

HERITAGE TOURISM IN AND AROUND SRIVILLIPUTHUR REGION– A STUDY

Dr. M. KAVITHA, Assistant Professor, Department of History, The Standard Fireworks Rajaratnam College for Women (Autonomous), Sivakasi. Tamil Nadu, India. : mkavi74@gmail.com

Abstract

Tourism is one of the major industries which generate direct and indirect employment in a region with socio-economic growth. Pilgrimage or Heritage tourism is especially senior citizens are interested only in visiting temples and offering worship to their favorite deity. They move to tourist centers only if time permits and provided the trip is easy on the purse. Heritage tourism is travel within our own nation or state or district. The heritage tourism economy around the world is lucrative and has been boosted by the growing trend of staycations. An internal holiday can be a cost-effective option for individuals and has other benefits, such as making residents aware of the history and culture of their country. This type of tourism is likely to be less of a hassle for visitors, as visiting another part of your own country will lead to no language differences, currency/food changes, or etiquette differences. Srivilliputhur is the birthplace of two main *Alvars*. They are Perialwar and Andal. Sri Andal temple in Srivilliputhur is one of the 108 *Divya desams* which are specified in Tamil canons. It is built in the Dravidian style of Architecture. There are two divisions in the temple. One temple is offered to Goddess Andal and the other one is dedicated to Lord Vishnu who is called ‘Vadapathrasayee’. The name ‘Vadapathrasayee’ means one who lies in Leaves. The *Rajagopura* of the Vadapathra Sayee temple is the official symbol of the Tamil Nadu Government. There were many temples located in and around Srivilliputhur. Srivilliputhur is a well-known and popular religious place as well as a tourist attraction.

Keywords: Alvars, Andal, Temple, Nayak, Srivilliputhur, Festival, Tourism

INTRODUCTION

Tourism is one of the major industries which generate direct and indirect employment in a region with socio-economic growth. Nowadays tourism plays an important role in the economy of most countries of the world including India. The significant feature of the tourism industry is that it employs a large number of people and generates employment opportunities, particularly in remote and backward areas. It also contributes to the economic development of an area and a country as a whole. According to the state tourism department, Tami Nadu is a multi-dimensional tourist product. The art and culture are so deeply embedded in Tamil Nadu that a tourist can have plenty of experiences to relish. The land where the tales and influence of Cholas, Pandyas, and Pallavas can still be seen and the beautiful landscape, sacred temples, and imposing wildlife make one feel instantly connected with this tourist destination in India.

Tamil Nadu has plenty of tourist attractions dotting its length and breadth. Then there are copious things to do that further enhance your experience at this impeccable destination in India. Indeed, Tamil Nadu is an inviting tourist place that promises delightful experiences to cherish. In fact, the state opens its doors to those who are willing to get a new perspective without being skeptical about anything. Therefore, the tourists of Tamil Nadu need to accept a different take on spirituality and culture. It is the land of Lord Murugan and Goddess Meenakshi but then it is also the abode of Mother Mary and the resting place of St. Thomas. Temple towns, historical monuments, wildlife and bird sanctuaries, hill resorts, waterfalls, beaches, breathtaking valley views, backwaters, mangrove forests, numerous places of worship, historical forts, rich heritage and culture, music and dance festivals comprise the tourism wealth of Tamil Nadu. Tamil Nadu is a perfect place for a pilgrimage tour where the vibrant Hindu

temples are not only the haven to seek spirituality but to be in awe of the imposing architecture and rich culture as well.

Pilgrimage or Heritage tourism is especially senior citizens are interested only in visiting temples and offering worship to their favorite deity. They move to tourist centers only if time permits and provided the trip is easy on the purse. It requires planning and meticulous follow-up. Tourists irrespective of their varied interests have one thing in common i.e., they would like to go around heritage monuments which are in plenty in Tamil Nadu, viz. a) world heritage monuments identified by the UNESCO b) centers declared as heritage towns by the Government of Tamil Nadu c) Innumerable heritage monuments declared by the Archaeological Survey of India and the Archaeology Department, Government of Tamil Nadu.

