



# REVIEW OF RESEARCH

ISSN: 2249-894X

IMPACT FACTOR : 5.7631 (UIF)

UGC APPROVED JOURNAL NO. 48514

VOLUME - 8 | ISSUE - 9 | JUNE - 2019



## MUTHUMARIYAMMAN TEMPLE, THAYAMANGALAM IN SIVAGANGAI DISTRICT – A HISTORICAL VIEW

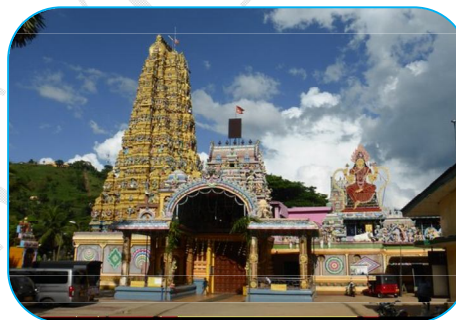
**A. Meenakshi Sundaram<sup>1</sup> and Dr. P. Thangamuthu<sup>2</sup>**

**<sup>1</sup>Ph.D, Research Scholar ( Regular) , Registration Number: R20161958 / 2018 – 2019  
Department of History , PTMTM.College , (Affiliated to Alagappa University,Karaikudi) Kamuthi  
Ramnad District , Tamilnadu.**

**<sup>2</sup>Assitant Professor of History , PTMTM.College , Kamuthi Ramnad District , Tamilnadu  
Affiliated to Alagappa University , Karaikudi.**

### ABSTRACT:

*Thayamangalam Muthumariamman Temple is a Hindu Temple dedicated to Mariamman located in Thayamangalam in Sivagangai District, Tamilnadu India. It is an amazing sanctuary and the essential God Muthumari Amman settle individuals' everything the petitions and issues. There is a major Theppakulam has found (Theertham ) close by the sanctuary. Thayamangalam muthumariyamman temple and every year has been celebrating the Panguni festival from March 20 to April 1 week. Muthumariamman temple car festival and pongal day are the important south end states of Tamilnadu have a lot of holy places and histories and Thayamangalam temple is one of the vital. Basically thayamangalam was a small village and located in the district of Sivagangai. Trustee family has been maintaining this temple from the beginning to yet.*



**KEYWORDS:** *petitions and issues , small village and located.*

### INTRODUCTION

During the Thayamangalam temple festival and other all the days temple got more traffic from Madurai, Sivagangai, Paramakudi, Ilayangudi, Ramanathapuram and over the Tamilnadu. Even temple has a lot of visitors from other countries like Canada, United States, United Kingdom, Australia, Spain, Russia, Singapore, Malaysia and more . In these countries Tamil People's family god is mostly

located in India Tamilnadu and Thayamangalam is one that.

### Legends

Three hundred years back, ranchers of Ramnad area have exchanged their harvests the Capital city of Pandya kindom called Maduraiyampathi. Muthuchettiar is one of the noticeable dealer and celebrated for his honesty. He used to love Meenakshi and Chokkanathar on his arrival to his local. Despite the fact that he was rich, he had no

youngsters and the family was concerned over this . At some point while coming back from Maduraiyampathi, he found a multi year old young lady infant crying is situated in Chinnamanur . He grasped the tyke and since there is nobody close-by, he felt that God has favored him with this tyke and he chose to deal with the kid . On his way, he found a waterway and wished to scrub down in it . He left the tyke on the banks of stream and went

for washing . He was stunned to see the youngster missing on his arrival . He looked all over and unfit to discover the youngster . He returned back home and clarified her significant other about the happenings. The couple did not eat out of mental melancholy and both went on rest . The tyke showed up in his fantasy and educated that it is remaining in the desert flora timberland and solicited him to make an icon from it and to love consistently.

As Muthuchettiar conveyed the tyke on his shoulders, the tyke coordinated to join his name alongside the name of the Goddess, henceforth the symbol of the Goddess was named as Muthumari. Individuals made the icon of Goddess utilizing the sand from the riverside where the tyke was found and constructed a cover – roofed modest sanctuary. It is accepted that individuals will be given Goddess. The sanctuary corridor was worked by gathering gift from the rich individuals and outsiders. The dark stone statue of the Goddess and the sanctuary was worked in the year 1914.

The successors of Muthuchettiar were keeping up the sanctuary for as long as seven ages. A successor Mr. N.A.Muthupal Chettiyar was delegated with impact from 1-12-1967 and proceeding with his residency till 3-4-2001 under the demonstration 1180/68,ordered by Hindu Religious Endowment Board .During the year 1934 , this sanctuary was declared as Exempted Temple by the Chennai leading group of Commissioner under the request 2286 (a.O.327/34) dated September nineteenth .

The sanctuary Muthumariamman is loved as virgin divinity as she is as yet a tyke . Those looking for marriage shelter offer a pearl of gold at her feet rather than the customary idea of a mangal sutra. The Archana is performed in the meantime for Moolavar and Urchavar in various areas.

