



MUSLIM ARTS COLLEGE

Affiliated to Manonmaniam Sundaranar University, Tirunelveli. Recognized u/s 2(f) & 12(B) of UGC Act
Azhagamandapam, Thiruvithancode, Kanyakumari District, Tamil Nadu, India - 629174



POSTGRADUATE AND RESEARCH DEPARTMENT OF HISTORY

INTERNATIONAL CONFERENCE

ON

Historical Studies And Research

Certificate

This is to certify that Dr/Mr/Mrs/Ms P. ASHMI JENEX of
Assis. Prof. of History, Muslim Arts College, Thiruvithancode participated in the International Conference on Historical Studies
and Research organized by PostGraduate and Research Department of History, MUSLIM ARTS COLLEGE,
Thiruvithancode, on 23-03-2023 and presented a paper entitled A Glance of
..... Religious Practices in Aye kingdom
.....

Lion Dr. H. Mohamed Ali

Secretary

Dr. G. Edwin Sheela

Principal

Dr. T.G. Seema Gopal

Convener



**International Conference
On**



**Historical Studies and
Research**

Edited By

Dr.T.G.Seema Gopal

Dr.C.Selvaraj

Dr.G.Pushparaj

23rd March 2023, Thursday

Organized by

PG & RESEARCH DEPARTMENT OF HISTORY

MUSLIM ARTS COLLEGE

THIRUVITHANCODE - 629174

KANYAKUMARI DIST

TAMIL NADU - INDIA

CONTENTS

SL. NO	TOPIC	PAGE NO
1	RISE OF INDIAN NATIONAL CONGRESS <i>Prof. Dr. G.P SUDHEER, Dr. N. MARYUSHA</i>	1
2	RECOVERING THE SUBJECT SUBALTERN STUDIES AND HISTORIES IN SOUTH INDIAN HISTORY: A CRITICAL STUDY <i>Dr. M. SYED IBRAHIM</i>	4
3	THIRUCHARANATHUMALAI – A HISTORICAL STUDY <i>C. SELVARAJ</i>	11
4	RANI KI VAV-THE UNESCO HERITAGE SITE <i>Dr. J. AMALA THANKA KUMARI</i>	14
5	INDIAN FREEDOM STRUGGLE <i>DR. N. SUBHA NANTHINI</i>	17
6	A GLANCE OF RELIGIOUS PRACTICES IN AYE KINGDOM <i>Dr. P. ASHMI JENEX</i>	24
7	WELFARE POLICIES OF THE DELHI SULTANATE <i>Dr. S. DORAL</i>	32
8	WELFARE SCHEMES OF THE GOVERNMENT FOR THE WOMEN EMPOWERMENT <i>Dr. P. JUSTIN PAUL</i>	37
9	A STUDY ON HISTORICAL MONUMENTS IN KANYAKUMARI DISTRICT <i>Dr. C.R. SELVAN</i>	43
10	MANIFESTATION OF THE HINDU THEISM AND PANTHEISM <i>Dr. R. MAHESWARI</i>	46
11	LOURDHAMMAL SIMON- DEFENDER OF THE COASTAL COMMUNITY <i>Dr. T. ANITHA</i>	50
12	HISTORIC PERSPECTIVE OF THE ARCHITECTURAL STYLE OF THE PALLAVAS <i>Dr. P. RAMALAKSHMI</i>	52
13	A STUDUY - MEDICAL HERITAGE OF ANCIENT TAMILAKAM <i>Dr. P. PUSHPALATHA</i>	59
14	HISTORY OF NATTUKOTTAI CHETTIARS A TRADITIONAL BUSINESS COMMUNITY <i>Dr. K. THANKARAJ</i>	63

A GLANCE OF RELIGIOUS PRACTICES IN AYE KINGDOM

Dr.P.ASHIMI JENEX

Assistant Professor of History
Muslim Arts College, Thiruvithancode

Abstract

The religious status of the Aye community had various stages. Each and every durations they followed separate religious doctrine, moreover they followed different type of worship. So the religion was growth each and every era of the Aye dynasty. Moreover they used temples as a educational institutions. Many educational centres functioned in Temple. In this religious status, especially the Aye kings, only aimed at the moral and religious nature of the people. Since the worship of nature, people have worshiped various deities in different durations. The Aye community especially had known the mature experience of spiritual training.