Methodology and Source Materials

The present study is an attempt to identify, describe and analyze Heritage Tourism in and around Srivilliputhur Region. The data gathered from fieldwork and from the available literary sources are subjected to intensive examination to analyze the aspects that pertain to the topic. The researcher followed the narrative and descriptive methodology. The availed sources for the study could be broadly classified into primary and secondary sources. The primary source consists of inscriptions and archival records. The secondary sources include published works, magazines, website data, and the like.

Aims and Objectives

“Heritage Tourism in and around Srivilliputhur Region– A Study” forms the title of the study. The basic aim of the study is to understand the history of Srivilliputhur and important heritage tourist places in Srivilliputhur.

- i. The study attempts to bring out the etymology and various names of Srivilliputhur.
- ii. The study aims to trace systematically the history and socioeconomic status of Srivilliputhur.
- iii. The study intends to critically examine the significant tourist places in and around Srivilliputhur.

History of Srivilliputhur

“ மென்னடை அன்னம் பறந்து விளையாடும்
வில்லிபுத்தூர் ”

- ஆண்டாள்

This is one of the verses written by *Andal* and *Periyazhwar* 1200 years ago which depicts the existence of Srivilliputhur, It clearly shows the antiquity of Srivilliputhur.

Srivilliputhur is located at 9.5161°N 77.63°E. The Srivilliputhur town is located in the foothills of the Western Ghats. It is also 43 miles southwest of Madurai. It has an average elevation of 137.2 metres (450 ft) above mean sea level. It is on the Virudhunagar – Chenkottai line of the Southern Railway, about 74 km south of Madurai and connected by road and rail with Madurai, Sivakasi, Sankarankovil, Shenkottai, Thirunelveli, and Sattur.

The Srivilliputhur municipality was established in 1894 during British times. It was promoted to a first-grade municipality in 1984. The municipality has 33 wards and there is an elected councilor for each of those Wards. The functions of the municipality are devolved into six departments as general administration/persons, engineering, revenue, health, city planning, and information technology. All these departments are under the control of a Municipal Commissioner who is the executive head. The

legislative powers are vested in a body of 33 members, one each from the 33 wards. The legislative body is headed by an elected Chairperson assisted by a Deputy chairperson. The municipality covers an area of 5.718 km.

Etymology

Bhagavan Sriman Narayanan during his *Varaha Avataram* slayed an *asuran* called *Kalameni* and took rest under the foot of a Banyan tree, along with his consorts *Sri Mahalakshmi* and *Sri Booma devi* in a place called *Shenbagaranyam* (meaning beautiful forest, in Tamil). *Shenbaranyam* was a small part of a large kingdom ruled by Queen *Malli* whose sons *Villi* and *Kandan* went to the forest for hunting and spotted a tiger. While they vigorously chase the tiger and tried to kill it, *Villi* lost track of his brother. However, after some time the tiger managed to kill *Kandan* by hiding behind a tree and pounced on him at an opportune time. *Villi* came searching for *Kandan* and on seeing his dead body he felt with great grief. After some time he fell asleep.

During his sleep, he had a dream. *Sriman Narayanan* along with his consort appeared in his dream and said, “O *Villi* do not grieve. We will get back your brother’s life”. He then mentioned his previous appearance as *Vatapathrasayee* in *sayana thirukolam* under the foot of the banyan tree and said that there was a cave near a huge banyan tree where his *Moorthy* (statue) had been lying for a long time. There were also lots of gold coins and jewels near that place. He then instructed *Villi* to use the money in deforesting the place and to establish a village with a temple after installing the statue in the temple.

Villi woke up to find his brother *Kandan* also alive and narrated his dream to *Kandan*. He then built a small town and a temple by installing the statue of the lord and thus the *Vatapathrasayee* temple was built. As a forest full of snake mounds was converted into a town by *Villi* it came to be known as *Villiputhur*. Later with the advent of *Sri Andal*, it got the name *Srivilliputhur* (the prefix “*Sri*” being a sobriquet for a holy place).

