

# POLITICAL TRAJECTORY AND MONARCH OF RAMESHWARAM ISLAND THROUGH THE AGE

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## ***Abstract***

*The Rishis exhorted Rama to build up a Linga and to venerate it in order to cleanse himself of the transgression of Brahmahatya submitted by killing Ravana. Rama fixed a favorable time and sent Hanuman to mount Kailas for drawing a muhurta is dying. The plate states as follows: Having, with the aim of curbing the southern district, evacuated the race of Cholas, given their territory to his own dependants and made the masters of incredible nations. The Lanka occupation of Ramanathapuram district lasted hardly seven or eight years, but it made its way into the folklore of the people. Many stories some fantastic, are still current. He had numerous urban areas in his ownership and his capital is said to have been Fatan, whereas indicated by him, there was an icon weighed down with gems. A record dated A.D.1550 states that Vitthala Raja conceded the town of Tiruppachetti to the Brahmins of the town and requested for the discontinuance of the toll on the travelers, visiting LakshmanTheertha at Rameshwaram. Sethupathis demonstrated extraordinary enthusiasm for spreading and improving the name and acclaim of Rameshwaram by including the sanctuary structures and the method of ensuring the Rameshwaram pioneers. They indicated unique enthusiasm for proliferating the popularity of Rameshwaram sanctuary by the method of ensuring the Rameshwaram Pilgrims, including the sanctuary structures, conceding grounds and endowments, giving solaces to the explorers and belittling researchers and mutts. From days of yore, the pioneer course to Rameshwaram lay inside the Marava nation.*

**Keywords:** Political Trajectory, Monarch and Rameshwaram Island. Etc.,

## **I. Introduction**

As indicated by the epic Ramayana, Lord Rama went to Sri Lanka from Rameshwaram, to protect Sita from Ravana, the King of Sri Lanka. The extension he worked at Sethu, which was finished by the whole vanara armed force filling in as one man, bringing gigantic stones of rock and lumber to Nalan, the scaffold developer. In the wake of murdering Ravana, Rama so grieved at GandhaMandhanam, in the island of Rameshwaram with Sita,

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Sita and Rama together scrubbed down in the sea, at that point came down to venerate Siva. The Rishis exhorted Rama to build up a Linga and to venerate it in order to cleanse himself of the transgression of Brahmahatya submitted by killing Ravana. Rama fixed a favorable time and sent Hanuman to mount Kailas for drawing a muhurta is dying. I will in this way make a Linga of sand and build up to it toward the start of the Sethu. Before long Hanuman came back with Lingam. On observing a Lingam previously settled, Hanuman blew up and attempted to remove the Lingam made by Sita, looping his tail separated and fell dying. To vouch for this occasion, one can find in the north of the east fundamental entryway a major picture of Hanuman in red shading.

### **Cholas Kingdom relation to the Rameshwaram Island**

Aditya was the child of Vijayalaya, the first of the supreme line of Cholas. At the increase of his child Parantaka in A.D.907, the Chola realm grasped the entire nation among Madras and Kalahasti in the north and the Cauvery in the south, except for the Mysore table-land and the strip along the west coast. The Cholas connected specific significance to their control of Ramanathapuram region since it was the passage to Sri Lanka which was under their standard for a long time and with the lords of which they were battling on most different events. At Velanjeri, a copper plate engraving datable to A.D.930 records that, Parantaka I played out the Tulabhara before God Ramanatha. The most punctual relationship of the Cholas with the Rameshwaram started with Parantaka I (907-953 A.D.). Kharhad Copper Plates were given by Krishna, the contemporary of the Chola ruler, Parantaka I. The plate states as follows: Having, with the aim of curbing the southern district, evacuated the race of Cholas, given their territory to his own dependants and made the masters of incredible nations, viz; the Cheras, the Pandyas and others, alongside the ruler of Ceylon. At that point, Krishna raised a high section at Rameshwaram, which was the picture of the sprout of the creeper looking like his greatness. He expresses that he crushed the Cholas, Cheras, Pandyas and the King of Sri Lanka and planted a mainstay of triumph at Rameshwaram. It is likewise said that he had constructed two additional sanctuaries at Rameshwaram. The Arappakkam Inscription of the fifth year of Rajadhiraja II (1178 A.D.) says that Ceylon armed force had stopped the love in the sanctuary of Rameshwaram and had pillaged its treasury. Master Devar, a blessed man performed Pooja for full twenty-eight days and afterward got the report from Pillai Pallavarayar that the Jayadratha and Lankapuri Danda Nayaka and the whole power of Sri Lanka had supported annihilation.