Key Word

Spiritual Doctrine – Human Life – Swasthik – Linga Worship – Hero Stone – Ancestors – Natural Worship – Shaivism – Vaishnavism – Buddhism – Jainism – Convert as Hindu Temple – Temple Construct - Educational Centers

Introduction

Aye were the ancient kingdom of Kanyakumari. They had practiced various kind of Religious wisdom. Religion is man - made to take human life appropriately. Religion was seen as of great importance of each and every human life. The Aye kings gave more important to religion, and they believed the temples and the religion doctrines were a great instrument for maintaining human discipline and life. Education was embodied in religion as a social morality.

Spiritual doctrine

The people of Aye were well aware of spirituality doctrines. They were fully aware of the fundamental nature of spirituality. The Aye people did not fear about death, they strongly believed that there was a life after death and before about death. They believed birth as the bloom of life, the growth of life to be a development and death as a loss to maturity. In particular, they were able to live their lives by assuming that their body was worthwhile or that the body had lost its worth. They did a great job of separating life from the body without destroying the body. In this manner, many have lost their lives during young age. The people of Aye community were open minded about various religion.

The Ayes are believed that the sixth knowledge could be obtained through the

third eye. As a result of the third eye success, they had the information and vision to travel beyond the time and world. The concept of the nature of God of the Aye people was very precious one. They believed God is ubiquitous philosophy, they recognized that the duality of male - female, good - evil was common and that his creative human life was a sign of love

Religious symbol

Religious symbol was most important one in Aye dynasty. People respected to the symbol also they gave most important to the symbol. The religious symbol of the Aye people was the Swastika wheel, with a circular or winding pattern and a circle round it. Moreover they also used 32 types of religious symbols. They painted their religious code before performing any action.

Worship

The Aye people gave more important to the worship. They followed various types of worship regarding to God. Each and every duration they followed different types of worship the name of God. Particularly they are worshiped nature. They followed two types of worship, such as natural and others.

Worship of women

The Aye people gave more important to the women worship the people believed woman as a God, so they respected women. They worshiped various

types women along with nature. In particular, the deities in the mountains and forests have been named Varaiyar Magalir and Neerara Magalir. These deities were hidden away in places unseen by the beholder. These were also the ones who threaten people. This process of the Gods was called Thakkanakku. These deities were also called Soor Magal, Soor Magalir.

Ancestor worship

Ancestor worship was very special in the Aye community. The basis for pre-emptive worship is the belief that one's great deeds are associated with his relative after his death. Each and every family gave more important to this type of worships. All families followed this type of worship. In particular the people also wish Pariyon, Aarumuga Cheval, Valiyon, Nilaimani Kodyan, Malai Venkudai Mannavan, Umayavan Viral, Kelusuliyam Kaali. This type of worship popular one in people leader era.

Worship of Nadukal

The Aye people called Nadukal as Veerakal. It was a customary to build Nadukal for war heroes and true wives. It is also most important worship followed by Aye society. Passersby often died by the bows of the thieves. The piles of stone that covered the body of the deceased, wild orchid ascended on the pile of stones, on that people sacrificed the small lives and worshiped. Thus the custom of worshipping Nadukal appeared.

The Nadukal should be selected from the best place to erect. The stone was well sculpted and decorated with Chisel. The Nadukal will be inscribed with the name of the dead soldier. This type of stones was located in the boundaries of the country. During the time of war proclamation each and every place soldiers worshiped the particular Nadugal in that places. After they are participated in the Kalapali. They are believed they got blessing by the warrior through the worship. It was believed that these warriors would receive the blessings of those who died in battle while going so. In addition,

the practice of placing male children in front of war veteran's tomb was practiced in the country. It was hoped that by doing so the child would receive their blessing. It was also customary to held separate worships only for that particular tomb if something special happened in the family of the persons who were entitled to each tomb. It was also customary for a girl child to be placed in front of a separate tomb for moral women when they were born into the family. It was believed by doing so that the moral character would be available to the child. And if there were any problems in electing the leaders of the Aye people, the problem will be solved in front of the tomb found in that town, tomb worship also took place in the Aye community in various ways.

Worship before marriage

Priority worship for marriage is most important one in Aye community. Its was held in the house of the bride in the Aye community. In order to perform this ritual, the riverbed sand will be spread in front of the house of the bride. Also, the walls were painted with red soil. They planted the buffalo's horn in the house and worshiped it as a god.

Natural worship

The people of the Aye community believed that there were innumerable deities on the natural objects around them. The people believed that there were deities of the mountain forests, trees, water places like pond, river and sea. These deities were thought to be grieving people. They believed that the Gods were in the mountains, forests and in other ways people used.

