SAIVISM AND SAIVA ART IN ANDHRADESA (A.D. 200 - A.D. 1336)

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ABBREVIATIONS


Cp. grant. — Copper plate Grant.

Ep. Ind. — Epigraphia Indica.


H.A.S. — Hyderabad Archaeological Series.

I.A. — Indian Antiquary.

I.A.P. — Inscriptios of Andhra pradesh.

I.A.R. — Indian Archaeological Review.


S.I.I. — South Indian Inscriptions.
PREFACE

An attempt is already made on 'saivism and saiva art' by the scholars but many of them did not use both the epigraphical and literary sources for their study. The aim of the present work is to make use of the epigraphs and literary works on the subject and to present all details of the period A.D. 200 to 1336 A.D. Though saivism and vaishnavism are the main religions of Andhradesa at that time, Saivism enjoyed more royal patronage than the vaishnavism. Many saiva constructions and inscriptions engraved on them attract the historians. This work is the result of my research for M.Phil degree in the Department of History, S.V. University during 1984-85.

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Introduction

Saivism is one of the earliest religions in India and Siva is one of the popular deities of Hindu Trinity. Rudra is referred to in Rigveda. Rudra in vedic period is a god of Nature. In the Upanishadic period Rudra is worshipped as 'Siva'. The concept of Trimurt (Trinity) has come into prominence and Siva was regarded as one of the Trimurtis. The discovery of the lingas and Panavattas from the excavations of Indus sites attest to the linga worship. When the Aryans came and settled in India the religious beliefs extant in their Part are driven out to the southern States. The Saiva beliefs are propagated and established by the 'Saiva poets of Tamil country'. They are Nayanars who composed a number of Devarams in Tamil.

The traces of 'Saivism' are seen from the Satavahana period in Andhradesa. The Satavahana inscriptions and literature contain references to Saiva gods and Saiva worship. Saivism is established as a religious sect throughout Andhradesa during the period of Satavahanas. The activity of temple construction was also begun in this period which later on flourished with the patronage of different royal dynasties.

In the early period of the Andhradesa, Saivism laid its firm foundation. The erection of Saiva temples at Pancharamas and the patronage extended to them by the royal People
and the public show how it was elevated to superior heights. The inscriptions of the Ikshvakus, the Salankayanas and the Vishnukundins refer to the Saiva worship and Saiva temples. Cave temples for the propagation of Saivism were carved during Vishnukundins. The remarkable feature in this aspect in the conversion of the temple of different faiths to the temples of Saiva faith. The Kapoteswara temple at Chezerla is a noteworthy example.

During the period of Eastern Chalukyas Saivism was highly popularised throughout the Andhra country. The Chalukya kings like Bhima, Yuddhamalla, spared much of their time in constructing temples for god Siva in various places, in their kingdom. The kings of this dynasty donated much to these temples in cash and kind for the maintenance. Especially during this period cattle were donated to Saiva temples for setting up lamps with the ghee yielded by them. It is very interesting to note that the donation of cows is often seen in the coastal districts. There are innumerable inscriptions where we get a number of examples for this kind of donation.

Kakatiya kings were devout followers of Saivism. Many Saiva preceptors were patronised by the Kakatiya kings. Different Saiva sects like Kalamukha, Pasupata flourished during this period. The Virasaiva sect of Saivism which came from Karnatakak influenced the Saivism in Andhradesa. The literary compositions of Palakuriki Somana which were meant for the propagation of Saiva principles paved the way for many Saiva works influenced the contemporary writers and consequently many Virasaiva works written in Telugu in Andhradesa. The literature produced mostly in this period is religious. Telugu works on Saivism, Saiva preceptors, Saiva shrines etc., was quantitatively and qualitatively much significant that it came to be regarded as a separate branch in Telugu literature.

Saiva temples of exquisite architecture were constructed right from the early period as evidenced by the Gudimallam temple where god Siva is being worshipped in the form of phallus belongs to the first century B.C. The erection of Saiva
shrines in contemporary architectural styles is seen in different periods. As is well known from the epigraphs, the Eastern Chalukya Narendramrigaraja Vijayaditya constructed as many as 108 Saiva temples and called them Narendesvara devalayas after his title. Some of the ruins of these temple bear ample testimony to the Eastern Chalukya architectural style. The Saiva architecture developed and reached its zenith during the period of Kakatiyas. The Svayambhudeve temple and the Thousand pillared temple at Warangal are the best examples of architecture of this period.

We have a good number of books dealing with the art and architecture including those of Saiva temples. The Development of Early Saiva Art and Architecture by I.K. Sharma is one of the recent works on the subject. In the sphere of Saivism in Andhradesa a general survey has been made by scholars. All the writers who worked on art and architecture of the temples of Andhradesa also dealt with different aspects of Saivism. The work Religion in Andhra of B.S.L. Hanumantha Rao gave an account of the growth of different religions in Andhra, and it did not concentrate on Saivism alone. Thus Saivism as a religion, its impact on the society, royal patronage received by Saiva temples, donations for their maintenance are yet to be studied in a more comprehensive manner.

In view of this it is proposed to deal with all these aspects in the present dissertation. However due to obvious reasons the period of study is restricted to from 230 A.D., to 1336 A.D. It may be noted that subsequent to 1336 A.D. particularly during Vijayanagara period, Vaishnavism gained upper hand.

The subject is studied chronologically from the period of Satavahanas upto the downfall of the Kakatiyas. Saivism as flourished under different dynasties is discussed in different chapters representing each dynasty in one chapter. This work is divided into seven chapters. The first chapter deals with the Saiva gleanings under the Satavahanas. The second discusses the Ikshvaku patronage to the Saivism. The third
deals with the Saivism in the post-Ikshvakus period. The patronage extended by the Eastern Chalukya kings as well as common people is discussed in the fourth chapter. The fifth chapter is devoted to the study of Saivism under Kakatiyas. Saiva literature flourished in Andhradesa especially during the time of Kakatiyas is dealt with in the sixth chapter. An attempt is made to give a brief survey of Saiva art and architecture in the seventh chapter. This is followed by the conclusions arrived at on the basis of the present study.
Saivism During the Period of Satavahanas

The History of Satavahanas occupies a prominent place in Indian History. In the Pre-Christian period it was a big empire among other Indian empires. The Satavahana dynasty which established its sway over a large territory in the Deccan was very powerful. The Satavahana kings ruled Andhradesa for nearly four and half centuries (221 B.C. – 203 A.D.). The sources of the history of Satavahanas espacially Puranic, differ widely regarding the number of kings and their period of rule. The historians who worked on Satavahanas acknowledged the puranic tradition and they are of the opinion that 30 kings of Satavahana dynasty ruled the country. The puranic tradition mentions Simuka and Pulomavi as the first and last kings in this dynasty. The source material to study the lives of many of these kings individually except a few is scanty. But we can say that a regular and continuous political rule was established by these kings in South India, the southern and northern borders being Cuddalore and Vindhya mountains. The period of Satavahana rule was regarded to be a golden age in South India in general and in Andhradesa in particular.

The inscriptions of these kings and the literature of this period throw ample light on the achievements of Satavahana
kings. These kings extended their northern border upto Pataliputra and established their rule in north India also for some years. Perhaps the Brahmanical faith of North India seems to have influenced the Satavahana kings in becoming patrons of Vedic religion. The inscriptions and literature described that these kings had religious tolerance and the religions—Hinduism, Buddhism and Jainism flourished under their patronage.

Religion:

The propagation of Buddhism and the worship of Buddhistic images is prevalent in this period. "The stupas at Alturu, Gummadidurru, Gantasaala, Bhattachrulu, Gudivada and Goli and the Amaravati sculptures and epigraphs give us in their own way the history of Buddhism in Anohradesa from the second century B.C. to the third century A.D." Buddhism enjoyed sufficient royal-Patronage which is attested in many inscriptions. The inscriptions engraved at Nasik caves of the times of Satakarni Krishna, Gautamiputra Satakarni, and Vasishtiputrapulumavi and the inscriptions engraved at Karla of the time of Vasishtiputra pulumavi, the Amaravati inscription of Vasishtiputra pulumavi and the Kanheri inscription of Gautamiputra yagnasri record the royal grants to Buddhist sanghas. Balasri, mother of Gautamiputra satakarni is described as ‘ahimsanirata’ (follower of non-violence), which shows her Buddhistic faith. The people of this period also responded to Buddhism and respected the Buddhist monks. Many scholars say that Jainism also flourished during this time without any disputes. It may be observed that here kharavela of Kalinga, the contemporary of Satakarni I is the patron of Jainism, Kharavela’s invasion on Andhra country might have influenced the existing Jaina faith. Though Jainism is said to have flourished in Andhra country, the inscriptions of Satavahanas are silent about their patronage of Jainism.

The inscriptions as well as the literature of this period give proof to the fact that many kings of this dynasty performed vedic sacrifices and proved their interest in vedic religion.
The Nameghat cave inscription of Naganika\textsuperscript{10} gives a list of vedic sacrifices, the cattle and other materials used in sacrifices. This inscription also mentions two Asvamedha sacrifices performed by Satakarni I. The Nasik cave inscription of Vasishthiputra pulumavi\textsuperscript{11} describes his father's righteous rule based on Dharmasastras Thus, the inscriptions clearly proved their Brahmanical faith. The idol worship propagated by the Buddhism\textsuperscript{12} in the country, inspired the people of vedic religion to worship Hindu gods. The literature of the period especially the Brihatkatha and the Gathasaptasati make references to so many Brahmanical deities or Hindu gods.

From the inscriptions we come to know that the kings invoked various Brahmanical gods such as Indra, Sankarshana, Vasudeva, Chandra, Surya, Yama, Varuna and Kubera. This may be taken to be the initial stage of worship which seems to have developed the idol worship. The literature of the period referred to not only the names like Krishna, Radha, Siva, Parvati, Ganapati etc, but also described the legends like Kshirasagaramadana (the churning of the milky ocean), the lovely sports of Siva and Parvati, Dakshadvaradvamsa (the destruction of Daksha's sacrifice), etc. These references clearly show that the worship of different Brahmanical gods was prevalent in the society.

The prevalence of the Bhakti movement which brought harmony between Vaishnavism and Saivism, two important sects of Hinduism and the existing worship in the society should have formulated the idol worship. The Gathasaptasati compiled by Hala, mentions the wooden images of Indra which were being worshipped.\textsuperscript{13} With this evidence, it can be presumed that the other gods also seem to have been worshipped in the form of idols.

**Satavahanas as Patrons of Saivism:**

If we confine our study to Saivism and worship of Saiva deities of this period, we have to once again look into the
inscriptions and literature. The following observation of I.K. Sarma is worth mentioning here: "...that the early Satavahanas were predominantly worshippers of Siva. From the Kadamba record of the time of Kakusthavarman (A.D. 405-430) and mentions the God Bhava-Sive named as Sthanakundisvara the second one of the period of Santivarman (A.D. 430-455) and the deity named Pranavesvara, both at the same place. The optional prefix Siva in the names of some later Satavahana rulers implies their predilection raised brick temples too."\textsuperscript{14}

The Talgunda pillar inscription of the above mentioned Kadamba king makes references to a Siva temple at Stangundura where king Satakarni had previously worshipped.\textsuperscript{15} Sivapalitha, Sivakadilla, Sivadatta are some of the personal names referred to in the \textit{Gathasaptasati} which have Siva prefixes. Sivasri, Sivaskanda, Rudrasri, Sivasvati, Skandastambhi are some of the Satavahana kings mentioned in their inscriptions and coins and they betray the influence of Saivism.\textsuperscript{16}

Some gleanings of Saivism and Saiva worship are seen in the literature of the period. "In Hala's \textit{Gathasaptasati} written in Maharastriya prakrit, there is a reference to the marriage epistles of Siva which were perhaps utilised as raw material in Kalidasa's worship."\textsuperscript{17} The \textit{Brhatkatha} composed by Gunadhya refers to Siva as a story-teller. Siva is believed to have narrated \textit{Brhatkatha} to his consort Parvati.\textsuperscript{18} From this time Saivism seems to have gained popularity and it developed a kind of ascetic spirit. The \textit{Gathasaptasati} mentions some Saiva conventions. A woman just adopted the Kapalika sect of Saivism who besmeared the ash on her body is referred to in the \textit{Gathasaptasati}.\textsuperscript{19} The women of the Kapalika sect used to perform Sati, after besmearing with the ash of the funeral pyre of their dead husbands.\textsuperscript{20} The \textit{Leelavathi} is an erotic \textit{kavya} which composed in that period. This \textit{kavya} describes the marriage of Hala (the Satavahana king) and Leelavathi, (the princess of Ceylon), which was celebrated at \textit{Bhimesvara kshetra} near the Godavari.\textsuperscript{21} This shows that Bhimesvara kshetra existed in Andhradesa before Hala and it was patronized by the Satavahana kings.
Some Satavahana coins also suggest the Saiva leanings of the kings. Their Saiva belief is seen in marking the 'Bull' symbol on their coins, especially on the coins of the Later Satavahana kings. The 'Bull' in a standing posture is a striking feature on their coins. The leg of 'Nandi' is also seen on some coins. As Ajaya Mitra Sastri observes, "Bull" is greatly honoured in India and it occurs on the Harappan seals, it appeared on coins of many other dynasties in India. The appearance of 'Bull' on the Satavahana coins may be taken to represent their Saiva faith as it is seen in other contexts.

