

TEMPLE INSCRIPTION IN DHARMAPURI DISTRICT

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ABSTRACT

The erection of memorials to the dead is an ancient custom and found all over the world. These memorials took different forms in different countries and times. In Tamil Nadu the custom of erecting memorials first introduced in the megalithic period. Even though there is no written document to assess this custom. But in Sangam literature it is clearly mentioned. From fifth century BC onwards the aim of constructing the sepulchral monuments developed in to hero stone cult. The practice of hero stone cult is noticed in the literature and more in the hero stone inscriptions. It helps to study the contemporary society, political history, the development of the script, language and evolution of iconography of the hero stone figures.

The basic theme connected with the memorial stones are cattle lifting and cattle retrieving in Tamil Nadu as well as Dharmapuri District. The earliest evidence on memorial stones found in Sangam literature. The Sangam literatures like the Tolkappiyam, Agananuru, Purananuru, malaipadukadam, Pattinapalai, etc. speak on memorial stone in a detailed manner. A close study of the megalithic monuments with the help of Sangam literature reveals that the custom of megalithic monuments developed in to hero stone cult or virakals around Dharmapuri District.

Key Words: Memorials, megalithic, inscriptions, iconography,

Introduction

The earliest evidence on memorial stones found in Sangam literature. The Sangam literatures like the Tolkappiyam, Agananuru, Purananuru, malaipadukadam, Pattinapalai, etc. speak on memorial stone in a detailed manner. A close study of the megalithic monuments with the help of Sangam literature reveals that the custom of megalithic monuments developed in to

hero stone cult or Veerakals around Dharmapuri District. Hero stone inscriptions are important sources for the history of Dharmapuri district.

More than 170 inscriptions were collected in Dharmapuri District. Large numbers of inscriptions were copied by the State Department of Archaeology, Chennai. These inscriptions were published in two books namely Dharmapuri Inscriptions Volume I, Dharmapuri Inscriptions Volume II and Krishnagiri District Inscriptions. Few inscriptions were copied by the Archaeological Survey of India and published in the Epigraphica Indicia and South Indian Inscription volumes.

Temple inscription

Of all the institutions of Tamil Nadu, the most important one was the temple. During the early days each village had an excellent temple built in the old style. The earliest form of a temple is having three parts. The Garbagiriha, the innermost shrine, with two mandapas one in front of the other. The middle portion called Artha mandapa is a passage leading from the more spacious outer entrance called Mukhamandapa. The central shrine is the main shrine and to worship the God the devotees gathered together in these mandapas. In ancient times the temple was the busiest part of all the places in a village or town. From the early morning, till to the midnight people gathered together in the temple. Most of the festivals were conducted in the temple. In addition to that the king's ceremonies were also performed here. So this temple was the main center for the people and the rulers.

Twenty temples are constructed in Dharmapuri District by the early and middle period. Out of them only nine towns are having the ancient temples. Few temples are having inscriptions but few of them are not having Inscriptions. Three types of inscriptions are collected in Dharmapuri District. They are Telugu, Kannada and Tamil. Telugu inscriptions are copied by the Archaeological Survey of India and it is not published Kannada inscriptions are copied and published by the Archaeological Survey of India¹, Madras in the

Epigraphy volumes. Tamil inscriptions are copied and published by the State Department of Archaeology, Chennai. Name of the temples are given below.

1. Dharmapuri
2. Adhiyaman kottai
3. Thirthamalai
4. Kambai nallur
5. Chindalpadi
6. Tenkarikottai
7. Karimangalam
8. Kadagaththur
9. Modur and
10. Pennagaram

1. Dharmapuri

Thagadur was one of the important cities in early south Indian history. It was a famous city with temples and a centre of Jainism, Buddhism and Saivism. The Mallikarjuna temple, the Jain sculptures in the Rammkka tank and Adhamankottai and the Epigraphy of this District are some of the interesting subjects.