Worship of the mountain light

The Aye community people in particular were very confident in the worship of enormous light. There was frequent lightning in the north end of the Podhigai Mountain. The Aye people believed in the foresight of this lightning as great deity. And the lightning does not appear at once, it can appear once or twice a day at different times. This lightning can

be seen anywhere in the Aye country. The Aye people worshiped the lightning from where they stood. The Aye people wait for the lightning, moreover this light was never seen to all eyes, but they believed the lightning seen as a virtuous in their life.

Worship of the sun

The people of the Aye community worshipped natural things. The worshiping of the sun gains a special place. Women and men worshiped the sun by wearing damp cloth at dawn and at dusk. The sun is the primary god of the Aye community. They were sure there was a deity behind the sun. And they firmly believed the sun was the representative of the God. Moreover the sun gets most important in the Aye community, because the Aye people worshiped sun each and every step of their life.

Worship of the moon

Like the sun worship, the people of the Aye community adopted the worship of Moon. They worshiped the moon as it shone in the threatening darkness. On full moon days, women fasted in their homes and performed Pujā. Moreover monthly in a twice they are worshiped moon in a great manner.

Worship of fountain

The people of the Aye community regarded the fountains as Gods. Seeing the cold water amidst the heavy rocks, they considered it to be the act of the deity. Therefore the flowers in the fountains like Kuvaki and Kanthal should not be plucked and hoped that the Gods (Surara Magalir) would be happy to wear them in the place. So they worshiped the flower also.

Worship of kadamba tree

The Aye peoples are worshiped Kadamba tree as a God. They believed the tree harsh and deadly. Therefore, the people did not wish and worship in the Kadamba tree but worshiped because of fear.

Boat worship

The Aye people who lived in the Kumari, Kottiyara, and the coastal areas worshiped the boat. They believed there

was a deity in the fishing boat. They set aside the boats so that it will not be damaged. The women in the coastal areas worshiped these boats and gave it perfumed smoke. Then they tied the boat with little flower underneath the tree that have grown.

Shark bone worship

Women living on the coastal area, they worshiped the bones of the sharks and, joint sharks planted in their homes. By doing such worships, they believed that marine life would not pose any danger to their husbands who go into deep sea for fishing.

Planting worship

Planting was one of the great social customs of the Aye village people. Its celebrated in a great manner. Before planting the grains, they put them in the sandpots and watch the sprouts grow to know the richness of the crops. They worship the Gods and put the grain in the pottery. There was a practice of performing Pooja, before planting especially in the fields. Now days this type of worship is called "Muzhai Paari".

Worship of the buffalo

The farmer thinks of buffaloes and other creatures just like their family members. While looking at the difficulties of breeding a buffalo, Marakal offered the God to devote them an idol in the image of buffalo. The time onwards, this worship was started. After all peoples the time of Cow breeding they worship God of buffalo.

Worship of the God

Worship in the community of the Aye people was adapted to change for the time being. Worship in particular varied according to the need for fear, enmity, desires and death. The worshiping methods varied for different Gods.

Shrines

The Aye people worshiped the void found in the trees as Gods. The snakes found in these empty places, in particular, were worshiped as deities. And the people

who worshiped the snake were called the Nagas. And they worshiped Gods under the tree. The stage was laid around the tree to provide comfort for the worshipers. These platforms were called Ambalam. In the course of the day, each deity was placed under a separate tree and exposed to worship. It was based on these features that later the Aye people built temples. This was the basis for the appearance of temples.

Regional worship

When the Aye community was divided, in various regions. Each and every regional had their own separate deities. The people of Kurinji region worshiped Lord Murugan. The people of Kurinji preferred to worship Lord Murugan. And Murugan was seen as the first deity of all Gods in mountain. Thirumal was seen as the favourite god of the Mullai region. Thirumal was regarded as the sacred deity of the shepherds and gods, in mountain. The people of the Marutham region worshiped Indra. They worshiped the rain that caused the peasant prosperity and the accompanying cloud and thunder. The people of Marutham land celebrated the Indra festival for their favourite God. All the people belonging to the land of Neithal region worshiped Varuṇan as their God.

Temple

The temple is the abode of the gods. These shrines were called temple, Purai. The gods were called by people as Koan, Iraivan, Kadavul, Brick, Stones, Sand and trees were used in building temples.