4. Ibid., P. 72.
5. Ibid., P. 67.
8. Luders, A List of Brahmi Inscriptions (1909-10), No. 987.
12. K.A. Nilakanta Sastri & Srinivasachari, Advanced History of India, (Delhi, 1982), P. 114.


Saivism During the Ikshvaku Period

The sources for the study of Ikshvaku period are divided into two categories i.e. (1) Archaeological sources, and (2) Literary sources.

1. Archaeological Sources:

Among the archaeological evidences, the remains of the temples laid bare during the excavations conducted at Nagarjunakonda form very important source material. The Buddhist remains are not taken into consideration because they fall beyond the scope of the present dissertation. The temple remains discovered at Nagarjunakonda are well studied by scholars of whom I.K. Sarma (The Development of Early Saiva Art and Architecture), is the latest. The other scholars include K. Krishnamurthy (Nagarjunakonda: A cultural Study), and R. Subrahmanyan (Memoirs of the Archaeological Survey of India. No. 75, Nagarjunakonda (1954-60), Vol. 1).

The founder of the Ikshvaku dynasty, Maharaja Vasishthiputra Siri Chantamula is credited to have performed the vedic sacrifices like Agnishtoma, Vajapeya and Asvamedha. He was also described as Virupaksapati Mahasepaparigrahita which proves his deep devotion towards Saivism. His successors also were chiefly saivites though the queens had leanings
towards Buddhism. That is why we have Saivite as well as Buddhist structures at Nagarjunakonda.

Of the temples discovered at Nagarjunakonda those of Ashtabhujhasvami (Site-22), Nodagisvarasvami (Site-127), Mahadeva Pushpabhadravasvami (Site-34), Kartikeya (Site-123, 81), 77 and 57, Sarvadevadhivasa complex (Site 98, 99), Devasena (Site 39). Siva temple (Site 110), and Hariti temples (Site 17 and 56) deserve special mention. Likewise some of the sculptures like figures of Hariti, mother goddess and other cult figures are noteworthy. One of the interesting finds are the conch shells used for ritual purposes. A detailed description of the temples and images has not been attempted here taking the scope of the dissertation in view.

Epigraphical Sources:

Fairly large number of inscriptions have been discovered at Nagarjunakonda which throw abundant light on all walks of life. In this context it is interesting to note that Sanskrit inscriptions discovered in the Nagarjunakonda valley are Brahmanical while the Prakrit ones are all Buddhist in nature. Of the inscriptions, those which are relevant to the present study are studied carefully. To quote a few such inscriptions, an inscription dated in the 11th regnal year of the king Ehavalasri, records that Elisri who is described as talavara-vara built a temple of the God Sarvadeva (i.e., god Siva). This temple is technically described as Srivisalam. It deserves a special mention that Elisri is stated to have built this temple with the grace of the god Kartikeya to whom he is intensively devoted (devayasya-ati-bhaktir - Hutavana-tanaye-Kartikeya-Prasadat). Another inscription dated in the 16th regnal year of the king Vasishtiputra Siri Ehavula Chantamula is important. The inscription starts with obeisance to the god Mahadeva-Pushpabhadravasvami and describes the king as the performer of the Vedic sacrifices - Agnisiyoma, Vajapeya, Asvamedha and Bahusuvarna. He is also credited to have given away crores of gold coins and a hundred thousand of coins and land of one hundred thousand halas in extant. From this we may
conclude that this king brought vast area of land under cultivation. This inscription records the building of a temple to the god Pushpabhabrasvamin. Yet another inscription belonging to the 13th regnal year of the king Abhira Vasushena, records the installation of the god Ashtabhujasvamin.6

One of the conch shells referred to above, bears an inscription in Prakrit which reads Bhagavato Asthabhuja-samisa.7 This Asthabhujasvami is clearly identical with his namesake mentioned in the Vasushena’s inscription noticed above.

2. Literary Sources:

The Vayupurana and the Vishnupurana reveal that the Ikshvakus originally belonged to North India and that their capital was Ayodhya. They further make us believe that the Ikshvakus of Ayodhya migrated to the land South of the Vindhvas. According to the Vishnupurana the king vikukshi ruled over the northern part of the country, his forty brothers migrated to South India where they established their own kingdom. The Vishnupurana further states that Kusa was the ruler of the southern country and that Pratipalapura which was founded by them was their capital. This Pratipalapura is usually identified with the modern Bhattiprolu, in the Guntur District,8 The Matsyapurana mentions the Sriparyatiya Andhras who in all probability, can be identified with the Ikshvakus of Vijayapuri.9

Outlines of Political History:

So far the names of four Ikshvaku rulers are known from the inscriptions and they are, in chronological order as follows:

1) Vasishtiputra Chamtamula,
2) Madhariputra Virapurushadatta,
3) Vasishtiputra Ehuvula Chamtamula, and
4) Vasishtiputra Rudrapurushadatta.
1. Vasishtiputra Chamtamula (227 A.D. to 250 A.D.):

Of the four kings, the first ruler i.e. Chamtamula was the founder of the Ikshvaku dynasty. His latest regnal year known from the inscriptions is 13. He is described as the victor of many battles by his own valour. He was a devout worshipper of Kartikeya. According to the inscriptions of his successors he performed vedic sacrifices as noted above. He had matrimonial relationship with the rulers of the Dhana family.

2. Madhariputra Virapurushadatta (250 A.D. to 274 A.D.):

He succeeded his father Chamtamula and ruled for at least 24 years. He maintained matrimonial alliances with the rulers of Vanavasi and the Sakas of Ujjain.

3. Vasishtiputra Ehuvula Chamtamula (274 A.D. to 297 A.D.)

He was the son and successor of Virapurushadatta and his latest known regnal year is 24. “His reign witnessed the golden age of Nagarjunakonda when the structural activities and the artistic pursuits reached their zenith. There was a phenomenal rise of Brahmanism during his reign and the cause of Saivism was best served during his rule. Many Saiva temples like those of Nodagisvarasvami, Pushpabhadravasvami and Sarvadeva too were built in his rule.”10 Buddhism also received great impetus in his reign.

Haritiputra Virapurushadatta who constructed the Pushpabhadravasvami temple was also a son of Ehuvula Chamtamula by his queen Kupanasri.11 However, we do not know whether he succeeded to the throne or predeceased his father.

4. Vasishtiputra Rudrapurushadatta (297 A.D. to 309 A.D.):

He is the last known Ikshvaku king. His latest known regnal year is 11. His Gurazala inscription records a grant of land to the god Alampurasvamin by Nodukasiri.12
Although nothing is known about the decline of the Ikshvakus, it may reasonably be surmised that the Pallavas who rose to power in the middle of the fourth century A.D. in the lower Krishna basin must have reduced the Ikshvakus to the position of subordinate chiefs of little importance.

Religion in General:

The excavations at Nagarjunakonda valley revealed that different religions such as Buddhism and Hinduism flourished in the valley. These were the main religions patronized by the royal family as well as the individuals of the period. There were different sects in Buddhism. For ex., Theriyas, Vibhajavadinis, Mahasanghikas etc. It is also interesting to note that Buddhism was mostly patronized by the women under the Ikshvakus. Many monasteries were constructed for monks and nuns of Buddhism. "While the kings who were staunch Hindus constructed Brahmanical temples in honour of Sarvedeva, Pushrabhadrab, Kartikeya, Siva, etc., and performed vedic sacrifices, their queens were responsible for the construction of many Buddhist edifices in the valley." From this, we may conclude that the existing edifices at Nagarjunakonda valley witnessed the glory of Buddhism and Hinduism under the Ikshvakus rule.

Ikshvakus as Patrons of Savism and Saiva Art:

Ikshvakus were the successors of the Satavahanas in the Deccan. The Sripuravata-Vijayapuri, the ancient name of Nagarjunakonda, was the capital city of the Ikshvakus, who ruled Andhradesa from Circa 220 A.D. to 350 A.D. It was an important centre of Buddhist and Brahmanical faith. The kings of this dynasty were the followers of Saivism and their rule is a landmark in the history of Saivism in Andhradesa. Another important feature of Saivism during this period is the worship of Skanda or Mahasena, the son of Siva and Parvati. He is associated with sakti and that Kukkuta and Mayura were his symbols.
Vasishtiputra Chamtamula, the founder of the Ikshvaku dynasty was a staunch devotee of Kartikeya or Mahasena. This king is credited with the performance of Vedic sacrifices such as Asvamedha, Vajapeya and in that connection he made gifts of crores of gold coins (Hiranyakas), large extent of land (Halashetra) etc., to Brahmins. He enjoyed the epithet Virupakshapati Mahasenaparigraphita, which clearly shows his deep faith in Saivism.

The second Ikshvaku monarch Madhariputra Srivira-purushadatta followed the Brahmanical faith in the early period of his reign and during the later years he patronized Buddhism. This was confirmed by the relics found at Nagarjunakonda during excavations.

It may be noted that from the time of the third Ikshvaku ruler Vasishtiputra Ehuvula Chamtamula (274 A.D. to 297 A.D.), Saivism started gaining more popularity. This is evident from the fact that Siva was worshipped in different forms and names during this period in the lower Krishna valley. We have epigraphical references to the temples of Pushpabhadrasvamin and Nodagisvarasvamin belonging to the period of Ehuvulachamtamula in Nagarjunakonda.

It was during Ehuvula's time that Sanskrit rose to the level of an accomplished court language and chaste metrical compositions appear in the royal grants connected with the Brahmanical temples. One of the records reads namo bhagavato devaparama-devasya puranapurushasya narayanasya rajno vasishtiputrasya abhirasya. A number of Siva temples were built during the early years of Ehuvula Chamtamula's rule. His period was rightly considered as golden age in Ikshvaku art.

The Brahmanical establishments came up in Nagarjunakonda mostly in the areas close to the citadel and royal buildings along the right bank of river Krishna. There are seven major Saiva temples called Mahadeva, Pushoabhadrasvamin, Nodagisvarasvamin, Ashtabhujaaghora, all of Siva and of subordinate god Kartikeya and the goddess Devasena. But
according to M.L. Nigam there are nine structural temples belonging to the Brahmanical faith like Siva, Vishnu, Kartikeya, Devasena and mother goddess. The Nagarjunakonda inscription of Ehuvula dated in his eleventh regnal year, records the erection of a building called Srivisalam for the god Sarvadeva as a dwelling place by Elisri, a talavara. It is noteworthy that Elisri was a devout worshipper of god Kartikeya, also called as Kumara and Mahasena, the wielder of the terrible spear, so much so that he considers the erection of the Siva temple was due to the grace and favour of Kartikeya.

The first temple complex representing the Brahmanical faith in the valley was that of Ashtabhujaja-agraha-Siva. This was built during the closing years of the third century A.D. by Tishyasarman, who was a minister of Abhira Vasushena. Brick was used for temple construction while stone was applied only for ornamentation, pillars, beams and rafters.

Archaeological Evidences for Saiva Worship During the Ikshvaku Period:

The excavations conducted at Nagarjunakonda laid bare some temples which throw welcome light on the forms of temples, temple articles and rituals observed by the devotees during the Ikshvaku period.

1) Ashtabhujajasvami Temple:

It is located on the banks of the Krishna at the northeastern corner of the Nagarjunakonda valley. It was built in the third century A.D. Facing the shrine, a broken dhvajas-tambha was found. This shrine had an inscribed slab referring to the worship of Ashtabhujajasvami. D.C. Sircar opined that Ashtabhujajasvami was a form of Narayana (Vishnu) with eight arms while I.K. Sarma considers the same as a form of Siva called Ashtabhujaja-agraha-Sivamurti. He further holds that the Abhira king Vasushena who was closely related to Ehuvula Chamtamula, came to the rescue of the latter from
enemies and after the victory, they (i.e., Ehuvula and Vasu-
shena) erected a temple to god Ashtabhuja-aghoramurti Siva
on Sedagiri (modern Sidduladhari hill) and performed the
worship there. 28

2) The Pushpabhadrasvamin Temple:

This temple was also located in the Nagarjunakonda
valley. This was erected by Haritiputra-virapurushadatta for
Bhagavat Pushpabhadra-svamin. 29 He also set up a dhvaja-
stambha in front of the shrine and endowed the village Puda-
kedam for the maintenance of the temple. This is the earliest
reference to the erection of a dhvajastambha, in front of a
Saiva shrine. Inside the shrine a lime-stone linga was instal-
led. Nandi, the vehicle of Siva was placed in the central
part of the vestibule. 30 This is in contrast to the almost life-
size standing bull found at Amaravati and is the earliest
known example of a reclining bull in the south, associated
with a Siva temple. This temple is a remarkable example of
Brahmanical faith during the period of Ikshvakus,

3) Nodagisvarasvamin Temple:

A huge structural complex at Nagarjunakonda was
identified as the burning ghat of the Ikshvakus. 31 It was built
in brick and a Siva-linga was found which was dislodged from
its original position. A dhvajastambha was found in the tem-
ple. It bears an inscription in the reign of Ehuvula Chamta-
mula. 32 It is customary to raise temples to Siva in the form
of linga near the burning ghats. Such lingas are called Ban-
alingas and those who perform the obsequies have the darsan
of these lingas before they leave the cremation ground. 33 A
sculpture of a young lady as tapasvini was found at the burn-
ing ghat. It is probably associated with the Vamachara cult
of the avaidika pasupatas, whose preference to the burial
ground for their religious activities is well known. 34

4) The Sarvadevadhivasa Temple:

One of the inscriptions of Ehuvula Chamtamula
(A.D., 321) records the erection of a temple called Srivisalam
for Siva (Sarvadevadhivasa) by Elisri, 35 a talavara. It is
considered by I.K. Sarma as a temporary abode of gods who were taken to the river bank on festive occasions.\textsuperscript{36} He, while giving and elaborate description of this temple, holds that it was the most magnificent of the building excavated at Nagarjunakonda. In view of its magnificence it may not have to be considered as a temporary abode of gods.