Pallava rulers

The Pallava rulers established their rule in Thondai mandalam in the 3rd to 9th century A.D. They occupied Thagadur region in 4th century A.D. But they are not interested in constructions of temples and other monuments in Thagadur region. The hero stone worship is the main worship in this area. So temple constructions are not found in this area during the Pallava period. The earliest Pallava references are found in the hero stone inscriptions. Pappanbadi hero stone inscriptions are the earliest inscriptions².

Ganga rulers

Gangas were Karnataka rulers and they ruled 4th century onwards in that area.

Nolamba ruler

The Nolamba kings were the rulers of Karnataka State. Nolumbas, a branch of Pallava family, were one of the minor dynasties of medieval South India. They developed a distinct style of art and Architecture. They conquer Thagadur region and constructed many temples in this area. Their temples of Mallikarjunar temple and Kamachi Amman temple in Dharmapuri town are excellent examples of Nolamba art in Tamil Nadu. Nolamba art can be considered as an extension of Western Chalikyan art.³

Mallikarjunar temple or Kottai kovil

Kottai kovil or Mallikarjunar temple and Kamachi Amman temple are the most important temples in Dharmapuri District. But in the latter period new additions and alterations were took place. Even though art and architectural features are belongs to the Nolamba style. The distinctive Nolamba features are Chitra kamba (pillar with miniature carvings); ceiling panel of Siva-Nataraja surrounded by the Dikpalas in the Maha mandapa, doorjamb carvings of Padamanidhi and Sanganidhi, ashtamangala depiction on the sanctum door and pierced windows. The theme of elephants supporting Vimana and the Ramayana scenes in Kamachi Amman temple are also interesting features.

In the Mallikarjunar temple or Kottai kovil seven Kannada inscriptions were copied and published in the Volumes of Epigraphica Indicia and Epigraphica Karnataka. These Kannada inscriptions were issued by the Nolamba rulers.

A record of the Nolamba king Mahendradhiraja-Nolamba was found on the four faces of a pillar built in the mandpa in front of the Mallikarjuna temple. It records a grant to a Jaina basadi by certain Nidhiyanna and Chandiyanna³. The former received from the king the village of Mulappalli, pupil of Vinayasena for the repair of the Basti. The witnesses of the transaction were the four Samayins, the Nadunagara, Nanasasana officers.

At the bottom of the same pillar another one record was engraved. Pallava king Ayyappa deva son of Mahendra-Nolamba donated a village called Buduguru for the same Basdi.

Third Kannada inscription was found on the tank bund of the Dharmapuri Town⁴. In this inscription the preceptor Vidyarasi of Thagadur is mentioned. A broken pillar inscription of Kannada script, which is in the Mariyamman temple, inside the fort was copied and published. Pallava Mahendra Nolamba dated A.D. 878 donated for maintenance of the Jaina temple. Nolamba king Mahendra conquered Thagadur region and gave the name Mahendra manglam to Adhamankottai.

Another one interesting Kannada inscriptions was noticed in the quarters known as Virupakshipuram in Dharmapuri Town. The Nolamba king Irula son of Anniga dated A.D.616 gives list of Nolumba kings and their queens. The last face of the inscriptions which usually records the grant is damaged. This is an important inscription giving the Nolamba-Pallava genealogy from Pallavahiraja to Irula and showing that the Thagadur nadu was under the Nolumbas even after the conquest of the Bana territory by the Chola king Parantka I.

One Nolamba king inscription was also found in the house of Isvaryya in Dharmapuri Town and copied by the Archaeological Survey of Indian. Name of the king and date are not found. It mentions about the boundaries of Thagadur nadu and the roads to Puramali nadu and Pieibellole. In the same time it gives the details of the actions of the individual kings of the line.