Various Names of Srivilliputhur

This town is also known as, ‘*Varaha Kshetra*’ because Lord *Perumal* stayed in this town during his *Varaha Avatara*. *Andal* while singing about *Srivilliputhur* in her verses mentions, ‘*Porupanna Madam Pozhinthu thondrum Pudhuvai*’ and ‘*Vedavai thozhilalargal vazh villiputhur*’. This town is also known as ‘*Pudhuvai*’. As the birthplace of *Andal*, this town is also known as, ‘*Godapuri*’ which is the original name of *Andal*. This town is also mentioned in various names such as *Oli puttur*, *Dhanushu puranam*, and *Thol pudhuvai*. In inscriptions, it is mentioned as ‘*Villiputtur*’, ‘*Srivilliputhur*’, and ‘*Thiruvilliputtur*’. This town was a part of *Mallinadu* and it was also denoted as ‘*Thirumalli nattu villiputhur*’. In an inscription of *Kulothunga Chola*, this town is mentioned as ‘*Malli nattu Vikrama Chola Chadhurvedimangalam*’.

Srivilliputhur in Kasipuranam

Kasipuranam was written by *Villiputhurar* who mentioned this place as *Srivilliputhur* and states that, ‘One of the places where we get salvation and the *theertham* of this town is equal to ‘*Prayag*’’. *Villiputhurar* wrote *Mahabaratha* in Tamil. *Sarvabhava Ayyangar* is the original name of *Villiputhurar*. He was very fond of *Srivilliputhur*, so he changed his name to ‘*Villiputhurar*’.

“Punniya nathigal thorum
Pugunthu neeradum perum
Punniya thalangan thorum

Poi tharisananj sei perum
Punniya asalan thorum
Paraviye potrum perum
Punniya pudhuvai oru naal
Porunthinor per ovva val”

- **Kasipuranam**

History

The history of Andal temple reveals the History of Srivilliputhur. That temple was dedicated to Andal. Andal is treated more than a saint and as a form of God herself and a shrine for Andal is dedicated in most Vishnu temples. During the reign of King Thirumalai Nayak and Rani Mangammal, this city became very popular. Thirumalai Nayak renovated the temples of this city. Thirumalai Nayak also built a palace near the temple precinct. He used to stay in this palace while he visited Srivilliputhur. Polygar rule began in this area in 1751 AD during the period of Pulithevar. Pulithevar was the polygar of Nerkattum Sevval. Later the fort of Srivilliputhur was ruled by Periyasami Thevar. Then it came under the control of Mohammad Yusuf Khan in 1756 A.D. The troops of Yusuf won over the Polygars in the region. During 1801, there were battles between Polygars in the region and the British. One of the rebels, Sivattaiya Nayak was captured in the town during the same year. Until 1850, the Sri Andal temple was under the care of the King of Travancore. Then it fell into the hands of the British until independence.

Megalithic Sites in the Srivilliputhur Region

The various Megalithic sites were found in and around Srivilliputhur region. The Iron implements, Black and Red Ware Culture were found in Arjunapuram, Muvarai Ventran, and Vilupanur. The Urn burials were identified in Govindanallur, Krishnan Koil, Mamsapuram, Pudukottai, and Puvani, T. Managaseri.

Caste system

Various caste peoples are living in Srivilliputhur. They are Naidu, Saliyar, Maravar, Brahmins, Yadavar, Devangar, Kulalar, Chettiyar, Maravar and Harijans. People here belong to the major religions viz., Hindu, Christian, and Muslim. In earlier times, there were separate streets allocated for each caste. But this custom had changed nowadays. Now these people are living jointly in unity. King Thirumalai Nayak settled the Naidu people in Srivilliputhur who had come from Andhra Pradesh.

Economy

Handloom weaving and farming are the primary occupations in Srivilliputhur. The handloom weavers of Virudhunagar district have Rajapalayam, Srivilliputhur, Aruppukottai, and Sundarapandiyam. The looms account for 25% of the state handloom produce for free distribution. Srivilliputhur is known for a milk sweet called Srivilliputhur Palkova. The Srivilliputhur Milk Producers Cooperative Society Ltd. and other local vendors started the production of the sweet in 1977 after the white revolution in the 1970s. The industry provides employment to the citizens of the town. Holy places like Srivilliputhur Andal Temple and Sri Vaidyanathar Temple located here draw thousands of pilgrims. The occupational pattern of the town is predominantly in a tertiary sector that includes sub-sectors such as handloom weaving, trade and commerce, transport, storage and communication, and related services. Primary and secondary sectors such as agriculture, livestock, manufacturing, and construction were reduced during the decade of 1991.