### **Rameshwaram connected with Sri Lanka**

Both Puranic versions and historic evidences are available to show the connections between Rameshwaram and Sri Lanka as the story of the installation of Sivalinga, stems from the killing of Ravana. In A.D. 1167, South India was convulsed with war. This struggle is known as the war of Pandya succession. The information from the Singhalese Mahavamsa offers more details. There were two claimants to the throne of Madurai, Parakrama Pandya and Kulasekhara Pandya. The former was besieged in Madurai by the latter throne. The Singhalese armies landed in India under the General Lankapura. He first attacked and captured the city of Rameshwaram. The Lanka occupation of Ramanathapuram district lasted hardly seven or eight years, but it made its

way into the folklore of the people. Many stories some fantastic, are still current. Some unused stones which were to be found strewn around the GandamadhanaParvatham until a few decades ago were said to have been meant for buildings, Lankapura had decided to erect in Rameshwaram Island. The Ceylonese king Parakramabahu constructed the sanctum sanctorum of Rameshwaram temple. The inscriptions in the Sanctum of the Rameshwaram temple with Ceylonese names seem to lend support to this view. The two footprints on the GandamadanaParvatham popularly considered to be the footprints of SriRama are likely to be the footprints of meant for a Buddhist shrine designed by LakapuraDandanayaka.Nissankamalla, who occupied the throne of Ceylon in A.D.1187 did not claim any victory over Rameshwaram. He visited Rameshwaram to inspect the Singalese garrison already stationed there. An inscription in the bali-pitha, close to the dhavjasthamba of the main shrine in Rameshwaram, records that, he remained in the Pandya country for three months and repaired a ruined shrine.<sup>68</sup> In A.D.1190 NissankaMalla and his army returned from Rameshwaram to Ceylon.The strict association was kept up among Rameshwaram and Jaffna. From the Inscriptions, it is uncovered that of one Pararajasekharan that he was managing in Jaffna about A.D. 1414. There are sure engravings of his, on the base of the vital sanctuary at Rameshwaram which recorded that, the places of worship there were worked by Pararajasekara in Saka 1336. It is found out that, stones were cut and formed at Trincomalee and afterward conveyed by pontoons to Rameshwaram, where they used for the development of the hallowed places. The rulers of Jaffna utilized the legend Sethu as their token which can be seen from the Kotagama Inscription and from the coins gave by the rulers. Rasanayagam inferred that a Brahman of Rameshwaram wedded a Princess of the Kalinga line of Ugrasingan in Jaffna.

### **Rameshwaram during Muslim Invasion**

The Muhammadan attacks, that started toward the finish of the thirteenth century cleared over the promontory like a typhoon, and when they stopped, they deserted armies, in notable positions, as such huge numbers of nails in the final resting place of Hindu autonomy in the South. There stayed just two extensive realms in the south to be diminished, the Hoysala seat of Dwrasamudra and the Pandya domain of Madurai. Be that as it may, there was a similarly ground-breaking fascination in the accumulated abundance of the incomparable Hindu holy places. Alaud-dhin shaped the second positive for an extraordinary development, which would at long last smash the entire of South India and acquired that a nation to a coercion to Delhi. He in like manner dispatched Malik Kafur on this strategic an extraordinary armed force. About the year 1324 A.D. a Mohammadan boss depicted in Tamil annals as Athi Sultan Malik Nemi, attacked the Pandya nation and subsequent to heading out the King Parakrama, claimed the capital. This intruder was the famous MalleekNaibKafoor of Ferishta. Malik Kafur made a scramble upon Madurai whose Pandya ruler surrendered it, receiving guerrilla strategies to bother the trespasser. Madurai was sacked, its sanctuaries ravaged and tremendous goods amassed. He sacked Madurai and Rameshwaram. It is dicey if Malik Kafur really attacked Rameshwaram, the same number of envisioning, he may be that as it may, have sent a looting section against it. Amirkhusru in his work Ashika has given subtleties of the catch of Southern Mathura. He says there that the military continued to Mabbar, that it may take the shores of the ocean to the extent Sri Lanka and spread the smell of the golden scented confidence. The leader of the spot was by him a Brahmin named Pandya Guru. He had numerous urban areas in his ownership and his capital is said to have