Two inscriptions are found in the south wall of the Kamachi Amman shrine in Mallikarjunar temple. These two inscriptions are published by the State Department of Archaeology⁵. These two inscriptions were issued by the Chola king Kulothanga-chola. Three temples were constructed in this place. They are Sanayira-mulamayiramudar, Oraira-mudaiyar and Thiru-vileswaram-mudiyar temples. It states that these three temples at Thagadur in Thagadur nadu in Ganga nadu alias Nigarilisola-mandalam were in a dilapidated condition. One Andar Vannanaik kumbittar from Tirukkalatti was able to

secure the services of the Siva brahmanas and necessary land endowments for worship to the temples. Adhiyman king donated the land and the Sivabrahmans were settled here. The record has been assigned to Kulottunga III and the inscription is found on the Vargas of the Adhisthana in the munmandapa of the Amman temple of Kottai kovil.

Another one inscription is also found in the eastern wall of same temple. It belongs to the 12th regnal year of Kulottanga II 1145 A.D. It is also in Tamil script. Registers that Pammaraguttan, Pular Kilavan Tambiran Cholan the servant (adiyar) of Adhiyman did the Tiruppuriudtt (pratishta) and tiruppu-dukka sandu (recoating) for the temple of *Asvaaram-mudiyar* temple also known as *Mulamayiram mudiyar* temple at Tagadur in Thagadur nadu in Ganga nadu alias Nigarilisola-mandalam, for the welfare of Adiyman his master⁶.

On the basis of the above inscriptions Kottai kovil was constructed during the Nolamba rulers in the 8th century AD. This is the earliest temple in Dharmapuri District

1. Ariyanathaswami temple

Forth temple was also the Ariyanatha swami temple found near the Amman temple. One inscription was found near the Amman temple and it belongs to the 32nd regional year of Rajadhiraja I period. Seems to record a perpetual lamp to the god of Kocudiya Mahadevar Khchngan-isvaram-udiyar Mahadevar at Thagadur⁷.

The wall of the muka mandapa in the Ariyanatha swami temple and it issued in his 8th regnal year A.D.1476. It records the construction of Tirumandapa in Rajarajeswar-mudaiya Nayanar temple at Vidukadalagiya-nallur was the gift of Vidukadlagiya-perumal. He gifted 20 Kantakas of land under the tank. This is an inscription of Rajaraja III. It found on the south called Purakkari-eri⁸.

In the same temple on the outer side of the Mukha mandapa Hoysala king Somesvaradeva inscription was copied. The donation was granted in his

20th regnal year (A.D.1253) and it records the gift of the village of Meleri as devadana grant to the god of Rajarajisvara-mudaiya- nayanar at Kadikkottur alias Desipattnam. It is a royal grant of Singayadannakkar son of Mahapradhani for the well-being of the king⁹.

2. Adhiyaman kottai

Adhiyaman kottai or Adhamankottai is also one of the ancient Town in Thagadur nadu. Three temples are constructed in this town. They are:

1. Somesvara temple
2. Bhairavar temple
3. Chenaraya perumal temple.

Chenaraya perumal temple was constructed in the Nolamba period but it was reconstructed in the later period. The main temple or sanctum sanctorum alone is having the Nolamba architectural features. Mugamandapa and Mahamandpa are constructed in the Vijayanagar kings. In the sealing of the mahamandpa Ramayana paintings and Vishnu incarnation paintings are painted. These panels are having labels in Telugu script.

Somesvara temple

This temple is also not in good condition. Most of the parts of the temple are damaged condition. It was also reconstructed in the later period. Three inscriptions were copied in this temple.

One was copied on a slab in front of the Somesvara temple. It is a damaged record of the Hoysala king Somesvara deva and issued in his fifteenth regnal year. It records remission of certain taxes on temples in Thagadur nadu and Puramalai nadu by the residents of seventy nine districts, for the health of the king of Somaiya Dannakkar. Another one much damaged record on the base of the temple is also found. It belongs to the Chola king Kulottunga Chola deva alone mentioned¹⁰.

Third inscription of the Kulottunga Chola deva is also in damaged condition. In his twenty first regnal year it records the gift of paddy by a native of Ariyambakkam to the temple of Mayindisivaram Udaiyar. Another one record of Chola king Tirubhuvana chakravarti Rajarjadeva III found in the same place.

