalapurāṇas* 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 Devatakhāṇḍa of the Mīmāṃsa philosophy, which is new to modern Sanskrit scholarship. Though the manuscript is not useful historically, it is of literary interest.

MANUSCRIPT No. 21

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 Vamśa 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 Śivaji 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.

MANUSCRIPT No. 22

Section 1.

KAIFIYAT OF TIRUKKUḌAMALLAI AND TIRUKKALUKKUNRAM (ACCOUNT OF MĀMALLAPURAM)

WILSON, p. 428, XXIV-1. (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 Tirukkaḷukkuṇṇam Kaifiyat is almost the same as Tirukkaḷukkuṇṇam 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 DĒŚA

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 Rājas.

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 *nāligai* 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 KĀNCĪ 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 mārgotpatti* (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 *maṭha* 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 *nañjai* and tax *tirvai* on *puñjai lands*, but in the days of the Company they were paying tax in cash *rokkatirvai* on their *kāpis*. Some officers of the villages were having *māniyams* in proportion to their villages; and a few of them special *nāṭṭumāniyam* and enhanced *vāram*. The Company took away these privileges and fixed salaries instead. The big temple of Chittāmūr had 40 *kāpis* of *nañjai* and *puñjai* lands as *māniyam* for the daily worship; while the car festival was conducted by the subscriptions collected from the public. The Jain temple at Tiruparuttikuṇṇam has been enjoying the village as *śrōtriyaṃ* up to the time of the Company Sirkar.

There were then some 100 Jain villages owing allegiance to the Senagaṇa of Śrīmūla Sangha and and 65 Jain temples. The section contains a list of Jain Devasthānams and also other temples in the Kāñcīpuram 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

Srīrangam 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 SRĪRANGAM

WILSON, p. 428, XXIV-5.

TAYLOR, Vol. III, p. 438.

The manuscript deals with the history of the family of Uttamanambi of Srīrangam 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 BHAVĀNIKŪḌAL

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 Bhavānigūḍal 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 Ēkāmbarēśvara 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 *Śilpaśri*, 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.

MANUSCRIPT No. 23

Section 1 & 2

ACCOUNT OF IDANGAI 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 *savarakkali* and white umbrella. They can ride a white horse and also have five *sembus*. The *Veḷḷāḷar*, *Agambaḍaiyar*, *Iḍaiyar*, *Kavaraiḱomuṭṭi*, *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 *savarakkali* 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 *savarakkali* 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 *savarakkali* 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 *Taṭṭān Kaṇṇān*, *Taccan*, *Kollan* and *Sirpi*.

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 *Puttuṣēri* they joined one party or other.

Section 3

ACCOUNT OF THE OLD FORT OF THE KURUMBAS
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 Kurumbamēdu at Nerumbūr contains relics of the old Kurumba fort. The vellālas 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 Vellālas 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 Cōḷa, son of Karikāla Cōḷa married a Nāga princess and had by her a son named Adoṇḍa Cōḷa Cakravarti. When Sūrya Cōḷa grew old his son by the first wife was installed on the throne

while the prince Aḍoṇḍa was given the country north of the Pennār River. He led an army to the north and cleared the forest about Kāñci, and proclaimed himself as Āḍoṇḍa 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 Śrīrangam 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, Sankara 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 *Vēdavṛtti*, *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 Poṇṇimadurai.

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*, *uḷuṇḍu*, *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 NELAKOTTAI

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. *Pallākkū* (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 Tiruvallikēni 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 *Pālaiyagārs* attached to Kālahasti and Tirupati, by the Paḍsha of Goikonda. 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 Pōlūr near Udayagiri. He married Vaikammāl, 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 Iraśai 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 Śirumalai (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 Śaḍaikkān 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 Triśirapuram 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 Bettanṇa, 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 Kāṇṇivāḍi ; 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 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 Pāñcālam-kuricci 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 Pāṇḍya country of wild boars and got lands from Kulaśekhara Pāṇḍya Periya Ponnupperumāl of Pūṇaiyāru 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 Pūṇaiyāru against his enemies.

In recognition of that service, the Tambirān of Pūṇaiyāru bestowd 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 Pāṇḍya 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 *Pālaiyam* 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.

ᱠ 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 Pāṇḍya King at Kayattāru and other places. (Here the mss. abruptly ends)

Section 5

ACCOUNT OF A HIDDEN TREASURE FOUND BY A PERSON AT KUNNATTŪR

WILSON, p. 429, XXIV-5.

TAYLOR, Vol. III, pp. 379-80.

SHELF No. 17-5-45.

REST. Vol. III, p. 453.

COMP. 17-5-20, Section 3.

Tale 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 TIRUVATTŪR, [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 *Ardhamaṇṭapa*, the *Antarāḷamaṇṭapa* and the *Mahāmaṇṭapa* seem to have been in existence since a long time. Recently Tirumala Sētupatināthadēva made several additions to the temple, including the *Vijayaraghunāthamaṇṭapam* and the *Vijayaraghunathaśatram*. Muḍḍu Vijayaraghunātha Sātupati made certain additions. Muḍḍu Tiruvāyinācciyār constructed the *Sabhāpati* temple and the *maṇṭapam* in front of it. The big temple and the *gopurams* were erected by Muḍḍu Rāmalinga Sētupati, and Maṅgaḷēśvari Nācciyar constructed *Uṣayamaṇṭapa*, 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 Pāṇḍya have been recorded in many inscriptions. As these inscriptions were damaged and thinking that these could not be properly deciphered by his successors, Parākrama Pāṇḍya incised a new inscription south of the entrance to the *Mahāmaṇṭapa* wherein he recorded the villages belonging to the god.

Section 3

HOLY PLACE OF PUṢPAVANAKĀŚI IN SIVAGANGA
PĀḷAIYAPATTU

WILSON, p. 430, XXIX-3.

Several portions of the temple, viz., *Svayambhusthala* (innermost sanctuary), the *vimāna*, the *Sūryavimāna*, the *garbhagṛha* and

the *Ardhamaṇṭapa* appear to be of celestial foundation (*devatānirmitam*). The following kings later on added the other portions :—

1. Aḷagiya-Pāṇḍya Sundara Pāṇḍya (?) constructed *Mahāmaṇṭapa*, the sixpillared *maṇṭapa*, the *maṇṭapa* of the processional image, the first and the second *prākāras*, etc.
2. Poṇṇa-nayār, a Dēvadāsi—an *annadāna maṇṭapa*.
3. Tirumalaināyaka-Poṇṇanayāru-maṇṭapa.
4. Pūvāraḍappa and Pocca Aḍappa, residents of Dipālagrāma in Puṣpavanakāśi—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 *maṇṭapa* in front of the *Sabhāpati* shrine.
7. Pūrṇalingampillai, the *sthalakaraṇam*—in Śaka 1670, Bhava,—the *maṇṭapa* near the *Dhavaḷastambha*.
8. Ambikēśvaramūrtipillai, resident of Puṣpavanakāśi—other minor constructions at the *Maṇikarṇikātīrtha* at the place.
9. Saśivārṇa 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 Udayattēvan 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 Pāṇḍyattēvan 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 Tēruṇḍacōḷa), his son Vidiḍānkan, and the cow, who lost her calf being run over by Vidiḍānkan's chariot; found in the Tamil Ms. *Tēruṇḍavācakam* (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, Vanitēśvarī. 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 Vanitēśvarī and the minister, Kulabandhaka continued to worship god Sundarēśvara in secret.

Section 11

LEGENDARY ORIGIN OF KĀVĒRI 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 VELLŪR IN THE DRĀVIDA
COUNTRY

WILSON, p. 431, XXIX-12.

This also gives a purely legendary account of the origin of the Vaithīśvara temple at Vellūr.

MANUSCRIPT No. 26

Section 1

GENEALOGICAL ACCOUNT OF ŚŪRAPPA 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 *Kāvali* villages, and the *Kāvali rusums* he paid to the Government 100 *māḍas* every year regularly. He administred 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 *Pālaiyam* 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 *Pālaiyappaṭṭu*. 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 Vannamayirakattī (?) he fought against Mavili Vāṇarāya and defeated him, and got as reward the villages of Āneyūr, Periyūr,

Muḍukoḷattūr etc., 41 in number in the Madurai *Ilākha* as *Dēśa 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 Nāyūḍu 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 Nāyūḍu 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 Nāyūḍu 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 PĀḷAIYAPATṬU

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 *pālaiyapaṭṭus*.

Section 5

GENEALOGICAL ACCOUNT OF MADAVĀNA NĀYAKA OF PUḻIYANGUḍI

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 *Pālaiyapaṭṭu* 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 Puḻiyanguḷam, Poṭṭanari and Puduppaṭṭi of which he made Puḻiyanguḷam 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 Kāṣipuram. Thus, enjoying the *pālaiyapaṭṭu* 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 PĀLAIYAPATṬU OF TALAVANKOTTA

WILSON, p. 431, XXX-6.

One Tiruvani-dut-talavāḍu, who served at the court of Sivili Mahārāya of Tenkāṣi (probably one of the Śrīvallabhas of the later Pāṇḍya dynasty of Tenkāṣi) 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 *pālaiyapaṭṭu*, 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 *pālaiyapaṭṭu* 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 Pīrānmalai *śīmas* from Tiruppūvanam (Puspavanakāśi). 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 Coḷa king for his master and was granted the *Kāvali* of Kānnāḍukāttān Nāḍu comprising 108 villages and other presents.

Śatrusamhāra 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 Kṛṣṇadēvarāyaḷu 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 *pāḷaiyapaṭṭu* 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 *pāḷaiyapaṭṭu*. He was asked to pay a yearly tribute of 300 *māḍas*. He ruled the *pāḷaiyapaṭṭu* 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 SIVAGANGA SAMSTHĀNAM

WILSON, p. 431, XXX-9.

Ṭ Madiyāraḷagattēvan put an end to the Kaḷḷars by a strong hand and ruled over the Nālukōṭṭai śīmai in peace. He installed his brother Poyyaraḷagattēvan over Aruṅguḷam and the surrounding territory.

About this time, the Setupati of Rāmanāthapuram annexed the territories of Aruṅguḷam, 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 *pāḷaiyapaṭṭu* 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 *Karuvāṭṭupoṭṭal*.

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 Maṇavars there are three sects belonging to Baccaigotra, Marakkaya gotra and Sitturamai gotra. Contrary to the general practice all men among the Maṇavars 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 Sēruvaḡaḍu 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 Maṇavas 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 *Ināyati-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 *pālaiyapaṭṭu* villages. A tutor was appointed to teach the young princess both Telugu and Tamil.