5) \textit{The Kartikeya Temple} (Site-123):

This temple is a small complex dedicated to Kartikeya. The head part of Kartikeya in lime-stone was discovered at this site.\textsuperscript{37} The location of this temple at the fortified hill suggests that Mahasena here served as a guardian deity.

6) \textit{The Kartikeya Temple} (Site-82):

This temple is located towards south west of the bastion on the slopes of Peddakundellagunta.\textsuperscript{38} A lime-stone image of Kakatikeya, standing in \textit{Samabhanga} pose, another head of Kartikeya and a torso were also found. This temple complex has a residential apartment belonging to the servants of this temple.

7) \textit{The Kartikeya Temple} (Site-77):

This temple which is located on the bank of the Krishna was constructed with bricks. A head portion with fine \textit{ushnisha} type head-dress, in lime-stone was discovered out side the compound.\textsuperscript{39} The brick size can be dated to the Ikshvaku period (3rd century A.D.).

8) \textit{The Kartikeya Temple} (Site-57):

This temple complex, which is 'L' shaped in plan, was dedicated to Kartikeya.\textsuperscript{40} Numerous pieces of a Kartikeya image have been found scattered all over. The god Kartikeya of the Ikshvaku period served as their patron deity (Mahasena Parigrihitaya). A broken pillar with an inscription dated in the twenty-fourth regnal year of Madhariputrasri Virapurushadatta.\textsuperscript{41} was also found here.
9) **Devasena Temple:**

This temple which is located on the south-eastern slopes of Paddakundellagunta was dedicated to Devasena, the female counterpart of Kartikeya. The temple consists of a rectangular shrine, mandapas with pillars and beams. The presiding deity here is identified as Devasena.

**Other Temples:**

*A Medieval Siva Temple* (Site-67):

This temple was made of brick and wooden roof, pillars and beams. A number of stone lingas were found inside the temple. The sculptures of Kartikeya and Yaksha in life-size were also found. This temple belongs to the post-Ikshvakus period.

**The Siva Temple** (Site-110):

This temple which is located in Tellarallabodu contains a Bana-linga. There is pranala arrangement in the north of the temple.

**The Siva Temple** (Site-31):

This is a complex located on the eastern slopes of the Nagarjunakonda hill. Sivalinga on Pithas and Naga slabs belonging to post-Ikshvakus period have been found.

**Later Siva Temple** (Site-75):

This temple in located in the Nagarjunakonda valley and it appears to be an early medieval shrine. This temple contains a Sivalinga which is a natural river pebble belonging to the Bana-linga type usually seen in the temples attached with smasana.

**Brahmanical Temple** (Site-35):

This temple is located on the south-eastern slopes of Nagarjunakonda hill. It contains a gaurdian deity at the north-east corner and a Devasena image at the south-east corner.
Hariti Temple (Site-17):
This is located at the middle part of the Phiranginatu hill. A lime-stone image of Hariti, torso of Hariti, torso missing was found. The temple belongs to the post-Ikshvaku period.47

Hariti Temple (Site-57):
This is a small shrine containing a lime-stone image with legs hanging down. This deity is called as Hariti by the excavators.48

Yaksha-Kubera Temple:
This temple is located between Peddakundelliggunta and Yeddanametu. It was built with bricks. An image of a Pot-bellied figure with thick lips, protruding teeth, bulged eyes, and a naga-udara-bandha, was discovered. This was identified as Yaksha. Another small metal figure with dishevelled jatas and a trisula in the right hand appears to represent Bhairva.49

Temple Articles:
According to I.K. Sarma, a huge post was discovered beneath the apsidal sanctum of Mahadeva Pushpabhadrasvamin temple.50 This post had a lamp inside and it was tightly covered by a stone lid. This reveals that the performance of a ritual involving invocation or the Kalas (kalapakarasbanas) for the image according to the agamic injunctions was in vogue. This shows that there is no doubt that the agamic practices relating to garbha-vinyasa and kalanyasa were strictly adhered to at Nagarjunakonda and other sites like Siddesvaram and Keesarigunta.51 The Pujapatras, the dhupaharati ladles, tray-like plates for keeping flowers, pot containing vibhuti or sacred ash, etc., were among the remarkable evidences discovered here. The pujapratas were of gold and silver. The esoteric symbols of bindu in double triangle (shaktkona) is suggestive of ‘Siva’ sakti.52 The conches were also found which were obviously used for abhisheka of god and also for giving tirtha to the devotees. All these indicate
that archana, tirtha and prasada (offer of vtbhuti) were in vogue in the Saiva temple of Nagarjunakonda.\textsuperscript{53} Besides these, there were seasonal as well as annual or periodical festivities of the gods. The royal participation in these festivals was also common\textsuperscript{54} The tanks excavated close to the shrines clearly indicate the strict observance of the rituals. We have the evidence of about six stone images and a unique bronze image of Kartikeya recovered from the sanctum of the excavated temples at Nagarjunakonda. Small terracotta figures of Kartikeya found here clearly suggest the great popularity of the cult among the commoners during the Ikshvaku period. No yagnopavita is seen in these figures of Kartikeya.\textsuperscript{55}

The great prominence given to Kartikeya by building so many temples clearly shows their deep devotion to this god. The earliest full representation of an almost life-size image of this god installed in a temple along with explicit epigraphical corroboration comes from Nagarjunakonda.

**Forms of Siva:**

Besides Ashtabhuja-aghoramurti Siva, we know of Lord Siva described as pushpabhadra from a dhvajastambha record. No image was found in the temple, but a lime-linga was discovered. The linga is a usual cylindrical variety. It is to be noted that Siva was also carved in human form during this period. The anthropomorphic forms of God were perhaps of wood or stucco and have not survived the time.\textsuperscript{56} The worship of mother goddess was also popular. Some Hariti figures indicate that the Hariti worship was also prevalent in Nagarjunakonda. There is an important epigraphical reference relating to the donation of a private individual during the fifth regnal year of the last known Ikshvaku king Vasishti-putra Rudrapurushadatta.\textsuperscript{57} This record registers a gift of land made by one Nodukasiri to the god Bhagavan Halam-purasvami. I.K. Sarma identified this god with Balabrahmesvara of Alampur in Mahaboobnagar District, which is a renowned kshetra with a series of Siva temples known as Nava Brahmaesvara complex. This Nodukasiri appears to be an
important official in the court of Ehuvula Chamtamula and the temple was probably named after him as Nodagisvara for which he could have been the chief patron.

Ritual Activities:

In the Ashtabhuja temple a brick room served as a kitchen, another brick room for water-storing, a mandapa used as a resort to the pilgrims for bathing, cooking and other religious acts, almost like the present day dharmasalas and kalyana mandapas were found.

The pushpabhadrasvami temple also contained garbhagriha, and mukhamandapa. In the mukhamandapa, a small outermost part was enclosed into a chamber called kalyana or utsava mandapa for the festivities of god. A trough with slab veneer was added to the shrine for flooding abhishekajala.

The Sarvadevadhivasa temple had a number of rectangular and circular pedestals which were built for placing the idols brought for the purpose of worship during festivals. Very near one such pedestal, a pot containing utensials used in the daily worship of the deities including a gold bowl and three silver bowls, five dishes and one dhupaharati (handled jug for burning incense and camphor) were discovered.

In the Kartikeya temple a mandapa or kalyanamandapa was built for utsava purpose. Similarly mandapas were built at the sides of the temples for ritual purpose.

It is well known that though the Ikshvakus were staunch followers of Saivism, the queens and other ladies of their royal household had leaning towards the Buddhist faith. We have a number of references to the queens donating lands as gifts to construct stupas and chaityas for worship of Buddha as god. As a result Buddhism and Hinduism flourished side by side in Andhra region during the Ikshvaku period. Nagarjunakonda was the principal seat of learning and philosophy of Buddhism after the decline of Amaravati. It had at
least nine structural temples belonging to Brahmanical deities like Siva, Vishnu, Kartikeya, Devasena and mother goddess.\textsuperscript{64} The discovery of a large number of stone statues of Kartikeya, Devasena, mother goddess and numerous epigraphical references to images of Pushpabhadrasvamin, Nodagisvarasvamin probably denoting regional synonyms of Siva and Ashtabhuvasvami and an eight armed figure of Vishnu from Nagarjunakonda would prove that the worship of icons of Saivite gods and goddesses had already come into vogue by the beginning of Ikshvaku period.\textsuperscript{65}

3. Published in Ep. Ind., Vols. XX, XXI, XXXIII, XXXV, XXXV.
5. Ibid.
11. Ibid., P. 7.
12. Ibid.
13. Ibid., P. 9.
29. Ibid.,
31. Ibid., P. 111.
32. Ibid., Vol. XXXV, P. 41.
37. Ibid., P. 114.
39. Ibid., P. 120.
40. Ibid., P. 125.
41. Ibid.
43. Ibid., P. 122.
44. Ibid., P. 125.
46. Ibid.
47. Ibid., P. 125.
48. Ibid.
50. Ibid., P. 101.
51. Ibid.
52. Ibid., P. 104.
54. Ibid., P. 105.
55. Ibid., P. 108.
57. Ibid., P. 110.
58. Ibid.
59. Ibid., P. 111.
61. Ibid., P. 117.
62. Ibid., P. 128.
64. Ibid.
65. Ibid., P. 82.
Saivism During the Post-Ikshvaku Period

The Vishnukundin dynasty has a unique place in the history of Andhradesa. This dynasty is the last of many minor dynasties that ruled over Andhra since the disappearance of the Satavahana power. It appears to be a link between Satavahanas and Chalukyas, the two big empires of the South. The patronage of Satavahanas to the Brahmanical religion seems to have been continued by the other minor dynasties that ruled Andhra after the decline of Satavahana empire. Though other religions like Buddhism, Jainism were patronised here and there by some royal persons in this period, which is due to the religious tolerance of those people. Hinduism was respected and patronised to a considerable extent. Many kings of this period performed sacrifices and observed religious rites. There are references about Hindu gods in literature and epigraphs of the Satavahana period, and temples were built to these Hindu gods in the Ikshvaku period. The temples constructed for Ashtabhujaśvami and Pushabhadrāśvami by the Ikshvakus are examples. It is necessary here to estimate the religious leaning of other dynasties of pre-Vishnukundin period because they seem to have influenced the thought of Vishnukundin kings.
The preceding dynasties of the Vishnukundins which contributed for the cause of religion were the Early Pallavas, the Brihatpalayanas, the Anandagotras, the Salankayanas and the Early Gangas. The kings of all these dynasties had Brahmanical faith though some of them extended their patronage to Buddhism and Jainism.

The Early Pallavas were described as Parama-bhagavathas and Parama-mahesvaras. They patronized Saivism and they were responsible for Saiva worship. Their royal crest was ‘Bull’ which was the ‘vahana’ of Siva. The devotion of these kings for Saivism is noticed in the pattern of naming the royal persons. Names like Sivaskandavarmam, Vijayaskandavarmam and Trilochhanapallava of the Early Pallavas show the influence of Saivism. Siva, Skanda and Trilochana as part of their names are associated with Siva.¹ During the time of Early Pallavas, Saivism attracted the saintly people and it was being propagated by them. With the religious spirit these saintly people became poets and began to spread Saivism through their devotional songs. They were called Nayanars.² Though, the patronage of early Pallavas to Saivism was not extensively seen in Andhradesa, it influenced the later Andhra kings. The Early Pallava Saiva devotion is clearly reflected during the period of Great Pallavas in the Tamil country.

The Brihatpalayanas of the 3rd century A.D., who ruled the Krishna and Guntur regions in Andhradesa were the devotees of Mahesvara. King Jayavarma in his Kondamudi plates was described as Mahesvara padagrhitam, which means he, who worshipped the feet of Lord Siva. According to the same inscription, he donated panturu, a village in Kuduruahara to a group of eight brahmias as an agrahara. There was a Jaladhisvaralaya temple at Ghantasala a sea-port where the travellers used to worship god Siva, before entering the sea for trade.³ It is not possible to surmise whether this temple was the result of the patronage of the Brihatpalayanas without any evidence. During the fifteen years reign of Jayavarma, Saivism was in a flourishing condition and Buddhism and Jainism were at their decline.⁴
After Brihatpalayanas, the Anandagotra kings ruled the Krishna basin. Kandaraja who was a powerful king of this dynasty was known a trikutapati. The hill trikuta is the present Ketappakonda which is a great Saiva pilgrim centre. Another king Damodaravarma was described as "sanyaksambuddhasya" which means the knower of Buddhism. According to the Mattepadu inscription, the capital of Brihatpalayanas was Kandarapura (Chezerla, Guntur Dist.) which was said to have a Buddhist temple. Attivarma, another king of this dynasty was a Saivite and the promoter of vedic religion. According to the Gorantla inscription, Attivarma donated some land and a village to a Brahmin Kotisarma. Though, these kings patronized vedic-religion, they could not completely come out from the influence of Buddhism. Kandaraja was defeated by Sivaskandavarma and he was made to follow Saivism. Due to this Pallava influence, he converted the Buddhist temple at Kandarapura into a Saiva temple. When this conversion took place Saivism reached its peak and it was followed by the people also. In another context, the Brihatpalayana kings were described as the worshippers of Omkesvara of Durgi (Guntur Dist.). The Durgi temple was very old which existed by that time. These facts prove that there was a constant and continuous Saiva faith from the Early period.