In his twenty sixth year gold was donated for the lamp to the temple of Mayindisvaram Udiyar by a Vaniyan of Arumbakkam.

Bhairavar temple

Four inscriptions were published in this temple. A record of the Hoysala king Ramanathadeva donated gift of some money for a lamp by the natives of Mangalam to the temple of Mayindisvaram Udiyar. This inscription proves that Ramanatha came to the throne in 1255 AD apparently at the lifetime of his father.

On the south wall of the temple one unfinished inscription was found. It records the gift of land to the temple of Paramesvara mudiar at the eastern entrance of the village of Mayindira mangalam for the merit of Virasomesvaraadeva and Somaya Dannakkar. The name of Singaiya Dannakkar the son of Somaiya is also mentioned.

Third inscription of Hoysala king Somesvaradeva also engraved in the same temple. It records a gift of land below the tank of Kulattur to the temple of Mayindisvaram Udiyar by Somaiya Dandanayakka for the health of the king.

On the north and the west base of the Bhairava temple one interesting inscription was found. This inscription records that Paramaya sahani the minister of the Mahapradhani Madhava Dannakkar built and constructed the temple of Paramesvaram-Udaiar at Mahendramangalam and granted lands to Vidugadar, the priest of the temple who was residing at Nandi-mangalam¹¹.

3. Thirthamalai

Thirthamalai is Harur Taluk in Dharmapuri District. Two Temples are constructed in this place. One temple is on the top of the hill and another one is near the Town. Both temples are called as Tirthagirisvarar temple. The hill temple was constructed before the Chola period but the second temple was constructed during the Vijayanagar period.

In Thirthamalai near Harur in Dharmapuri District, there is an ancient carving of Kali sculpture is found. It is standing position and one

inscription was engraved near the figure. The goddess is seen with eight hands and the right hands having chakra, sword, knife and the fourth hand is placed in her hip. The left hands are holding chakra, bow, shield and bell like article. Iconographic ally the description of Durga with eight hands is interesting. On a slab one Vatteluthu inscription was copied and published. It mentions "Sri Bhagavthi, Kuru chchuli kodudaiya"¹².

On the rock of the central shrine in the Thirthagirivarar temple in the hill Rajendra Chola I inscription was copied dated A.D.1016. It records the gift of the gold for burning s perpetual lamp in the temple of Kudal-Alvar by a queen of Mummudich chola Perumal whose name cannot be properly made out¹³.

In the same year same king Parakeseri varman Rajendra Cholan I donated gold for burning a lamp in the Kudal-Alvar temple by Aiyar Virama deviyar of Pungunram a queen of Mummudich chola-Perumal¹⁴.

Third inscription also issued by the same king in his 5th regnal year AD1017. It states that some gold was donated by an individual named Karipperumal alias Panglan of Ittapari in Puramali nadu in Thagadur nadu a sub division of Nigarilichola mandalam.

In the western wall of the central shrine two inscriptions were found one after another. These two were inscribed in Parakesarivarman alias Udaiyar Sri Rajendra Choladeva I period 1041 A.D. who took Purvadesam, Gangai and Kadaram. The first inscription registers that Karkadai vairan alias Viyalan Mara-padai-Kandan alias Rajendrachola Viriyur Nadu duaiyan alias Uttamalaiyudiya-nadalvan caused the renovation of the temple of god Tirttamalaiyudaiya-Mahadeva of Puramalai nadu in Thagadur nadu a sub division of Nigarilichola-mandalam. He also added a Mugka-mandapa to the temple. Besides the chief endowed two lamps for the god Mahadeva and also the villages Kurumudai, Avvadi-manglam and Aliyur in Alimalai-nadu as Tirumadaippalli¹⁵.

The second inscription, dated in the same regnal year of the king registered that the shrine of Kshetrapala and Chandesvara were constructed in the temple of Tirttamalai-mahadevar, by a certain of Mummadichcholan son of Vayi-irranangan and servant Uttamachola Puramalia-nadalavan mentions Rajendrea-nadu¹⁶.