been Fatan, whereas indicated by him, there was an icon weighed down with gems. Fatan must be the Pattanam, one of the few Pattanams in the region of Rameshwaram, if not Rameshwaram itself, and the sanctuary in that alluded to, is in all likelihood the incredible sanctuary in Rameshwaram. The away from Fatan leaves no other option, yet to acknowledge the advancement of the Mohammadan assault up to Rameshwaram.

### **Vijayanagar Kingdom Arrival**

The individuals of the sixteenth century, similar to the Hindus all things considered, we're partial to making the journey to heavenly places. The Mohamandan victory of Northern India embraced journeys to the sacred hallowed places in the Aryavarta. This didn't notwithstanding, moist the excitement of the pioneers. The domain of Vijayanagar was loaded with blessed places of worship and Theerthas, which the devout explorers typically visited. The most significant of them are identified in a few Copper Plate Charters of the sixteenth century. These were Chidambaram, Virupaksham, Kalahasti, Tirupati and Rameshwaram. The Pandya realm was attacked in A.D. 1311 to 1319 by the south ward-driving Muslims when Malik Kafur and Malik Khosrau progressed similarly as to Madurai and toward the finish of the fourteenth century, the debilitated realm tumbled to the standard of the Hindu Kings of Vijayanagar. Kumara Kampana vanquished the Kongu nation and continued against the Sultan of Madurai. In A.D. 1371 Fakhruddin Mubarakshah, Sultan of Madurai was vanquished and murdered and accordingly the entire of the Tamil nation was attached to the Vijayanagar realm. The Tamil nation needed to confront a lot of political changes much of the time. The political condition was a conflicting one. After this victory, Kampana visited the southernmost pieces of the nation. In Jaganathaswami sanctuary at Tiruppullani, close Rameshwaram his engraving affirm that as a devout Hindu, Kampana had a heavenly shower at Rameshwaram and made a few presents to the sanctuary. Harihara II was a benefactor of both Saivism and Vaishnavism alongside Jainism. In A.D. 1404 he visited Rameshwaram. Virupaksha gauged himself against gold within the sight of the God Ramanatha at Rameshwaram. During the standard of Devaraya II, the realm stretched out over the entire of South India arriving at the shores of Ceylon. In A.D. 1408 GopaTippa, Governor of Vijayanagar came to Rameshwaram. An epigraph on the Dhvajasthamba of the ParvathaVardhini Amman Shrine at the Rameshwaram sanctuary records that one GopaTippa raised the Dhvajasthamba. The Sanskrit sonnet, Saluvabhayudayam, Ramabhyudayam and the TaiminiBharatamu acknowledge SaluvaNarasimha for various triumphs from the Himalayas to Rameshwaram. Therefore, the Vijayanagar rulers by their triumphs over the Tamil nation had the option to spread craftsmanship and engineering, which improved the way of life of the nation.

### **Nayaks of Madurai Arrival**

To have a firm regulatory framework in the Tamil nation, ruler Krishna Devaraya set up Nayakdom. The Nayakship was not quite the same as Governorship. Three Nayakdoms were made in the Tamil Country with Senji, Thanjavur, and Madurai, being the capitals. Madurai turned into a piece of the southern Mahamandala of the Vijayanagar realm after Kumara tremendous zone stretching out from the lower Cauvery to Rameshwaram. An epigraph dated, A.D. 1580, found in the Ramanathaswami sanctuary records an endeavor given by

SarvesvaraGurukkal to perform love in lieu of 700 pon gathered by him. A ravaged record referencing VisvanathaNayaka, father of VirappaNayaka is found in the sanctuary. In A.D.1582, lands were allowed to the sanctuary for the value of VisvanathaNayaka, father of VirappaNayaka. KrishnappaNayak raised the sculpture of Nandi during his intrusion of Ceylon. The SinghaladvipaKathai success of Ceylon.