The Salankayanaras ruled some parts of Andhra country between 300 A.D.-420 A.D. The kings of this dynasty were patrons of vedic religion. In the earlier period of their rule they were Paramabhagaavatas like Pallavas. They have proved their faith in brahmanical religion by making donations to vedic-scholars. King Vijayadevavarma performed Asvamedha sacrifice. Another king Hastivarman was a Vaishnavite by faith and donated some land to Vishugrinavami of Aruturu. During the period of Salankayanaras, Buddhism seems to have lost its royal patronage in Andhradesa, but was propagated in the far eastern countries such as Burma etc. The Pedavegi inscription of Vijayanandivarman mentions that Nandivarman I was responsible for the propagation of Buddhism in the far-eastern countries. Though, these kings did not patronize Saivism, it was flourishing at that time.
The religion inherited by the Vishnukundins was a mixture of different religions. Among Buddhism, Jainism and Hinduism, Hinduism was continuously patronized by many kings. From early Pallavas all other dynasties showed their inclination towards Hinduism. From the beginning of the 4th century A.D. we note that while the influence of Buddhism was over the decrease in the land where it took its birth, it was received well in the outside countries. However, in the case of Jainism it can be observed that its influence was declining in India. If we see the religious policy of the Early Gangas, they seemed to have patronized the vedic religion. After the invasion of Samudragupta, the matharas a minor dynasty of kalinga tried to bring political unification in the Ganga country. They were the worshippers of Siva. They called themselves as paramadaivatas (tolerance of all Gods) which shows their religious tolerance. After matharas another minor dynasty by name Vasistis ruled Kalinga. In this dynasty Anantavarman was a powerful king and he was described as paramamahesvara.

After Ikshvakus, the Vishnukundin dynasty became powerful which consolidated its power in Andhradesa between 420 A.D.-624 A.D. There are eight kings in this dynasty and all of them were the followers of Hindu religion. These kings continued their patronage to Hinduism. According to the inscriptions of this dynasty almost all the kings respected and patronized Hinduism though some earlier members of the family patronised Buddhism. Govindavarma was a Buddhist by faith and he also contributed to Hinduism in his later period. Though Madhavavarman was described to have performed eleven Asvamedha sacrifices, his wife Parambhattarikamahadevi was responsible for many Buddhistic constructions. Professor Sankaranarayanan reviewing the religious conditions during the time of Vishnukundis observes: "The main religions of India of the age were Hinduism, Buddhism and Jainism. While the Vishnukundins were staunch followers of the Vedic religion, some of their records are in fact Buddhistic in nature and stand witness to the liberal policy of religious tolerance of the kings. But at the same time it is
strange that there is no direct evidence to show whether there existed actually any Jaina temple or monastery in the Vishnukundin kingdom. The records of the Vishunkundins and their feudatories showed the triumph of the orthodox religion over non-vedic religions, which was observed in performing many vedic sacrifices by these kings. The Vishunkundin records undoubtedly mention that all kings of this dynasty have performed vedic sacrifices.

There is no evidence traced so far to show whether there existed any monastery in the Vishnukundin kingdom, though some earlier members of this dynasty seemed to have patronised Buddhism. Govindavarman I (422 A.D. - 462 A.D.) was a Buddhist in his earlier days and he was made to embrace Hinduism under the influence of the Vakatukas. King Vikramendravarman-I, son of Madhavarman II was also described as the worshipper of the Lord of the Sriparvata (i.e., Siva). The Vishunkundins like other Indian kings gave importance to the worship of the vedic deities. It is to be observed that some kings of this dynasty bore Vaishnava names like Madhavarma, Govindavarma. In this context the rock-cut temples of Vishnukundin times at Vijayawada and Undavalli cave for god Anantasayi Vishun is noteworthy to be mentioned. Except this there is no other evidence to show their patronage to Vaishnavism.

The Vishunkundins were ardent Saivas. Their family deity was Sriparvatavssami to be identified with god Mallikarjuna Siva of modern Srisalam. Many kings of this dynasty described themselves as Parama-mahesvaras. Indrabhattarakavarman, the son of Vikramendravarman I was the first member of the Vishnukundi family who described himself as Parama-mahesvara and Paramabrahmany. He followed vedic religion and performed vedic-sacrifices. Vikramendravarman II son of Indrabhattarakavarman was a staunch worshipper of god of Sriparvata (i.e. Siva) and described himself as Paramamahesvara. Their inscriptions mention other Saiva deities also. The Velpuru inscription records the worship of god Vinayaka, "probably it is one of
the earliest of the records in South India to refer to that deity.\textsuperscript{20} The Chikkulla plates of Vikramendravarman-II\textsuperscript{21} record grant of a village for the worship of tryambaka, the three-eyed god named Somagirisvaranatha and his consort Parvati.

Many Saiva temples were constructed in Andhradesa during the Vishukundin times with their liberal patronage to Saivism.\textsuperscript{22} The Saiva shrines at Srigiri (Srisailam), Trikutagiri (Kotappakonda) and Chezerla might have enjoyed their patronage. The cave temples at Mugalrajapuram, Undavalli and Bhairavakonda are said to have flourished during this period. At Bhairavakonda an image of Bhairava (a form of Siva) is carved on a big boulder and at Mugalrajapuram the images of Brahma, Vishnu and Siva are carved for worship of the Hindu trinity.\textsuperscript{23} These cave temples attest the fact that both Saivism and Vaishnavism were popular in the country and flourished equally well.

5. \textit{Ep. Ind.}, Vol. XX, P. 17


17. Ibid., P. 75

18. Ibid., P. 84


Saivism During the Period of Eastern Chalukyas

The Badami Chalukyas ruled the entire Deccan including Karnataka and the region between the Krishna and the Godavari rivers in Andhra from 6th century A.D. to the middle of 8th century A.D. The founder of the Chalukya dynasty in Andhradesa was Jayasimha-I. This is confirmed by the epigraphs found at Aihole1 (Badami taluk, Bijapur Dt.) and Mahakuta pillar inscription2 in Bijapur Dt. Among the rulers of the line, Pulakesin-II was a mighty ruler. He ruled between 609 A.D.–642 A.D. He occupied Pishtapura (Pithapuram in East Godavari Dist.), Kunala (Kolleru lake) and Vengi region. In 630 A.D. he occupied the Karmarasra and ousted Pallavas in Krishna region.3 After the conquests, he sent his able younger brother Kubjavishnuvardhana to rule the conquered territories as his governor with his head-quarters at Vengi. Pulakesin-II found it difficult to rule the vast empire. So he allowed Kubjavishnuvardhana to rule the Vengi region independently. Later on Kubjavishnuvardhana founded the Eastern Chalukya dynasty in 624 A.D. with its capital at Vengi. The Eastern Chalukyas ruled the country between 624 A.D.–1076 A.D. They conquered the minor dynasties
such as Eastern Gangas of Kalinga, Pallavas of Kanchi, Pandyas and Cholas to extend their empire.

Religion:

During the period of Eastern Chalukyas Buddhism had lost ground and Hinduism occupied its position. "The Buddha of Amararama (Amaravati) had in fact come to be worshipped as incarnation of Vishnu; the other four aramas of Bhimapura, Dakaremi, Palakolanu and Draksharama are believed to have been once famous centres of Buddhism, but subsequently became Hindu shrines which attained great celebrity and attracted vast crowds of pilgrims". The Eastern Chalukyas were followers of different religious faiths, such as Vaishnavism, Saivism and Jainism. The appearance of the 'Boar', incarnation of Vishnu in many of their records, show their leanings towards Vaishnavism. The kings and the queens showed much favour towards Saivism and Vaishnavism. The Eastern Chalukya kings Amma II or Rajamahendra and Vimaladitya showed favour to Jainism. Hinduism was the national religion of the Andhra country. Various sects of Vaishnavism and Saivism flourished in the country with perfect harmony. Vaishnavism gradually lost the patronage of the royal family. But Saivism gained royal patronage and became the religion of the masses. Most of the Eastern Chalukya kings were devout Saivites. The kings of this line were described as Parama mahesvaras and they worshipped god Siva by word and deed. The Western Chalukyas worshipped seven mothers, god Kartikeya, the son of Siva and also god Vishnu. The early members of this line were Vaishnavas, later on leaned towards Saivism. They worshipped Siva in various names such as Siva, Pasupata and Mahesvara. This resulted in the temple building activities of the Chalukya kings and the queens. The temples at Alampur, Mahanandi and Satyavolu etc. belonged to the Western Chalukyan period. The later Chalukyas of Kalyani also patronized Saivism and showed tolerance to other religions like Vaishnavism and Jainism.
Eastern Chalukyas as Patrons of Saivism:

Kubjavishnuvardhana (624 A.D.-641 A.D.):

He was the founder of the dynasty. After having consolidated his position at Vengi, he began to undertake the benevolent activities of the country. He patronized Saivism as a devout worshipper of Mahesvra (Siva). He was said to have acquired the kingdom by the favour of Siva. "The first instance where Mahasena and Kartekeya are mentioned, comes from the Timmapuram plates of the first Eastern Chalukya king. Vishnuvardhana I, wherein the Eastern Chalukyas are described as having been rendered prosperous by Mahasena. His troops were also protected by the goddess Hariti. He meditated at the feet of the lord Mahasena (Skanda). He was also blessed by god Vishnu. He was also purified by taking ceremonial bath at the end of the horse sacrifice." During his period a temple for god Siva with the name Kukkutesvarasiva was constructed at Pithapuram.

Jayasimhavallabha I (641 A.D.-673 A.D.):

He was the son and successor of Kubjavishnuvardhana. He described himself a 'Svami Mahasena Padanudhyatanam Bhagavan Narayana' in his inscriptions. So he was the worshipper of Mahasena or Kartekeya as well as Narayana (Vishnu). He was also said to be a Bhagavata. During his period Sivasarma or Srichiyamarya, a brahmin administrative officer of the king performed a Vajapaya sacrifice. This is noticed from the Nidumarru copper plate grant (Guntur Dt.) of this king. He granted Nidumarru to Katisarma and Penukaparru to Guptasarma. The village of Morparu was granted to Mandasarma, the grand father of Katisarma. Besides these charities and religious activities, the king was involved in wars. Thus, we cannot get further details of this king.

Indraraja or Indrabhattaraka (647 A.D.):

Jayasimhavallabha-I was succeeded by his brother Indraraja, because he had no son. The king Indraraja ruled only for seven days and died.
Vishnuvardhana II (673 A.D. – 682 A.D.):

He was the younger son of Indraraja. He was a devout worshipper of Siva. He was the first prince of the dynasty who described himself as Paramamahasvara.\textsuperscript{16}

Mangi-Yuvaraja (682 A.D. – 706 A.D.):

He was the son and successor of Vishnuvardhana II. He was a pious king and he gifted the village of Chendraluru in Karmarastra to six Brahmanas who were experts in the Vedas and in performing sacrifices. During his period the Brahmanas lead an orthodox life.\textsuperscript{17}

Jayasimhavallabha-II (706 A.D. – 718 A.D.):

He was the eldest son and the successor of Mangi-Yuvaraja. During his reign the kingdom enjoyed peace and prosperity. From an inscription we come to know that he granted a village Penukaparru in the Karmarastra to Sri Eradronasarma, son of Devasarma, who was the performer of the sacrifice Sarva-Kratu.\textsuperscript{18} This grant gives details about the king’s distinguished ruling system. This grant does not give any details of pious activities but gives only about his administrative efficiency.

Kokuli or Kokili-Vikramaditya Bhattaraka (718 A.D. 719 A.D.):

He was the younger step-brother of the king Jayasimhavallabha-II.\textsuperscript{19} He reigned only for six months and was expelled by his elder brother Vishnuvardhana-III.\textsuperscript{20} We could not get any details of this king. During his reign, he gifted a village at Manjeru as an agrahara to the Brahmanas and for constructing a temple for Siva at that village.\textsuperscript{21}

Vishnuvardhana III (719 A.D. – 755 A.D.):

He was the eldest brother and the successor of Kokuli-Vikramadityabhattacharya. The memorable incident during his period is that this king allowed “religious migrations that took place, of the people from the North to the South.”\textsuperscript{22}
Vijayaditya Bhattaraaka or Vijayaditya I (755 A.D. - 722 A.D.):

Vishnuvardhana III was succeeded by his son Vijayaditya I. He was busy with the wars against the Rashtrakutas of Malkhed.23 So, he could not undertake any pious activities.

