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### RESEARCH ARTICLE

#### INSCRIPTIONS OF TIRUMAYANAM – A STUDY

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#### Abstract

It is located in Tirumayanam in Mayavaram Taluk. The presiding deity is Siva. This temple is called as Brahmapurisvara. His consort is known as Malarkuzhal Minnammai. It is one among padal peetra stalam. On the other side of western direction in one kilometre located Amritaghateswarar Abirami temple at Thirukkadaiyur. It is 275 shrines, Tevaram poems sang by Savite Nayanars, Tirugnanasambandar, Tirunavukkarasar and Sundara

#### Location

Tirumayanam is situated in Mayuram Taluk of Tanjavur District, in Tamil Nadu. It is a small village about two km from Thirukadaiyur town, Brahmapurisvara Temple. Tirumayanam is situated at a distance of about twenty two kms from Mayiladuthrai on the Mayiladuthrai to Karaikkal route. It can be reached by Mayiladuthrai railway station. Frequent bus services available from Nannilam as well as from Thirukkadaiyur to reach Tirumayanam. The village is surrounded by Thirukadaiyur on the eastern side, Thirunallur on the Western side, Dharumapuram on the North western side, Thiruvettakkudi on the south eastern side and Thiruthellchery.

#### Historical Name

Brahmapuri, Vilvaranyam, Siva Vedapuyri and Thirumeignanam are the historical names for this village.

#### Political History

To understand the religious condition of any period, it is necessary to have the basic knowledge of the historical background of various dynasties. Political history is the backbone of each and every Kingdom. This is partly revealed from the inscriptions in Siva Temples of Mayuram Taluk. There are twelve inscriptions related to Brahmapureswarar Temple. One inscription belongs to Rajadhirajadeva, five inscriptions belong to Kulottunga III, three inscriptions belong to Konerimaikondan, one inscription belongs to Virarajendradeva and one inscription belongs to Kulasekhara I. One inscription belongs to Rajadhirajadeva.

The first lithic record belong to Kulottunga III during 5<sup>th</sup> regnal year dated on 1185-86 mention about the record that the king is given the attribute “who was pleased to take Madurai”. Devadana village Tirumayanvilagam after reclamation by Tillainyaka-Perumal of *Kiliyur-nadu* in *Pandikulasani-valanadu* was administered by the Chola rulers.<sup>1</sup> There are two lithic record belong to same king during 9<sup>th</sup> regnal year dated on (A.D.1186 - 87) mention about the record on the west wall of the mandapa mention about the one Arayan Tiruvanantan Keralaraman of *Kilvengai-nadu* in *Rajaraja-valanadu* was under the Chola administration.<sup>2</sup> Yet another inscription of same king and same regnal year located on the west wall of the mandapa of Kulottunga III on the 9<sup>th</sup> regnal year (A.D.1186 - 87) mentions about the Pudukkottai in *Arvalak, Kurram*, a division of *Rajendrasola-valanadu*.<sup>2</sup>

Three lithic record mentions about the Koneimaikondan in Tirumayanam temple. First lithic record of Konerimaikondan dated on 9<sup>th</sup> regnal year mentions about in extent, to the temple of Tirumayanam Udaiyar at Tirukkadavur, by order of the king. A land settlement made in the 16<sup>th</sup> regnal year of Kulottunga - Chola is referred in the inscriptions.<sup>3</sup> The second lithic record on the north wall of the mandapa in front of the general shrine belongs to konerimaikondan dated on 22<sup>th</sup> regnal year mentions about the king's order to the tax-officers. The land is said to have been converted into tirappu in the king's 4<sup>th</sup> year and hence perhaps this present order of renewal.<sup>4</sup> The third lithic record of same king on 34<sup>th</sup> regnal year mentions about the God Tirumayanam-Udaiyar at Tirukkadavur in Akkur-nadu and for the maintenance of the persons looking after the garden.<sup>5</sup> This record is engraved in continuation of the same record mentions about the evidently separately and different record.