Within a short time Marudu Śērvai 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 Śērvai 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 Śērvai, 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 Śērvai 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 Śērvai and after recommending to Hazarat Nawāb Sāheb that he may be pardoned, they fixed *Peshkash* for the *śima*. Hazarat Saheb having agreed to the new arrangement, he disbanded all the garrisons in the *śima*. Marudu Śērvai 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 Śērvai, gathering together a force, began to cause trouble in the

border villages of the Sētopati 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 Sētopati was guilty of certain offences, he confiscated the estate. The Sētopati was taken to Trisīrāpura and kept there. Muddu Vijayaraghunātha Gaurivallabha Pedda Udayattēvan repaired to Arantāngi *śima* and resided there. In course of time Marudu Śervai became an enemy of the Company. He began to plunder the *śima* 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 *Ināyatīnama*. He placed him under the charge of Toṇḍamān of Puḍukkottai 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 Gaurī Vallabha and crowned him ruler of Śivaganga.

Section 10

KAIFIYAT OF THE PĀḷAIYAPAṬṬU OF ĒḷUMALAI, 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 Eṇṇa Cinnama Nāyuḍu were engaged in service under him. The king bestowed a *pāḷaiyapaṭṭu* on Eṇṇa Cinnama Nāyaka, in this *śima* 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 Ēḷumalaipuram, after which the *Pāḷaiyapaṭṭu*

came to be called Ēḷumalai-pālaiyapaṭṭu. 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, Kiḷ-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 ŚOKKAMPAṬṬU PĀLAIYAPAṬṬU

WILSON, p. 431, XXX-11.

When Parākrama Pāṇḍya of the family of Sundara Pāṇḍya was ruling at Tenkāṣi, a certain Sempulittēvaṇ 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.

Sempulittēvaṇ 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*. Sembulittēvaṇ 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 *Khārukhāri*.

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 Periyaśami under his protection and permitted him to continue to hold the *pālaiyappaṭṭu* fixing his *tōpa* (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 *Pālaiyagars* to collect Kāṇuka (tribute) from them, Valangappuli Periyasāmittēvan helped him. The subdued Pālaiyagārs 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, Tirumalakkoḷundupulittēvan at Vaḍagara went to Triśirāpuram. Periyasāmi suddenly died there. His son Tirumalakkoḷundupulittēvan was made Pālaiyagār and placed under the care of Sinnanañji Sinnanañjittēvan was looking after the entire affairs (*khārukhāri*) of the *Pālaiyapaṭṭu*. 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 *śimas* of the Sētupati which came as far as Sāttūr was immediately recalled to meet the new emergency.

The dispossessed young Pālaiyagār gave up the attempt of securing the *pālaiyapaṭṭu* and engaged himself in agriculture in the lands of the Government. After his death his son Haridāsu Valanguppulittēvan 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 *Śima* to oust the usurper Sinnanañjittēvan, and instal Haridāsu Valanguppulittēvan in the Vaḍagara *Pālaiyapaṭṭu*. Accordingly Aḷagappa Mudalari gathered around him all the Pālaiyagars 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 *toraṇa 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 Tirunelvēli 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 Minākṣammā, 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 Ali 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 Cokkampatti. When Hazarat Nawāb Sāheb, after appointing Rajah Hukumat Ram in the place of Isaf Khan 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, Mīr 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 Irulananjittēvan 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 Cokkampatti *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 Cokkampatti, which was captured from Periyasāmittēvan, (son of Irulananjittēvan) and bestowed upon Valangappuli Vellayattēvan.

Owing to the Mysore Wars, the country was in a state of anarchy. The Pālaiyagars of Sivagiri, 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 Saheb 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 Irulanañjattēvan 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 *Pālaiyapaṭṭu* 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 *Pālaiyapaṭṭu* Comprises 47 ownership villages and 33 *Kāvili* villages.

This Zamindari originated in Kali 392 (5) i.e. Śaka 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 Nāyūḍu and Nallama Nāyūḍu. Kāmaya Nāyūḍu and Nallama Nāyūḍu obtained victory. The Rāya who became greatly pleased with them took them into his service, granting them the *śima* of Candragiri as *umbalam*.

Subsequently, owing to political confusion and disorder, Kāmaya Nāyūḍu and Nallama Nāyūḍu 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 Vāḷālvillituranga 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 Nāyūḍu and Nallama Nāyūḍu 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. Śaka 776.

He was succeeded by his son, Tadalakkamaja Nayudu who administered the *pālaiyapaṭṭu* 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 KULAŚEKHARACCĪVALA 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 Nāyudu who had come from the north the title of Kulaśekhara Cinnaya Nāyudu. Kulaśekhara Cinnaya Nāyudu was asked to stay at a place called Mannārakōṭa 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 Nāyudu 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 *pālaiyapaṭṭu* was Rāmasāmi Cinnaya Nāyudu 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 Śenna 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.) Kṛṣṇadēvarāyalu 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 *Vedigai* (Veṭṭigai?), *Vendukolane* (veṇḍugoḷ) (?) 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 Nāyadu 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 Nāyadu, 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 TRISIRĀPURAM 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 Viśvanāthasvāmi. 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 CŌLA 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 Harikōṭa Tattu and Arcot in the Arcot district. It is stated that one Rāghava Reḍḍi of Pākanāṭi śima came to Śrī Harikōṭa, 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 TONḌAMAN 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 Tonḍaiman Pāligars is as follows:

Tirumatonḍaimān, Nāraṇamtonḍaimān, Pacaiyatōḍaimān, Taṇḍakatonḍaimān, Navanamtonḍaimān, Tirumatōḍaimān, Navanamtonḍaimān, Paccyatōḍaimān, Kinginitōḍaimān, Taṇḍakatonḍaimān Tirumatōḍaimān and Pacaiyatōḍaimān. These 12 Tonḍaimān Poligars were working under Abdur Khan.

Genealogy of Rai Tonḍaiman and his sons.

Raghunāthatonḍaimān, Tirumalatonḍaiman, Vijayaraghunāthatonḍaimān, Rāyaraghunāthatonḍaimān, Vijayaraghunāthatonḍaimān, Navanamtonḍaimān, Rāmasvāmitonḍaimān, Navanamtonḍaimān.

Section 2

ACCOUNT OF THE PAGODA OF JAMBUKĒŚVARAM
IN THE TRICHINOPOLY DISTRICT.

WILSON, p. 432, XXXII-2.

BROWN, LOCAL RECORDS, 8.

This account of Jambukēśvara begins with the usual purāṇic style as found in the Sanskrit *Padmapurāṇa* kṣetra khāṇḍa. Account of the origin of the name gajāraṇya for Jambukēśvara. 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 Marakatēśvara 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 Haralikēśi in Villikattu Taluq, Trichinopoly district. Origin of the name of the hill Ratnācala and its purāṇic genealogy found in *Śiva 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 Toṭaiyur 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 Brahmins, Vaidikas and Pūrvaśikhas. 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 vaidika form and the *arcakas* are called Dikṣitas. Those doing this work have been called the Tillaimūvāyiram Dikṣitas.

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.

An 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.

MANUSCRIPT No. 29

Section 1

GENEALOGICAL ACCOUNT OF THE ANCIENT CŌLA 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 Cōla line are mentioned. The Cōla 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 Śiva. Śubha Cōla 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 Puḡaḷ Cōla, who succeeded Varaguṇa, is said to have invaded the Cēra country and got defeated. Legendary stories are given of Kṛpāḷu Cōla, who came after Puḡaḷ Cōla, to set forth his keen sense of justice. Bhūpāla Cōla is another king conspicuous in the line who is credited with having constructed an *anicut* across the Kāvēri. He was also known as Karaikaṇḍacōla 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 ĪṢVAR, 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 *tīrthas*, 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*), *Ardhamanṭapa*, 16 pillared *manṭapa*, *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.

Ṣaḍaikaḍeva, 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. Kūṭṭan 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 Taṇḍradēva, who was in possession of the estate and held it for 5 years. He is also mentioned to have invaded Śivaganga; Kaṭṭa, a relative of Taṇḍradēva sought the aid of the Tanjore king and came into possession of the estate. In 1763 one Mutru 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 Mangalēśvara 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 Siva's temple, wherein the
image of Siva 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 Siva
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
Siva 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 *mahāmaṇṭapa* is a Gopura called Rāyala Gopura, 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 maṇṭapa*, above which is shown Veligoti *Singamanāyaṇi's maṇṭapa*.

16. On the south there is *Dharmarāja maṇṭapa* of a single stone.

17. East below the hill there are figures of Arjuna in penance, Śiva 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 maṇṭapa* with 6 pillars (one is broken). There are 3 shrines, the central one is called Kailāsa. Śiva 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 *maṇṭapa* 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 *maṇṭapa* 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 cocoanut 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 *maṇṭapa*, 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 Draupadi. 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 *homas*.

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 *maṇṭapas* 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 *maṇṭapa* is not finished. North of it there is another *maṇṭapa* with 2 pillars and 2 gatekeepers.

25. A *maṇṭapa* with 12 pillars.

26. do 4 pillars.

27. do 2 pillars. (?)

28. On the west of the hill lies the canal (*uppu-kaṭi*)

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 *maṇṭapa*. 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 *maṇṭapa* 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 (*apaṭtis*) 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 Puṇḍarīka with a lotus by his side. South of him is the goddess Alamangā. On the north of the temple there is the shrine of Sūdikuṭutta Nācciyar. Round the temple there are images of 8 Ālvārs and a Maḍapaḷḷi (Kitchen). There are figures on either side of the *gōpura*. Outside on the north there is a *maṇṭapa* 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 *maṇṭapa* of God Kṛṣṇa and when his birth day festival (of Uṭṭu) 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 *maṇṭapa* of Hanumān with an inner shrine. The image was carried by Āndivin (?).

39. On the east of the Hanumān's temple lies the *maṇṭapa* where Pūḍattālvār 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 Puṇḍarika in the centre of which is found a *maṇṭapa* 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 Viṣṇu 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 *garbhaguḍi* (*garbhagṛha*) and this shrine, there are *Kalāṣas* (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 TERUVENGATA
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 Tiruvengaḍanātha.

(Later on the place became a Zamindari)

Errakamu Bomma Nāyudu, 5th chief in the family of Erracin-nama 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 cocoanut and lime trees were planted. A village called Perumālpattū 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 SUBRAHMANYA IN
YELLA MALLA PALLIPATT.

WILSON, p. 433, XXXIII-8.

The manuscript begins with a traditional account of the place. The 15th ruler of the Pālaiyam, 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 Sāheb.

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 Vajrāṅkita 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 Subrahmanya 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.