A record in tenth regnal year of the chola king Kulottunga choladeva was found. A Pujari was appointed for temple of Thirthamalai in Thagadur nadu Puramalinadu which was a subdivision of Nigarilichola-madalam. Ganga nadu is also mentioned in this inscription¹⁷.

On the southern wall of the mandapa in front of the shrine another one inscription was copied in his 34th (A.D. 1104) regnal year. A lamp stand and cows were donated to the temple of Thirttamalai by the native of Muniyar in Thagadur nadu.(661) In the same wall another inscription also noticed. It records the gift of ornaments. A chief of Kudal in Purmalai nadu who bore the title Mudigondi sola Karkata-marayan¹⁸.

4. Kambai nallur

Kambai nallur was one of the important cities in Thagadur nadu. One small fort was constructed on the southern bank of the Kambai nallur river. Two temples for Shiva and Vishnu were found within the fort wall, but these temples were not in good condition. Eight inscriptions were published in Kambai nallur temple and these temples are called as Kottai kovil.

One slab inscription was copied near the sluice of the tank near the village. It belongs to the Chola king Vikrama chola period. (A.D.1131) To improve the sluice in the tank and adjoin lands of the village by Vennaikkuttanambi Kunrana alias Rajadhiraja srivanachchetti, Puliyan Vayiran and Adavalan Ulagan¹⁹.

One poem inscription of Kulottunga chola III (A.D.1200) period was found in the Artha mandapa of the Kottai kovil or Desinathesvara Temple. It is in "Ensir kalinediladi asiriya viruttam" metre form. A record of the Chola King Tribhuvana chakravarti Kulottanga-Choladeva mentions Vidukadalagiya perumal son of Rajaraja Athiyan, the lord of Thagadur. The construction of a

stone temple (Karrali) at Sirukkottai on the banks of Pennai River by Rajaraja-Athiyan vilangamoli Vidukadalagaiya Perumal. The chief is praised to be the decedent of Athiyaman family and the lord of the territory watered by the three revers Palaru, Pennai and Ponni²⁰.

Secound inscription is on the Kumuda portion in the southern side of the Artha-mandapa and western side of the Mugha-mandapa on the same temple. A record in the 2nd year off the Hoysala king Vira Visvanatha devar. (A.D. 1297) Records gift of village Kadamabarpalli in Puramalainadu a sub division of Thagadur nadu as 'Tirunamakkani' to god Desinayagar of Nagaiyanapalli alias Kalingaraya-chadurvedi mangalam by Madurantaka Vira-Nulamba Rajanarayana-Bhairavan for the wellbeing of the king and himself²¹.

Second inscription of the same Hoysala king Vira Visvanatha deva is in the Kumuda portion of the Garbhagriha in the same temple. Records gift of the temple of Desinayakar at Nagainapalli alias Kalingaraya-chaturvedi manglam of Desinayanar at Nagainapalli alias Kalingaraya-Chaturvedi-mangalam by Uttama-Sola-Gangadirayan. It

is said that the gift was made for the well being of the king and doner²².

Two box shape inscriptions were found in the southern wall of the shrine. The name "Vilangamoli" is written five times splitting the word into five as *vi, lon, ga, mo and li*, in five rows and five columns. Second inscription also five letters *na,ma,si,va, and ya*, word "*Namasivaya*" are written differently two times in five columns and five rows. (just like cross word puzzle)²³.

Vijayanagara period inscriptions also engraved on the west and south walls of the same shrine. A record of Vijayanagara king Immudi-Bukkaraya (Bukka II, 1399-1406) son of Harihararaya II is mentions Bukkana-Udiyar, i.e., Bukka I²⁴. To maintain the temple activities one 'Periya nambi' was appointed to this temple.