Vishnuvardhana-IV (722 A.D. - 808 A.D.):

Vijayaditya I was succeeded by his son Vishnuvardhana IV. During his life-time, the peaceful brahmanical abodes in the Andhra country could not prosper as he could not bestow any attention on any religious activities due to his charters described him as Svami Mahasena Padanudhyatam Bhagavan Narayana, which shows him to be a devout worshipper of Mahasena.24

Vijayaditya II or Vijayaditya Narendra Mrigaraja (808 A.D. - 847 A.D.):

He was the successor of Vishnuvardhana IV and was one of the greatest kings of the dynasty. He called himself Parama Mahesvara, the most devout worshipper of Mahesvara (i.e. Siva).25 He being the devotee of Siva enjoyed the worldly pleasures by the grace of Bhava i.e., Siva.26 During his time, he waged wars against the Rastrakutas of Malkhed. In the midst of the wars he could find time to encourage the Brahmanism and provided grants for its maintenance. The Ponangi grant of the king informs us that he had constructed a temple for god Siva.27 The same grant of the king describes that he had fought 108 battles and constructed 108 shrines for god Siva. The grant also mentions the construction of agrakaras, satraloyas, gardens, tanks etc. to expiate the sin of slaying the warriors in the battles by the king.28 During this period the Saiva monasteries were also built by the king which belonged to the Kalamukha sect. The most important saiva monastery at Bezawada attached to the temple of Sive called samastabhuvanasraya were built by this king.29 The temples which he built were named as Samastabhuvanasraya Sri Narendrasvami and Umamahesvarasvami. Some of his temples were discovered at places like Kolluru, Vipparru, Bezawada, Lolla, Kakaraparru etc. in the Godavari,
Krishna and Guntur districts. He also took part in the Charitable activities. He donated the village of Korraparru as an agrahara to twenty-four brahmins who were efficient in Vedas and Vedangas. Another village Vandrupatiya–Vana-palli in Cuntur Dist, was donated to a Brahmin Pallabha Haraka, exempting all taxes. A field Twelve Khandis in extent together with a dwelling place in the village Vandrupatiya was also given. An unpublished record of the king registers the gift of a Village Tandivada in the Konurunadu Vishya (Krishna Dt.) to two Brahmanas–Vriddha–Manda-sarma and his brother Dronasarma.

Vishnuvardhana—V or Kalivishnuvardhana (847 A.D.—849 A.D.):

He was the son and the successor of the great king Vijayaditya II. He ruled only for 18 months and died. Hence, we could not get any information about this king.

Vijayaditya III or Gunaga Vijayaditya (849 A.D.—892 A.D.):

He was the eldest son and the successor of KaliVishnuvardhana. His reign was important and noteworthy in the history of the Chalukyas of Vengi. Like most of his ancestors, he was a devout worshipper of Mahesvara (Parama-Mahesvara) and a great patron of Brahmanism. He erected three temples for Siva at Bikkavolu in East Godawari Dt. with the name Bijayesvara, after his title. The village Bikkavolu was also named after his title ‘Birudanka Bhima’. There are six temples in this village, three temples inside and three outside the village. The three temples inside the village were erected by the king. They are Golingesvara temple, Rajarajesvara temple and Chandra sekhara temple. The name of the presiding deity of Golingesvara temple is Bijayesvara Mahadeva. The king also donated agraharas to the Brahmanas. One of his charters informs us about his prayer for the welfare of his people and the progress of the religion (Brahmanism). An inscription found at Ponangi (West Godavari Dt.) records the grant of the village Kodampoorru and Podengu (the modern village of Ponangi) to one Hundred and five Brahmanas. It also records the exemption of ali
taxes to these villages Santagram, Urputuru which were also donated to the Brahmans by the king during his reign. Thus, the king encouraged Brahmanical learning in Andhradesa.

_Chalukya Bhima-I (Vishnudevadhana) (892 A.D.—918 A.D._):

Gunagavijayaditya had no sons. So he was succeeded by his nephew Chalukya Bhima-I. He was called as Srijayadharma Bhima in some of his records, as Nripa Bhima in some other records. He founded the town Chalukya Bhimavaram (East Godavari dt.). In that town, he erected a temple for god Siva called Chalukya Bhimesvara after his name. Chalukya Bhimavaram is one of the celebrated five aramas. The temples for Siva at Kumararama (Tripurantakam), Bhimavaramu and Daksharama were constructed by this king. The _Pancharamas_ might be the Sangaramas at one time and later on occupied by the Saivites, particularly of the Pasupata sect who converted the Sangaramas into temples of god Siva. From this time onwards god Siva with the name Bhimesvara became the titular god of the Eastern Chalukyas of Vengi.

The consort of god Siva was called Manikyamba or Manikyesvari at Daksharama temple. The Goddess is recognised as one of the eighteen Saktis or Saivite Goddesses of Indida. The Somesvara temple at Bhimavaram (West Godavari Dt.) belongs to this period. Inside the courtyard of this temple, there are temples for minor deities like Kumara, Hanuman and Surya. The god Siva inside the shrine is called Somesvara. During this period, the Vedic scholars and also persons of high rank took part in religious activity. An inscription of a scholar Potibhatta found at Juttiga (West Godavari Dt.) dated in the 15th regnal year of Vishnudevadhana, records the donation of 50 _inupayedlu_ (cows) for a perpetual lamp in the temple of Vasukiravi Somesvara. According to another inscription of the time of Vijayadityadeva, an officer of the king Vishnudevadhana caused the erection of a _Krarvalabhairavanamanda_ to god Vasukiravi Somesvara of Juttiga (West Godavari Dist.). Yet, another inscription of Modigondamahadevi found at Juttiga is dated in the 17th regnal year of Vishnudevadhana. It records the donation of 50 _inupayedlu_ to
Vasukiravi-Somesvara of Juttiga. Similar an inscription found at Juttiga\textsuperscript{66} dated in the regnal year of Vishnuvardhana records the donation of 50 sheep for a perpetual lamp in the temple of Vasukiravi-Somesvara at Juttiga. Another important inscription of 905 A.D. of Chattapa, a feudatory of the king is found at Indrakila Hill at Bezwada\textsuperscript{67} (Krishna Dist.) It records the consecration of the god Siva under the name of Parthisvara on the Indrakila Hill. One more inscription found at Bhimavaram\textsuperscript{68} (East Godavari Dist.) dated in the 25th regnal year of the king, records the donation of a perpetual lamp in the temple of Chalukya-Bhimesvara Mahadeva at Bhimavaram. The king also granted villages as agraharas to the Brahmanas. He encouraged the brahmana immigrants.\textsuperscript{59} He granted the village of Vellaturu as an agrahara, some house sites near Ghantasala (Krishna Dist.) to two thousand brahmans in his country.\textsuperscript{60}

**Kollabhidanga-Vijayaditya (921 A.D.):**

After the death of Chalukya Bhima-I, his eldest son Vijayaditya-IV succeeded him. During his reign, Vijayaditya-IV waged wars with the Rastrakuta king Nityavarasha Indra-III of Malkhed and died after a brief reign of six months.\textsuperscript{61}

**Vishnuvardhana Ammaraja-I (921 A.D.-927 A.D.):**

Killabhidanga Vijayaditya-VI was succeeded by his eldest son Ammaraja-I. He was called as Rajamahendra and founded the city Rajamahendrapura as his capital.\textsuperscript{62}

After Ammaraja-I, the successors Vikramaditya (926 A.D.), Bhimaraja (927 A.D.), Vijayaditya-V (927 A.D.) and Ealaraja (928 A.D.) ruled the country only for a few months.\textsuperscript{63} They could not undertake any religious activity during their period of rule.

**Yuddhamalla-II or Malla Nripa (927 A.D.-934 A.D.):**

He was the eldest son of Tadapa. Like his predecessors, he was also a devout worshipper of god Mahasena and god Siva.\textsuperscript{64} An inscription found at Bezwada\textsuperscript{65} (Krishna Dist.)
records the erection of a temple to god Kumarasvami at Bezawada. It also records the erection of a monastery for the benefit of the religious order. The monastery was expected to be used only by the Saivite priests or goragolu.66 The same record mentions that god Kumarasvami originally resided at Chebrolu, came to attend a festival at Bezawada and liked the place and remained there.67 The same Bezawada inscription further mentions that Yuddhamalla-I the younger brother of Gunagavijayaditya, built a temple to god Siva at Bezawada, under the name of Mallesvara.68 It is understood that the glorious Yuddhamalla with pleasure caused to be built the temple of god Sive under the name of his grandfather Mallaparaju to protect the whole city of Bezawada.69 God Kumarasvami of Chebrolu who was brought to Bezawada had another peculiar name Nagesvarasvami, on account of the ornamental hoods of snakes on the head of the idol.70 Yuddhamalla respected the wishes of his people in matters of religion and popular worship.

Chalukya Bhima-II (927 A.D.-945 A.D.):

He was the son of Vijayaditya IV and ascended the throne of Vengi.71 He had the title Raja Bhima or Brihad Bhima.72 Like his ancestors, he was a devout worshipper of god Mahesvara73 (Siva). He granted villages as agraharas to the learned brahmanas in the country. He granted the village Kodhatali (Guntur Dist.) as an agrahara to a brahmin named Kommana.74 This Kommana was an officer or minister of prince Vijayaditya.

Vijayaditya-Rajamahendra Ammaraja II (945 A.D.-999 A.D.):

Chalukya Bhima II was succeeded by his younger son Vijayaditya-Ammaraja II. He was a devout worshipper of Mahesvara and described himself as Parama-Mahesvara.75 In his inscriptions he described himself as Svami-Mahasena Padanudhyatam.76 During his period poets wrote their works with the object of propagating the Kalamukha Saiva and Jaina faiths.77 An inscription found at Vondram in Bhimavaram taluk (Krishna Dist.) records the erection of a shrine to god Siva, Kuppesvara at Daksharama by a brahmin.
The king also granted the villages Tanderu and Betipundi in Panuravarivishaya to Kuppanayya, exempting all taxes. An inscription found at Sattenapalli (Guntur Dist.) records the erection of a temple for god Siva at Vijayawada with the name of Samastabhuvanasrava Ummahesvarasvami by Narendramigraraja Vijayaditya II. This temple built about a hundred years ago, became partly destroyed. So, the temple was rebuilt by the command of Ammaraja II. On the occasion of Uttarayana Samkranti, the king granted the villages of Tadikonda, Amalapundi, Asuvulaparru and Gollapundi as agraharas to the Brahmanas for rebuilding the shrine and its maintenance. During this period the Kalamukha sect of Saivism was patronized and prospered. The Kalamukha teacher contemporaneous with Ammaraja II was Vidyesvara, who was the donor of the grant found at Sattenapalli (Guntur Dist.). The preceptor Vidyesvara Pandita surnamed Prabhutarasi became famous throughout the country for his teachings and was respected by the kings. Vidyesvara also built a beautiful temple probably for Siva and a three storeyed matha of stone through the patronage of the king at Amaravati. For this temple and matha, Vidyesvara obtained three villages and a thousand goats from the king. Then, the Pandita gave away thousand goats to the temple of Samastabhuvanasraya Sri Ummahesvarasvami at Vijayawada for the maintenance of the Temple. The Kalamukha pontiff Vidyesvara Pandita was the preceptor of the king Ammaraja. During this period the Kalamukha Saivism prevailed all over the country and the worshippers of Siva were known as Lakulisapapasupatas or Kalamukhas. During this period Kalamukha sect had centres at Amaravati, Draksharama, Gudipudi, Bhimavaram, Srisailam, Vijayawada etc., in Andhra country. They had religious tolerance and patronized Jainism.

Ammaraja II and his children have perished in the battle field. So his elder brother Danarnava ruled only for three years. Then, his son Saktivarman-I succeeded him and died immediately. So, after the death of Saktivarman-I, his brother Vimaladitya came to the throne of Vengi.
Vimala ditya (1011 A.D. – 1022 A.D.):

He was the son of Danarana and successor of Saktivarman-I. Like all his predecessors, he was a devout worshipper of Mahesvara i.e., Siva. He made a grant of several vessels to the god Panchanadesvara Siva at Tiruvaiyaru as a pious devotee of Siva. The Ranastipundi record dated A.D. 1019 records that he was a devout worshipper of Mahesvara. According to this record, Vimaladitya had the title Birudanka-Bhima besides many of his other titles. To make him known as Parama-mahesvara the composer of this grant draws a beautiful similarity between Vimaladitya and god Siva. It runs as follows: "As (the whole world) was filled by the fame white as the moon of this king Birudanka-Bhima, (the god) Sambhu (Siva) in order to make his (white) body recognizable wore on (his) throat a black spot possessing the splendour of the spot in the moon." So, we came to know that Vimaladitya was a devout worshipper of Siva. In his later years between 1019 A.D.–1022 A.D. he became a convert to Jainism.

Vishnuvardhana-Rajaraja (1022 A.D. – 1061 A.D.):

He was the son and successor of Vimaladitya. Like his predecessors, he was also a devout worshipper of Siva. During his period, the generals and ladies of rich families took part in religious activity. An inscription found at valiveru (Guntur Dist.) dated A.D. 1043, records the gift of sheep for a perpetual lamp in the temple of Tirupurushadeva in Valiveru by a general Tikkapayya. Another inscription of Bummana was found at Kolluru (Guntur Dist.). It records the gift of 7 ruka-madas for a perpetual lamp in the temple of Anantisvara-Mahadeva of Kolluru. Yet another inscription of Kuppama, daughter of Narayana Bhatta found at Draksharama, (East Godavari Dist.) is dated in A.D. 1055-57. It records certain gifts to the deity of the temple of Bhimanatha at Draksharama. One more inscription was found at Nandivelugu (Guntur Dist.). It is dated in A.D. 1058 and records the gift to Appesvaradeva at Nandivelugu. Though Rajaraja was a follower of Siva, he could not undertake any religious
activity. Then, Rajaraja was expelled by his brother Vishnuvardhana-Vijayaditya-VIII. He ruled between 1061 A.D. and 1076 A.D. He was succeeded by his son Saktivarman-II or Satyasrayadeva (1061 A.D.-1064 A.D.). He was a devout worshipper of Mahesvara (Siva) and bore the title Samarika-Bhairava.97

After Saktivarman II, the son of Rajaraja named Rajendra Choda ascended the throne of Vengi.