MANUSCRIPT No. 31.

Section 1

LEGENDARY ACCOUNT OF TIRUKKĪLAKKUDI IN SIVAGANGA PĀLAYAPATTU

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 PĀṆDYA 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 Chandraśekhara Pāṇḍya complained to the king of Vijayanagar who sent orders to Nāgama to anoint Chandraśekhara 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 Chandraśekhara Pāṇḍya to rule his state nominally and Besanapaka Kēśavappa Nāyaka and Ariyanāyaka Mudaliār were to manage all the state affairs. But when Chandraśekhara 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 Tāmraparni, Citrā, Vegavati 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 Minākṣi at Madurai which had only the inner shrine was extended by a *prākāra* and several *maṇṭapas*. Ariyanāyaka also constructed 1000 pillars of chistled stone which were used for the *maṇṭapa* in the Sundarēśa shrine (Madura). Later on in Tinnevely (Tirnamalli), a thousand pillared *maṇṭapa* 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 *maṇṭapas*.

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 *maṇṭapas* were built for the temple at Śrirangam 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 Tāmaraparni, Tenkasi, and Kuttalam and bathing there, ordered for the construction of a dam across the river Citra.

Viśvanātha died in S. 1380 after a rule of 26 years.

Pedda Kṛṣṇa, the son of Viśvanātha came to rule the Kingdom in S. 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 God 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 (Tinnevely) 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 *maṇṭapa* called *Mayil maṇṭapa* (*peacock maṇṭapa*) 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, Sōkkambaṭṭi etc, via Tenkasi through Aremkavu (pass), while he and Vijaya Mīnākṣi Nāyadu forming into four sections proceeded to invest the fortress of Puliyaṁkuricci. In the engagement that took place Cinnakeśava, the son of Vijaya Mīnākṣi distinguished himself in scaling the fort walls. Then intending to go to Anantaśayana he sent the pālaiyagār Mīnākṣi Nāyudu to come with their armies via

Tiruvettar. 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 Cinnakeśava 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 Cinnakeśava, 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 nāyudu 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 Reḍḍi 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, S. 1411). The next year his brother's son was crowned.

Peddavirappan nāyudu 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 Palaiyagār of Kālārguḍi refused to pay the tribute. Peddavira 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. Peddavira 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 Virāśvara (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
(KONGUDESA RĀJĀKKAḻ CARITRAM)

WILSON, P. 434, XLIII.

Taylor, Vol. III, p. 31. (No. 2036 *Kongu Dēsa Rājākkāḻ Caritram* Old No. 216 O. M. 149 leaf 1-98) and pp. 32-34 (No. 2303 *Kongudēsa 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 Raisonné 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 dēsa Rājākkāḻ*. 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 *KONGUDESA RĀJAKKAL* 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, Cōḷa, Hoysaḷa and Vijayanagar kings who conquered the Kongu country from time to time and ruled over it. Some light is thrown on the Paṇḍya dāsam. 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 Redḍis. 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 Cōḷas. Āditya, the son of Vijayālaya Cōḷa captured Talaikkāḍu and ruled over the Kongudēsa. In all six Cōḷa 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 Narasiṅgarāya and the last Tirumalarāya. This dynasty is distinguished by six kings. The Mysore king, Rāja Wodeiār, 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.

MANUSCRIPT No. 36

TONDAIMANĀDALAM, CŌLAMĀNDALAM,
PĀNDYAMANĀDALAM RĀJAKKĀḸ 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 Pāṇḍyas

Rama lived in Daṇḍakāraṇya and killed the Rākṣasas in Lānka. 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 Arjuna married Alliyarasāṇi, a princess of the Pāṇḍya line, made the ruler of Iḷam pay him tribute and defeated the King Dēvendra of the north in battle. It is also said that one

of the Pāṇḍya kings embraced Jainism and another created the Tamil śāgam. 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 *Triśīras* so called after a Rākṣasa of the name, and established the Cōla kingdom. He lived for 86 years. His son Vira Cōla dug a channel named Viṇṇāru by which flowed half the water of the Kāveri. He lived for 80 years. His son Kāveri Karai Kaṇḍa Cōlan made all the waters of the river flow to the east as far as the sea. The 44th descendant in the Cōla line was Kulottunga Cōla. 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. Kulottunga Cōla died in his 69th year; and his son-in-law Varaguṇa Pāṇḍya succeeded to the Cōla and Toṇḍaimaṇḍalams. 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 Cōla 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 Minakēṭana 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.

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 Sēṭupatis and annexed their territory as far as Parangipēṭṭai, Vellāru in Toṇḍaimaṇḍalam. When the Sēṭupatis were ruling over the country south of Cidambaram, Ayyakilai Ayyar, a Kannaḍa Brhman and the Purohit of the Rāya of Vēlūr went to Rāmēśvaram with Kōṭṭiyam 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. Śevvappa 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, Tirukkāṭṭuppalai, Kumbakoṇam, Sākkōṭṭai, Pandanallūr kōṭṭai, and Pālaiyam kōṭṭai came into existence during their rule. They removed the thousand pillared *maṇṭapa* at Tiruvārūr and built another *maṇṭapa* and yet another at Mannār kōyil; 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 Malayaḷam Rāja annexed Cape Comorin and other parts of the Paṇḍya country. The Nāyaks continued to rule for about 300 years, created the 72 *Pāḷayappaṭṭus* 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 Rāmēśvaram on pilgrimage, happened to see the Sēṭupati a prisoner in the hands of Vaḍukas at Trichinopoly. They demanded from the Vaḍukas immediate

release of the Sētopati, 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 Sētopati fought against the Mughuls and saved the Vaḍukas from their enemies. Again, when the Mysoreans under Nandi Rāja invaded Madura, Kiḷavan Sētopati came to their help and rescued them from the Mysore peril. The Tanjore Mahrattas under Baba Saheb waged war with Vijayaraghunātha Sētopati. 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 Sētopatis; and after one year, the Mahrattas got back their land up to Puduvūr. There were 32 Poligars under the Sētopati, 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 Sadullā Khān built a fort around a group of six villages on the bank of the river Palār. 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 Tiruvaiyāru. Ekoji proceeded through Ammanpēṭṭai, on the bank of the Viṇṇāru and entered Tanjore via the northern gate (*Ānandavallikkōyil vāsai*). Hearing that the enemy had surrounded the fort and come before the main gate the Nāyak left his palace through the *Tiṭṭivāsai* 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 Cōḷas 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 PAṚAṆI

WILSON, p. 208, No. 5.

Different Editions Published.

MANUSCRIPT No. 38

PARALAMUVAN TŌLAL

WILSON, p. 208, No. 6.

Published under the title *Mūvar Ulā*.

MANUSCRIPT No. 39

MADURAI PĀNDYA RĀJĀKKAL CARITTIRAM.

(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, Tonḍaman 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, *tirthas* 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 Tonḍamān, which has neither beginning nor end. According to it, Tonḍamān was the son of a Cōḷa king by a Nāga princess. This is different from the story of Ādoṇḍa Cakravarti (17-5-15, Section 5.)

According to it, Tonḍamān was the son of a Cōḷa 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 Tonḍaimaṇḍalam 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 Sivalinga with blood flowing from its top. He fainted with sorrow, when Siva 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 *Māsilāmaṇi* at *Tirumallaivāyil*.

(Here is a gap in the Manuscript)

He constructed a city with 24 *koṭṭams*, each *koṭṭam* having a separate name. They were divided into 79 *pērūrs* and 1900 *cirūrūrs* under them, in accordance with their importance. *Toṇḍamanṇḍalam* was bounded by *Peṇṇaiyāru* 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

TONḌAIMANḌALA 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).

MANUSCRIPT No. 43

KARNĀTAKA RĀJAKKAḤ SAVISTĀRA CARITRAM

WILSON, p. 210, No. 11 and p. 214 No. 27. (Śenji Rājakkal)

TAYLOR, VOL. III, pp. 34-41.

SHELF No. 17-5-11.

RESTORED in Vol. I, pp. 159-540.

The work was written at the instance of Col. William Macleod, Collector of the Arcot Subha by Nārāyaṇa of Śeṇji, son of Kollag Ram Aranga Pillai, a descendant of Ānanda Kōvalam, *Simhāsanādhipati* of Śeṇji and Paṭaivīḍu.

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 katai*

(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 Cōḷiya king from the Cōḷa 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 Cōḷa 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 Cōḷa country and they nominated Kerala as their ruler. He made a solemn declaration in the temple of Bhadrakālī 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.

MANUSCRIPT No. 46

Marāṭṭiya Tuḷuva Dēśam Kaiḥat (Takkaṇa Kāṇḍam.)
(Palm-leaf manuscript containing 12 leaves)

WILSON. p. 210, 13. (11-Karnāta Rājakkāl).

TAYLOR, VOL. III, p. 59. (*Maharāṭṭiya Tuḷuva Dēśa Kaiḥat*)

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 *Kārnāṭa Rājakkāl Savistāra Caritam* of which Taylor has given a brief summary in Vol. III, pp. 34-41. The title *Marāṭṭiya Tuḷuva Dēśam Kaiḥat* appears to have been given by some one who wanted to docket the manuscript after merely looking into the words *Marāṭṭiya 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 *Kārnāṭa Rājakkāl*.

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 Kṣatriya, from whom they had learnt about the happenings in Kēraḷa. They were given Kōḷikkoḍu 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.

MANUSCRIPT No. 47

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 Kaiḥat)

SHELF No. 17-B-5-22.

At 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.

„ Śīvaka Mahārāja for 80 „

„ Rājanarendra for 45 „

„ Sārangtaran joining the order of *Na vasiddhas*, the lunar race came to an end with him. Then, Māndhātā 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 Śālivāhana Śaka 118, Saravajit Kanakarāyar celebrated the *ulābhāram* ceremony in the company of his wife, in the temple of Kāmākṣī at Kāñcipuram in Uttukkāṭṭukkōṭṭam, Kedikkulappāṭṭu, Paravanāḍu, Candragiri Rājyam, Kāñci Deśam 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 *naṇṭapakkaṇakarāya* 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 Rajendra ruled for 79 years. He was followed by eleven kings.

