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# The Legacy of Madurai in Humanities: A Critical Analysis of the History of Madurai City from Ancient Times to Modern Era

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## ABSTRACT

*Madurai is also known as the Cultural Capital of Indian State of Tamil Nadu. Madurai is situated on the strategic southern part of Tamil Nadu near the Bay Of Bengal. The District of Madurai is bounded by Theni in the west, Sivaganga in the east, Dindigul in the north, Virudhunagar in the south and small parts of Tiruchirappalli in the northeast. Madurai district is witnessing a very hot and humid weather throughout the year and considered as hottest district of tamilnadu as well hottest city.*

*Indian is a country with great and densely populated urban centres/ cities. Most of our cities have great traditions, history and heritage behind them. The history of Indian urbanisation starts in the subcontinent from the Indus Valley Civilisation and has come to a point of great development for the cities or urban centres that has/been developed in India with great emphasis and attention given for infrastructural development suited for the people who live there. Yet there are certain cities or urban centres that preserve or still carry on the heritage and rich cultural history that it had in the past, one such city is MADURAI OF TAMIL NADU.*

*Madurai is known for its culture, heritage, and Historical past and is known in different names like Athens of the East, Thoonga Nagaram (City that never Sleeps), Naan maada koodal (City of Four junctions), Malligai Managar (City of Jasmine), Koodal Managar (City of Junction) Koil Nagar (Temple city).*

*Madurai is the cultural capital of Tamil Nadu and the administrative headquarters of Madurai District. According to the 2011 census, it was the third largest city in Tamil Nadu after Chennai and Coimbatore and the 44th most populated city in India. Madurai is located on the bank of River Vaigai.*

*Madurai has been a major human cultural settlement for over two millennia. Madurai is the place where The Sangam Councils were gathered. The recorded history of the city goes back to the 3rd century BC. Madurai as a city was mentioned by Megasthenese and Kautilya. Madura has a long history and remnants of human settlements and Roman trade*

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*links dating back to 300 BCE. These facts and legends about the city are mostly proved from excavations by the Archeological Survey of India.*

*The city has a great history in antiquity Madurai has been ruled by the Pandyas, Cholas, Madurai Sultanate, Vijayanagar Empire, Madurai Nayaks, Carnatic Nawab, and the British East India Company. Madurai is one of that few cities that still preserve its history, tradition and heritage still in this modern world as a modern city.*

**Keywords:** *Traditions, Archaeology, History, Monuments.*

## **I. INTRODUCTION**

The Land Of MADURAI is depicted in golden letters in the annals of world history with nobility and haughtiness of its rich culture, traditions, ancient past, monuments and through the historical events that occurred here. The city of MADURAI still has a great cultural influence in the minds of Tamil Nadu people.

Madurai is not just a city or place, it's an emotion for several thousand or millions of people who consider themselves to be inhabitants of madurai. Even Though currently the current city of Madurai is known after Madurai Meenakshi Amman Temple the city has a great historical past and still carries on its legacy.

## **II. LEGENDS OF MADURAI**

The city of Madurai is narrated in Tamil legends that Madurai was originally a forest known as Kadambavanam. One day, a farmer named Dhananjaya who was passing through the forest, saw Indra (The king of the gods), worshipping a swayambhu (self created Lingam) under a kadamba tree. Dhananjaya, the farmer immediately reported this to King Kulasekara Pandya. Kulasekara Pandya cleared the forest and built a temple around the Lingam.

A city was soon planned with the temple as its centre. On the day the city was to be named, Lord Shiva is said to have appeared and drops of nectar from his hair fell on the town. So, the place was named Madurai – mathuram meaning sweetness in Tamil. Madurai has a rich historical background in the sense that Lord Shiva himself performed sixty-four wonders called Thiruvilayadal.

## **III. ARCHITECTURE AND MONUMENTAL HISTORY OF MADURAI**

Madurai, located on the banks of river Vaigai is the second largest city in Tamil Nadu, and also an important centre for culture, heritage and arts. Among the oldest cities in the world that have been continuously inhabited, Madurai has seen many flourishing reigns such as the Cholas,

Pandyas, Vijayanagar rule and the British. Madurai has many painstakingly built monuments and temples that stand testimony to its grand past and devout attention to art and architecture.

