

# History Of Katchikoduththa Nayanar Temple At Tennallur In Illuppur Taluk

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## Abstract

Introduction- Tennallur is the prehistoric site. There is Siva temple Katchikoduta Nayanar by his name. This temple was renovated by the Chola, the Pandya and the local chieftains. According to the mythology the God of this place blessed one lady by her physiology appearance. Hence the name is of this Lord is Katchikoduta Nayanar. Now the original temple for fully damage and the sculptures are scattered here and there. The local people collected this sculptures and displayed in a particular place and worshipping them. The ancient stones of this temple are collected and utilized to construct is Mariyamman temple. It is called as Tennallur Mariyamman temple. Bull taming (Jallikkattu) is the famous festival conducted every year with seven different vaadivasal (Gate).

## Introduction

Tennallur village is located in Illuppur Taluk and in Pudukkottai district. It is on the road from Pudukkottai to Manapparai. One of the famous Siva temple is called Tenganayakar in the early inscriptions, and Katchikoduta Nayanar. A field of the same name full of prehistoric burials. The local Mariyamman is widely popular and is visited by hundreds of pilgrims at the time of the annual festival. The jallikkattu the heroic festival in connection with Mariyamman temple very popular one.

## History of Katchikoduththa Nayanar temple as gleaned from Inscriptions

This inscription is engraved on the west side wall of the central shrine in the katchikondutta – nayanar temple at Thennallur in the Illuppur taluk. It belong to chola dynasty. This inscription mention Tribhuvanachakravartin Rajadhirajadeva “who was pleased to take Madurai and ilam (Ceylon) are 13<sup>th</sup> regnal year. Seems to record a gift of land by the araiyars of koraikkurichi <sup>1</sup>

This record is found on the Siva temple at Thennallur in the Illuppur taluk. It belong to pandya dynasty. It mentions about the Maravarman alias Tribhuvanachakravartin Alagiya Sokkanar alias Sundara-Pandya deva are 9<sup>th</sup> regnal year.<sup>2</sup> Records a gift of land by certain kaikolars of the temple for offerings to Tengi – nayakar of Thennallur in kulamangala –nadu, It mention of a measure called tirurasal tirundankal. The donors converted themselves in to permanent tenants and agreed to pay rearm to the temple.

This inscription is engraved on the south of the entrance into the central shrine in the Siva temple at Tennallur in the Illuppur Taluk. It belong to Pandya dynasty are 36<sup>th</sup> regnal year of Maravarman alies Tribhuvanachakravarthical Sri Srivallabha. This record a mention a sale of the Village of Iraiur in the public auction by the residents of Tensiruvayil nadu and those of Kullamangala nadu, subdivisions Jayasingakulakala valanadu, the a songster of Punrilanta Kulattur for 500 current varagan-panam as they found themselves otherwise unable to pay the taxes due to the kind from the above village.<sup>3</sup>

This inscription is engraved on the south wall of the central shrine in the katchikodutta –nayanar temple at Tennallur in the Illuppur taluk. It consists of Vijayanagara dynasty. It belongs to 22<sup>nd</sup> regnal year Achehendaraya maharajaRegisters a sale of Padukural right by the residents of Annavasal in vadakonadu for 150 sakkaram-panam, Mention Thennallur as having been situated in kulamgiliya-valanadu, a subdivision of kattunadu alias kadaladaiyatilangaikondasola –valanadu.<sup>4</sup>

This inscription is engraved on the southern side wall of the central shrine in the Siva temple at Thennallur in the Illuppur taluk. It belong to (1511+78=1589 A.D) sarvadhari, dakshi nayana, aparapaksha soli(svati) dradesi, Friday month wanting Tamil. This record is Incomplete. Mention one achebuta pallavarayar. The daily is called as katchikudu(t)ta tambiranar of thennalur in kulamangalia –nadu. A subdivision of Jaya – Singakulakala –valanadu.<sup>5</sup>

This record is found on a slab lying under a Palmyra tree to the west of the kailasanatha temple at Valavarmanikkam in the

same taluk. The village is called Malivan manikkam, alias ainjurruvanallur in maniyarru (nadu). Thennallur has a tank called kurangupattadaikkulam and a field of the same name full of prehistoric burials. The local Mariamman is widely popular, and is visited by hundreds of pilgrims at the time of the Annual festival.