In Kali 3905 corresponding to Śaka 726 Tārāṇa. 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. Maṇavar Jāti Carittiram	1
	3. Tōṭṭiyar Jāti Carittiram	1
	4. Pampulammāl Carittiram	1
	5. Sikkandar Barcayī Padasha Carittiram	1
	6. Kristavar Carittiram	1
	7. Pāṇḍyan 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.	<hr/> 11 <hr/>
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 Śaka years for each king as was required to be given.	1
	3. An account of the Pāṇḍya kings who ruled from the time of Kuḷaśekhara Pāṇḍya up to the end of Dvāpara yuga.	
	4. An account of the Pāṇḍya kings who ruled in the Kali yuga up to the time of Candrasekhara Pāṇḍya	1
	5. An Account of the customs and manners of the Brahmans and other castes of people of the Pāṇḍya country.	1
	6. The story of the persecution of samaṇas by Sambanda Mūrti, during time of Kūṇpāṇḍya.	1
	7. Copy of copper plate inscriptions.	2
	8. An account of Rāja Viśvanātha Nāyaka.	1

He constructed forts at Triśirapuram, Madurai and Pālayam-kōttai, defeated the Dakṣiṇapāṇḍa 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 *Kurukkal* met the king and obtained his territory and the title Uḍaiyār Sēṭupati 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 Vellaḷas. 1

C. 1. An account of Vijayarāghava Nāyaka of Tanjore 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 Cōla, 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

MANUSCRIPT No. 48

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 Sirajauddaula. 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 Pattnam 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 Kallar tribe as self governing people (*Tannarasu nāṭṭu-k-kalḷar.*) 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 Nāyaka 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 simai and Tiruppattūr simai.

During the time of Ranga Kṛṣṇa Muttu Virappa Nāyaka Vijayarāghava Nāyaka and a number of Poligars continued to pay tribute to the Nāyakas to Trisīrāpuram. The Nāyakas regarded the Poligars as one among the *Kumāra Vargam*. Then Pirānmalai, Tiruppattūr and Varappūr were annexed to Rāmanāthapuram simai by Raghunātha Sētopati, who performed *hiranya garbham* and other religious ceremonies; and the Poligars of Varappūr namely, Kumāra Vellai Bommaiya Nāyaka and his descendants

paid tribute to the Sētopatis of Ramnad namely, Vijayaraghunātha Sētopati and Tanda Raghunātha Sētopati.

Then Bhavāni Sankarattēvar took away Rāmanāthapuram simai from Kattaittēvar, against the consent of the people. So, Kattaittēvar and Saṣivarnapperiya 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 Oriyartittu. 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 Simai; and he handed over two-fifths of Ramnad and Sivagangai to Saṣivarnattevar.

Now the Paḷayappaṭṭus of Pirānmalai, Tiruppattūr and Varappūr came under the jurisdiction of Sivaganga. When Siṣaṅgai 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 Sivagangai simai. As the people did not like the usurpation, they elected Gaurivallabhattēvar and crowned him as ruler of Sivagangai.

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 Sivagangai under the name of Vaigamapperiya Uḍaiyattēvar. The usurpers themselves ruled the country. Thereupon Gauri Vallavattēvar appealed to the Tonḍaimān 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 Sētopati of Ramnad, and then under the Rāja of Tanjore.

Later the Company enquired into the case carefully and bestowed Sivagangai on Muttuvijayaraghunātha Gauri Vallava-

pperiya Uḍaiyattavar. Before the Varappūr Paḷaiyappattu came under the control of Sivagangai, Ponnamarapatti Migāṇam belonging to the Paḷayappattu was taken away by the ruler of Pudukkottai.

Besides the village Konkampatti Kumārapatti, 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.

MANUSCRIPT No. 50-A

BOMMAI NĀYAKKAR PĀLAYAPPATTU

PŪRVOTTARAM (TAMIL)

(Palm leaf Ms. containing 13 folios)

WILSON, p. 214.

TAYLOR, VOL. III, 59.

SHELF No. 16-13-19,

It contains an account of Karisappaṭṭu Varappūr Cinnelekka Kumāra Bommaiya Nāyaka 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 Karisappaṭṭu, Varappūr. After two years, he summoned the Poligars of Varappūr and Karisappaṭṭu Varappur to Sivagangai, partitioned the *Pālayappaṭṭu* and bestowed $\frac{2}{5}$ of the simai on the former and $\frac{3}{5}$ on the latter.

MANUSCRIPT No. 51

RĀMAPPAYYAN 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.)

Rāmappayyan 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 Saṇaikkān Sētupati, the Maṇava 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 pālāiyam for the first day. He then marched his army along Vandiyarkottai, Tiruppūvaṇam and Mānāmadurai and pitched his camp on the bank of a lake at Vanara Viran Madurai. The Sētupati held deliberation with the Maṇava

confederacy and entrusted his son-in-law, Vanniyan with the task of conducting the war. Vanniyan divided the Maṛava 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 Maṛavas. The third battle was fought at Pogalūr with similar result; and the Maṛavas celebrated their victory with due solemnity. The Dalavay of the Madurai Nāyaka did not, however, lose heart; he laid siege to the Maṛava stronghold; and put the garrison to rout. The Maṛava 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 Maṛavas. 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 Maṛavas offering strong resistance, the Madurai general sought the help of sea-faring Parangis and defeated the Maṛavas. 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 Tailor has not cared to restore this very much worn out Ms.)

MANUSCRIPT NO. 53

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 mentions Parangis as sailors settling in the sea coasts, it is not, at any rate earlier than the 10th century, when the Europeans are known to 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, *Vaikhāṇasāgama Sūta Samhita* and *Supra-hēdāgama*. 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; Vaikhāṇasa or Suta; Attitarikaḷ; Kunda; Golaka Telugu Brahmins; Kaniyāḷar; Pārtipar; Sāmantar; Kōvil Kaṇakkan; Punurkaṇakkan; Mallas; Paṇḍitars (Brahmin physicians); Kaikkōḷar; Tariyorlāl Neyyakkārar; Ūrkaṇakkar; Kuyavar; Vakaṭa Vaithiyar; Maruttuvar; Komattis; Pon Vāṇiyar; Kavaraiyar; Uvaccar; Sotaka Vēḷāḷar; Kantakar; Savalar or Savala Vēḷāḷar Mavuttar; Sēnaikkataiyar; Parikulattai; Saritiman; Pāy-Vāṇiyar; Sāliyar; Yālpāṇar; Sirpar; Sanis; Sedar Seniyyar; Iḍaiyar; Sippiyar; Eṇnai-Vāṇiyan; Kavarpālḷi; Kōvil vaṇṇar or Irankolli; Jattai; Sāṇar or Sāṇrar; Kalaiyar; Maṇavas; Pūmālaikkāran; Mucciyyar; Uraikārar; Ampattan; Kuttali; Karaiyar; Minappālḷi; Paṭṭa avar; Akulavar (Makulavar); Vēlaiyarar; Vēḍavar; Seppukkannār; Kunuvar; Paravar; Peṇḍukaḷ Vaṇṇar; Kadaiyar; Washermen of *Anulōma* caste; Nīla Vaṇṇar; Arippar; Varuḷar or Iruḷar; Oṭṭiar; Kāṇiyar; Paraiyar; Iḷamaiyar; Śakkiliyar; Veṭṭiyar; Nakkavari (Native of Nicobars-Tamil Lexicon); Paranki; Kaḍigaippulavar; Panipunar; Black Kuṇavar; Cekkar (oilmongers); Pavar; 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 Kaviyurai* 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.

MANUSCRIPT No. 55

MAṚAVAR 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,* Kandaiyankottai maṛavar, Appanūr nāṭṭu Maṛavar, Uppukaṭṭi maṛavar, and Kuṛiccikkāṭṭu maṛavar. Among them, Sembināṭṭu maṛavar are considered to be preeminent.

1-b. Maṛavas can again be classed as Piccakkilāi, Maraikkaṛ 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 naṭṭu maṇavas, the daughters-in-law of the two families, namely the Setupati 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 Maṇavas offer worship to Siva. But their own gods are Kaṇuppan, Bhadrakālī, Candanakkaṇuppan, Muttukkaṇuppan, Virabhadraṇ, Sankilikkaṇuppan, Muniyisvaran, Ayyanār, Ariyavan, Samaiyan, Karunadan, Padineṭṭampaḍikkaṇuppan, Madurai viran 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 cases, are fulfilled. It is the custom of the Maṇava 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 Maṇava 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 Maṇava chiefs, they make mention of the occupation of their forefathers. Among the ordinary classes of Maṇavas some are headmen of villages, others are cultivators giving share of the crop to land holders along with *Kāṇikkai*, *Kuraivai* 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 Maṇavas 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 *sikkukkaṭṭal** 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 *Kaṭṭutāli*; and the subsequent formal celebration as *sikkukkaṭṭa 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 Maṇavas, and also among the people called *Agambaḍiyārs*. It is also common to the Kallār castes throughout the Madurai area but the Kallārs of Toṇḍamānār country, Viśaṅga Nāḍu and of the 18 *pālayams* 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 Maṛavas are accustomed to take wives from *Agambaḍiyār* caste performing the *kaṭṭuttāli* ceremony or the regular marriage. The girls born of such union marry Maṛavas but not *Agambaḍiyārs*, while the boys marry with *Agambaḍiyār* caste but not with Maṛava caste.

Maṛavas are surnamed as 'Tēvar', *Agambaḍiyārs* as 'Sevukkāran' and Kaḷḷars as Ambalakkāran. The 18 Poligars attached to the Tanjore country, Uḍaiyattēvar, chief of Sivagangai 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 Trisirapuram 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 Trisirapura 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 Maṛava Poligars of Vaḍakarai, Sokkampatti, Uttumalai, Settur Surandai and Vanniya Poligars of Eḷāyirampañnai of Śivagiri, Eḷāyirampañnai Talavan kōṭṭai 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 Maṛavar.

An Account of the Poligars of the Tinnevely District, viz.

Koṇḍaiyan Kōṭṭai Maṛavas and Uppukaṭṭi Maṛavas.

The Poligar Sinnaṇanancattēvan of Vaḍakarai belongs to the sect called Uppukkaṭṭi Maṛavas; and Periyasāmittēvan of Sokkampatti and eleven other Poligars go under the sect called

Koṇḍaiyankottai Maṛavas. 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 Uppukkatti Maṛavas 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 Koṇḍaiyankottai Maṛavas, 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 *Kaṭṭuppiḍi sivitakkārars* all serving the Sētopati 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 variṣai* to their landlords.

The marriage customs and other manners of Appanūr nāṭṭu Maṛavas are similar to those of Koṇḍaiyankottai Maṛavas. Some of these people are *Amarakkāras* and some are *Kaṭṭuppiḍi sivitakkāra* under the Sētopati; and half the tribe are cultivators paying the customary dues to the Sētopati.