Madurai is built around the Meenakshi Amman Temple, which acted as the geographic and ritual centre of the ancient city of Madurai. The city is divided into a number of concentric quadrangular streets around the temple. Vishwanatha Nayak (1529–64 CE), the first Madurai Nayak king, redesigned the city in accordance with the principles laid out by Shilpa Shastras which is related to urban planning. These squares retain their traditional names of Aadi, Chittirai, Avani-moola and Masi streets corresponding to the Tamil month names and also to the festivals associated.

The temple prakarams and streets accommodate an elaborate festival calendar in which dramatic processions circumambulate the shrines at varying distances from the centre. The temple chariots used in processions are progressively larger in size based on the size of the concentric streets.

Ancient Tamil classics record the temple as the centre of the city and the surrounding streets appearing like a lotus and its petals. The city's axes were aligned with the four-quarters of the compass, and the four gateways of the temple provided access to it. The wealthy and higher echelons of the society were placed in streets close to the temple, while the poorest were placed in the fringe streets.

With the advent of British rule during the 19th century, Madurai became the headquarters of a large colonial political complex and an industrial town; with urbanisation, the social hierarchical classes became unified.

#### **IV. EARLY HISTORY AND CURRENT SITUATION OF ARCHITECTURE**

The Pandya dynasty (4BCE to 16th CE) has a number of historical monuments which have been erected in the past especially in the city of Madurai. The city of Madurai served as the glorious capital of Pandya kings and had been explored by various travelers like, Megasthenes (302 BC), Ptolemy (140 AD), Pliny (77 AD), Ibu Batuta (1333 AD) and Marco Polo (1203 AD) etc.

But, presently, this city is synonymous with the remarkable Meenakshi-Sundareswarar Temple (1st CE). Other important monuments of historical importance in the city of Madurai are Tirumalai Nayak Palace, Gandhi Memorial Museum, Government Museum, Koodal Azhagar Temple, Thirupparamkunram Murugan Temple, Vandiyur Mariamman Teppakkulam, Kallazhagar Temple, Alagarkoil. However, the monuments in Madurai are not

fully covered about with these iconic buildings and temples alone.

A lot of historical and heritage monuments had been built many centuries back by Pandyas Kings and Nayak Kings within the Madurai city. Among them few are well known to the world but very many are still kept behind the screens of knowledge. Most of the monuments are left uncared for and simply kept ruined.

These kinds of deplorable conditions might have come upon only because of the lack of knowledge about their glory, their splendor and architectural and aesthetic values of workmanship. These monuments need to be explored and those information's need to be documented. Madurai is not only a place to be celebrated and admired for its beauty of monuments but also to be glorified for its Cultural Heritage. One can come across in Madurai alone a mixture of artistic monuments representing the spirituality of the major religions flourishing in India Hinduism, Buddhism, Jainism.

## **V. TEMPLE ARCHITECTURE OF MADURAI MEENAKSHI AMMAN TEMPLE**

The early temple architecture phase in Tamil Nadu opens with the rock-cut cave temples. The Tamil country is home to the 'South Indian' or 'Dravidian' style of medieval temple architecture. Typical temple consists of a hall and a square sanctum (the garbhagriha). The foundation block is known as the adhisthana. Walls of the sanctum are generally divided by pillars. Superstructure kutina type (stepped stories in pyramidal form with decorative bands/parapets or the hdras).

The parapet is composed of miniature shrines (called the kutas and salas) connected by wall elements (the harantaras). On top a necking that supports a solid dome, or cupola (crowned by a pot and finial) the sikhara. Gopura The great entrance buildings. The major Pandya contributions to the Dravidian architecture comes after the Pallava (7th-9th centuries) and the Chola periods (9th-12th centuries). Gopuras are extremely large and elaborately decorated (capped by a barrel vault) and successively built walls and gopurams.

## **VI. PALACE OF THE THIRUMALAI NAYAK**

The palace of Thirumalai Nayak Mahal was built in 1636, as a focal point of his capital at Madurai by Thirumalai Nayak intended the palace to be one of the grandest in South India. The design and architecture is a blend of Dravidian and Rajasthani styles. The Interior of the palace surpasses many of its Indian contemporaries in scale. The interior is richly decorated whilst the exterior is treated in a more austere style.

The culmination of the Dravidian style is to be seen in the period of the Nayak Rulers of

Madurai who continued the building style and technique of the Pandyas and improved on it.