The following is a local legend relating to a certain Thennen Raja who when going to war, left with his Rani a flower and a piece of turmeric root telling her that since they were mysteriously connected with his life flower fades and the turmeric turns black the moment that he died. The Raja did not return within the specified time, the flower and the root faded and turned black as he had foretold, and there was nothing left for the Rani to perform sati. At this juncture a god appeared to her as a Pandaram or religious mendicant and brought the good news that her husband was alive. Soon after, the Raja also returned, the pit prepared for the sati was converted into a drinking water pond, and the place itself was re-named Mangilyam Katta nadu or the land that preserved widowhood. The village is named Thennanur or Thennallur or Tennavangudi after this chief.<sup>6</sup>

The God of the Shiva temple is called Tenganayakar in the earlier inscriptions, and Katicikduttar or Darsanapurisvarar in the later ones, the latter name is inductive of the fact that the god appeared before the Rani in the legend and saved her from death. The central shrine may be assigned to the end of the 10<sup>th</sup> or the beginning of the 10<sup>th</sup> century. The front mantapam and the other shrines belong to a later period.

As this temple belongs to ancient period most of the part of temple is damaged.

At present one Mariyamman temple is constructed here recently and on the northern side of this temple on a waste land two inscribed stones are planted. These records are dated to 12<sup>th</sup> and 10<sup>th</sup> century C.E. and these two sluice records are in Tamil Characters<sup>7</sup>

The first inscription is dated to belong 12<sup>th</sup> C.E roughly. In this record it is stated one lady, wife of Thirunallur velar Alunayakkan Sembiyatharaiyan has donated one sluice usually in such sluices, the term "Thalai Neeralikal" will be mentioned. For example in records of Nerinchikudi, Saranakkudi etc, this term is available. But in Thennallur record this usual term is slightly changed and mentioned as Thalainirranivu. Interestingly the village name is mentioned as Thirunallur which is now corrupted called Thennalur.<sup>8</sup>

The other record in the same place but engraved on a separate pillar assigned to belong 10<sup>th</sup> century C.E. This record

only furnishes the name as Thirunallur Kilavan, No other messages are known.<sup>9</sup>

On more inscriptions engraved on a separate Pillar is also found in the same location. It is also dated to 10<sup>th</sup> century C.E. It is also a sluice stone donated by a lady. She was the wife of Kilavan uththaman alias Thiruchchirrapala Konattu velan.<sup>10</sup>

Besides these Inscriptions some loose sculptures are also found near the premises of Mariyamman temple. Most of the stones of dilapidated structures are utilized to construct the Mariyamman temple

There eleven inscriptions in this temple. Three earliest 1031 A.D belongs to the reign of Rajadhiraja Chola I, and refers to a gift by the Araiyaars of Koraikkurichi. The two Pandya inscriptions are dated respectively in the reigns of an unidentified Maravarman Sundara Pandya and of a Maravarman Sri Vallabha, the latter records that the nattars of Tensiruvayilnadu, who were unable to pay the royal taxes, sold the village of Iraiyrur to a songster.<sup>11</sup> Two is an inscription of the reign of Achutaraya of Vijayanagar. Two other, dated 1588 A.D. 1597, are damaged, and the other three relate to the gift of pillars to the front mantapam by different devotees. About 1738 Vijaya Ragunatha Raya Thondaiman granted lands for the upkeep of the temple to some Pallavarayars. Another two records are gift of land.

At Present the temple completely damaged. Adistanam is the seen today. The sculptures of the temple are hidden in the earth. The people have collected of the sculpture and kept them in a place for worship. Some of these sculptures are half hidden in the earth. The sculptures show the antiquity of temple. Some sculptures are broken two or three part. There are six sculptures of Twarapalakas, Jyesta Devi, Bhairava, Broken Vishnu, broken Veerabhathra, broken Avudai, broken linga and Chandikeswara are also seen in this temple. The broken parts of the temple walls are used to construct in Mariyamman temple.