Rajendra Choda (1070 A.D. - 1118 A.D.):

He assumed the name Kulottungachoddadeva. "His name would indicate his great love for the Chola family because he was the extraction both on the father's and mother's side, a Chola at heart.98 So he was considered as the prince of Tamil country. From Rajendra Choda's time the Eastern Chalukya dynasty was styled as the Chalukya-Chola dynasty. In many inscriptions discovered in Andhra desa, he was given the title Saptama Vishnuvardhana. He abandoned the 'Boar' crest which was the usual symbol of the Chalukya family and he adopted the 'tiger' banner. He had another surname Rajanarayana. During his period, a chief Mandaya built a temple for god Vishnu at Chalukya-Bhimavaramu and called it Rajanarayana vinnavagaram.99 To the temple a gift was made for the maintenance of Nityadipa at the three sandhyas in A.D. 117, when Chalukya Mallapadeva was the king.100 The sani and mani nibhandas were also provided to this temple by Udayachandradeva in A.D. 1223.101 Rejendrachoda was influenced by the growing Vaishnavism of that period, though he was described as Parama-Mahesvara in his records. He maintained religious tolerance. No details of religious activities of the Chalukya-Chola kings were given in his inscriptions. An interesting record of A.D. 1084 mentions that all the local chiefs of Vengi assembled at Draksharama under the orders of Velanati Gonkaraja-I. All the chiefs took the oath to extend their allegiance to king Chodagangadeva before the shrine of god Bhimanatha.102 This shows the belief of these kings and generals in Saiva faith and it may be presumed that the worship in the Saiva shrines in Andhradesa was being conducted.
Vira Choda, the third son of Kulottungachoda-I, who was a Parama-mahesvara like his father, seems to have changed his faith. He became Parama-Vaishnava, a worshipper of Vishnu and the epithet Parama-Mahesvara was omitted in his later records.¹⁰³ Kulottunga Choda's period witnessed the revival of Vaishnavism and Saivism and some kings became the fanatic Saivites, while some others were tolerant. This situation was seen in Andhradesa also. The inscriptions of these kings discovered in Andhradesa did not describe the full details of their patronage to the Saivism. But the inscriptions mentioned some Saiva shrines especially Draksharama, which proves their Saiva belief. Many inscriptions of the Tripurantakam temple register the donation of lamps. Bhimaya, the preggada of Pottapikamachoda donated perpetual lamp to the temple of Triurantakadeva.¹¹¹ Errapotanayaka, the general of Kulottunga chodaganga, donated a perpetual lamp to the temple of Ramesvara-mahadeva at Vemuru¹¹² (Guntur Dist.). The Chebrolu record mentions that the daughter of Panda, a general of Velanati Gonka endowed a perpetual lamp to the temple of Nagesvara at Chebrolu.¹¹³ Somana-Preggada, a minister of Rajendrachoda granted a perpetual lamp to god Bhimesvara at Draksharama.¹¹⁴ Darapanayaka and Jamma-preggada, the two ministers of Kulottunga choda Gonka granted a perpetual lamp to the deity Narendrisvara at Kaja,¹¹⁵ (Guntur Dist.). Singireddi Surapreddi, a general of Konasatyaraju donated a perpetual lamp to the deity Kshetra-ramesvara at Palakkollu (West Godavari Dist.). In all these inscriptions it is observed that money, land, cows (Inupayedlu) and rarely sheep and goat were being handed over to the trusted people to supply the prescribed measure of ghee to the lamps. In some cases the taxes collected from a particular village was donated to keep up a lamp.¹¹⁶ The Degarmudi inscription¹¹⁷ (Guntur Dist.) mentions that the worshippers of Tribhuvanamallikarjuna-mahadeva were exempted from payment of duty on the sale of homes. This inscription is dated in A.D. 1080 and was issued by Nānne-choda.

Construction of new temples is also noticed in the inscriptions, in addition to the existing temples under patronage:
Kommunayaka, a reddi of Davuluru (Guntur Dist.), consecrated the image of Kogesvara and built a temple for it. He also donated some lands for its maintenance. The Panchadhara pillar inscription of Kona king Choda III (1403 A.D.) records the erection of a gopura at the eastern entrance of Dharmesvara temple (Visakapatnam Dist.). A Kridasaila (pleasure hill) was also erected for the damsels to assemble and grace the festivals of the god from there.120 The Eastern Chalukya king Visvesvaraka also erected a mandapa for the celebration of kalyana festival to god Visvesvara at the same place.121 One of the Draksharama inscriptions mentions that certain Chalvaya had hoisted two white flags on the shrine of Bhimesvaramahadeva. He appealed the Vaisyas of Draksharama to change the cloth of the flags once in six months. An inscription dated in A.D. 1118 found at Draksharama, records the gift of 50 buffaloes for a perpetual lamp to god Bhimesvara of Peddadakareni at Draksharama.122 Another inscription of Chalukya chief Udayachandradeva found at Draksharama124 (East Godavari Dist.) dated in A.D. 1225, records the gift of a lamp and installation of god Bhimesvara in the gardens at Bhimesvara. One more Draksharama inscription dated in A.D. 1289, records the gift of a gold covering to the Nandi of Bhimesvara.125 A person Gurukularayaru, Amaranayaka of Jayagonda cholamandala donated a betel garden after having purchased in the Gudravadi Vishava. The object of this grant is to offer Mantrasarga (a variety of food offerings) in the temple of Bhimesvara.126 An inscription mentions that Eliyanayaka, the superintendent of granary of Kulottunga Rajendrachoda offered one Kuncha of milk, one manika of ghee and two kunchas of curd for offering prasadam in the Bhimesvara temple. He purchased a betel garden and donated it to the temple.

Donation for the temples was considered to be a holy affair and the people were believing that it would confer religious merit on them. With this idea not only the generals and their wives, but also the common people made donations liberally to the religious institutions. Muppama, the mother of Konakandavadi chief, granted a perpetual lamp to the god
Mallesvara at Bezawada. An inscription of A.D. 1232, found at Bezawada records that Godlaprolaboya donated cows for the maintenance of the Sandhyadeepa in the temple of Mallesvara. A devotee of Mallesvara donated a bronze lamp-stand and a golden crown to the god. In another inscription of Draksharama recorded that Mangiraju, son of Upendradeva donated a melukulullu decorated with 21 golden bells and 100 silver flowers. Mupparaya, an individual of Juttiga (West Godavari Dist.) donated a perpetual lamp to the temple of Somesvara at Juttiga while Vishnuvardhanaraja was ruling. A mason of Valiveru (Guntur Dist.) built the temple of Svayambhudeva at Valiveru. He undertook the repairs of the temple also. The inscription of Kommuru (Guntur Dist.) dated in A.D. 1118 records the gift of 6 Uttamagandamadas by Kommuri Gokireddi for a perpetual lamp in the temple of Agastesvara at Kommuru.

During the period of the Eastern Chalukya kings and their subordinates Saivism, Vaishnavism and Jainism received their patronage equally well. The people who contributed for the construction of Saiva temples also extended their contribution to the Vaishnava temples. A person named Kalugattumballimavinayaka of Nutakki (Guntur Dt.) founded the temple of Kesavadeva (Lord Vishnu) at Nutakki. He also made a gift of 25 cows for a perpetual lamp in the temple. During the time of Ammaraja II, Jainism received royal patronage- A village Kaluchambarru in the Attilinadu Vishaya (West Godavari Dist.) with the exemption of all taxes was donated to Archanandi for the purpose of constructing afresh the temple of Lord Jina. Later on, Jainism was replaced by the Saiva and Vaishnava religions. Among the records of this period, many records register the donations exclusively for the growth of Saivism. The royal family members and other local people were very much attracted by the Saiva faith due to the influence of Virasaivism. Many temples were constructed to house the lingas under various names. The existing temples were repaired and additional mandopas were erected. Donations of different varieties were made to these temples making provision for the maintenance of
perpetual lamps was noteworthy. Donation of cattle formed a chief feature of this period which was continued even during the period of Kakatiyas of Warangal.

6. *Ibid*
26. Ibid., P. 147.
28. Ibid.
33. B. Venkatakrishna Kao, OP. cit., P. 173.
34. Ibid., P. 176.
35. Ibid., P. 203.
36. Ibid., PP. 207-208.
38 Ibid., P. 51.
39. Ibid.
40. Ibid.
44. Ibid., P. 212.
49. Ibid.
59. Sll, Vol. X, P.
60. Ibid., Vol. X, P. 5.
61. Ibid.,
62. Ibid., P. 6.
63. Ibid.
64. Ibid., P. 7.
66. Ibid.: P. 223.
67. Ibid., P. 202.
68. Ibid., PP. 236-237.
69. Ibid., PP. 245-250.
71. Ibid.
72. Ibid.
73. Ibid.
74. Ibid., P. 365.
84. Ibid., P.P. 132-133.
86. Ibid., PP. 285-286.
118. *Ibid.,* No. 91.
131. *Ibid.,* Ins., No. 60.
133. *Ibid.,* Ins., No. 78.
Saivism During the Period of Kakatiyas

Beta I (1000 A.D. - 1052 A.D.), the first ruler of the Kakatiya dynasty was a feudatory of the Kalyani Chalukyas. He was succeeded by his son Prola I (1052 A.D. to 1076 A.D.) whose son was Beta II known as Tribhuvanamalla. Beta II had a son called Prola II (1116 A.D. – 1157 A.D.). He took advantage of the decline of the Kalyani Chalukya power in the Vengi province and carved out a principality between the rivers Krishna and Godavari. He declared independence, with the capital at Hanumakonda. Prola II founded Orugallu (Warangal) and made it his capital. Kakatiyas also conquered minor dynasties like Yadavas of Devagiri, Chodas of Velanadu, Pandyas of Madura etc. to extend their empire.

The Kakatiyas who succeeded the Kalyani Chalukyas were devotees of Siva. They extended their kingdom, patronized learning and built temples for their religious faith. They also endowed grants to the existing temples, Brahmanas and Saiva mathas to make religious progress. Saivism was a predominant faith and schools of Saivism like the Kala mukha, Kapalika, pasupata, Aradhya systems and Virasivism gained popularity, securing the favour of the common people.
as well as that of kings during the Kakatiya period. The subordinate chiefs such as the Chagis, Viriyala, Natavadi, Recerla, Malyala, Kota and Kayastas also followed Saivism. The royal harem, generals, royal officers, servants and the individuals followed Saiva faith of the period. They ruled the country from 1000 A.D. to 1323 A.D. very efficiently until the Muslim invasions.

Beta I (1000 A.D. - 1052 A.D.):

He was one among the early kings of the Kakatiya dynasty who patronized the Kalamukha sect. He never constructed temples for his religious faith. The successors of Beta I patronized Saivism and constructed temples.

Prota I (1052 A.D. - 1076 A.D.):

He bore the title Paramamahesvara. He is said to have been the best disciple of Ramesvara Pandita who was proficient in the Lakulesvara Agama. An inscription of Hanumakonda registers the gift of a village Vaijanapalli to Ramesvara pandita renaming it Sivapura. He had not constructed any Saiva temples but from the Materu inscription (Khammam Dt.), we come to know that his subordinates made gifts of lands to the temples of Mahadeva, Vinayaka and Kesavadeva during his reign. He also patronized the school of Kalamukha Saivism in his period.

Beta II (1076 A.D. - 1108 A.D.):

His pious acts are numerous. The Siddhesvara charitra says that he built temples of Betesvaram, Prolesvaram at Gangapuram. An inscription of Warangal dated in A.D. 1079, registers the gift of land, a house, an oil mill free from all impediments for the perpetual lamps in the temples of Betesvaram and Prolesvaram by king Beta II. Another inscription from Kazipet (Warangal Dt.) registers that Beta II built Sivapura at Hanumakonda and washed the feet of Kalamukha ascetic Ramesvara Pandita of Mallikarjuna Sitamatha. The ascetic Ramesvara Pandita was ‘Rajaguru’ of the king. During his period, the queens also built temples. According to Nandikonda inscription (Jangaon taluk), the queen Muppamambika of Natavadi Duggabhupati, built the temple of Muppesvara during this period.
Prola II (1116 A.D. - 1157 A.D.):

He was called Parama mahesvara. He built temples for Siva, Ganapati, Vasudeva and Virabhadra. He also installed the gods Muktisvara, Visvanatha, Virupaksha, Mallikarjuna, Nilakantha etc. at his fort Orugallu. \(^{10}\) (Warangal). He was the disciple of Ramesvara Pandita and was initiated to the school of Kalomukha sect of Saivism by Ramesvara Pandita. \(^{11}\) During this period, the subordinate Chief Boddamalla Nayaka of Viriyala family undertook temple building activities. The inscriptions of Guduru \(^{12}\) (Jangaon taluk) Matedu \(^{13}\) (Warangal taluk), Warangal \(^{14}\) and Matedu \(^{15}\) Mahaboobabad taluk) inform us that Boddamalla Nayaka built temples for god Siva called Mallesvara, Adityadevara, Harihara and Bhaskara and also appointed a pontiff Kesavajjya to worship the god Mallesvara. Another inscription of the same person found at Warangal \(^{16}\) informs us the various pieces of lands granted to god Mahadeva, Adityadevara, Narayanadevara and Vinayaka. Prola II tolerated other religions also. Hence in his period, there are temples for both Saivite and Vaishnavite gods.

