

Architectural Features Of The Rajagabiramalai At Padaividu

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Abstract

The sambuvaraya's during the 9th and 14th century. like the other petty chieftain under the Chola ,the Pandiya had done many welfare measures which promoted the causes of religious institution in South Arcot, North Arcot, chengleput and other regions apart from that they have taken religious measures individually as independent rulers, especially contemporaries to the Vijayanagar. During their regime in North Tamil Nadu, they other religions like Jainism,Buddhism etc.

Keywords: Rajagambiramali,Padaividu,Renugambal Temple,Sambuvaraya Religion

Introduction

Padaividu is situated in the Polur Taluk of Tiruvannamalai. It was the capital City of the Sambuvarayas, feudatories of the Cholas. Rajagambira Sambuvaraya the first Sambuvaraya ruler established his capital at Padaividu which is encompassed on all sides by hilly ranges namely Vellimalai, Kanamalai, Pushpagirimalai and Attimalais alias Rajagambiramalai. Successive rulers of this feudatory line ruled from here an extensive area under their control for about 150 years in the 13-14th Century C.E till they were finally defeated by Vijayanagar¹. During their reign of the Sambuvarayar completely fortified their capital Padaividu and built many temples in it. At present many such edifices are dilapidated and ruined, while some are fully destroyed and untraceable. An intensive exploration was undertaken in this historic place.

Architecture is one of the most important forms in which the culture of any people has found expression. The

Cholas were great builders. As Fergusson says, they conceived like giants and finished like jewelers. This is evidenced by the innumerable temples constructed by them all over the kingdom under their sway. Vijayalaya started the rule of the Imperial Cholas by constructing a temple for Durga at Tanjore. The Anbil plate of Sundra Chola mentions several temples on both banks of the Kaveri, from the Sahyadri hill in the west to the sea in the east. 48 such temples of Aditya I have been identified. It is in the line of these two pioneers that we have the builders of the great temple at Tonjavur, called Devalaya Chakravarti, its twin at Gangaikonda Cholapuram, the beautiful structures at Darasuram etc. It is, therefore, possible to assess the architectural standards and progress of the Chola era mainly from a study of these temples.

Sri Ammaiappeswarar Temple

Padaivedu is situated in the Polur Taluk of Tiruvannamalai. It was the capital of the Sambuvarayas, feudatories of the Cholas. Rajagambira Sambuvaraya the first Sambuvaraya ruler established his capital at Padaivedu which is encompassed on all sides by hilly ranges namely Vellimalai, Kanamalai, Pushpagirimalai and Attimalais alias Rajagambirimalai. Successive rulers of this feudatory line ruled from here an extensive area under their control for about 150 years in the 13-14th Century C.E till they were finally defeated by Vijayanagar¹. During their reign Sambuvarayas completely fortified their capital Padaividu and built many temples in it. At present many such edifices are dilapidated and ruined, while some are fully destroyed and untraceable.

The Temple is dedicated to lord Siva. It has 15 inscriptions belong to Sambuvarayas, Vijayanagar and Pandya. This Temple was completely destroyed and all the ornamental stone with inscription completely brought to Arni some individual Person built new Temple namely Gangai Amman. All the inscription is gone to this Temple. In early Period Sri Ammaiappeswarar was the biggest Temple comply with 1000 Pillar Mandapa. The Temple complex is more than 5 Acres control part of the Padividu Village this is the first and family Temple of Sambuvarayas

The Rajagambira Gambira Sambuvaraya built the first family Temple at Padaividu (VettagiriPalayam) with 1000 Pillar Mandapa Prof Dr. Segar Pont out and Explained

all the ornamental stone was Kidnapped to Arni (Karthikeyan Bus ownes) and he built new Temple namely Gangai Amman so all the inscription is showing this Temple now Only from inscription belong to RajanarayanaSambuvaraya in the year of 1179 C.E and ASI copied at 1940-41. All the records described about the Devadana land to the temple at Padaividu.

A rectangular Garbagriha Ardhmandapa with front Mandapa was built on granite stone Bhairava, kali, Vinayaga, utsavar sannathi and Subramani with vaili and deivanaites are all the Saiva complex and next to the Amman complex has Garbagriha, aarthamandapa with front mandapa.