Palkova

The fresh and quality palkova is famous in Srivilliputhur. Palkova is a delicious sweet made from milk and sugar. It is prepared by pouring lots of milk in the span and condensing it by boiling it on a slow

fire, to which sugar is added towards the end. Srivilliputhur is the place where palkova originated. This is because Srivilliputhur is famous for the milk society that has been producing large quantities of milk production. It is also mentioned in *Thiruppavai* as, ‘வாங்க குடம் நிறைக்கும் வள்ளல் பெரும் பசுக்கள்’ which means that Srivilliputhur is rich in milk production. The Srivilliputhur Milk Cooperative Society Ltd and other local dealers started the production of this dessert due to a flood of high-quality milk in 1977 right after the white revolution. This has made Srivilliputhur the main productivity base for palkova in Tamil Nadu.

Law and order

Law and order in the town are maintained by the Srivilliputhur by a Deputy Superintendent headed by the Tamil Nadu Police Department. There are three police stations in the town, one of them being an all-women police station. There are special units like prohibition enforcement, district crime, social justice, and human rights, district crime records, and special branch that operate at the district level police division headed by a Superintendent of Police.

Significant Tourist places in and around Srivilliputhur

Andal Temple

Srivilliputhur town is also known as, ‘*Varaha Kshetra*’ because, the Lord Perumal stayed in this town during his *Varaha Avatara*. As a birth place of Andal, this town is also known as, ‘*Godapuri*’ which is the original name of Andal. This town is also mentioned in various names such as *Oli puttur*, *Dhanushu puranam*, and *Thol pudhuvai*. In inscriptions, it is mentioned as ‘*Villiputtur*’, ‘*Srivilliputhur*’, and ‘*Thiruvilliputtur*’. During the reign of King Thirumalai Nayak and Rani Mangammal this city became very popular.

One among the 108 *Divyadesams* which were praised by *Azhwars* is the Sri Andal temple. Andal temple which is located in Srivilliputhur contains two divisions. The area of this temple is 12 acres. The first part is called, ‘*Vadapathrasayee temple*’. The tall tower of *Vadapathrasayee temple* was constructed by *Periyazhwar* with the help provided by the *Pandiya king Vallabadevan* in 765-815 AD. The temple’s gateway tower, 192 feet (59m) tall, is the official symbol of the Government of Tamil Nadu (*Sri Vadapathrasayee temple tower*). The second part is *Andal shrine*. Similarly, *Andal sannithi* had been constructed by different kings of *Pandiya dynasty* at different times. During the reign of *Tirumalai Nayak* (1623-1659) and *Rani Mangammal*, this city became very popular. *Thirumalai Nayak* renovated all the temples of this city. He installed *Choultries*, temple tanks, paintings, and golden towers inside the temple. The sculptures in the hall leading to the shrine of *Andal* were built by him.

The Tamil Nadu temples are standing testimony to the rich Dravidian art and culture. The most commendable contributions to Tamil Nadu temple architecture were made by the *Pallavas*, *Cholas*, *Pandyas*, *Vijayanagar rulers*, and the *Nayakas*. Each dynasty had its own way to design these beautiful masterpieces. In fact, every dynasty that ever ruled this land, has left an indestructible impression on the State's architecture.

In Srivilliputhur Andal temple precinct, there are two temples, *Andal Temple* and *Vadpathrasayee Temple*, side by side, and in between the two, there is a garden where *Andal* appeared as *Ayonija*. Both temples face east. *Andal Temple* lies a little southwest of *Vadapathrasayee Temple*. The main entrance in the east is adorned with a tall *gopuram* nearly 196 feet high. It is the emblem of the Tamil Nadu Government. The other two entrances are in the south and west. Crossing the big tower at the entrances, one may arrive at the *sannadhi* of *Periyalvar* whose idol faces south. While entering

from the gateway on the right side, there are separate small shrines for Ramanujar and Nammazhwar. These shrines have their own *kodimarams*.

Vadapathrasayee temple is also a *madakoil*. It has two floors. One is Lord Narashima shrine and another is Lord Vadapathrasayee shrine. In the lower tier, inside, there is a *sannadhi* of Narasinga Perumal. In the top tier, the east-facing deity of lord Vadapathrasayee is reclining on the bed of the five-headed snake, *Adhiseshan*. The *garbhagriha* of Vadapathrasayee temple has three ways. One is on the head side of the *moolavar*, the second is on the leg side of the *moolavar* and the third one is the main gate. There are two mandapas namely Mahamandapa and Pagal pathu mandapa in the Vadapathrasayee temple. In *mahamandapa*, there is a statue of Garudazhwar. Pagal Pathu Mandapam is also known as, '*Gopala Vilasam*'. It is located opposite the Vadapathrasayee sanctum.