Rudradeva (1158 A.D. -1195 A.D.):

He built temples for Mailarudeva at Ainavolu, Bhudana Ganapati at Veddapalli and Mahasakti at Mogilicherla. \(^{17}\) An inscription dated in 1163 A.D. found at Hanumankonda. \(^{18}\) (Warangal Dt.) registers that he built a temple for god Rudresvara as well as the gods Vasudeva, suryadeva and donated a village of Maddicheruvu for their worship. Another inscription dated in 1185 A.D found at Tripurantakam. \(^{19}\) (Kurnool Dt.) informs us that he donated a Village ‘Revuru’ for Tripurantakesvara of Sriparvata (identified as Tripurantakam). The king also paid visit to god Mallikarjunastwa at Srisailam, weighed himself in gold and distributed that gold to Brahmanas. He begot a son by worshipping the god at Srisailam and named him Ganapatideva. \(^{20}\) The subordinate chiefs of this period also took part in the pious activities. The inscriptions of Viriyala chiefs found at Moripirala \(^{21}\) (Warangal taluk), Yellampet. \(^{22}\) (Mahaboobabad taluk)
inform us the construction of temple to god Prolesvara and consecration of god Visvanathadeva at Orugallu (Warangal.) The chiefs of this period were Prolreddi and Peramareddi. They also granted lands, digging thanks for the deities.

It is noticed from the above mentioned inscriptions which were issued by the chiefs of Viriyala family. During the period, the ministers and high rank officials also took part in the religious activities. An inscription of Gangadhara, a minister of Rudradeva found at Hanumakonda records the erection of temples for prasannakesava, Sivalingas, parvati, Vighnesvara, tanks for Vishnu, Surya, Siva and granted ‘Rudrapura’ for the maintenance of their worship by him.23 Mailamadevi, the daughter of Rudradeva also patronized Saivism. It is evident from an inscription of Inugurti.24 (Mahaboobabad taluk.) It informs us that she installed the god Jalandharestvara-Bhairava in a cave on the hill in Inugurti. In his realm the soldiers and individuals also participated in pious activities. It is noticed from the inscription of Akumuru.25 (Jangaon taluk) which informs us the soldiers of this period erected a temple for god Rudresvara and donated incomes and articles for the worship. An inscription of Karnala Gokarnadeva dated in 1187 A.D. found at Sangamesvara26 (Mahaboobnagar Dt.) records the gift of land to Didula Mallikarjuna Pandita. An individual Mallireddi set up an inscription dated in 1176 A.D. found at Bekkallu27 (Jangaon taluk.) It registers the construction of a temple for god Mallikarjuna at Vrekkallu and gift of land for repairing temples and a perpetual lamp to god Mallikarjuna. Another individual Narasimha and his wife Nagamba set up an inscription dated in 1190 A.D. found at Madhira28 (Khammam Dt.) which registers the erection of two temples, one for Siva, another for Vishnu and gift of lands to temples and a priest of Siva temple. A lady called prolama set up an inscription found at Pembrati29 (Jangaon taluk) which records the grant of 20 marturs (measurement) of land to the god Lokesvaradevara. Among all the temples, the earliest temple of this period is the Rudresvara temple called Veyistambhalagudi or Thousand pillared temple30 at Hanumakenda.
Mahadeva (1196 A.D. – 1199 A.D.):

He was the brother of Rudradeva. During his reign, the feudatory kings, chiefs waged wars against this king. Due to these political disturbances he could not undertake any temple building activities in his country. An inscription found at Warangal\(^{31}\) (Warangal Dt.) registers the gift of land to god Rudresvara at Kameddapalli. This record gives the vivid picture of the king Mahadeva. He did not construct temples for gods, though he was called Parama mahdsvara. According to Dr. P.V. Parabrahma Sastry Mahadeva’s rajaguru was Dhruvesvara Pandita.\(^{32}\) He received the Saivadharmga from his guru Dhruvesvara. It is noticed from the Warangal inscription.\(^{33}\) The other details of this king are not available because of his death in the war of his period.

Ganapatideva (1199 A.D. – 1262 A.D.):

The reign of Ganapatideva is a memorable period in the history of the Saiva religion in Andhra.\(^{34}\) The arrival of the Saiva teachers of the Pasupata sect in Andhra brought a change in the fortunes of the Kalamukha sect. He was called Perama mahesvara. The Saiva teacher Visvesvara Sambhu who established Golaki Saiva institutions was his dikshaguru.\(^{35}\) He built many Saiva temples at Ganapapuram, visited Pancharamas and Srisalam in his period.\(^{36}\) He had religious tolerance and built temples for god Vishnu. The fort area in Orugallu (Warangal) contained some structures of Swayambhudeva temple said to have been built by Ganapatideva.\(^{37}\) An inscription found at Nayanipalli (Guntur Dt.) informs us that this king set up the image of Kumara Ganapesvara after his own name.\(^{38}\) During his reign the subordinate chiefs also built temples for Siva and contributed gifts to worship the god. There are many inscriptions of the chiefs of this period found in almost all the districts of Andhra desa. According to Kondaparti inscription\(^{39}\) (Warangal Dt.), the Malyala chief Chandasenapati built a temple to god Siva-chandesvara. He also installed a linga and granted chandapura to brahmins, excavated a tank there. Another inscription of Rudra, found at Inugurtti (Mahaboobabad Dt.)
dated in 1206 A.D. records the construction of temples for god Siva and named the temples after his parents and himself and endowed a village Chintapalli in the name of the God. Some more inscriptions such as Vardhamanapura (Mahabubnagar Dist.), Yelkurti (Warangal Dist.) Ramakrishnapuram (Narasampet) also give us information of the construction of Siva temples by the chiefs of Malyala, Recerla families. They constructed temples for god Srinagesvaradeva, Rudresvara, Anyesvara, Lokesvara, Ganapesvara, Appesvara mahadeva and Isvara mahadeva. They also granted lands and a village pinnalatti for the maintenance of the worship of gods. The wives of the chiefs also endowed some gifts and erected temples for their faith in Siva. It is confirmed from the inscriptions of Inugurti (Mahaboobabad taluk) and Nandikonda (Jangaon taluk). Queens Mallama and Kundamamba constructed temples for god Siva at Kalesvaram, Srisailam and Mantrakuta. They installed the gods Rudra, Madhava, Mahadeva, Surya and Ganapati at Kalesvaram, Srisailam and Mantrakuta. This was also noticed from the above given inscriptions. The royal officials also took part in the temple building activities. This is proved by the inscriptions of Ramannapet, Konatamatkuru (Nandigama taluk), Anumachipalli (Nandigama taluk) and Natta-Ramesvara (West Godavari Dt.). From these inscriptions, we come to know of the temples erected for god Siva, called Mumpidisvara at Ramannapet, Suresvara at Konatamatkuru and Ramesvara at Duttika by the Mahasamantha Mallireddi, Damnamayya, Annimanchi minister and Kolam somaya. They also granted lands for these gods for worship. During this period the common people also were interested in the temple building activity. The inscriptions of Jutti a (West Godavari Dt.) and Machapur (Mulug taluk) inform us about the construction of a mandapa to god Karvalabhairava at Vasukisomesvara temple of Juttiga and temples for gods Kesavadeva, Profesvara, Ekesvaradeva and Patideva by some local individuals. They also granted lands to these temples

Besides the newly constructed temples, the temples which were already existing in the country received a number
of donations, gifts, consecrations and contributions. The queens, subordinate chiefs, their wives, royal officials, servants and individuals equally participated in contributing for the existing temples in this period. Number of inscriptions affirmed this fact. The inscriptions of Markapur (Kurnool Dt.), Malkapuram (Guntur Dt.), Nayanipalli (Guntur Dt.) and Tripurantakam (Markapur taluk, Kurnool Dt.) mention the gifts of villages to god Siva. They further register that king Ganapatideva installed the god Kumara Ganapessaara and Mailambika at Tripurantakam. Of all these inscriptions of the king Ganapatideva, the Malkapuram inscription is an important one. From this inscription we come to know about the origin of Golaki-matha. The inscription dated in 1261 A.D. states that Ganapatideva and Rudramadevi granted the villages Mandara and Velangapudi to Visvesvera sahhu for the maintenance of Golaki matha. The village Mandara was situated on the banks of river Krishna. This is an important epigraph to give us the genesis of Golaki matha.

The subordinate chiefs also donated some gifts to the existing temples during this period. This was confirmed by the epigraphical evidences. An inscription of Chagi Gangaparaja found at Tripurantakam (Markapur taluk, Kurnool Dt.) dated in 1246 A.D. records the donation of 25 cows for the purpose of a perpetual lamp in the Tripurantakam temple. Another inscription of Kota mummadi polaraja found at Tripurantakam dated in 1246 A.D. records the gift of 15 cows for the purpose of a perpetual lamp in the Tripurantakadeva temple. The chief Mahadevaraya of Natavadi family issued an inscription which is found at Tripurantakam (Kurnool Dist.). It is dated in 1248 A.D. and records the gift of 25 cows for keeping a perpetual lamp in the temple of Tripurantakadeva. Similarly, an inscription of Rudradeva, son of Natavadi Rudradeva and Kakaetamailama found at Tripurantakam dated 1248 A.D. records the gift of 25 cows for the purpose of a perpetual lamp in the temple of Tripurantakadeva. Another inscription found at Tripurantakam (Kurnool Dt.), dated in 1246 A.D.,
records the gift of 25 cows for the purpose of a perpetual lamp in the temple of Tripurantakadeva. Besides these, the Tadikonda (Guntur Dt.), Kanchala (Nandigama taluk), Dichchakunta and Muchapuram (Mulug taluk) inscriptions register the gifts of lands and villages to the god Siva called Chennamallesvara at Tadikonda, Indranathadeva at Kanchala, Tatpurushadeva at Dichchakunta and Mallikarjuna at Muchapuram.

The wives and concubines of the chiefs also made donations to the already existing temples of the kingdom. The Tripurantakam inscription (Kurnool Dt.) of Chagi Muppaladevi informs us that she donated 25 cows for perpetual lamp in the temple of Tripurantakadeva. Another inscription of Kasadi Suramadevi, concubine of Kotaketaraja found at Velpunuru (Sattinenpalli taluk, Guntur Dt.) records the gift of 55 cows for the purpose of a perpetual lamp in the temple of Ramesvara at Velpunuru. Another inscription of Aita-Sand a dependent of Kakati Ganapati-deva) found at Velpunuru (Sattenapalli taluk, Gunturu Dt) is dated in 1239 A.D. and records the gift of 25 cows for the purpose of a perpetual lamp in the temple of Rameswara at Velpunuru. Another inscription of prolasani found at Tripurantakam (Kurnool Dt.), is dated in 1246 A.D. This inscription registers the gift of 50 cows for a perpetual lamp in the temple of Tripurantakadeva.

Among the inscriptions of the chiefs, there were inscriptions of ministers and royal officials also, which give us information of their donations and grants to the existing temples. It is proved by the inscriptions of Muktiyala (Nandigama taluk), Tripurantakam (Kurnool Dt.), Palampet (Mulugu taluk), Chityalapadu (Mulugu taluk), Dichchakunta (Narasampet taluk), Navabupeta (Guntur Dt.), Navabupeta and Warangal (Warangal Dt.). From these inscriptions we come to know about the donations of cows, gifts of lands, villages and crown to god Siva at the above mentioned places. The inscriptions further informs us the installation of god Siva with different names at different places.
like Muktimahesvara at Muktigrama, Tripurantakadeva at Tripurantakam, Rudresvara at Palampet, Yelesvaradeva at Gollakota, Swayambhunatha mahadeva at Kurukuru, Somanathadeva at Kurukuru, Ramesvara and Ganesvara at Pulipadu.

The inscriptions issued by the other subordinate chiefs and ministers are found at place like Tripurantakam77 (Kurnool Dt.), Velpuru78 (Guntur Dt.), Purushottamapattanam79 (Guntur Dt.), Kolakaluru80 (Guntur Dt.), China kandukur81 (Khammam D.), Anumachipalli82 (Nandigama taluk), Kommuru83 (Bapatla taluk), Mattewada84 (Warangal Dt.) and Kolakanuru85 (Guntur Dt.). From the above inscriptions we come to know that the chiefs, ministers, merchants, guilds and soldiers referred to as Ekkatilu in the inscriptions also donated a large number of cows, villages lands and dancing girls to god Siva at different places mentioned above. They endowed all these gifts for the purpose of a perpetual lamp in the temple of Siva. They worshipped Siva in different names such as Sankaresvara at purushottamapattanam, Agastisvara at Kolakaluru, Ramesvara and Bhoganathadeva at Chinakundukur, Chagi Gunapesvara at Anumachi-palli, Agastisvara at Kommuru and Somanatha at Mattewada.

Among the subordinate chiefs of Kakatiya Ganapatideva, the Kayasta chiefs were powerful. The earliest member of this Kayasta family was Gangayashini who was the commander of the cavalry under Ganapatideva.86 He had a title Gandapendara and became the chief of 72 Niyogas i.e., the chief of 72 branches of administration under the Kakatiya power. He took active part in pious duties in this period. An inscription found at Tripurantakam87 (Kurnool D.) dated in 1176 A.D. records the gift of village Kenkulakunta and 40 cows for god Tripurantakadeva at Tripurantakam by him. The other inscriptions at Tripurantakam Hill88 (Kurnool D.) Durgi89 (Palnadu taluk) Tripurantakam90 mentioned about his pious character. The above inscriptions register the donation of villages such as Boyapalli, Redlapalli, Neypuru and Pulacheruvu by Gangayashini to god Siva at the above mentioned places.
Besides these, the king was assisted by officers in administration. There were only a few of this category: Mahapradhans, Preggadas, Amatyas, Mantris and Nayaks.\textsuperscript{91} The Preggadas also actively took part in the religious activity. The inscriptions found at Vardhamanapuram\textsuperscript{92} (Mahabubnagar Dt.) and Tripurantakam\textsuperscript{93} (Kurnool Dt.) inform us that the Preggadas donated cows and consecrated the images of God Siva and Vishnu. The consecrated images of Siva are Buddhesvara, Sahasralinga, Ganapatisvara, Prasanna Bhairava, twenty one lingas and Vaishnava gods, are Lakshminarasimha and Narayanadeva at Vardhamanapuram in Mahabubnagar Dt. Yet another inscription of a mahapradhanī Ananta of this period at Tripurantakam\textsuperscript{94} informs us the gift of 100 cows for two perpetual lamps at Tripurantakesvara temple.