Separate places were set aside for sacrifice in temples. This place for sacrifice was known as Bali Peedikai. The people practiced sacrifice and worship in these places. The images of the Lord were placed in the temples. Flags were placed over the top of each temple. Moreover there are lot of temples built by the Ayes in various places. The time of the temples built the name of Gods. Such as Shiva, Murugan and Thirumal.

Worship of Heirloom Gods

Every household except the temples had their worshiped own gods. The Gods are called Heirloom god. These Gods were also known as Illurai Gods. Moreover, temples were built for the gods of death who lived in the wild. The people of Aye community worshiped their types of Gods in each and every step of their life activities.

Offering and Fasting

People from the Aye community offered fruits, flowers and sandalwood to their deities. Small goats were scarified. In the middle of the night, blood - stained grains were offered. In the country side, various deities were worshiped in simple manner.

It was the custom of fasting to the deity without eating food. Habits of fasting have been found among the people. The people of the Aye community continued to fast for a month. Young girls have a habit of fasting. Mostly they were fasting during the winter. Women bathe in cold water during fasting. In the evening, the women took their children to the temple. Moreover, the people had unlimited trust in the Asariri. On their way to the temple they bathed and went to the sanctuary.

Worship of the Linga

Linga worship was very popular one in the Aye country. Lingam was worshiped as Thari or Kandu at the Ambalam in the middle of the town. They worshiped the God who was only an image in the form of a Kandu. This Kandu was regarded as Linga.

Theerthakulam was built near the Ambalam. The pond was set up to ensure the cleanliness of the worshipers. Flower sprinkling was an important form of worship. Linga worship was also found at Ayaneri, Idalakkudi and at the foothills of Podhigai. During the region of Thithiyani, the wives of the hostile king, who had been taken prisoner of war, bathed in Theerthakulam and worshiped the Kandu at the temple.

And newcomers to the cities stayed in the temple where the Kandu was set up.

And the Aye people gave great importance to linga worship. Lingams were set up in all areas. Usually the Lingams were made of stones. Men were often involved in Linga worship. In some towns, the lingam was found to be 10 feet to 20 feet. The Lingam especially at Thirunandikarai was found to be 13 feet high. Apart from this, lingams more than 10 feet high were also found in areas like Thippiramalai, Idakkudi, Ayekudi kings worshiped these lingams when they went to war. People especially worshiped these lingams on the days of the new moon and full moon.

Shaivism

They worshiped the Shiva Lingam known as Kandu as Lord Shiva. The worshipers of Lord Shiva were called Saivas. Saivism was widespread in the Aye country. The Siddhas were a major factor in the development of Saivism in the Aye country. They spread Saivism among the ordinary people.

Most of the kings practiced Saivism from Aye Aandiran to Kokkarunanthadakkan I. He built the Saiva temples. One of the best of those temples is the Thiruvaidicodu Sadayappar temple. The king was responsible for administering the temple, but the citizens were more responsible for it.

A gift of land made by Omany - nodu - Kilavan aliaravelan on behalf of the chief of Omya - nodu, for sacred lumps and offerings to the temple of Thiruvaidicodu Mahadeva in Marudathur.

Tiruvaidicodu which is a small hamlet about three miles to the east of Padmanadhapuram. Contains an old Siva temple which a shine of Sasta also located within the same building. In the south Prakara of this temple lies embedded a rough builder of rock and on it. Have been engraved the records relating to the temple grants two of the earliest of these belonging to the Aye king Kokkarunandadakkan. The temple dates from at least the third quarter of the 9th century. Local tradition derives the name

of the temple from firu - beautiful or sacred, Vidai - bull (Vandi), Kodu - Lill top and Tiruvaidicodu may then be considered as synonymous with Vrishabhadri but the real name is Idaikkodu. The Surru - Mandapa round the central shrine appears to have either been exacted or renovated in 769 KE, and its Pillars contain the name of their respective donors.

It was also decided that the lamp should be lit 24 hours a day to keep the sanctum area bright. The oil and cotton needed for the lamp was first made at the expense of the state but later donated to the public. Virapandiya Ankudivelan was derafe and of twetre Kalam of seed for the during of the land.

Tirunandhikarai

The Thiru Nandeswarar Temple on Thirunandhikarai was built during the period of the Aye king Adiyar. The temple was built in the of AD, It is also believed that Lord Shiva dedicated Nandi in this temple. The architecture of the temple is amazing. Especially the star hall located in this temple illustrates the intellectual architecture of the aye community. This is because the star hall has 27 galaxy holes in it.