### **Portuguese Arrival**

With the happening to the Portuguese to India, Christianity started to spread in South India. The Jesuits, who came to India, had their fundamental object of transformation. In A.D. 1533 the Paravas of the beachfront area in South were the first to be changed over to Christianity. Martin Alfonso de Sousa was the Portuguese Governor of Goa during the time of Ramaraya. He assaulted and looted the port of Bhatkal and arranged a few ravaging attacks on the sanctuaries of the Coromandel Coast. At Vedalai, close Rameshwaram, they raised a mud post. Vedalai is a paradise on the southern side of the Mandapam Peninsula. This spot more likely than not been significant for a long time, due to the pearl fisheries close by most likely this was utilized as a camp by the fishers and furthermore a warehouse for the pearls gathered. In A.D. 1549, a battalion of forty warriors was positioned in the fortress, under the order of Joao Fernandez Correa. He burrowed a channel near his stronghold, notwithstanding the way of the Hindu Pilgrims to the Rameshwaram sanctuary. The Pilgrims needed to pay travel obligations to the Portuguese. Subsequently, the salary of the clerics at Rameshwaram dwindled thus they engaged Vitthala Raya, through the Setupathi of Ramnad for their salvage. Vitthala Raya walked towards Vedalai with 6000 troopers and freed the territory from the inconvenience and reestablished business as usual. A record dated A.D.1550 states that Vitthala Raja conceded the town of Tiruppachetti to the Brahmins of the town and requested for the discontinuance of the toll on the travelers, visiting LakshmanTheertha at Rameshwaram.

### **Under Sethupathis**

At the point when Rama had to prevail in his war with Ravana on Srilanka, he named some unique gatekeepers from among the locals to be the caretaker of the icon and sanctuary, which he had developed on the then landmass, however now the island of Rameshwaram. The word Sethupathi implies ruler or gatekeeper of the nearby landmass. It has been a custom, from remote occasions, for pioneers to visit the sanctum at Rameshwaram. The nearby boss promised them, from the assaults of burglars. Under these conditions in A.D. 1500 or about that time, the central otherworldly guide of MuthukrishnappaNayak, lord of Madura, had an event to visit Rameshwaram. He was securely sent by one of the gatekeepers, Nayak contributed the neighborhood boss officially with the title of Sethupathi with certain benefits like the privilege of building a fortification. compelling association of the Marava nation under the Sethupathis. The title, Sethupathi held by them infers guardianship of the boulevard of the consecrated spot Rameshwaram. Custom would have it that, this respect was given on the first Setupathi by Sri Rama thus for the assistance; he got on his success of SriLanka. Where the current sanctuary is arranged was in the Zamindari of Sethupathis of Ramnad, who had made huge gifts for normal love. Starting with Sadaikka Deva, the Marava nation encountered the standard of various Sethupathis. They indicated unique enthusiasm for