### **Social Condition**

In Tirumayanam village, social communities were existed. The inscription mentions about the Bhattan. A lithic record found on the south wall of the mandapa in front of the central shrine belongs to Kulottunga III dated on 33<sup>rd</sup> regnal year mentions about a gift of one *ma* of land at Tirumayanavilagam

after reclamation by a Sivabrahmana of the temple by name Attiraiyar Nambi Alavandi *alias* Porkoyil-Bhattan to provide for the requirements of worship to the goddess Vadamulai - Nachchiyar on a special festival day in the year. This proves that Bhattan and other communities were served in and around Tirumayanam village.<sup>6</sup>

Yet another lithic record on west wall of the first prakara, belong to Kulottunga Chola III on 17<sup>th</sup> regnal year (A.D.1194 - 95) mention record begins with his title Konerinmaikondan. This is almost a copy of the inscription found in Amritagatesvur temple as the contents pertain to this temple also.<sup>7</sup>

### **Donation**

A donation is made in different forms from ancient period. The inscriptional evidence gives ample information about the donation in Tirumayanam Brahmapurisvara temple. Seven inscriptions give information about the donation for various purposes.

A lithic record on the south wall of the mandapa in front of the central shrine belongs to Virarajendradeva dated on 6<sup>th</sup> regnal year (A.D.1068 - 69) mentions about the records a gift of 6 *ma* of land after reclamation (from mound) at a place called Tirumayanavilgam as provision for the daily supply of ghee for a perpetual lamp in the temple, by Ambalakkuttan, a resident of Karuppur in *Marugal nadu*, a division of *Geyamanikka-valanadu*. The inscription belongs to Kulottunga-Chola on 8<sup>th</sup> regnal year of recording the joint gift of a lamp in the temple by two ladies.<sup>8</sup>

The inscription on the south wall of the mandapa in front of the central shrine belongs to Rajadhirajadeva II dated on 14<sup>th</sup> regnal year (A.D.1176 - 77) mentions about the *Kadalsaulnda Parmadarum*. The gift of land about six *veli* in extent in the village Sembiankulappakkam and 4090 saplings of areo-palm to be grown therein, after purchasing them from the *sabha* of Manarkudi *alias* Uttamachola - chaturvedimangalam in Tiruvindalur-nadu, a sub division of Rajadhiraja-valanadu, as *tirunamattukkani* to goddess Tirukkamakkotta-Nachchiyar in the temple of Virumayanam-Udaiyar at Tirukkadavur by Arumoli-Alviyar. Urranoyurppan of Illangarikudi in

*Pesavur-nadu*, a division of *Uyyakkondar-valanadu*, who was the wife of *Vedavanamudaiyan Ammaiappar* alias *Pallavarayar* of *Palaiyanur* in *Monmalai-Palaiyanur-nadu* in *Jayangondasola-mandalam*.<sup>9</sup>

The inscription on the west wall of the mandapa in the central shrine belongs to *Kulottunga III* on the 5<sup>th</sup> regnal year (A.D.1185-86) mentions a record that the king is given the attribute “who was pleased to take *Madurai*”. This records a gift of 600 *kuli* or 6 *ma* of land at the *devadana* village *Tirumayanvilagam* after reclamation by *Tillainyaka-Perumal* of *Kiliyur-nadu* in *Pandikulasani-valanadu* for burning a perpetual lamp in the temple with the daily supply of an *ulakku* of ghee.<sup>10</sup>

A lithic record on the on the west wall of the mandapa of *Kulottunga III* on the 9<sup>th</sup> regnal year (A.D.1186-87) mentions about the king is given a record a similar gift of 6 *ma* of land after reclamation by payment of money by *Vannan Manrulladuvan* alias *Sembiyan Pallavaraiyan* of *Puduvur* in *Arvalak-Kurram*, a division of *Rajendrasola-valanadu*, for burning a lamp in the temple.<sup>11</sup>