In addition, 52 wooden blocks have been placed around the hall to mark the 52 weeks of the year. These wooden blocks are engraved with the most angelic figures of the stars. It was customary to walk around the temples three times. But the Aye people walked around this temple only one. The temple is also one of the twelve famous Shiva temples.

Other Temples

Many temples built or donated during the region of the Aye Kings are still found in Kanniyakumari District. Especially Bhattarai Shiva Temple, Tippiramalai Mahavishnu Temple, Nagaraja Temple, Vinayagar Temple in Albor, Mahadev Temple at Katimangodu is popular today. Apart from this, various stone halls were built in the Kumari district during the Aye period.

Stone halls built by the Aye kings can still be seen, especially in areas such as Chungankadai, Chettiyarmadam, Ilankadai, Kuzhavankuli, Thiruvithankodu, Thiruvaidalkodu, Colachel, Rajakkamangalam. Through this also the spiritual mass was injected into the people. These stone halls were also used for the accommodation of spiritual travellers.

Vaishnavism

Vaishnavism was a specialty of the Aye kings as was the Saivism. Vaishnavism originated in the Aye country especially during the later Aye kings. Also during this period, the Aryans were found in large numbers in the Aye country.

Parthivasekharapuram is a hamlet of Arudesapparru is a Pakute the Vilavancodu taluq. The Aye chief Kokakarumandadalakan who was purchased from the assembly of Munchira the land called Uakkuudiyilai include the lands of Pasungularn a village in Mudek Nedu, that its extent and boundary were fixed by the officers. Who circumambulated it accompanied by a she elephant that a sacred temple was built in it and consecrated to the God Vishnu - Bhattar and that the village of Parthirasegarapuram was formed In 864 a Vishnu temple was, also constructe there.

Another one temple was build at Alagiyapandiyapuram for the cord Vengada Chalapati. It registers a gift of land mecertain Kannan Devan alias Uttamapandiyasilai seffi to the temple of Parmanikka - Vinnagar - Emberuman at Adiyapur alias Algiya Pandiyapuram. The boundrives of the land granted figures the channel irrigating the fields of Kkodu. This place is identified with Peyodu in the region of Azhagiyapandipuram. For pay of a person supplying flowers to the temple that he got two Kaalans of seeds. The servants of the temple also got eight Kalams to seeds for the four people of Odykum, Kumaran, Kandan and Uruttiyan.

9 Jain monastries transformed into Hindu temples

During the time of the Aye kings various Jain temples were converted into Hindu temples. Especially during the time of Vikramaditya Varagunan, these were a large number of Samana monasteries. However, it was during his time that the Samana temples were converted to Hindu temples.

All the idols found in the Jain temples were the origin of the Jain monks. There were also two major divisions during Jainism. They were Swethambaras and Digambaras. Digambaras followed the Jain religious principles and they lived the life of monks without any worldly pleasures and lived without clothes and stayed in forests and caves.

They neglected the worshipping idols and temples and attained the highest standard of life by following principles. And they hated food and steak. They used stone beds and stayed in trees. So they lived separately from the ordinary people.

Swethambaras were completely different than the Digambaras. Their worship has led to the conversion of Jain monasteries into Hindu temples. Swethambaras worshiped Pasuvanathanar, Mahavirs and other Jain saints as Gods. The importance was given to the idol worship. So the idols of the Jain saints were worshiped.

Moreover, the Aryan domination regarded idols in the Jain monasteries as the idols of the Hindu Gods. There are many statues in the sitting position especially Padmasana. All these were considered idols of Hindu Gods. The status of the female Jain saints were considered to be idols of the goddess Padmavathi and Bhagavati.

The Nagaraja temple in Nagercoil in particular was the Jain temple. For the above reasons the monasteries were converted into temples. The statues of Pasuvanathar, a senior Jain saint, is placed in front of the Nagaraja Temple. During the

Chithral and other areas, the hall was built like a Hindu temple.

Buddhism

Buddhist religious principles had a great influence on the Aye Society. Ashoka's daughter Sangamithra went to Sri Lanka to spread Buddhism. She then travelled to Sri Lanka via Kumari, passing Aye country. At that time, she was spreading Buddha's teachings and Buddhism throughout the country. The Aye people were also inspired by Buddhism. Many adopted the Buddha as a god and followed his Buddhist principles. Influence of Hinduism, Buddhism was lapsed the impact and the people leaders of Aye should not recognised the Buddhism so the Buddhism was declined in the Aye dynasty. After the later Aye kings advocated the Buddhism. So Buddhism was spread in the Aye community. The later Aye kings Kokkarunandhadakkan and Varagunan made a great contribution to Buddhism.