Agatta Maṛavas 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 Maṛavas are called Maṇpāsi-kkatti Maṛavas (Maṛavas 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 Sēṭupati as *Amarakkāras* and *Kaṭṭupiḍi Sivitakkāras*. 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 Sivaganga district are soldiers of Uḍaiyattēvar, and those in the Ramnad district are soldiers of the Setupati. 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 Maṇava 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 Maṇavas; and similar system of military tenure is found among other tribes of Maṇavas also.

ACCOUNT OF NEDUVAYAL PĀLAYAPPATTU

(Palm leaf manuscript containing thirteen folios)

WILSON, p. 217, No. 39.

TAYLOR, Vol. III, pp. 60-61 (Neduvallal Palliyappaṭṭu Kaiḥiat).

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, Yāli, Lion, Tiger, Swan and Cock. The Poligar was also the recipient of the following honours: Sangitamēlam, naḍaipāvaḍai (cloth spread on the floor for treading upon), navabat, sāmbarāṇidipam, ubhaya Veṇḍamaram, ānai mēl nisan, cimmalata taṇḍikai, cavvidappaṭṭai, kunkumarasapadu, vallavattappaṭṭu, pattuvar kaṭṭiyam, candiravivarttiyam, veṇkalappērikai, camattarekavendiyam, yānai mēl keḍiyārem, Pakalpandam, davalasangam, mṛdangam, sangītapari, tangasalu, nilappāvaḍai makatapiccurutti vēḷlaikkuḍai, vēḷlaippāvaḍai, tallippatakkān sikki mēlam, pulittaṇḍaivirakankaṇam, viramallari, tikerccinnam, jayabhēri, raṇabhēri, gajabhēri onnavittakatti, 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 Śevvappa Nāyaka, who bestowed the title Accutarāghava Cikkappulaka Nāyaka on him.

Accutappa's son Raghunātha Nāyaka, honoured him with the title *Kumāra Vēḷālāgiya Nāyakkar*. During the time of Vijaya Rāghava Nāyaga, son of Raghunātha Nāyaka, the *Pāḷayappaṭṭu* 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 *Pāḷayappaṭṭus* attached to it, namely Piramat simai and Tiruppattūr simai.

Up to the time of Rangakṛṣṇa Muttu Virappa Nāyaka Vijayaranga Cokkanātha Nāyaka, the Neḍuvayal Pāḷayappaṭṭu was under Triśirāpuram.

Then Piranmatu Simai, Tiruppattūr simai and Neḍuvayal Pāḷayappaṭṭu 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 Saṣivarṇapperi, yuḷaiyattēvar 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 Saṣivarṇapperi-yuḷaiyattēvar, 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, Tiruppattūr simai and Neḍuvayal Pāḷayappaṭṭu coming under

the jurisdiction of Śivagangai, the Poligar Kumāra Veļāļakiya Nāyakkar and his son Kumāra Veļāļakiya Nāyakkar paid tribute to Saśivarṇapperiyuḍaiyattēvar and his son Muttuvaḍaganāthapperiyuḍaiya Tēvar.

The next ruler of Śivagangai was Azad Nawab-Saheb and the Poligar paid tribute to him.

Then Śivagangai was seized by Periya Maruda Sērvaikkārar and Cinna Maruda Sērvaikkārar, 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 Śivagangai. They called the usurpers to the assembly and in their presence decided that the members of the family of Padamattūr Oyyattēvar, who belonged to the same *gotram* as Madiyarai Aļakattēvar, were the rightful heirs of the Śivagangai śimai. Accordingly, they crowned Kavari Vallavattēvar, son of Namaśivāyattēvar of Padamattūr as king of Śivagangai 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 Śivagangai. They arranged for the daughter of the Rāṇi and also the daughter of Maruda Sērvaikkārar 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 Sērvaikkārar. 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 Sērvaikkārar asking them to restore Śivagangai 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 Pāļayappaṭṭu was a subordinate

to the Sērvaikkārar and their ward Venkanapperiyuḍaiattēvar. Then the East India Company enquired into the case and bestowed the Sīvagangai Sīmai 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 Tōṇḍaimān of Pudukkōṭṭai. Azad Nawab Saheb deprived the Poligar of paddy fields measuring 300 *kalam viraipaḍi* and *elayendal*. 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 KOIL 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).

TIRUVIDAICURAPPADIKAM

The *padikam* of ten or eleven stanzas in praise of the deity of *Tiruvīḍaiccuram* by Tirugñāna Sambandar forms part of his *Dēvāram*.

2. KAIFIAT OF PADUR GRAMAM, WEST OF KUALAM

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 *Kōḷṭaimēḍu* 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 maṇṭapa 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.

AMMANAMPĀKKAM: Nothing is written.

KOVALAM: Names of nine *Kōṭṭams* 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-Nīti Kaṇḍa Cōlan*, by the late Saiva saint Ramalingam Pillai, author of *Tiruvārulpā*. 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 Mahāvamśa, ch. XXI.

MANUSCRIPT No. 58

Aruṇācala Mahātmya. (P. L.)

WILSON, p. 191, No. 17.

TAYLOR, Vol. III, p. 90-91 (Tiru Aruṇa malai koil kaifiati).

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 luminious 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 (*giripradakṣina*) on foot, halting at a distance of one *nāḷigai* walk each and fixing a stone with his effigy and fish mark.

Vallāḷa Rāya, ruler of the Tuḷuva country, conquered Kāñci Maṇḍalam and built a city near Sindal at a distance of ten *nāḷigai* walk from Tiruvappāmalai. 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 *prākārā* and *gopura* through his agents Cevvappa Nāyaka and Accutappa Nāyaka.

MANUSCRIPT No. 59

Tribhuvana Sthalapurāṇa

WILSON, p. 194, No. 23.

TAYLOR, Vol. III, p. 147.

SHELF No. 16-B-5-8.

The *sthala mahātmya* is said to be dealt with in the *Bha-viṣyottara 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. Śiva, 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 Veḷḷāru and north of the Kāvēri; and its deity is called Kaḷumalainātha. The other seats are Ṛṣivāndiyam, 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.

MANUSCRIPT No. 61.

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 Kāmpīlya country and Sarasvatī 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 *Pulasīya gotra* and *Bodhāyana sūtra*, residing in Kēdāra, north of the Kāmpīlya country. They followed Cenni Coḷan 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 *Sri Karuṇar Purāṇam* and *Sri Karuṇar Satakam* was made by Kaṇakka Ārumuga Pillai Kumaran Guruvappan of Gautama Gotra and Asvalāyana sūtra of Punrivalampati, Konraiyyur *alias* Tiruveṇkaṭa Nallūr.

MANUSCRIPT No. 62

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 *tīpas* 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 Cōla and his son Ādoṇḍai 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 Āṇu Kāṇḍu (Arcot) the Tamil equivalent of *ṣaḍāraṇya*, and began to rule. Zulfikar Khan laid seige to the Seṇḍi fort for twelve years, defeated the Rāja Rāmacandrapati (Rāma Rāya) annexed Seṇḍi 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 sarkar, 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 Pālāṇu 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 *Āḷipaḍaitāṅgi*. At a later age, Koṇḍama, the queen of Kṛṣṇa-dēvarāya is said to have granted village Āḷipaḍaitāṅgi to two learned Brahmans Rāmacandra Dīkṣita and Venkaṭapati Dīkṣita. 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 Śivaprakāśa dealing with the greatness of Muppantōṭṭi. The other name Muppadapuram 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 Tiruvāḍuturai; the second, with the hagiology of the Śaiva teachers; and the third, with the siddhānta school of Śaivism, the succession of the heads of the Śaiva maṭhas and allied subjects.

(1) *Purāṇic Account of Tiruvāḍuturai.*

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 *jyōtirlinga* and asked them to offer worship to it at the place called '*Gomukti*' on the southern bank of the river Kāvēri in the Cōḷa 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 linga 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 Tiruvālaṅgāḍu. 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 Pārvatī Nandi, Viṣṇu and four sages. Then Nandi having been found to be a matured soul, Nilakaṇṭha anointed him as Ācārya, bestowed on him golden *makuṭa*, *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 *Skāṇḍa 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), *makuṭa* (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 (*ūrḍhva 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 Śrīkaṇṭha 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 othes *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* Śrīkaṇṭhanātha ; 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 *jaṭāmakuṭam* 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 *Paṇḍāra-sannidhi* 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 Śaiva 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*, *Svayambhayaṃ* 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 Śaiva Kangrappa Mudaliyar.

MANUSCRIPT No. 64

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 *Brahmadāyam* 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 *Svastiyaṁ 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 *Dēvamāṇiyam*. 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 *Kāḍuveṭṭippi!!aiyār* 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 *Viranaṭana* 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 *Tapaniya-puri* (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 Ādikeśava 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 Aruṇeśvara (Senkāḍu). The work contains stories of the same strain constructed around the names Viliyanallūr (Brahmatirtham), Ākkūr (Vināyakeśvaram), Parāśūr (Parāśareśvaram), Āḷipaḍaitāngi, Puduppākkam (Vālmikēśvaram), Peṭṭai (Pakṣiśvaram) and Painkan (Phalguneśvaram.)

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 Pravalā and on the north by Kāḷahasti. 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.

MANUSCRIPT No. 65

KAIFIAT OF TIRUVALAMCULI

WILSON, pp. 197-8, No. 43 (Tiruvalliyanam 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 having turned down, the waters began to flow towards the east in the form of five streams. Aridhvaja Cōḷa, 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 Cōḷa 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.

TOTĪYA MADURAI KALIYAMMAN MAHĀTMYA (P.L.)

WILSON, p. 198, No. 44.

TAYLOR., Vol. III, p, 157,

SHELF No, 16-13-13.

A traditional account of the Totṭiya Madurai Kāliyammaṇ, Villukkattī village :

A Paṇḍāram of the Kannaḍia caste set up images of the Madurai Kālī 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 Rāya 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 Saurāṣṭra 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. Candragupta 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 (*Śrimūla 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 that 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 Rājendrapāla of Karahāṭa-pura hated the Śvētambaras. At the instance of the queen, some

of the Śvāmbaras 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 Svāmbara sangha in the year 160 of the king Manaprāpta 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 Kaṣṭha 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 Puṇḍravardhanapura 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, Hēlacārya of Citrakūṭapura, Virasēnācārya and Jinasēnācārya were instructing Dharma, the Kali year was 1561 and the Śaka year 820. At this time, the Jain king Amōghavarṣa 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 Śāstra

Sanskrit books .

1. Mahāpurāṇa.

Kāvya :

Cha (Kṣa)tra cūḍamaṇi Kāvya, Munisuvrata Kāvya, Nāga-kumāra Kāvya, Chandraprabha Kāvya, Pārṣvabhūdayakāvya.