Thirumalai Nayak Palace

During the period of Thirumalai Nayakar and Rani Managal, the Srivilliputhur became very popular. Thirumalai Nayak renovated the temples of this city. King Thirumalai Nayak built a palace similar to Madurai Thirumalai Nayak Palace. But it was smaller in size compared to Madurai Palace. Entry to this well-preserved historical complex is presently restricted by the Archaeological Department of India which is managing this palace complex.

Thiruvannamalai

It was located 4 km North West from Srivilliputhur. It is otherwise called as '*South Thirupathi*'. There are 350 steps built to reach this temple. Lord Perumal is the main deity and he is in a standing posture. The appearance of this deity is the re-embodiment of Lord Venkateshwara of Tirupathi. The adoration of this God can be equated to a pilgrimage to Tirupathi. *Garuda Sevai* festival is celebrated in grand manner. During all the 5 Saturdays of '*Purattasi*' month, large number of people throngs to the temple. The temple pond is called as '*Koneri Theppam*'.

Madavarvilagam Vaidyanathar Temple

Vaidyanathar temple is a Hindu temple dedicated to the god Shiva. Here, Lord Shiva is worshipped as *Vaidyanathar* or the "God of healing" and it is believed that prayers to Vaitheeswaran can cure diseases. It is located in Madavar Vilagam, one kilometer from Srivilliputhur. The holy waters of the *Siddhamirtham* tank in the temple complex contains nectar, and a holy dip is believed to cure all diseases. The temple was built by Thirumalai Nayak during the 16th century. As per local legend, the Nayak king Thirumalai Nayak suffered from stomach pain and he arrived at Madavar Vilagam in an ivory palanquin and stayed there for 48 days. He was completely cured and as a mark of his gratitude, he constructed the Natarajar hall as in Madurai Meenakshi temple. He also built drum halls from the temple to Madurai as he would take his midday meal only after hearing the drum sounds indicating the mid-day pooja is complete in the temple.

The temple has a five-tiered *gopuram* (temple tower) and large precincts. The central shrine is that of Vaidyanathar present as *lingam* in the innermost sanctum. The first precinct around the sanctum has metal images of Somaskanda and stone sculptures of Nataraja, Durga, Dakshinamoorthy, and Surya (Sun god). The shrine of Sivakami is located in a parallel shrine to the right of the sanctum. There are two gates to the temple, each leading to the Shiva and Sivakami shrines. The *Sthala Vriksha* (temple tree) is margosa (*Azadirachta indica*) which possesses medicinal properties. The temple has two water tanks, one located opposite to the temple and one right to the main gate. The temple has a Kalayana

Mahal (marriage hall) in front of the Sivakami shrine and the sculpture of Nayak king can be found there. There are paintings from the Nayak period in ceiling of the hall leading to the sanctum.

Mariyamman Koil

Mariyamman Koil is located in Srivilliputhur town. *Pookuli* festival (walking over fire bed) of this temple is very famous in and around Srivilliputhur. Without any discrimination all people participate in this festival. This festival is celebrated for 12 days and the last day will be car festival.

Kattazhagar koil

Kattazhagar Koil is a temple located in Southern Hills (*meru malai*). It is 17km from Srivilliputhur. The temple is at a hill top. There is a spring in the temple; it is a wonder to see a spring in the hill top, since water flows only downwards. None of them know from where the water is flowing. And the water speed is same throughout the year. The spring has crystal clear water throughout the year. Behind the temple, there are two mountain ranges visible. One of them resembles like a Perumal face that is Lord Vishnu, other one resembles like a frog. Kattazhagar is Kallalagar of Madurai who came to Srivilliputhur to marry Sri Andal. But before his arrival, Sri Andal got married to Sri Renga Mannar and Kattazhagar stayed there in the forest.