5 .Chindalpadi

Chindalpadi is also in Harur taluk and Dharmapuri District. The name of the Chindalpadi temple is called as Sivanisuramudiya-nayanar. 13 inscriptions are copied in this temple. Most of the inscriptions are belongs to

the Chola rulers. A record of Kulottunga chola deva (Kulottunga III) found on the south side of the Muppattai-Kumatha portion in the Adhithana. It records a gift of the village Rajaraja as Devadhana of the god Sivanisuramudaiya-Nayanar of Desippattinam of Thagudur nadu in Ganga nadu a sub division of Nigarilisola-mamdalam²⁵.

Another one inscription of the same king 16th regnal year collected in the eastern side of the Adhithana. It is also a damaged record. Even though it records a gift of cattle by Maran alias Alala-sundran son of Kannayira to the god of Sindagappadi nadu and gift of two perpetual lamps in the Tirumadi-vilagam to the god by a certain Devaradiyar²⁶.

Third inscription of the same king also found in the Kumuda portion in the northern side of the temple. It was issued in the 23rd regnal year of the chola king Kulottunga deva III A.D.1201. Records an undertaking given by the Sivabrahmanas named Tillainayaka-bhattan alias Muvayirattoruvan who held the Kani right of the temple of god Sivansisvara-mudiya-nayanar to burnt seven Sandi lamps in temple utilizing two pon and 12 cows endowed for the purpose by Kendiyan Maliyan of Karimanglam²⁷.

In his 23rd regnal year (A.D.1201) a land was donated to the temple. It is found in the Muppattai-Kumudam of the adhithana of the same temple. A land was donated to the Sivansisvara-mudiya-nayanar temple of Sindalappadi by Rajaraja-Adhiyamanar alias Vidukadalagiya Perumal. The land was situated in the Puliyalvar- parru²⁸.

Another one inscription of the same king records a gift of dry lands (Punsey) to the God Sivansisvara-mudiya-nayanar of Desippattanam in Puramalai nadu which is in Thagadur nadu, a sub division of Ganga nadu, a sub division Nigarilichola-mandalam²⁹.

Hoysala king Someswarar inscription was found in the Adhithana of the main shrine. Seems to record a gift of a part of produce from specified land in Alamedu to the god Sivansisvara-mudiya-nayanar by Singaya-Dannakkan for a perpetual lamp, to be burnt in the temple³⁰.

Two inscriptions of Rajarajadeva III were engraved in this temple. A record of 25th regnal year of Raja raja III is in the Adhithana of the Garbhagriha. It records a gift of land in Sogattur as Tiruvilakkuppuram to the god of the Udiyar Sivannaichcuramudia-Nayanar of Sindalpadi in Puramali nadu by certain Periyayan³¹.

Second one is the south wall Adhithana of the Garbhagirha. It also records a gift of land for this temple. Contains an imprecatory portion starting that the transgressors of the gift shall incur the sin of killing a kural cow on the banks of the river Ganga

A damaged record also found in the Pattikai portion of the same wall. Name of the king is not known. In this record a land was donated to the temple for burning a perpetual lamp. Tillainayaka-bhatter and Andar pilli Simayesvarar names were mentioned in this inscription³²

6. Karimangalam

Karimangalam is situated in the national high way from Dharmapuri to Krishnagiri. One ancient temple is also found in the centre of the town and it called as Arunesvarer temple. It is not in good condition, few pillars belong to the Nolumba king's period are collected. Five inscriptions were copied in this temple. A Kananda inscription near the Virabathra swamy temple mentions the Vijayanagara king Sadasivadeva(A.D.1542-65) and the Mahamandalesvara Alies Ramaraja. Other three inscriptions are in Tamil script and they are completely in damaged condition.

7. Kadagaththur

Kadagaththur in a small village near Dharmapuri town. A chola period temple is there and it is called as Cholisvaramudiaya-Nayanar. On the western wall of the temple a record of Vijayanagara king Virapratapa Devaraya-Maharaya is found. It records a gift of the tax Settiyar-magami, collected on either side of the road, the Allaya-maniyam and adikasu on each shop opened in the village of Varugur, a devadana of the temple of Mudikonda Cholisvaramudiaya-Nayanar, by the Telugu chief Malla-Rahutta son of

Vidamitta-Rahutta of Mulavaych chavadi. The pradhna Madna-Dannayakkar of Mulvay was governing the country³³.