Temples

Padaivedu was first ruled by Sambuvarayas and then by the Vijayanagara Kings Though Saivites, the Sambuvarayas patronised both Saivism and Vaishnavism and built many temples dedicated to both the sects. Except the Venugopalasamy temple on the hill top rest of the temples at Padaivedu were constructed by the Sambuvarayas. However, at present there are only three living temple, Renugambal temple and Venugopalasamy temple.

Besides these temples, in the year 1887 C.E when the renowned epigraphist E. Hultzsch ⁴ toured Padaivedu, he also noticed Ammaiyaeeswarar temple, So Mahadeshwar temple, Kottaivarada perumal temple, Jalakandeswara temple and Neelakandeswara temple. Many of the inscriptions found on these temples were copied in 1940-41 ⁵. At that point of time itself, many of the edifices were found in ruins and some were pulled down and dismantled. This prompted the chief epigraphist of India to observe the rapacity of this class of art enemies has been observed in its worst form at Padaivedu in North Arcot ⁶ in his report. Consequently, none of the above temples viz. Ammaiyaeeswarar temple, so Mahadeshwar temple, Kottaivarada pe rural temple, Jalakandeswara temple and Neelakandeswara temple are traceable at Padaivedu.

However, basements of these temples are unearthed within fortified area recently and efforts are being taken by a private agency for constructing new super structures over the existing basements without changing the plan ⁷.

As far as Ammaiyaeeswarar temple is concerned, local people say that its whole superstructure was dismantled way back in 1950s, for constructing a new one at Arani. While exposing its basement a subterranean chamber was noticed. Inside the chamber, three bronze icons of Somaskantha and two devis, all datable to 12-13th century C.E. and some gold jewels and silver articles were found.

Lakshmi Narasimha Temple

A temple dedicated to Lakshmi Narasimhar also once existed in this village. It was situated on a hill called Natchitrakunru. Though at present no structural remains are found, a beautiful image of Lakshmi Narasimhar assignable to 12-13th century C.E is found on the hill top. Just below this image on the hill a Tamil inscription dated in the 17th regnal year of Venrumankonda Sambuvaraya, registering a grant of land as tirunamattukani in favour of the presiding deity namely Singaperumal (i.e) Lakshmi Narasimhar, is chiselled us in fourteen lines⁸.

Tiruviramisura Mudaiya Nayinar Temple

Presently this temple is called as subramanya temple and situated on a hill called Subramanya hill. It is in dilapidated condition and devoid of worship. A natural cavern on the hilltop is converted into a temple by retaining the cavern as sanctum and erecting a structural mandapa in front of it. A small stucco ekatala vimana is found on the sanctum. Even though the temple is now being called after Subramanya, a deep probe, divulges that it is dedicated to Siva. On the floor of the sanctum a square shape Yoni with komugam, is shallowly chiselled out. In the centre, a big circular hole meant for inserting the phallus is found. It is an attempt made probably in the 14-15th century C.E. to represent the Sivalinga as found in the Pallava cave temples, of course with subtle difference. Instead of Circular shaped Yoni here it is found in square shape. An inscription⁹ dated to 1463 C.E. names the presiding deity as Tiruviramisuramudaiya Nayinar.

Kailaigirinathar Temples

It is situated on the top of a hillock locally known as Kailasaparai at Anandapuram on the fringe of Padaivedu. It is pertinent to mention here that, in the ancient days Anandapuram formed part of Padaivedu. Hence the temple

therein is described hereunder. The temples are dilapidated and buried in the felled debris. Consequently, the elevation and plan of the temple were not visible.

On clearing the debris, it is found the temple is apsidal in plan. On the elevation around the temple a number of Tamil inscriptions are carved out. Some of these records are in the name of Venrumankanda Sambuvaraya (1322-1339 C.E) The presiding deity of the temple is referred as Kailaigirinathar in the epigraphs ¹⁰.

There are five vacant niches, flanked either side by pilasters the style of 11-12th century C.E. The superstructure above the Uttiram, including the Vimana tower has completely been destroyed, probably due to weathering and human vandalism.

A rare feature in this temple is the presence of sculptural image of Siva with Uma as Sukhasanamurthy at the rear portion of the sanctum just behind the linga. The height of Siva is 1.86 mt and that of Parvati is 1.30 mt. Siva has four hands and Parvati has two. All the hands are broken at present. On the basis of the iconographical and architectural feature, corroborated by the epigraphical evidences, the temple could not be dated earlier to 11-12th century C.E.