proliferating the popularity of Rameshwaram sanctuary by the method of ensuring the Rameshwaram Pilgrims, including the sanctuary structures, conceding grounds and endowments, giving solaces to the explorers and belittling researchers and mutts. From days of yore, the pioneer course to Rameshwaram lay inside the Marava nation. However, because of the threat of burglars and political issues, the best approach to Rameshwaram got perilous just before the Sethupathi rule. When SadaikkaTeva pseudonym UdaiyanSetupathi accepted the organization of the Marava nation in A.D.1605, he indicated an unmistakable fascination for the security of the explorers. From the outset, he made the entry to Rameshwaram safe by bracing Ramnad and Pogalur and orchestrating accompanies for pioneers. There is an engraving of the Sethupati dated 1606 A.D. referencing a blessing by him to the Rameshwaram sanctuary. The regions south and south-east of Sivagangai upto Rameshwaram were heavily influenced by him. He made the endowment of five towns to the sanctuary of Ramanathaswami and Parvatavardhini Amman for love and offering alongside another award of eight towns in 1608 A.D. A Copper Plate record of 1608 A.D.refers to an award of terrains to the sanctuary hirelings.KuttanSetupathi manufactured two Mandapas at the sanctuary at Rameshwaram. He supplied Marthanganallur town for leading poojas to God Ramanatha and for the contributions of shoe glue, turmeric glue and sacrosanct light to Goddess Parvathavardhini. He allowed the salary from pearl angling for the upkeep of this sanctuary. Two towns called Srikulam and Venkitakurichi are conceded to the divinity. In A.D. 1627, the Sethupati requested RamanathaPandaram, the minister of Rameshwaram sanctuary to play out the Arthasamapooja with pitching bloom and unadulterated milk and different things of the day by day pooja from the assets offered of RamnadSamasthanam. The privilege of dealing with the home of the sanctuary and controlling the hirelings and rent holders was given upon RamanathaPandaram by DalavaySethupathi. He was given the option to rebuff by exacting fines on the individuals who lingered behind in the exhibition of their obligations.

### **Connection with Indian states**

The poojas and abhishekas in Rameshwaram sanctuary are performed by Vedic standards. There is a history behind it. It is said that during the time of ChokkanathaNayaka of Madurai, a King from Maharashtra came to venerate here. He found that the ministers performing poojas were not appropriately prepared and we're not doing it as indicated by the standards. Along these lines with the assent of the Sethupathi, he sent 512 groups of very much prepared Priests from Maharashtra. So from that time onwards these ministers are playing out the poojas as per the standards.In Rameshwaram, one more individual can do poojas by and by to the divinity. He is the Sankaracharya of Sringeri. The Sankaracharya's are considered as the Gurus by the Kings of Mysore. Along these lines, they used to go to the sanctuary for quite a long time.

### **Connection with other Countries**

Nepal is the main nation on the planet which is governed by a Hindu King. These lords used to come and love at Rameshwaram. They reserve the privilege to do abhisheka without anyone else in the principle sanctuary which is an uncommon thing in light of the fact that other than them, just the fundamental poojaris are qualified for

doing abhishekam. A megabell given by a ruler of past Nepal Monarchy 100 years prior, is one of the collectibles increasing the value of Sri Ramanathaswamy Temple at Rameshwaram. The tolling can be heard around five square km span of Rameshwaram. During the crowning ritual function of Thailand rulers, there was an act of performing abhisheka with Ganga water. The Hindu ministers likewise took an interest in it. It is said that their ancestors had a place with Rameshwaram. Alberuni referenced the separation among Rameshwaram and Sethubandha which implies the extension of the sea. He likewise expresses that it is the like of Rama the child of Dasaratha which he worked from the mainland to the stronghold Lanka. At present, it comprises of detached mountains between which the sea streams. In A.D. 1803 he visited Rameshwaram sanctuary. Around then he was invited by Chinna Ramanathan. He has referenced the moving young ladies in this sanctuary as a sanctuary which should display all the marvels of the Dravidian style in their most noteworthy flawlessness and simultaneously embody all its trademark deformities of structure, the decision would unavoidably fall on that at Rameshwaram, in. From the above investigation, one can get that, the sacred spot, Rameshwaram is a pioneer community because of its amazing association with Sri Rama. The fortunes of Rameshwaram from the earliest starting point of the fourteenth century to the ascent of Vijayanagar set apart by changes. Leaders of Vijayanagar, Nayaks of Madurai and Sethupathis of Ramnad made kind commitments to the Rameshwaram sanctuary. Sethupathis demonstrated extraordinary enthusiasm for spreading and improving the name and acclaim of Rameshwaram by including the sanctuary structures and the method of ensuring the Rameshwaram pioneers.

## II. Conclusion

In this way, Rameshwaram is a heavenly traveler place for all the Hindu lovers of India through the ages. On all days explorers from the various pieces of the sub-mainland make their desire. It is a sanctuary that makes on joining among Saivism and Vaishnavism. It is interesting to note Rama, the manifestation of Thirumal loved Siva. In this way, it is obvious that both Saivism and Vaishnavism found no repugnances against one another.

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