Vyākaraṇa :

Sakaṭāyana, Kaumāra, Amara, Dhananjaya.

Tarka :

Aṣṭasahasri, Kāmala Mārtāṇḍa, Nyamani Dīpikai, Nyāyakumuda Candrika, Nyāyamārtāṇḍa, Tarkaparibhāṣā, Laghuvṛtti-Pramayaratnamālā, Nīlakēśi*.

(*A work of this name is new to the history of Sanskrit logic, This is a Tamil work.)

Ācāra Vidhis.

Yatyācāram, Śrāvakācāram, Kṣapanasāra, Ātmānuśāsana; Traivarnika, Jinasamhita, Ekasandhi, Ratnakarandaka.

Kathas.

Dharmaparīkṣa, Kaumudi grantha.

Caritas.

Śrīpurāṇa, Harivamśa, Punyasa, Kaumudi.

Works in Prakrit.

Trilokasāra, Gomaṭasāra, Labdhisāra, Prābhṛtatraya, Tri-bhaṅgi, Alapatribhaṅgi, Prarupanai, Cattisam.

Tamil Works.

Cintāmaṇi, Cūḍamaṇi, Mērumandaram, Yaśodaram, Nālaḍiyār, Kuṣal, Uḍayana Kumārakāvya, Kalingattuparaṇi, Maṇḍalapuruṣa Nikaṇṭu, Ullamuḍaiyan, Jinēndra mālai.

Total No, of books 50 (52).

Aṣṭakas.

Vṛsabha Nāthāṣṭaka, Candranāthāṣṭaka, Nēmināthāṣṭaka, Pārśvanāthāṣṭaka, Akalankāṣṭaka, Bāhubalināthāṣṭaka, Viranāthāṣṭaka, Samavasaraṇāṣṭaka; Drastāṣṭaka, ...rūpāṣṭaka, Nēmicandraṣṭaka, Jayamālai, Cikkasāmantabhadram, Daṇḍanāthastuti, Puṣpāñjali, Saktimuktāvali, Sahasranāmam.

Account of the origin of Buddhism.

During the time Pārśva Tīrthankara, 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 Tīrthankara 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 Tirunaṅkondai.
3. Señji Cettupaṭṭu Tukkudi, Tāyanūr.
4. Cittāmūr.

At Kāñcipura, Sāmantabhadra-cārya, Śivakoṭi 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, Māṇikya Nandyācārya, Kavi Parameṣṭhyācārya, up to Guṇabhadracārya. Some 300 and odd years ago, that maṭha also came to an end.

When Vardhamānācārya, 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 Traividyācakravarti Munibhadracārya hold office even to this day.

Group of Sanghas. (Sangha Varisaika!).

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 Seṇji Setuppatti Eṇṇāyiram and Kūḍalūr. The āśramas of Munis and their images (*Darśana bimbas*) are even now found there. Besides, the hills situated in the villages of Valatti Toṇḍūr, Siṟukaḍambūr near Seṇji, and Arakiṇḍanallūr contain āśramas and images. Monks (*yatis*) are also living at Viḷāppākkam, Tiruppānmalai, Arcot Tukkudi; and Darśanabimbas exist there even now.

These statements were recorded on the 17th *Mārgaḷi* of Dhātu year, Śaka 1738.

Buddhist Sastraic works.

Jñānapiṭaka, Vinayapiṭaka, Abhidharmapiṭaka.

These are the three *Piṭakas* 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, Pūjāṅga Vidhi, Jina-samhita, Kriyāvandanai (by Jinasēnācārya).

Trilōkasāra, (in Prakrit?) Gomaṭasāra, Labdhisāra (by Nēmicandrācārya in Kali year 1869).

Prābhṛtatraya by Kundakundācārya.

Nyāya śāstra, Ratnakarantaka by Sāmantabhadracārya.

Bhaktamāra by Mānatungācārya, Nāgakumāra Kāvya by Malliṣeṇācārya, Vaidya śāstra by Pūjyapādasvāmi, Sakatyanu by Sakatācārya, Ekasandhi by Ekasandhyācārya, and Cintāmaṇi by Tiruttaka mahā Munīśvarar (in Tamil).

Merumandara, Nilakeśi Tarka by Vāmanācārya.

Kuṇaḷ by Hēlācārya.

Conversion of some Jains into Buddhists and Vaiṣṇavas.

During the time of Vṛṣabha Tīrtha, Marīcikumāra, the son of Bharatarāja Cakravartī, 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 Pāṣāṇḍī 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 Seṇḍi, Sēttuppaṭṭu Tukkudi in the Tuṇḍiradēsa.

Sittāmūr, Tāyanūr, Ōdalapāḍi, Kolappiliyūr, Konamangalam, Perunkuṇanallūr, Tuli, Tācāmpāḍi, Eyyal, Cindipaṭṭu, Malaiyanūr, Torappāḍi, Kosappaṭṭu, Komiyankuppam, Ciyappūṇḍi, Cevalampāḍi, Kannalam, Valatti, Annamangalam, Kallappuliyūr, Mañcapaṭṭu, Koḷattūr, Arugāvūr, Tennattūr, Tiruvapāḍi, Ciṟu Marugāvūr, Pulimantāṅgal, Toṇḍūr, Ponnagar, Umaiyaṅtāṅgal, Neṟukuṇam, Arugaṇpūṇḍi, Vīraṇāmanallūr, Elamangalam, Agaram, Kumavanpuṭtūr, Perumugai, Ciṟukaḍampūr, Cakrapuram, Vaḍataram, Vayalamūr, Moliyanūr, Pēraṇai, Cenniyampākkam.

Total number of villages belonging to Seṇḍi comes to 44.

(2) The Jain villages attached to Tiruvottiyūr Tukkudi.

Karaṇḍai, Tirupparambūr, Vallai, Perunkattūr, Nagal, Narumampallam, 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, Nelliyanḱuḷam, Eramallūr, Nallūr, Villivanam, Kūḱalur, Tellāru, Kuṟraviḱu, Avarakura-koṭṭai, Virudūr, Periyakaṟkoṭṭai, Cenandal, Cengampūṇḍi, Puṭtūr, Ponnūr, Elankāḱu, Cindakampūṇḍi, Cāttumangalam, Vangaram,

Alagarampūṇḍi, Veṅkuṇṇam, Cādamangalam, Erumpūr, Kaya-nallūr, Ayilpāḍi, Paḷaṅcūr.

Total number of villages 27.

(4) Jain villages belonging to ? Tukkudi.

Perumaṇḍai, Vempūṇḍi, Alagrāmam, Rattanai, Viḷukkam, Edaiyalam, Kallakoḷattūr, Pērāūr, Velūr, Velliṁaḍu, Nemali.

Total number of villages 11.

(5) Jain villages belonging to Vaḷudāvūr Tukkudi.

Viḍūr, Attikuppam, Yīlay, Kollai pudupaṭṭu, Paḷapaṭṭu, Mondiyampākkam, Cintāmaṇi, Kappiyamūr, Pidaka.

Total number of villages 9.

(6) Jain villages belonging to Tiruvadi Tukkudi.

Manamādevi, and Karaḍipākkam.

Total No. of villages 2.

(8) Jain villages in Ilavānāsūr Tukkudi.

Tirunaṅkondai, 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 Tiruvaṇṇāmalai Tukkudi.

Pennattūr, Malaiyanūr, Ciṅkoraṇ, Sōmāsipāḍi, Koḷattūr.
Total 5.

(11) Jain villages in Pōḷūr Tukkudi.

Randeripaṭṭu, Kunnattūr, Kappilūr, Maṇḍakoḷattūr, Tiru-malai, Kaḍampūr, Kastampāḍi. Total 7.

(12) Jain villages in Arani Jagir :

Tirumalaisamudram, Āraṇipālaiyam, (Pudu)kamūr, Nenda-pākkam, Paḷankamūr, Pūṇḍi, Rāyanamangalam, Cēvūr, Mallip-

paṭṭu, Kalappūṇḍi, Araiyanam, Nel(an)pālayam, Melukampūṇḍi, Cerim Tandukunnattūr, Akkirapālaiyam, Cennaninal, Viradakandam, Meṭṭupālaiyam, Taccūr, Pullūr, Unnipuram. Total 22.

(13) Jain villages belonging to Milaceri Jagir.

Tesūr, Siyamangalam, Terakkol. Total 3.

(14) Jain villages belonging to Paṭaya Kumbini Jagir :
Melattipākkam, Ārappākkam, Perumpākkam, Puccipākkam, Nariyamputtūr, Marudam, Kāñcipuram, Tirupparuttikkunṇam, 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, Toluvaṇamkuḍi, Kumbakonam, Kumbasamudram, Cirukkumbur, Āmur, Nāgapaṭṭaṇam, Tōpputtuṇai, Urattināḍu. Total 16.

(17) Jain villages in Puṇvagiri (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 *Mārgaṣīrṣi* 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 Tukudi :

The Jain temple at Kallakkoḷattūr	1
do Pērūr	1
	—
Total	2

The Jain temple at Vellimāḍu where no worship is offered. 1

The total number of Jain temples in Tindivanam. 8

The Jain temples at Vaḷudavūr Tukudi :

Jain temple in bad condition at Viḷūr 1

The Jain temple at Elavānāsūr Tukkudi :

The temple in good condition at Tirunaṅkondai 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 Tiruvaṅṇāmalai 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, Āraṇipālaiyam-1, Pāṇḍi-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 Melaccāri 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 Tirupparuttikuṇṇam -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
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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 Animadikkoḍi-1. Total 2.
The temple in bad condition-1. The Jain temple on the north Arungalandai-1, Pilal at Paṭṭaṇam-1 and Varampoda-1.

The Jain temples at Tuṇḍiradeśa.	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 Nāṭṭar Venankulam Macci Reddiyar, Venkalur Vriddhacala Reddiyar and Veppantallai Tirumalai Reddiyar.

The Jains came to the country from Triśirāppalli cīmai 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.

MANUSCRIPT No. 70

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 Ariyum Perumāl 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 *Veṇḇā* metre. At the end of the manuscript is found a short commentary on the stanzas.

MANUSCRIPT No. 71

Aḷakēśarajaṅ Katai also known as Nālu mantiri-katai.

(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.

MANUSCRIPT No. 72

Viramāran Katha.

WILSON, p. 223, No. 27. (Viramaran 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 Tattvaparakāśa. 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 Kōśāla country had a learned daughter named Tamiḷ (Cori) Cintāmaṇi. She had matchless skill in the four kinds of versification namely *Asee*, *Maḍura*, *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 Candragiri 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.

MANUSCRIPT No. 73

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.