A lithic record on the west wall of the mandapa belongs to *Kulottunga - III* on the 9<sup>th</sup> regnal year (A.D.1186-87). Mention about the gift of 7*ma* of land in the same place for a perpetual lamp in the temple, by one *Arayan Tiruvanantan Keralaraman* of *Kilvengai-Badu* in *Rajaraja-valanadu*.<sup>12</sup>

A lithic record is located on the south wall of the mandapa in front of the general shrine, belongs to *Konerimaikondan* in 34<sup>th</sup> regnal year mentions about the records a tax-free gift of half a *veli* and odd of land at *Erukkilantittai* village near *Akkur* alias *Rajedrasinga-chaturvedimangalam*.<sup>13</sup>

The inscription on the on the south wall of the mandapa in front of the central shrine belongs to *Tribhuvanaviradeva* (*Kulottunga III*) in 35<sup>th</sup> regnal year (A.D. 1212-13) mentions about the registers a tax-free gift of land at *Erukkalandittai* village in *Akkur* by *Vachchiyan Tiruchchirrambalam udaiyan Pinnai-ennadan* a devotee from *Perumbarrappuliyur* a *taniyur* in *Rajadhiraja valanadu*, to provide for the daily supply of a specified number of lotuses to the temple

during the several months in the year. The land seems to have been allotted by the temples to three elders of *Kuvalaiyur*, a hamlet of *Tirukkadavur* with necessary stipulations.<sup>14</sup>

## Music

Music plays an important role in temple. This was in practise in *Timayanam* village. The inscription dated on 11<sup>th</sup> regnal year and 169<sup>th</sup> that to provide for the maintenance of person who were to recite the *Vedas* and the *Sri-Rudram* in the temple of *Tirumayanam-Udaiyur* at *Tirukkadavur*. The exact significance of the term *veda vinai* is not understood. Perhaps the chanting of the *vedas* was accompanied with the music on the *vina*. Mention is made of two villages *Tiruttondattugai-mangalam* and *Sivapadasekhara-mangalam*.<sup>15</sup>

## Flower Garden or Tirunandavanam

In and around the temple flower garden will be maintained for the daily pujas and other rituals flower were placed for god and goddess. A lithic record is located on the south wall of the mandapa in front of the general shrine, belongs to *Konerimaikondan* in 34<sup>th</sup> regnal year mentions for rearing a lotus garden for the supply of garlands to God *Tirumayanam-Udaiyar* at *Tirukkadavur* in *Akkur-nadu* and for the maintenance of the persons looking after the garden.<sup>16</sup>

The inscription found on the south wall of the first *prakara*, belong to *Kulottunga III* on 13<sup>th</sup> regnal year (A.D. 1190-91) mention about the appointment of one *Narputtudaiyan Gunachcharan* in place of a certain *Chandesurappichchan* (decrease) as *nandavanakkudi* to look after the flower garden which had been endowed to the temple by a devotee by name *Vachchiyan Jatavedan* alias *Tiruchchirrambalam - udaiyan* on the northern bank of the *kaveri* to look over the village as well as flower garden.<sup>17</sup>

Another lithic record located on the north wall of the mandapa in front of the general shrine, belongs to *Konerimaikondan* in 9<sup>th</sup> regnal year and 100<sup>th</sup> Day this seems to register the grant of 2 pieces of land, one at *virasolanallur* and the other at *Virudarajabhayankaranallur* and measuring together 231/2 (*veli*) in extent, to the temple of

Tirumaiyanamudaiyar at Tirukkadavur, by order of the king. Mention about a flower garden called the “*Rajadhirajan tirunandavanam*” which was to be formed out of e of these lands after its reclamation from sandy mounds. A land settlements made in the 16<sup>th</sup> regnal year of Kulottuga-Chola is referred to in the inscriptions.<sup>18</sup>

A lithic record is located on the south wall of the mandapa in front of the general shrine, belongs to Konerumaikondan in 34<sup>th</sup> regnal year mentions about the records a tax-free gift of half a *veli* and odd of land at Erukkilantittai village near Akkur alias *Rajedrasinga-chaturvedimangalam*, for rearing a lotus garden for the supply of garlands to God Tirumayanam-Udaiyar at Tirukkadavur in Akkur-nadu and for the maintenance of the persons looking after the garden.<sup>19</sup> This record is engraved in continuation of the same record mentions about the evidently separately and different record.