Sathuragiri

Sathuragiri Hills or Chathuragiri otherwise known as 'Sundara Mahalingam'. The name Sathuragiri came from *chathur* ("four"), *Veda* (Vedas), and *giri* ("hill"), where all the four Vedas met and formed the hill. Another meaning is that the whole mountain is in a square (*chathuram*) shape, hence the name Chathuragiri. Sathuragiri is the abode of God. It is otherwise also called as Mahalingam Hill. This is also called as "*Sidhargal boomi*" (land of Sidhars). 18 Sidhars were said to live here. This is a mysterious hill where it is believed that Sidhars still worship the lord, Shiva. Sathuragiri is situated about 37 kms from Srivilliputhur via Watrap and Thanipparai (Srivilliputhur to Watrap -20 kms; Watrap to Thanipparai (base of hill) - 10 kms; Thanipparai to Sathuragiri (steep hill way -7 kms by walk).

Grizzled Squirrel wild life Sanctuary

Grizzled Squirrel Wildlife Sanctuary (GSWS), also known as Srivilliputhur Wildlife Sanctuary, was established in 1988 to protect the vulnerable grizzled giant (*Ratufa macroura*). Occupying an area of 485.2km², it is bordered on the southwest by the Periyar Tiger Reserve and is one of the best-preserved forests south of the Palghat Gap.

Pilavakkal dam

Pilavakkal dam is situated on the foot hills of Western Ghats in Virudhunagar district. It is located at about 32 kms from Srivilliputhur town. The dam consists of two divisions and they are the Kovilar Dam and Periyar Dam. The capacity of Periyar dam is 192 mcft and Kovilar Dam is 133 mcft. From October to December, the dam will be full of water. It is one of the popular picnic spots near Srivilliputhur.

CONCLUSION

Heritage tourism is travel within our own nation or state or district. The heritage tourism economy around the world is lucrative and has been boosted by the growing trend of staycations. An internal holiday can be a cost-effective option for individuals and has other benefits, such as making residents aware of the history and culture of their country. This type of tourism is likely to be less of a hassle for

visitors, as visiting another part of your own country will lead to no language differences, currency/food changes, or etiquette differences. Srivilliputhur is the birthplace of two main *Alwars*. They are Perialwar and Andal. Sri Andal temple in Srivilliputhur is one of the 108 *Divya desams* which are specified in Tamil canons. It is built in the Dravidian style of Architecture. There are two divisions in the temple. One temple is offered to Goddess Andal and the other one is dedicated to Lord Vishnu who is called 'Vadapathrasayee'. The name 'Vadapathrasayee' means one who lies in Leaves. The *Rajagopura* of the Vadapathra Sayee temple is the official symbol of the Tamil Nadu Government. There were many temples located in and around Srivilliputhur. Srivilliputhur is a well-known and popular religious place as well as a tourist attraction. Still, this wonderful historic temple needs the Tourism Department of Tamil Nadu Government to make an intensive campaign to promote it among the people of India as well as foreign countries. This not only creates more awareness worldwide about our history of culture, art, and architecture but also generates revenue for the public and government.

References

1. Aseem Anand., **Advance Dictionary of Tourism**, Saurup and Sons, New Delhi, 1997.
2. Bhatia A.K., **Tourism Development – Principles and Practices**, Sterling Publishers Pvt. Ltd., New Delhi.
3. Jagrdeep., **Tourism Development**, Murai Lal & Sons, 4378/4b., Ansari Road, Derya Ganj, New Delhi, 2008.
4. Jan Van Harssel., **Tourism: An Exploration**, National Publishers Inc., New York USA (2 ed.), 1986.
5. Maneet Kumar., **Tourism Today- An Indian Perspective**, Kanishka Publishing House, New Delhi, 2003.
6. Maheshwari S., "A Study on Problems and Prospects of Tourism in Virudhunagar District" *Indian Journal of Research*-Vol:4, 2015.
7. Narendra Kumar, R, **Sri Aandal Sannidhi**, Eswari Puthaga Nilayam, Srivilliputhur.
8. V.Kantha sami., **Tamilnaatin Varalarugalum Panbattu Chinnangalum**, Palaniyappa Brothers, Chennai.
9. Cho. Chandravanam., **Mamannar Thirumalai Varalaru**, Published by: Veerapandiya Kattaboman Panbadu matrum Arakattalai Pathukappu Peravai, SN puram, Sivakasi.
10. <https://en.wikipedia.org/wiki/srivilliputtur>
11. <https://en.wikipedia.org/wiki/srivilliputtur-andal-temple>