### **FESTIVAL OF CELEBRATION**

Kappu Kattuthal (this may be called an announcing or inauguration ceremony. Till the conclusion of the festival, the residents would not leave the place). Procession with milk pots, theerthavari, Pookuzhi or fire pit festival, Navarathiri in September – October, abishek with 108 pots of milk and special pujas in the month of Aadi (July –August ) and Thai (January – February) are importantly celebrated in the temple.

### **PANGUNI FESTIVAL**

Holy person Thirugnana sambanthar was welcome to Madurai by Queen Pandimadevi Mangaiyarkarasi for the success of Saivam religion . Holy person Appar said that as the day of Sambanthar is visit falls on star of Bharani and it likewise the best time for Conducting homam and setting up block oven and so on. As this day is appropriate for Agni (fire) . He began his movement in the wake of revering God and Goddess by singing Kolaru Pathipagam . He battled for the opportunity of Saivam against the Jainism. In view of the confidence in the idea that every day is a decent day, he did Navasakthi homam and Vinayaka Pooja on the fifteenth day of Panguni and commended 10 days celebration is being praised on the seventh day (22nd day of panguni), Milk pot celebration and Flower Pallakku on the Panguni 23rd day. The celebration will be finished on 25th day of Panguni subsequent to observing Devasthanam Theertha vari work. Archana is performed in the meantime for Moolavar and Urchavar in various location.This is a claim to fame in this place of worship.

Thayamangalam has a celebration season in March and April . The town is found a short separation from railroad station arranged in Paramakudi 20 km, Manamadurai 22 km , Sivagangai 25 km. Thayamangalam is located 6.7 km distance from its Taluk Main Town Ilayankudi. Thayamangalam is 25 km far from its District main city Sivagangai . It is 416 km far from its State Main city Chennai.

### **PROLIFIC OF GODDESS**

Enthusiasts likewise implore Mariamman for familial welfare, for example, fruitfulness, solid descendants or a decent life partner. The most supported offering is "pongal",a blend of rice and green gram ,cooked generally in sanctuary complex , or place of worship itself, in earthenware pots utilizing kindling.

Some festivals in honour of goddess Mari involve processions carrying lights. In the enthusiasts convey oil lights in parades .(why?) Mariamman is the family divinity for some families in Sivagangai

locale , Tamilnadu . It is normally a family custom to at first love the family divinity for any family event, for example, weddings . Many families even have a custom to invite the family deity first for all occasions in the family. The family deity(Kula-theivam ) workship is considered more important in any Hindu festival . The family deity(Kula-theivam ) workship is viewed as increasingly significant in any Hindu celebration .The family divinity love runs numerous ages and it additionally provide some insight into the cause of the family, in light of the fact that the family gods are typically situated inside the region of the town where the family has a place.

### READ IN ANOTHER LANGUAGE

Tamil mari, maari also known as Mariamman and Mariaatha, both meaning Mother Mari , spelt also Mariamma or simply Amman or Aatha is a hindu goddess of rain especially popular in Tamil Nadu and surrounding regions. She is the primary mother goddess overwhelming in the rustic territories of Tamil nadu and Thirucheraï. Mari is intently connected with the Hindu goddesses Parvathi and Durga just as with her northern partner shitala devi. The goddess Mariamman is considered by numerous individuals to be the manifestation of Goddess Kali. It is said that when kali went to southern india as Mariamman , Bhairava pursued her as Madurai Veeran. Her celebrations are held during the pre-fall/early pre-winter period of "Aadi". Throughout the Tamilnadu and deccan region, grand festival known as "Aadi thiruvizha" are taken for Mariamman. Her love for the most part centers around bring downpours and restoring ailments like cholera, smallpox , and chicken pox. She is adored in understanding to the neighborhood agamas as "Pidari" or the "Grama Devata" as a rule by Non – Brahmin ministers or now and again of enormous sanctuaries like samayapuram mariamman sanctuary, likewise by Brahmin clerics. As indicated by shaktha agamas, she is portrayed in sitting stance and may be flanked a few times. She is normally taken in parade in an enhanced chariot.

### ORIGIN OF MARIYAMMAN

Mariyamman in Tirisool, 10<sup>th</sup> Century Chola period , Tamilnadu, India. Mariyamman is a Tamil people goddess, whose love most likely began in pre-vedic India. She is the primary Tamil mother goddess, overwhelming in the country regions of Tamilnadu. In the post – vedic period, mari was related to hindu goddesses like parvati,kali,durga. The word Mari(pronunciation/maari)has a sangam Tamil starting point signifying "Precipitation" and the Tamil word Amman signifies "Mother". She was loved by the antiquated Tamils as the bearer of downpour and in this manner the carrier of prosperity,since the plenitude of their yields was needy to a great extent upon sufficient precipitation. The religion of the mother goddess is treated as a sign of a general public which loved gentility . The sanctuaries of the Sangam days fundamentally of Madurai , appear to have had priestesses to the god, which likewise show up transcendently a goddess . In the sangam writing, there is a detailed portrayal of the rituals performed by the Kurava priestess in the sanctum Palamuthircholai.