The temple still celebrates Buddha's birthday, the day of Chitra full moon. Buddhist nuns who are still in Sri Lanka will attend the function. Once the Theravada Buddhas lived in Kottar. They also introduced Buddhism at the time they spread Buddhism in South Kerala. Moreover the spread Buddhism in various places of the country, like Thirucharanathumalai, Sivapuram, Thirunanthikarai, Patharai, Thippiramalai, Thiruvithancode, Thiruvidaicode and other places.

The Aye king Vikramaditya Varakunan was belongs to Buddhism but, he supported all religions. He gave various concessions to the Buddhist monks. Various stations were built for the Buddhist monks to rest and relax. Moreover he advocated all religious he constructed various Ashramas in religious purpose. The Hindu monks got various privileges by the King Varaguna. On 885 A.D., he constructed a monastery in Thiruvithancode for the purpose of all religious monk. Apart from Vikramaditya

Varagunan, Buddhism was at its height during the his period. He supported various Buddhist Monks. He also provided different financial assistance to build Buddhist temples. He also supported financially for the construction of educational institutions in Buddhist monasteries.

Jainism

The life philosophies of the Jainism religion attracted to the Aye people. Although there was no distinction of Saivism and Vaishnavam. In the Aye Society, the rituals of Hinduism have greatly affected the people. This was the time when Pasuvanathar was spreading Jainism in the Aye country. The concept of Jainism was to emphasize the less importance of religious rituals and helped to the state of salvation for human life. Many people, therefore, have followed Jainism. Pasuvanather is lived in Chithral Mountain. He went various places and taught the Jain concept. So this religion spreaded Aye country in very high level, many people accepted the religion.

The Aye kings in particular did not interfere with this religious change of the people. They gave stations and monasteries and set them up for the benefit of the people. During the time of Vikramaditya Varakunan, Jainism was given much importance.

Like the kings, people also did charitable causes for the development of Jainism. Following the Saivism and Vaishnavism, people of Jainism donated money and donations to the monastery.

The Jain Priestess named Muttavala - Naranakuttiyas who also presented to it metallic lamp stand and a gold flower. As the clones is termed Bhatasiyar it may be said that the shrine of Srikoyil is one of the goddess. It may be noted that the term Karattiyas prefixed to the name of the builder of the shrine is invariably applied to Jain dady ascetics.

The king Vikramathithya Varaguna was found in the same place and identical with the image of Padmavathi and it

represent the Bagavathi. In the temple the statues are look like yogic postures. The cropped head, hanging ear, lobes, the complete nudity of the figures, the contemplative mood are the stages of the statues with yogic Padmasana posture, the Samhasana with the figures of Chauveri bearing Yakshes and Vidyadharan and other devotes are noteworthy.

Conclusion

Aye kings gave much important to the religions attitude of the people. While, they gave an attention to the peace and discipline of themselves. The kind of secularism also was processes in the Aye country. It shows the religious tolerance of the Aye kings. There was a lot of difference between the early and later Aye kings to the religious attitude, customs, and bond method of worship.

Reference

1. Achudha Menon. A, Ancient Kerala, Trichur, 1962.
2. Bathri Sami G, Early Pandiyas, Mysore, 1992.
3. Das. R.K, Temples of Tamilnadu, Bombay, 1991.

4. Ganda. J, History of Indian Literature, Washington, 1947.
5. Gopal. S, Outline of Jainism, New Delhi, 1973
6. Henson Colin. A, Discover Jainism, London, 2007.
7. Kamil. Z, Women in Sangam Age, Hyderabad, 2001
8. Krishna Aiyar. K.V, Kerala Past and Present, Trivandrum, 1968
9. Lakshmi., Worships of Tamils, madras, 2015
10. Mahendran. G, Pears of Indian Ocean, Madras, 1981
11. Nathaniel M, History of Kanyakumari, Nagercoil, 1961
12. Neehkanda Sastri K.A, Development of Religion in South India, Bombay, 1963.
13. Palambal, Studies in the History of Sangam Age, Chennai, 1998.
14. Perumal A.K, History of Kanyakumari District, Nagercoil, 1991
15. R Ramanathan R, Origin of Tamil People, Madras, 2002
16. Rama Moorthi.R, History of Tamil People, Karoor, 2002.