The notable features of the Nayak architecture that can be seen in Madurai are the hundred pillared mandapas, the lofty gopurams embellished with figures and the closed prakarams with huge pillars on either side, the beautiful corbel brackets as in Ramanatha temple in Rameshwaram and full-sized figures of animals and riders on rearing horses in the Srirangam temple. The art and architecture of Madurai have flourished to an extent and reached its zenith during the Nayak period.

## **VII. ARCHAEOLOGICAL SITES IN MADURAI**

The recorded history of the city goes back to the 3rd century BCE and was mentioned by Megasthenes and Kautilya. Signs of human settlements and Roman trade links dating back to 300 BCE are evident from excavations by the Archeological Survey of India in Manalur. The city is believed to be of significant antiquity and has been ruled, at different times by different dynasties. Madurai has contributed valuable for archaeology and for the study of history. Madurai has been inhabited by human beings for centuries and this claim is proved by the recent archaeological excavations done by ASI in Madurai region. Some of the archaeological sites which are preserved in Madurai are:-

1. Rock-cut bas relief of Jain images with inscriptions in Vatteluttu in Amanarmalai or Samanar malai, keelakuilkudi
2. Rock-cut bas relief and beds a mutilated Jain stone image at Karadipatti Cave in Sithar Malai, Melakuilkudy
3. Jain statues, rock inscriptions and Pancha Pandava beds on hill of KalluthuMadurai
4. Cavern with Pancha Pandava beds on the western slope of the hills and similar beds behind the Sikandar mosque at Thiruparankundram.
5. Rock-cut Cave & Incriptionsat Thiruparankundram
6. Keezhadi Excavation Site
7. Kovalanpottal in palanganatham
8. Alagarmalai cavern with Pancha Pandava beds in Alagarmalai and Kidampatti
9. Pancha Pandava bed, Jain statues and Brahmi and Vatteluttu inscriptions at Kilaiyur

## **VIII. KEEZHADI EXCAVATIONS AND THE THEORY OF VAIGAI RIVER VALLEY CIVILIZATION**

The Keeladi findings have led academics to describe the site as part of the Vaigai Valley Civilisation. The findings have also invited comparisons with the Indus Valley Civilisation. A researcher of the Indus Valley Civilisation and retired civil servant, R. Balakrishnan, points to the similarities in urban planning between the Indus Valley and Keeladi. Professor K Rajan of pondicherry central university refers to the cultural gap of 1,000 years between the two places: “This cultural gap is generally filled with Iron Age material in south India. The graffiti marks encountered in Iron Age sites of south India serve as the only residual links between the Indus Valley Civilisation and south India.” Some of the symbols found in pot sherds of Keeladi bear a close resemblance to Indus Valley signs. Graffiti marks are found in earthenware, caves and rocks in or near the excavation sites of Tamil Nadu.

The Tamil Brahmi script, found engraved on the outer surface or the shoulder of black and red earthenware in Keeladi, carries personal names, One of the sherds carries the vowel ‘o’ at the beginning of the name which is rarely found in both cave and pottery inscriptions.”

As we analyse the importance and expansion of these excavations we also find that Madurai boost its rich ancient past through these historical and archaeological sites that spread around the actual city of Madurai and can be seen as a focal point of all the sites in a geographical map. The continuous habitation of human beings is passed on to the monarchist ruling chain also that contributed valuable artifacts, monuments and rich materialistic evidence for the study of the rich ancient past of the city of Madurai includes kings and dynasties of pandya, vijayanagara, nayaks and the british legacy.

## **IX. FOUNDERS AND PERSONALITIES**

Madurai has seen continuous human inhabitation from the prehistoric times. Even Though the city of Madurai is considered to be found and established by early pandyan king Kulashekarar in 6th century bc. The city of Madurai served as the glorious capital of Pandya kings and had been explored by various travelers like, Megasthenes (302 BC), Ptolemy (140 AD), Pliny (77 AD), Ibu Batuta (1333 AD) and Marco Polo (1203 AD) and was mentioned in various documents like the Arthashastra of Kautilya.