YUGAPURĀṆA

(Palm leaf manuscript containing 13 folios)

WILSON, p. 244 No. 13. Deśanirṇaya.

TAYLOR, Vol. III, p. 123 (Yugapurāṇam otherwise Deśanirṇaya.)

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 Cōḷa, 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 Tiruvēṇkaṭaṇātha. But Śrī Bhāṣyakārasvāmi (Rāmānuja) 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 Bhāṣyakara was pleased with the king and dubbed him with his own title as *Śrī Bhāṣyak Adavarāya* who ruled for 9 years.

Then follows again names of some Yādavarayas 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 Nāgammāl. 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 Kālī. 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 maṇṭapas of stone to be built on both sides of the four *tiruvidis* on the hill, and a tank called *Syāmipuṣkarani 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 *maṇṭapas* were erected, under his orders. His services to the Tirupati temple were so great that the people called him *Acyuta Āḷvān*. 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 piecemeal and most of the territories seized by the Moghuls, Edr Gandu, and Nijam Shaw, the ruler of Golkonda and a dependant of Rāma Rāya.

Sri Rangadāva Mahārāya ruled for 14 years from the year *Āngirasa*. From *Vyaya* to *Ānanda* year, Periya Vēṇkaṭapati 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 *Puraṭṭāsi*, in the *Ānanda* year
.....

He had no son. His queen, Obaci Amman, sister of Obu Rāja of Gobburī family, had brought up a Brahman boy with a view to raise him to the throne. She was supported in her attempt by Gobburī 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 Velūr

Jagga Rāja and his allies plotted secretly to murder Cikka Rāja and his family and set up the Brahmin boy on the throne. When Velkōṭi 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 Kokkaranpatti, 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 Nāyaka of Karungūḷi country as the Governor of Karungūḷi fort, Rāmabhadra Nāyaka son of Velkōṭi Cengamma Nāyaka of Cengalnattu as the Governor of Galinir fort, and Kumara Ecamma Nāyaka of Pūndamalli as Governor of Pūndamalli country. While the Vellāla governors, who were already in service, were asked to continue as such in their respective territories

..... Venkatanati Rāya ruled from the year *Pramadūta* upto *Vṛsa*. He had his capital at Ānaigundi and lived for 70 years. He made Pappasāni his chief queen, and appointed her brother, Sakkala Akkanna Nāyaka his doorkeeper, Savaram Nāraṇanna Nāyaka as *Pradhāni*, and Vēnkatanati Nāyaka son of Tavallakuri Cennappa Nāyaka, 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 whoruled 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 *Arpasi* 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 Aurangazeb, 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 Malayālam country and its kings. Hence it is grouped with Malayālam 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 Rājās of Kolikaṭṭu (Calicut), their manners, customs etc.*

WILSON, pp. 472, II-4.

The Kings of Cocci Parayangāḍu Veppūru, Kōṭṭayam and Kuṟumbanāḍu are believed to belong to the Kṣatriya caste. Of these dynasties, the kings of Cocci, otherwise called Perumpadaḍapurāḷyam, have the honour of sitting on a throne and wearing a crown on account of which they are known as *Kiriṭādhpati*. This crown is stated to have been given to the Cocci kings by Cēramān Perumāḷ.

The kingdom of Cocci obtained the name of Perumpadaḍapurāḷyam owing to the fact that its kings were very powerful. This power they possessed for they held the shield (*paviṣa* 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-naḍu 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 Cēramān 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 Malayālam country there are two *svarūpams* (dynasties), *Neruyittu* and *Perumpaḍappu* and two *rājyams* *Kolatanāḍu* and *Vēṇāḍu*.

5. Account of Kerala Rajyam.

WILSON, p. 472, II-5.

(N.B.) This Kaifiat is stated to have been prepared in the course of the tour from Taliparamba to the Cocci rājyam, the boundary of Kuṅṁbanāḍ during the period from October 1808 to February 1809 and is based on the inscriptions found in this region and on the *Kēralotpatti*.

Note :—The account of Kēraḷa-rājyam contained in this manuscript contains substantially the same matter as found scattered in Manuscript I (1) Kēraḷa Deśam Kaifiat (Tamil) No. 17 B-5-21, (2) Malayāḷam Kaifiat (Tamil) No. 17-4-81, (3) Brahmans and other castes in Malayāḷam No. 17-5-52 (Tamil) and (4) Malayāḷam Kaifiat No. 17-6-26.

The early portion gives a legendary account of the origin of the Kēraḷa.

6, *Kaifiat 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 Kulaśēkhara 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 Kṛṣṇadevārāya 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 Kēraḷa, 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 Valar-paṭṭam. 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-paṭṭam-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. Puḍuppallickoḷagam.
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 Paṇḍyaśāla (?) at Talaissēri and again some time later granted the *Koḷagam* (place) at Talaissēri to serve as a fort to the company.

Rāmavarma died and was succeeded by his nephew Udayavarma Mahārāja, during whose region the Company annexed Dharmapaṭṇam nāḍu after subduing the Mappillas who had rebelled.

On one occasion when the Cērakkaḷ Rāja was returning from Talaissēri, 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 Kannūr-kakkan 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 rājas in the affairs of the kingdom (?)

Thus the family, famous originally as the Vaḍakkan Perumāḷ Kolattiri Svarūpam, was later succeeded by members of the Cērakkaḷ Koḷagam of whom the ruler is Pattarikari Ravivarma Mahārāja who is the lord of 350000 Nāyars.

8. *Genealogy of the Edaprabhu rājas of Colalisvārupam and Neriyaṭṭu 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 Vellāḷa 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 Neriyaṭṭusvarūpam 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 Kolattunāḍu and was honoured with the title of Koyamma-Nambiyar. His younger cousins acted in accordance with his orders.

9. *Genealogical Account of the Kōṭṭayam Rājas.*

WILSON, p. 472, II-1.

The principality of Kōṭṭayam was founded by a Kṣatriya family who obtained permission to do so from the Rājas of Kolattiri in Kēraḷarājya. In course of time the Kōṭṭayam kingdom comprised an area of about 100 square miles and the ruler of the region became lord of 10,000 Nāyars. The Kōṭṭayam kings became powerful and annexed the adjacent country belonging to the Periya rājas of Baināḍu. The principality of Kōṭṭayam 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 Kōṭṭayam kings and their progeny became very powerful. The Kōṭṭayam chiefs struck silver coins called Kōṭṭayam-velli.

10. *Account of Nambiyammār family of the Naḍuvaḷi of Iruvai-nāḍu.*

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. Kunnumāl 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 Kaifiat begins with a few Sanskrit verses quoted from the book *Vallabhodayam* 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-vaḷināḍu, 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 Venkaṭeśa-dhvari, which has been quoted at the beginning of the Kaifiat.

12. *Kaifiat 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 Ayyarumalarāja 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 Kuṟumbanāḍu.

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 Penekkattukāvu, 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 Kuṟumbiyadari-svarūpam, the succession regulated through female descent (i.e., *marumakkattāyam*) in that family.

13. *Genealogical account of Kesavarmarāja of Kuṟumbanāḍ.*

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 Turittādhipa or Kuṟumbiyadiri. The kings of this region had the surname of Virarāyamahīpati 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 Tiruvāṅkūr Samasthānam from the Cērakal Samasthānam.*

WILSON, p. 474, IV-7.

(Relates to the various instances of adoption among the royal families of Travancore and Cērakal 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 Malayāḷam to Kurumattūr Nambūdiri, Kodallur Nambūdiri and Idavalaṇṇi Podavar of Cērakal taluq relating to laws regarding property, inheritance and adoption etc.)

MANUSCRIPT No. 77

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.

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 *Marumakkat-tāyam*, 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 Tirumandhamkunṇam,

3. *Account of Kaniyar 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 Brahmins. 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 Brahmin 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 Brahmin 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 Brahmin who came to know of this incident consulted the other Brahmins of the locality and outcasted her and her relations. The Brahmins 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 *Kaniyar* and *Paṇikkar*; and the five families, in Malabar viz., *Velumban*, *Perumana*, *Vallikkara*, *Abbanada*, and *Namador* trace their descent from the Gandharva Brahmin of the story.

4. *Account of Kadiri Aḷayan 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 *Kaḷiyāṭṭam* 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.

Cēramān 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 Cēramān 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 21. 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. Kurraṇāḍu 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 Kuṟṟanāḍu 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 *Maṇavikkīraman Āsāri*. Under orders of the Zamorin, four families were minting coins called "Old *Virarāyan paṇam*" as directed by the head *Maṇavikkīraman 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 Irinjälakkuḍa 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 *dēśams*. 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 Vaiṣṇavaitees and worshippers of Varāhamūrti. Formerly the Brahmans, it is said, brought Perumāḷs 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 Prumāḷs, 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 *Māmāṅkam 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 *Vellālars*. The Vēṅgāḷu 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 Poḍuval, who held the office of Karayama and Paṭṭōla 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 Gōḍāvari Country to settle in Kēraḷa. The Brahmans were reluctant to leave the Gōḍāvari river and their God Varāhamurti. Paraśurāma therefore created Periyāṟu, the substitute of the Gōḍāvari 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 *Prthukeedakkaru*. The management of the Panniyūr temple is now attended to by the Zamorin of Calicut.

11. *Account of Kadalur Nambūrippāḍu, 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 *Skāndā 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 Tiru-vartranam Kuṅgu, Orkara Hobali, Cera Naḍu.

There is a Naduvali known as Prasādam peṇṇa 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 peṇṇa 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 Grāmam 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 *Rāmanattakkara 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 Rāmanattakkara.

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 Cenguṅgūr.

There are two important *Kurus* in Kēraḷa, namely *Serayakkuru* and *Pudukkotakkuru*; and the latter has been enjoying the rights of ruler, from time immemorial. During the time of the Perumāls, 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 *Madambis* 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 Cenguṇṇūr 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 Govardhana-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 Kandappeṭṭai 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. *Account 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*, *munmula*, *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 Kāmākṣi 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 Vēṅgaḍa and Tirumanassēri took up arms in the temple of Paṇṇiyūr. The house of Vēṅgaḍa had control over four *dēśams* and 300 *nāyars*, exercised the right of *sikṣā* and *raḱṣā* and levied the taxes *aimmula* etc. Unlike the Nāyars the Nambūdiris are *Makkatāyis*; that is, they inherit from father to son.

At the time of writing the record, Vēṅgaḍa was under the control of the Zamorin of Calicut who paid him 300 paṇams per year.

MANUSCRIPT No. 78

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 Tirukkankōḍu 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 Tirukkankōḍu 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 *dēśams* 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 Uṇṇikkaṇḍe Menavan and of his death.