### **Sculptures of the temple**

The sculpture in the temples exhibit excellent workmanship, the rock cut monolithic has embellished carvings in the form of figures of deities. In the same way the pillar in the temples too contain sculpture depicting various themes. Every Hindu temple in known for its unique sculptural value. The Iconography of the major images, in the Katchikodutha Nayanar temple has been given below.

### **Chandikeswara image of the temple**

He is seated in lalithasana posture with left leg bent and placed horizontally, right leg bent and placed diagonally. Jata bhara is found on his head, he wears patra kundalas. He has four arms. Damaru and akhasa mala are found in the back arms. Right front arm is holding axe, which is partially broken, and left arms is placed on thigh.

### **Jyeshtadevi image of the temple**

It is made of white granite. She is seated on a pedestal. Both of her legs are hanging down. Right side of her is a seated bull faced figure with ghadai in his right arm. Jyeshtadevi is with two arms. Her right arm is in abhaya posture. The left arm is placed on the pedestal. She wears karanta-makuta. The left of her is a seated female figure, holding a bud in her right arm, the left arms is hanging down. The right of her is shown a crow seated on a staff the figure in the left staff is not clear.

### **Dakshinamoorthy image of the temple**

He is seated in Veerasana posture with left leg bent and placed horizontally, right leg bend and placed diagonally. Jata bhara is found on his head, he wears patra kundalas. He has four arms damaru and akhsamala are found in the back arms. Right front arm is abhaya and left arms is place on thigh.

### **Bhairava image of the temple**

He has samapada sthanaka posture with four arms. Deer and akni are found in the upper arms. Lower arms are in abhaya and uru mudra. He wears Jwalamahuda and makara and bhatra kundalas. Behind the bhairava image had dog seen. The found of the image snake are wears.

### **Vinayaga image of the temple**

He is seated in lalithasana posture with left leg bent and placed horizontally and the right leg bent and placed vertically on the pedestal. He has four arms. Ankusa and basa are found in the upper arms. Front arms are in sin and Motakam. The trunk is bent the left side. He wears karanta mahuta on his head.

### **Twarapalaka image of the temple**

Two dvarapalakas, two armed, belonging to this temple have now been excavated. Right side Dwarapalaka is standing with his left leg placed firmly in the ground and the right leg is just bent and lifted. The head is adorned with Jadapara on both the ears patra kuntala are seen. One thick band of necklace add the beauty of

the chest. The sacred thread is shown as a thick band. Two hands are shown the right hand shown Vismaya Mudra. The left hand is placed on the mace half dress is shown upto. Thigh level and the folding are also very neatly carved. The face of this sculpture is very gracious and compassionate.

The left side figure is also adorning the Jadapara, Maharakundala and Patrakantala on two ears. The thick band necklace is also seen on the chest sacred and thread and Uthara Bantha are also found the left hand placed on the mace where as the right hand is shown with Suci Mudra. The legs are shown are crossed each other. This Dwara Palakas are shown adipanka stage. Dwara Palaka sculptures are made with athibanga.

### **Broken Vishnu image of the temple**

This image is half hidden in the earth. The head and back arms missing. This image is standing in Samabanga posture with four arms. Upper two arms missing. His right front arms is in abhaya mudra and left arm is placed on the thigh.

### **Conclusion**

The place of Thennallur was ruled by Chola, Pandiya and local chieftains. The Siva temple has been renovated several times. Currently the Siva temple is completely destroyed. The sculptures in this Siva temple are all collected in one place. The amman temple is built with the remain in temple spare stones. Thennalur Mariyamman temple is famous one. Jallikattu is very well held in this temple. Seven gates have been set up for Jallikkattu. Devotees will give dotis and towel as offerings during the Masi festival. After the ceremony, the cradle will be auctioned off at the Hindu Charitable trust.

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