## **X. PANDYAS AND MADURAI**

Early pandya rulers made the development of Madurai in a continuous manner. Madurai got tremendous attention from the pandya kings and they made Madurai their capital for

centuries. It was the careful planning and contributions of Pandyan kings made Madurai a cultural and strategic place of importance. Pandya kings like Koon Pandya, Nedunjeliyan I, Puda Pandya Palyagasalai, Mudukudumi Peruvaludi, Nedunjeliyan II, Nan Maran, Nedunj Cheliyan III, Maran Valudi, Kadalan Valuthi Musiri Mutriya Cheliyan, Ukkirap Peruvaludi, Kadungon, Maravarman Avanisulaman, Cheliyan Sendan, Arikesari Maravarman, KoChadaiyan Ranadhira, Maravarman Rajasimha I, Jatila Parantaka Nedunjadaiyan, Maravarman Srimara Srivallabha, Varaguna-varman II, Parantaka Viranarayana, Maravarman Rajasimha III ruled from Madurai. These early Pandyan and the middle Pandyan rulers got some victories but faded away from the political scenario due to the rise of Kalabhras and Chola power and revived for a short span of time under Maravarman Sundara I.

Madurai as a prominent city fell down to the hands of Delhi Sultans post the invasion and annexation of south India including the city of Madurai. The Muslim invasion reduced the might and prestige and the old glory of the Madurai in a significant manner, but was soon rescued by the counter invasion of Vijayanagar Empire on the feelings of Hindu revivalism.

## **XI. NAYAKS OF MADURAI**

The Nayak reign gave the city of Madurai a new life and a new era noted for its achievement in arts, cultural and administrative reforms, revitalization of temples previously ransacked by the Delhi Sultans, and inauguration of a unique architectural style. The most notable of these were the king Tirumala Nayaka and the queen Rani Mangammal who gave Madurai a lot of historical contributions like the Thirumalai Nayak Palace and the spring palace which now houses the Gandhi Memorial Museum.

## **XII. LATER HISTORY OF RANI MANGAMMAL, RANI MEENAKSHI, CHANDA SAHEB, YUSUF KHAN, ARCOT NAWAB AND THE BRITISH**

Madurai was repeatedly captured several times by Chanda Sahib (1740 – 1754 CE), Arcot Nawab and Muhammed Yusuf Khan (1725 – 1764 CE) and saw the British conquest in the middle of the 18th century. In 1801, Madurai came under the direct control of the British East India Company and was annexed to the Madras Presidency. The British government made donations to the Madurai Meenakshi temple and participated in the Hindu festivals during the early part of their rule.

The city evolved as a political and industrial complex through the 19th and 20th centuries to become a district headquarters of a larger Madurai district. In 1837, the fortifications around the Madurai Meenakshi Amman Temple were demolished by the British. The moat was drained



and the debris was used to construct new streets Veli, Marat and Perumaal Mesthiri streets. The city was constituted as a municipality in 1866 under the Town Improvement Act of 1865. The British government faced several issues during the earlier period of the establishment of municipality in land ceiling and tax collection in Madurai. The city, along with the district, was resurveyed between 1880 and 1885 CE and subsequently, five municipalities were constituted in the two districts and six taluk boards were set up for local administration. Police stations were established in Madurai city with headquarters of the District Superintendent.

### **XIII. LIST OF IMPORTANT PERSONALITIES**

On analysing the History Of Madurai we find the importance of the city is not achieved only through kings and dynasties a lot of famous and noble personalities has been nurtured by the mother city of Madurai including

#### **(A) Religious personalities like:-**

1. Manikkavacakar
2. Mangayarkkarasiyar
3. Kulachirai Nayanar
4. Santhananda
5. Bodhisena
6. Chithalai Chathanar

#### **(B) Politicians and public servants like:-**

1. P. T. Rajan
2. Palanivel Rajan
3. Palanivel Thiagarajan
4. Jana Krishnamurthi
5. Nirmala Sitharaman,
6. R. Chidambara Bharathi
7. P. Mohan
8. Angidi Chettiar

### **XIV. HISTORICAL INSTITUTIONS IN MADURAI**

Historical institutions or museums are centres of the present day that connect us with the lost,

deep rooted ancient past. In a way it connects us with our ancestors. As a city of great cultural and historic significance Madurai boasts 3 major Historical Institutions which are

1. Thirumalai Nayak Palace
2. Gandhi Memorial Museum
3. Government Museum.

#### **(A) Thirumalai Nayak Mahal**

The Thirumalai Nayak Palace which was built by the Madurai Thirumala Nayak .After independence the Thirumalai Palace was declared as a national monument and is now under the protection of the Tamil Nadu Archaeological Department. This palace is open for the visitors as a museum from 9am to 5pm and the entry ticket price is Rs.10. It reflects the glory and might of Madurai Nayaks and is a focal point of attraction and as well a symbol of the city of Madurai along with the Madurai Meenakshi Temple.