The details of the succession of Tarakkil family (Taravāḍu) the chief members of which were hereditary *sēnāpatīs* and *Kāryādhipatī* 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 *Dhēnuschittanāthoyam* 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 Melattol Adiccāri 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 Jñānīhramyah* (1280031).

(7) The Kali date on which Vallabha Rāja of Valluva Naḍu brought the Brahmans from Cevvaram, Perumanam and Irinjālak-kuḍa 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 Malayālam 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 Malayālam language, written in Tamil characters. It is said to have been copied from a manuscript in possession of Kañcūr Nambūrippaḍu.

Proceeding north from Calicut, (the pilgrim) goes to Agraśāla Bhagavati, Niliśvaram 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 Śṛṅgeri maṭha where stays Sankarācārya 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 Saṁbrāni. 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 Brahmapuri (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 Mughalās. 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^{*} *via*. the holy centres of Gokarṇa, Nāsik and Tṛyambaka.

The place where Gōḍāvari is crossed is called Sakāṭa. Further north is Navarangapaṭṭanam (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 *koḷ*, where lives a holy man named Sivānanda Gōsvāmi. On the way from Bijapur to Purāṇapuri, the followers of the Mahrātṭa 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, Vṛndāvana 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 Sarasvatī being supposed to be flowing below the earth and invisible. The territory lying between the Ganges and the Jumna, west of Prayāga is called Antarvēdi and is considered to be very sacred. From Prayāga he

goes north east and eight days journey takes him to Kāśi. 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 *Hanuimanta Ghatta*, next comes *Sannyāsi Ghatta*, *Jārāsandha Ghatta* and so on; and there are altogether 64 *Ghattas* or landing places, in the Ganges, in Kāśi. The City is thick with asylums, of Sannyāsins, 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 Sannyāsins 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 Pritaśaila. Crossing Phālguni, he travels for eight days and goes to the Bangāladēśa, 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 Mārkaṇḍēśvara is close to Jagannātha. Indradyumna is a *tīrtha* in Jagannātha and in the temple are set up the images of Vātaḥkṛṣṇa 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 Godāvari flowing into the sea. The names of the seven branches are stringed together in the following sloka :

*Tulyatrayi Bharadvāja, Gautami Viḍdhogautami
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 Venkaṭa 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 Kanakasabha 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 Kollāḍam 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 Sri Koyil (Sanctum Sanctorum) in the temple. Further South are the Śiva temples in Vaidyanāthan-koyil and Gauri 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, Kādāra, 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 ḥṛada (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 *Puttarīṣi*, is made to the god, and on the next day is dedicated a mixture called *mukkūṭṭu* (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 *kāḍams* from east to west and 6 *kāḍams* from north to south; it is known as *Vidarabhūmi* or *Purappanāḍu*.

Āḷvaṇcēri 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 (*paradēśi*) 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 *Arungoṭṭu Svarūpam*, *Taruvaī Svarūpam* of Accanmār, *Nemmara*, *Cittūr*, *Kōṭṭakkarai*, *Aviram Nāḍu* and *Tenmalappuram*. At the time of harvest, *Kattuppātigal* 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 dēsam*. 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 (*Koṇḍakkaṭṭu*). 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 *dēsam* and the country is full of palm trees. There are also *Janmis*, *Madalars*, and *Maṇṇāḍiyārs*. 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 (*Pāṇḍukkuḷikkal*) which the people call *Nencanamkuḷi* or *Nencalnāṭṭukkuḷi*. Many of them are also seen in *Kongunāḍu* and *Idattūr*. 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* *Kovilagattiruvāḍakkal* are mentioned. There

is a feeding house attached to the temple of Candramauliśvara 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 Siva 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 Irinjalakkuḍa.

When the *Svarūpams* were annexed to the Cochin state, the temple of Irinjalakkuḍa 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 *Peruttuviti Mūvāyiram*. Originally they belonged to a Tampurāṭṭi of Cochin who came of a family inheriting by female line.

Maccāḍu and Mundattikkottā belonged to Talappaḷirājyam. The political right of *Mangaḷadēśam* is now in dispute between Cochin and British Sarkar.

There are three stone inscriptions in it.

4. *Account of Talappaḷi Rāja alias Kakkattu Karaṇavappaṭṭu 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 Cōḷa country to drive away the Mysorean. The Cōḷapperumāḷ 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 Cōḷa Perumāḷ presented him with royal insignia and various other honors. He ruled the Talappaḷḷi rājyam, while Cōḷaperumāḷ, the rest of the Malayāḷam country. In course of time, the rājyam came into the hands of weak descendants who split it up into Punnattūr Manakkulm 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 Talappaḷḷi 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 *Mārudvṛtha* (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 Keraḷa. 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 Cochín.

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 2½ *paṛakandams* of land in one day.

„	„	2 in hard soil	„
„	„	1½ in laterite soil	„
A-pair of Calves			
(<i>Kaṇṇus</i>)	„	1½ in Sandy soil	„
„	„	1 in hard soil	„
„	„	¾ in laterite soil	„
A pair of			
buffaloes (<i>Muri</i>)	„	2 in Sandy soil	„
„	„	1½ 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 Adhyān Nambūri from among the Aṣṭagrāham 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 Kapakku, Kilakkuttam piḷḷaimār, Paṭṭolakkāran, Sevugappaḍis (inferior servants).

A special offering (*Valipāḍu*) of cakes dedicated to the God Vināyaka lasts from sunrise to sunset. It is known as 'Udayāsta-maya' 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 Irinjalakkuḍa. *Rg Veda* is taught in the the Vedic Schools of Brahmasva *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. Brahmins 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 Attiperṭṭōla, 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 Āyanavāl 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. Paravūr Rāja is known as Pindinivaṭṭattu Sankarārāman Namiyatiri.

9. *Account of Taccaḍaikkaimmal etc.,*

WILSON, p. 477, X - 9.

SHELF No. 17-5-44.

Taccaḍaikkaimmal, manager of the Kūḍal Māpikkam temple at Irinjalakkūḍa is a Sūdra Sanyāsin. Alvaṭcēri Tampurakkal formally approved the selection of the Manager in the presence of Ūrālars and other members of the *Sabha* that meet in the temple for the purpose. There are four Sūdra families at Panaiyur east of *Vaṅkalai* 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 celebrate 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 *Kranmai Samudāyām*. It was very rich owning vast landed property previous to the invasion by Tippu Sultan in 965 Kollam.

11. *Account of the Bhagawati 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 Kuṇṇattu Aḍigaḷ, Pillappaḷi 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 Mahādēvar paṭṭaṇam is at a distance of $1\frac{1}{2}$ *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 Iravarma 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 $\frac{5}{8}$ *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 Vēḷattu 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 Candraśekhara, 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.*

W, ILSONp. 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 *purda* 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. Tamiḷ-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 *Kaṇiyan* (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 *cakrams* 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 (*paṭambu*). 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 sister'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 *kaṇakkupillais*—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 māppiḷlai* 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-moli and Vettiyittakōṭṭai.

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 *tirumāṅgalyam*, 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 *pongal* (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-tāḷam*. The bride is taken to the place and on her arrival, the *tāli*-tying ceremony is performed with *hōma* and *śānti* 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 *Maṇigrāman* 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 Āranmūla in Tiruvalla taluk.*

WILSON, p. 481, XIII-3.

It is a brief statement of the receipts and expenses of Āranmūlai Devasthānam in Tiruvalla taluq.

4. *Account of the branch of the Karaṇavanmār race in Tara-vadu.* (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 *paṭṭakkāvan* 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 taluq 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.	Sampratipillai	140	Head-Accountant.
3.	Kil-kuttampillai	135	Accountant.
1.	Mutal-pidi	45	Cash-keeper.
1.	Vellittadi	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.	Pillaimar	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**

** Kudikkal 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-vatakkal, 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.

MANUSCRIPT No. 81

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 Malayāḷam Brahmans.

4. *List of the people of different nations in the Malayāḷam 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 Aiyar, of the account of the Brahmans and other castes in the Malayāḷam country, written in Malayāḷam.

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 *Upaṇṣyana*, 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 *Sūdra-purōhita*. 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.

Aṣṭavaidyanmār 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 *vivaham* 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 Nambiśanmār, Eḷayadus or Mussadus in different localities. They were once Brahmins and are said to have fallen from their caste.

Tiyyadi Nambis resemble Nambiśanmār 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 *Mīmāṃsakas*, the male offspring born after her committing the crime is called Cakyar and the female offspring Nangayar. Cakyars have tuft of hair, wear *yañ 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 *Ilodamai* and those of Nambiyars, *Nangiyars*.

Nambadis — A Brahman killed *Colapperumāl* and was found guilty of killing a warrior (*Virahātya*). 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 *yaṣṇopavīta* and recite, *gāyatri*. The Brahmans do not interdine with Nambadis while those below the caste of Ambalavāsīs do so. The Nambadis follow the *marumakkattāyam* system of inheritance and their women are called Mandava.

Aḍigal 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 Kaḍattanaḍu 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 Kōvil. 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 Kiriyaṁ, Caranavar, Attikkuricci. Vaḍakkāḍu, Parippur and *Sūdra* (Menon). The first division namely Kiriyaṁ 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.

Pāṇar An account of the origin of Pāṇar 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; Perunkollai, an iron smith; Peruntattān-a goldsmith; Ceka...-a Sāṇan who climbs on trees for drawing toddy; Vellancetti a seller of bangles; Velakkattara Nayar-a barbar; Nasarāni 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; Veḷuttattān-a washerman; Mannān-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.; Cempukkotti-a copper smith; Perayana-cobler; Koṇavan-one who makes mats, by profession. Toraiyana-washerman washing dirty cloths of the people; Tiraiyaḍi-a low caste ascetic who consecrates deities for lower classes; ...tavan-one who threshes and gathers the harvested corn; Pulluvan-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-...; Caṇān - a Sanan of the foreign country; one who lives in the mountains; Karimpalan-a builder of houses; Veḍan, Nāyādi-a Kirātaka, people of low castes; Malayan-one who catches elephants in mountains and forests; Malaikkuravan-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 tries 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 oftentimes 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. 295 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

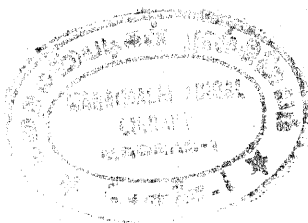
Malayālam. Local Tracts.

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.

16570



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
Malayālam and Kāngayam April 1816 to February 1821.*

WILSON, p. 485, No. XIX.

SHELF No. 15-6-27.

Telinga Kaifiats.

It is not useful historically.