Another one inscription found in the western wall of the same temple. A record in A.D.1470 of the Vijayanagara king Mallikarjuna son of Pratapa devaraya II who received tribute from all country and from Ceylon and witnessed the elephant hunt. It records the gift of land in favor of the dancing women of the same temple³⁴.

Third inscription of the same temple is collected in the Southern wall. It records the gift of taxes on looms within the premises (Tirumadivilagam) of Mudigonda cholisvara mudiyar temple by the nagarattar of the village for maintaining a lamp in the temple. This inscription is also in Tamil script and the king name is mentioned in this inscription³⁵.

On the Southern wall of the Cholisvaramudiaya-Nayanar temple an inscription is copied and it belongs to the Vijayanagara king Vira pratatapa Devraya Maharaya. It is incomplete inscription but it mentions Kadakaththur alias Desi-Uyyakondadsola-pattanam in Tagadur nadu a subdivision of Ganga nadu which was a district of Nigarilisola- mandalam³⁶.

Hoysala king Ramanatha deva inscriptions also found near the temple and it is in damaged condition. It mentions in A.D.1285 the Mahajanas of the village Padi alias Poyyamolisola-Chaturvedi mangalam in Tagadur nadu seems to refer to a gift made to a Vishnu temple³⁷.

8. Modur

Modur is a small village in the Northern side of the town Dharmapuri. An inscription was collected on a slab near the village Modur, in the field called Chamundi-amman mandu. It was inscribed in the Hoysala king Vishnu varthana in A.D.1110. Refers to an officer who possessed the strength and power of the Hoysala king Vishnuvarthana and to the remission of the marriage tax in Thagadur nadu.

On a boulder in front of the temple of Nelappurumal in the village Modur another one inscription was also published. A record of third year of the Chola king Rajakesari varman alias Tribbhuvana Chakaravarti Triubhuvana

Virasoladeva. Records a gift of the village of Modur in Tagadhur nadu a district of Nigarili chola mandalam to the temple of Singapperumal which was attached to the temple of Durgai in Padi nadu in Melmandala with Hadinadu in Mysore and Durgaiyar with the famous Chamundi of that place, a proof of which he sees in the existence of a field named Chamundi Amman nadu³⁸.

9. Pennagaram

Pennagaram is a town and 30 KM from Dharmapuri. One ancient temple is there, but it is reconstructed in later period. In this temple three inscriptions were copied by the Archaeological survey of India and published in the Epigraphical report. This temple is called as Brahmesvarar temple. On the southern wall of the temple Pallava king Nandivarman inscription found. It records the building of the temple and its mandapa for the merit of the Pallava king Nandivarman. This inscription is in Tamil script.

One Pandiya king inscription also identified in the Northern wall of the Brahmesvara temple. It records in the fourth year of the Pandiya king Ravivarman alais Vira Pandiyadeva gift of money for six lamps in this temple.

Third inscription also found in the Northern wall of the Brahmesvara temple. It records in the twenty fifth year of the Chola king Tribhuvana chakravarti Rajaraja deva gift of gold for four lamps in this temple.

10. Sivadi

Sivadi is also a small village in Dharmapuri District and one modern Siva temple is there. In that temple one pillar inscription was copied and published in the report. It is a Chola period inscription and the date of the inscription is 1227 A.D. It states that one vyapari name Kandamulan Paramandalesvara Jayapalan (also Kandamulan Jayankonda Tiruvanna malaiyudiyar Paramandala esvara Jayapalan) made a gift of land under the dam at Thagadur called Velnangaik karan with the sowable capacity of 30 Kantakas of seeds to the god Tiruchchenga- Nasasvara Mudiayar for the service Tiruppadi-marru. The land was given to the present donor by Rajaraja

Adigaiman. The merchant is said to have had headquarter at Thagadur in Thagadur nadu in Ganga nadu a subdivision of Nigarili chola mandalam.

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