#### **(B) Gandhi Memorial Museum**

Gandhi Memorial Museum was established in 1959 and is Known as Gandhi Museum. It is now one of the five Gandhi Sangrahalaya (Gandhi Museums) in the country. It includes a part of the blood-stained garment worn by Gandhi when he was assassinated by Nathuram Godse.The museum is housed in the former Madurai Nayak Tamukkam Palace which was summer palace of Rani Mangammal, the queen regent of the Madurai Nayak kingdom.

#### **(C) Government Museum of Madurai**

The Governments Museum Of Madurai has various sections in the museum that deals with archaeology, anthropology, zoology, numismatology, botany and geology. The museum has a fine collection of bronze artefacts.The Government Museum and Gandhi Museum is housed in the same Tamukkam Palace. The term 'Tamakkumu' or 'Tamagamu' is a telugu word meaning a 'summer house' or a building having a high roof supported by pillars without walls. The drawing room of the Tamukkam Bungalow which is constructed on the top of a square mound of earth about 5 metres high with a masonry dome of about 7 metres diameter was a great building.

### **XV. MILITARY HISTORY OF MADURAI**

The territory of Pandyas is called Pandymandalam or Thenmandalam or Pandynadu which lay in the rocky and hilly regions and mountain ranges except the areas fed by the rivers Vaigai and Tamiraparni. River Vellar running across Pudukkottai region had been demarcated as the

northern border of the Pandya country while Indian Ocean was its southern border.

Madurai become a strategically important place as the capital of a powerful dynasty. The military might of Pandya diminished and rose again occasionally. The downfall of the Pandyan military might led to the subjugation of the pandyas and the loss of pride for madurai. But we can see that Pandyas due to their strategic location of Madurai revived again and again to defeat the Kalabhras and the Cholas to become the dominant military power and Empire in the south India.

This period Madurai as the capital of Pandyas had their Military Superiority over almost South India and as well as Sri Lanka also. It was due to the might of Pandyan Military and strategic position of Madurai the dynasty overcame those challenges that threatened the foundation of Pandyan Empire and Madura alike. The city of Madurai under the Pandyas derived military advantage over their neighbours by means of their horses or cavalry which they imported through their connection to a wider Arab commercial and cultural world.

## **XVI. DECLINE OF MADURA'S MILITARY MIGHT UNDER PANDYAN EMPIRE**

After Maravarman Sundarapandian, Kulasekharan ruled for a period of 40 years. The king's appointment of Sundarapandyan III as a co-regent provoked the other son Vira Pandyan and so he killed his father Maravarman Kulasekharan. In the civil war that ensued, Vira Pandyan won and became firmly established in his kingdom. The other son Sundara Pandyan fled to Delhi and took refuge under the protection of Alauddin Khalji. This turn of events provided an opening for the invasion of Malik Kafur. Leading to the dissolution of pandyas with Madurai as their capital.

## **XVII. LATER MILITARY HISTORY OF MADURAI**

The invasion of Malik Kafur paved the way for the establishment of the Madurai Sultanate. However the old glory or military might of Madurai was reduced significantly under the sultanate period and the military power and influence of the city declined. This unbelievable situation of military decline attracted the Vijayanagar Empire to attack Madurai. Vijayanagar Prince Kumara Kampana captured Madurai suppressing the legendary city of Madurai to become the capital of a mere province in Vijayanagar Empire

## **XVIII. MILITARY HISTORY OF MADURAI UNDER MADURAI NAYAKS**

Madurai Nayaks under Vijayanagara Emperor acted as Amaranayakas from 1404 A.D. to 1535 A.D. and established their own Empire in Tamil Nadu with Madurai as their capital making the city great once again. Under Madurai Nayaka administration the Palayakarars maintained

their own armed forces extended their aid to the ruler on requisition. They ruled land called Palayams. During the hostilities and war against the Maravar Sethupathis of Ramanathapuram these palayakarars rendered valuable services to the Nayaks of Madurai.

