

Contents

Acknowledgements.....	vii
Notes on Transliteration and Translation.....	ix
Abbreviations.....	x
Figures and Tables.....	xi
Introduction	1
1 The Ekāmranātha Temple.....	15
1.1 Kanchipuram	15
1.2 Entering the Ekāmranātha temple.....	17
1.3 Ekāmranātha’s central myth, divine symbols and name	24
1.4 Notes on the history of the Ekāmranātha temple.....	29
2 The <i>mahotsava</i> at the Ekāmranātha Temple.....	39
2.1 Historical references to the <i>mahotsava</i> at the Ekāmranātha temple	40
2.2 Aghoraśivācārya’s Mahotsavavidhi.....	46
2.3 Ritual structure of the mahotsava at the Ekāmranātha temple	49
2.4 Processional routes, special events and donors	61
2.5 Concluding remarks.....	71
3 The ‘marriage myth’	73
3.1 Sources	74
3.2 Narrative themes.....	93
3.3 Concluding remarks.....	95
4 Rituals on Paṅkuṇi Uttiram	97
4.1 Okkapiranthan Kulam – the meeting of the goddesses	97
4.2 <i>Tapas</i> and the worship of the sand <i>liṅga</i>	106
4.3 The divine marriage.....	109
4.4 Concluding remarks.....	116

5	Three Goddesses	119
	5.1 Kāmākṣī, Kāmakoṭi and the Kāmakōṭṭam	119
	5.2 Kāmākṣī and Āti Kāmākṣī Kālikāmpāl	125
	5.3 Kāmākṣī, Baṅgāru Kāmākṣī and Ēlavārkuḷali	138
	5.4 Concluding remarks	151
6	Perspectives on Participation	153
	6.1 Festival participation.....	154
	6.2 Priests	156
	6.3 The ‘Seven Streets’ of Okkapiranthan Kulam	156
	6.4 Donors for the marriage	159
	6.5 Human marriages	168
	6.6 Concluding remarks	172
7	The Formation of Cultural Memory.....	175
	7.1 Commemoration.....	176
	7.2 What is remembered? – The transmission of cultural memory	178
	7.3 Concluding remarks	190
	Conclusion	191
	Appendix.....	197
	Bibliography	201