As far as the origin of apsidal temple is concerned, in Tamilnadu Pallavas introduced this plan in temple architecture. Many such type of temples are found in Chingleput district. It is rarely found in North Arcot district. Hence the discovery of an apsidal temple in a remote village of Padaivedu in Tiruvannamalai-Sambuvarayar district (South Arcot while North Arcot), is indeed a significant finding.

Secondly, worshipping sculptural image of Siva and Parvati in the sanctum of a temple was not generally in vogue in the post Pallava period. It is well known that it was only in the Pallavan temples, the practice of carving relief sculptures of Somaskanda at the rear wall of the sanctum came into vogue. According to many scholars the practise of putting up linga up the sanctum, began during or after the Pallava Rajasimha Period (690-729 C.E.). However, from the Post-Pallava period, practically all the Siva temples in Tamilnadu had only the linga and not the sculpture of Siva and Uma. But here, an attempt is made to revive the old

tradition by installing the sculptural images of Siva and Parvati in round, just behind the lingam, after a lapse of quite a few centuries. Yet other examples of this kind could be cited at Tiruverkadu near madras where the Vedapuriswarar temple of Pallava period reconstructed later by Rajendra II, has sculptural images of Siva and Parvati in round, in the sanctum.

Garbagrika

A rectangular Garbagriha built by granite stone. There is no any ornamental work in this Garbagriha a 3 ½ sivalinga is installed at the Garbagihakomukam is on the northern Garbagriha followed Orthamandapa is built with granite stone and there is no any ornamental work, but outside of the Temple has Vinayaga, Dakshinamorthi is on the southern port Lingothbava is on the western side. Brahma and Durgai is on the northern side. this are all the kosta Devadas Adjustant to the main Temple a small Chandikeswarer shine in built . In open front Mahamandapa is built front of the main shrine a Nataraja shine is built in the north west corner dwjasthamba, Palipeeda and Nandi is placed. EkkalaVimanais built on the main shrine, with plain architecture there is no any ornamental work in this temple. In this Temple complex there is Kali Amman, Bhairava sannathi are built.

Amman Shirne

A rectangular Garbagriha with to the main shrine .it is made of fully granite stone and there is front open Mandapa abo built. A small Vimana is built on the Garbagriha, it is plain in shape. A biggest compound wall is built in this complex, over the compound wall Nandi was placed periodically.

Inscription of Padaivedu

The above cited inscription³ is found engraved on the hill, at the fourth entrance to the fort. It is in Tamil and has ten lines as follows:

1. Sambu Kulap p
2. Erumalana erasa Kembi
3. ra sambu varayanen patta
4. vatullu etiram yandu mutal muru
5. gamangalap parru kachchanum karumannum

6. Eaja Kembira ma laiyle eri tevai
7. Seikaiyale kadamaiyele tachchanu
8. kku veli erandu kasum karumannukku
9. Veli erandu kasum emalai ullatanaielu
10. m elandu kudutten

The inscription is in the name of Rajagambira Sambuvaraya in his 11th regnal year (1247 A.D). Its registrars the remission of kadamai at the of 2 kasu per veli on the land held by the Carpenter and black smith for their rendering required services in the construction of the fort in the Rajagambiramalai hill top.

From this, it is clear, that the fort at the hilltop was presumably built around 1247 AD by Rajagambira Sambuvaraya. That was why the carpenters and blacksmith who rendered service in the construction were suitably rewarded with tax remission. Besides, this record is the earliest inscription discovered so far at Padaivedu and the only surviving inscription of Rajagambira Sambuvaraya at Padaivedu at present. Ant also it is the only lithic record that identifies this hill in the javadhu ranges as Rajagambiramalai named after Rajagambira Sambuvaraya.

At present right on the ruins of the fort a temple dedicated to Venugopala is found. Though no epigraph is found on this edifice, on the architectural basis, it can be dated to Vijayanagar period. Probably the temple could have been erected on the fort ruins, by the Vijayanagara rulers to mark their successful accomplishment over the Sambuvarayas.

Conclusion

The Sambuvaraya of architectural feature are adopted from Chola style and followed their new feature of temple architecture and also administration and other works were followed by the Cholas. There are no new separate features of Sambuvarayas. Very short period of Sambuvarayas kingdom administration was the important role and others were followed by the Cholas and Vijayanagar.

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