Due to their fearless nature and commanding qualities, they found a place as mercenary soldiers in the armies of Madurai. Madurai Nayakas had maintained a strong powerful army. The Army consists of four divisions under the Nayakas and they were Infantry, Cavalry, Elephant and Camels. Dalavay occupied an important place in administration. He controlled all civil and military administration. He enjoyed the powers of a minister and a Senapathi together. He played a vital role in the Empire.

- a. Weapons used by the Nayakas and Palaiyakarars were offensive, defensive and common Weapons in nature.
- b. Offensive Weapons were Spear and sword and was commonly used by the soldiers of Nayaka Army.
- c. Defensive Weapons were used only for defensive purposes. Shield was the main defensive weapon.
- d. Common Weapons:- Bows, arrows, long spears and broadswords. Vogue

The spy systems were the basic principal sources of collection of enemies' information, defence and offence strategy of opponent territory. The poligar maintained a spy system generally. Brahmins were appointed as spies. They moved freely to collect secrets and to watch the movements of the enemies. Kallars and Maravars who were engaged in robbery were appointed as kavalkaran.

The Nayaks Of Madurai had a certain level of military strength and achieved a military might in the name of MADURAI. The nayaks strengthened the Tiruchirappalli Fort and constructed a fort at Aruppukottai and constructed defence wall in Chidambarm temple making the defence of their country more stronger. The city of Madurai grew stronger than before in its military might during the period of Madurai Nayaks.

## **XIX. LATER MILITARY HISTORY OF MADURAI**

The military might of Madurai declined at the end of Nayak period. Madurai was on the edge of being captured either by Mughals or by Marathas. Rani Meenakshi cleverfully eliminated the threat of Marathas by supporting the Mughals and becoming their ally in their war against Marathas. But this does not help Madurai to help to keep its glory and might long again.

The Arcot Nawab send his brother Chanda Saheb who then captured Madurai. Nayak rule ended in 1736 CE and Madurai was repeatedly captured several times by Chanda Sahib (1740 – 1754 CE), Arcot Nawab and Muhammed Yusuf Khan (1725 – 1764 CE) in the middle of the 18th century. leading to the total decline of the military glory and might the city of Madurai had enjoyed in the past. Madurai was suppressed to a subordinate city of madras making it a mere district headquarters in madras presidency in 1801 under the direct control of the British East India Company. Madurai's role as a major military cantonment declined to a mere nominal status and did not rise ever again till now in terms of the military glory of might the city had experienced or enjoyed in the ancient past.

## **XX. CONCLUSION**

The city of Madurai is one of the continuously inhabited cities in the world. Madurai as a city traces its past back to the old walled city constructed during the ancient past. The city of Madurai has a significant contribution in the cultural, military, economic, trade, commercial, agrarian sectors of the region and cannot be scaled down to mere region but also for the entire subcontinent since antiquity. The city of Madurai was visited and mentioned by several great travelers, scholars and nobles like megasthenes, chanakya, faxian, sangam literature, Periplus of the Erythraean Sea etc. and so on. The city of Madurai still carries this legacy with utmost care that still Madurai is considered to be the cultural capital of Tamil Nadu. This attracts a lot of tourists to visit Madurai to know the legacy of our ancestors which includes pandyas, Madurai Nayaks Vijayanagara Empire, Arcot Nawabs, Madurai Sultans Kalabhras and even the British.

The communal, cultural and social harmony built and reinforced year after year in this city of Madurai is a symbol of strong fabric of unity, and goodwill woven in active participation of the life inside this city is unique to Madurai only, making it something more than a city life consisting of cultural, spiritual, traditional and religious one. The size and significance of the celebrations may change from little gatherings to mega spectacular ones, but the importance of Madurai and its cultural, spiritual, religious, traditional, historical, and monumental legacy will not be dull or diminished ever in the times. There are other cities like chennai, coimbatore, tiruchirapalli which may stand up on the list in better ways in many aspects, but the city of Madurai is so unique in nature that it cannot be replaced or recreated any time in the world and could not do even with whatever efforts we can do or whatever resources we have. MADURAI CANNOT BE REPLACED OR RECREATED BY ANYONE EXCEPT MADURAI ONLY.

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