### Officers

The officers played a very important role in the administrative system from the Chola period. In Tirumayanam village inscriptions gave ample information about the officers. Two lithic records register about the officers.

A lithic record on the north wall of the mandapa in front of the general shrine, belongs to konerimaikondan in 22<sup>th</sup> regnal year mentions about the records the king’s order to the tax-officers (*varikkuru-seyvar*) communities through the Secretary Rajendrasinga-Mavendvelan and 4 other officers, renewing the grant of a tax-free land 13 *veli* and odd in extent, situated in Rajadhiraja-mangalam which was a tax-free *devadana* and *tirunamattukkani* village belonging to god Tirumayanam-Udaiyar at Tirukkadavur.<sup>20</sup>

Yet another lithic on the south wall of the mandapa in front of the central shrine belongs to record mentions about the details given on rishnabha, su.14,Monday, Mula which probably correspond to A.D. 1302, May 14. But the *tithi* was ba.2 on the date. This is stated to be copy of an order of the (Konerinmaikondan) to the effect that the capita amount out of which taxes were being paid up to the

34<sup>th</sup> year of his reign on the village Tirumaiyanavilagam *alias* Taniyanaiyittaperumal -nallur which was the *tirunamakkani* and *tirruvilakkuppuram* of the temple, were now to be remitted in favour of the temple and the village entered as tax-free in the registers so as to provide for offerings and worship to the god during the service in the name of the king, and for repairs to the temple. The signatories to the order were the officers Tunjalurudaiyan and Pallavarayan.<sup>21</sup>

### Signatories

An agreement or deed made by two persons. One inscription on the south wall of the mandapa in front of the central shrine mentions about the signatories to the order was the officers Tunjalurudaiyan and Pallavarayan.<sup>22</sup>

### Temple History and Architecture

This is one of the 276 Devara Paadal Petra Siva Sthalams and 48<sup>th</sup> ShivaSthalam on the Southern bank of the river Kaveri in Chola Nadu it is in Thenkarrai. Lord Siva is main god Swayambumurthi. This temple is one of the 44 Paadal Petra sthalams. There were three sthalams where Saint Thirugnanasambanthar, Saint Thirunavukarasar, and saint sundaramurthy have rendered their Pathigams.

This temple is one of the 55 west facing Sivasthalams in Tamil Nadu. There is no main tower Rajagopuram in this temple. There is a 3-tiered second tower. This temple has two corridors. On 10.09.2014 the last consecration ceremony Kumbbishekam was celebrated. In the main sanctum has the bronze idol of Singaravelarr with Valli and Devasena. The outer niches of temple contain Chola era idols of Thirumal, Bhikshadanar, Durga, Lingodhbhava, Gangadhara and Ganapathy. These sculptures are done with great works of art. Very near to Dhakshinamurthy idol statute of a Chola king with folded hand worshipping the deity. The king is arrayed in simple clothes, with long beard and mustache. This can be built during Kulottunga III. There was a well at the southern end of the temple called *Aswathi kinaru* the holy water is taken for the main deity. The belief that if one cannot able to go for *kasi* to bathe in holy Ganges, can bathe in the water will

get the same benefit. This can be done on *Panguni* month (March-April) on Ashwini Nakshathiram Day.

### **Conclusion**

The inscriptions furnish information about the historical background of Tirumanayam. The various sections of the society and their economic status reveal through inscription. The epigraphs available in the place understudy divulge the presence of various communities at Tirumanayam. In the Chola period, land revenue was the main source of income for the village. A number of taxes were levied during the Chola period. Tirumanayam was a reminiscence of a once glorious growth in the society and economic development impact brought out with the help of inscriptions.

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