### WORSHIP

The revering strategies are non-vedic and frequently joined by different sorts of society moving. Contributions, for example, pongal and koozh that are cooked utilizing earthen pots are likewise made during the merry season. Customs, for example, fire strolling and mouth or nose penetrating are additionally rehearsed.

At the sanctuary of Thayamangalam, the Hindu arrangement of love is still observed today for the love of Mariyamman. Love for Mariyamman is a ten days celebration, sorted out by sanctuary specialists during the tamil month of panguni. Some keep on utilizing an old town traditions of love by offering chickens and goats to the god , yet the creatures are never again yielded yet sold in the wake of being offered . Be that as it may, the fundamental revering of the goddess happens out and about a mile or two from the sanctuary. A rushed walk and move conveys a huge number of admirers along the way to the sanctuary. Incalculable individuals in the group have fasted, shaved their heads, and wear brilliant yellow garments, which are consecrated to the goddess. Numerous ladies and youngsters convey a pot on their heads brightened with the goddesses most loved leaves of the neem tree . Young

fellows and ladies convey comparable pots yet are trailed by drummers and move all the more uncontrollably. Bigger people convey pots of charcoal flame. Some put them selves through an exceptional tribulation of having one of the hallowed weapons, blade, trident, or a lance, embedded through this love every individual acknowledges themselves and others, which is the underlining reason of the love.

### ICONOGRAPHY

Mari is typically envisioned as a delightful young lady with a red-shaded face, wearing a red dress. Once in a while she is depicted with numerous arms speaking to her numerous forces yet in many portrayals she has just two or four. Mari is commonly depicted in the sitting or standing position, regularly holding a trident in one hand and a bowl in the other. One of her hands may show a mudra, more often than not the abhaya mudra, to avoid dread. She might be spoken to with two demeanours one showing her wonderful nature, and the other her alarming angle, with teeth and a wild mane of hair.

### GODDESS OF MEDICINE

Mariamman fixes all so-called "heat-based" ailments like pox and rashes. Throughout the late spring a very long time in south India (March to June), individuals walk miles conveying pots of water blended with turmeric and neem leaves to avoid ailments like the measles and chicken pox.

### Thayamangalam Temple History

|                     |   |                            |
|---------------------|---|----------------------------|
| Moolavar            | - | Muthumariamman             |
| Urchavar            | - | Mariamman                  |
| Amman               | - | Thayar                     |
| Agamam              | - | Pooja                      |
| Years               | - | 500 to 1000                |
| Thala Virutcham     | - | Neem Tree                  |
| Theertham           | - | Temple Theppakulam         |
| Village             | - | Thayamangalam              |
| District            | - | Sivagangai                 |
| State               | - | Tamil Nadu                 |
| Opening Time        | - | 7.00 am to 8.00            |
| Temple phone number | - | 04564 – 206614             |
| Trust               | - | Thiru. Venkatesa Chettiyar |

### CONCLUSION:

Thus, these are above very useful and faithful to the commeners among Sivagangai District. Thayamangalam is unbelievable miracle place for the believable holy people. So different types of people from various places are coming to Thayamangalam to worshiping Mariyamman Temple and stayed here for their requisitions. Muthumariamman is worshipped as virgin deity as she is still a child. Those looking for marriage shelter offer a pearl of gold at her feet instead of the customary idea of a mangal sutra. Lovers offer even various pieces of the bodies made of steel, similar to the pair of eyes, hands legs and even a full mud toy, supplicating the goddess to fix their illnesses.

### REFERENCES :

1. Manickam, Valliappa Subramaniam (1968). A glimpse of Tamilology. Academy of Tamil Scholars of Tamil Nadu. p.75.
2. Lal Mohan (2006). The Encyclopaedia of Indian Literature (Volume Five) Sasay To Zorgot, Volume 5. Sathiya Academy. P.4396.
3. M.K.V.Narayan, Exploring the Hindu Mind: Cultural Reflection and Symbolism, Readworthy, 2009, pp 93.

4. Younger,Paul. "Journal of the American Academy of Religion. A Temple Festival of Mariyamman(1980):493-513.ATLA Religion Database. Web.28 sept.2014.
5. Temples:Sri Maha Mari Amman Temple,Germany. Retrieved 2011-10-29.
6. Oh mother Uma, Consort of Siva – Mariyamman Thalattu, Goddess Mari Prayer.
7. The truthful Kali who guarded the homesteads sat with her, The Kali sat together with Durga continuously with her Mariyamman Lullaby[1].
8. Temple Time table visit to the temple black board .
9. Tamilnadu District Temple Details in Dinamalar website. www.dinamalar.com



**A. Meenakshi Sundaram**

**Ph.D, Research Scholar ( Regular) , Registration Number: R20161958 / 2018 - 2019  
Department of History , PTMTM.College , (Affiliated to Alagappa  
University,Karaikudi) Kamuthi  
Ramnad District , Tamilnadu.**



**Dr. P. Thangamuthu**

**Asssitant Professor of History , PTMTM.College , Kamuthi Ramnad District ,  
Tamilnadu Affiliated to Alagappa University , Karaikudi.**