Like Preggadas, the Reddis were also appointed as generals during this period, who took part in pious activities. According to P. V. Parabrahma Sastry, the Reddis belonged to the family of Recerla chiefs and later as the family of Cheruku chiefs which seems to be of the Reddi caste. They are also called Velama chiefs belonging to the Reddi caste. They held mandalika posts under the king Ganapatideva. The Velpunuru\textsuperscript{95} (Guntur Dt.) and Muppavaram (Warangal Dt.) inscriptions of Mallireddi inform us about the consecration of god Ramesvara at Muppavaram. He built a temple for the god and also granted lands for the deities at both places. The other inscriptions found at Mandalām\textsuperscript{97} (Guntur Dt.) and Tripurantakam\textsuperscript{98} (Kurnool Dt.) were issued by Surapareddi. These epigraphs record the gift of cows for a perpetual lamp to god siva in the temples of Ramesvara and Tripurantakamahadeva.

The army officers-Nayaks were also called Sahini by their king, which indicated their designation.\textsuperscript{99} The Nayaks were also interested in pious duties. This is confirmed by the epigraphs of this period. The epigraphs found at Ganapavaram\textsuperscript{100} West (Godavari Dt.), Joti\textsuperscript{101} (Cuddapah Dt.), Velpunuru\textsuperscript{102} (Guntur Dt.), Tripurantakam\textsuperscript{103} (Kurnool Dt.)
furnish details of gifts of a large number of cows for perpetual lamps and erection of compound wall and gopura to god Siva at the temples located in the above mentioned places. The compound wall and gopura were erected for Jotinatha temple at Joti in Sidhout taluk, Cuddapah Dt.

Besides the officers and generals, the saints and priests who flourished in the court of Ganapatideva, also played a part to extend the Saiva faith in the kingdom. The priest Visvesvaracharya and his son Santasambhu and Dharmasivacharya donated lands, erected Vimana of the temple of Tripurantakesvara and Bhandaruvumatha. This is confirmed by the inscription of the period found at Tripurantakam104 (Kunool Dt.). An inscription of a brahmin Narayana found at Kondanayamvaram105 (Krisha Dt.) records the gift of land and cows for a perpetual lamp in the temple of Brahmesvara at Kondanayamvaram.

Similarly, the local people belonging to different walks of life also endowed grants and gifts to god Siva. of all the individuals, the Settis and Boyas donated largely to god Siva. The inscriptions found at Ghantasala106 (Krishna Dt.) Tripurantakam107 (Kurnool Dt.) Kondanayanivaram108 (Krishna Dt.) and Zampani109 (Guntur Dt.) inform us that the people belonging to Setti class donated a large number of cows for perpetual lamps in the temples located in the above mentioned places. God Siva at these places was called Jaladhisvara at Ghantasala, Brahmesvara at Kondanayanivaram and Ramesvara at Zampani. There are three inscriptions of Boyas of this period found at Velpuru110 (Guntur Dt.) and Guntur.111 These inscriptions inform us their donation of sheep, cows and ghee for perpetual lamps in the temples of Ramesvara at Velpuru and Chodesvara at Chebrolu in Guntur Dt. The other inscription of 1251 A.D. found at Tripurantakam112 (Kurnool Dt.) records the gift of 50 cows for a perpetual lamp in the temple of Tripurantakamahadeva. Another inscription113 of 1255 A.D. in the same place records the gift of 30 cows for a perpetual lamp in the temple of Tripurantakesvara. Yet another inscription from Tripurantakam114 (Kurnool Dt.) registers the gift
of 25 cows for a perpetual lamp in the temple of Tripurantaka mahadeva.

There were other individuals who donated cows and lands to the temples which already existed in the period of Kakatiya Ganapatideva. During his period, large number of donations were given to Tripurantakamahadeva of Tripurantakam, identified as Sriparvata in Kurnool Dt.

The next ruler and successor of Kakatiya Ganapatideva was his daughter Rudramadevi.

**Rudramadevi (1262 A.D. - 1289 A.D.)**

Ganapatideva was succeeded by his daughter Rudramadevi, referred to as Rudramma. She patronized Saivism and had Sivadevayya as her minister. She made grants of some villages and gifts for the progress of Saivism. She was a worshipper of goddess Padmakshi and also god Siddhesvara. According to Malkapuram and other records, Visvesvarasiva was the Rajaguru of Rudramadevi. During this period there was not much of temple building activity. Donations were however made to the already existing temples. Many feudatory chiefs and ministers granted gifts to the Saiva religion. Manumachagiraja found at Munagalapalli (Krishna Dt.) dated in 1268 A.D. records the gift of land to god Bhimesvara of Munagalapalli by him. Another inscription of Parichcheda Vadamani Kotadevaraja found at Tripurantakam (Kurnool Dt.) dated in 1270 A.D., records gift of 17 cows for a perpetual lamp to the temple of god Tripurantakadeva. Yet another inscription of Mahamandalesvara Parichcheda Alladanathadevaraja and his brother Bhimaraja found at Tripurantakam dated in 1270 A.D. records the gift of 25 cows for a perpetual lamp in the temple of Tripurantakamahadeva. Similarly, an inscription of Gandapendra Tripuradeva Maharaja found at Tripurantakam (Kurnool Dt.) dated in 1272 A.D. records the gift of jewels to god Tripurantakadeva. One more inscription of Ambadeva maharaja found at Tripurantakam dated in 1272 A.D. records the gift of
lands to the priests of the temples of Tripurantakadeva. Another inscription of Samanthasura of Viriyala family found at Kotagiri (Nizamabad Dt.) dated in 1272 A.D. records the gift of 15 Brahmanas to the temple of Purushotama in the village of Vainayakapuri. Similarly, some of the inscriptions found at Tadikonda\textsuperscript{124} (Guntur Dt.), Chunduru\textsuperscript{125} (Tenali taluk) and Tripurantakam\textsuperscript{126} (Kurnool Dt.) inform us the gifts of lands and cows for the purpose of perpetual lamps to god Siva. God Siva was worshipped in different forms such as Kamesvara and Polisvara at Tadikonda, Choda Ballisvara at Chundapura and Tripurantakamahadeva at Tripurantakam.

During this period the ministers and agents also took part in the religious progress. A number of inscriptions found at Tripurantakam\textsuperscript{127} (Kurnool Dt.), Karemudi\textsuperscript{128} (Palnad taluk) and Nanduru\textsuperscript{129} (Bapatla taluk) inform us about the gift of lands and cows to the god Tripurantakesvara at Tripurantakam, Suresvara at karemudi and the temples of Kantharisvara and Dasamisvara of Nanduru. These inscriptions were caused to be engraved by the ministers of the period.

The Nayakas who were the army officers in the period of Kakatiyas also donated gifts to god Siva. The inscriptions found at Ravipadu\textsuperscript{130} (Guntur Dt.), Gudimetta\textsuperscript{131} (Krishna Dt.) Rayapudi\textsuperscript{132} (Guntur Dt.), Tripurantakam\textsuperscript{133} (Kurnool Dt.) and Mallavolu (Bapatla taluk) record donations made by the nayakas for god Siva. They granted lands and utensials to Siva for worship. Further, the inscriptions inform us the names of god Siva such as Suresvara at Ravipadu, Visvanatha at Gndimetta, Virabhadrasvami at Rayapudi, Tripurantakadeva at Tripurantakam and Chinmisvara at Mallavolu.

Besides these inscriptions, the inscriptions of Malkapuram\textsuperscript{134} of Visvesvaradesika found at Malkapuram (Guntur Dt.) dated in 1282 A.D. records the gift of 50 sheep for a perpetual lamp in the temple of Visvanatha at Malkapuram. Another inscription of Kasisvara-Sivacharya found at Malka-
puram\textsuperscript{135} (Guntur Dt.) dated in 1282 A.D. registers the gift of 25 cows for a perpetual lamp in the temple of Visvanatha at Malkapuram. Yet one more inscription of Mahadeva Bhattepadhya found at Malkapuram\textsuperscript{136} (Guntur Dt.) dated in 1282 A.D. records the gift of 50 sheep for a perpetual lamp in the temple of Visvesvara at Malkapuram.

The local people of this period belonged to the Reddi, Setti, Boya and other castes. They also contributed to the progress of Saiva cult in the reign of Rudramadevi. An inscription at Tripurantakam\textsuperscript{137} informs us about the gifts of cows, a bullock and a breeding bull for a perpetual lamp in the temple of Tripurantakesvara at Tripurantakam. This inscription was issued by savadarara Ambayareddi. The inscriptions found at Mahaboobabad taluk,\textsuperscript{138} Ipuri\textsuperscript{139} (Vinukonda taluk, Guntur Dt.) Mandadam\textsuperscript{140} (Guntur Dt.) and Malkapuram\textsuperscript{141} (Guntur Dt.), were issued by the Settis of the period. The above inscriptions inform us about the donation of a village Chandurru, cows and a gadyana for god Siva at different places mentioned in the inscriptions. God Siva was called Lokanathadeva at Chandurru, Alladanatha at Ipuri, Remesvara at Mandadam and Visvanathadeva in the temple of Malkapuram. Similarly an inscription at Suravaram\textsuperscript{142} (Krishna Dt) registers the gift of 22 cows for a perpetual lamp in the temple of BrahmESvara at Suravaram by Malleboya. An inscription of Vallabhuuni Ramaya, a servant of the period dated in 1283 A.D. is found at Tripurantakam\textsuperscript{143} (Kurnool Dt.). It records the gifts of land and some cows to the temple of Tripurantakadeva. Another inscription of a servant of the same period is found at Tripurantakam\textsuperscript{144} (Kurnool Dt.). It records the gift of money for a perpetual lamp to god Tripurantakadeva. One important inscription at Santamaguluru\textsuperscript{145} (Guntur Dt,) informs us about the gift of land to the Arusamatha of the temple of Mallinathadeva on the Sriparvata identified as Tripurantakam.

There are other inscriptions (which do not contain the names of donors) recording the gifts of cows, lands and also money derived from customs duties to god Tripurantakadeva at Tripurantakam (Kurnool Dt.).
During the period of Rudramadevi, the Siva preceptor Visvesvarasambhu received a gift of village ‘Mandaram’ on the banka of river Krishna from the queen Rudramadevi. After receiving that village, he constructed a temple for Siva in that village and renamed it as Visvesvara golaki. He also established a Suddha-Saiva matha for Saiva-saints in the Golaki-matha. Thus the queen was responsible for the establishment of Golaki matha and its progress.

*Prataparudradeva* (1289 A.D. – 1323 A.D.)

Rudramadevi was succeeded by her grandson (daughter’s son) Prataparudradeva because she had no son. During his period, many literary works have been produced in Andharadesa. A large number of saivites lived in his period and also a number of temples dedicated to Siva were constructed in his period. Nivedya was offered to all Saiva temples and the king paid visits to all these Saivaskhetras to worship god Siva. He also performed sacrifices at Mantrakuta (Manthena) and kelesvara in his dominion. During his period, many inscriptions were issued by the subordinate chiefs, officers of high rank, generals, wives of the royal members and other individuals. The inscriptions inform us about the temple building activities and gifts made by the people of the country.

The inscriptions of subordinate chiefs of Natavadi, Cheruku and Recerla found at Inugurti (Warangal Dt.) Kondikonda (Mahabubabad taluk), Tripurantakam (Kurnool Dt.), Nandigama (Krishna Dt.), Nandigudem (Krishna Dt.), Mopuru (Cuddaph Dt.), Rampur (Narasampet taluk), and Kalanupalli (Warangal Dt.) inform us about their donation to the temples of Siva at the above mentioned places. The inscription of Kondikonda registers that a temple to god Skandadrinatha and his consort Uma was constructed on the top of the hill Skandadri by Recerla Venna at Kondikonda. The Mopuru inscription informs us about the erection of mandapa and gateways in the temple of Bhairava at Mopuru. The remaining inscriptions mention the gifts of land, cows and bulls to god Siva by the chiefs at the above mentioned places.
At these places god Siva is known by various names such as Bhairava at Mopuru, Mailaradeva at Tadivagu in Nandigama taluk, Mallikarjuna at Nandigudem, and Agastesvara in the temple of Agastesvara at Tripurantakam. The Inugurti inscription of Natavadi Rudra informs us about the construction of three temples to God Siva at Inugurti. Besides an inscription of Vikramathunga Rajendra chakravarti dated in 1292 A.D. is found at Tripurantakam (Kurnool Dt.). It registers the gift of a four-faced golden Kohali to god Tripurantaka mahadeva at Tripurantakesvara temple.

During this period the Lemkas who seem to be equal to the Nayakas also maintained the armies of king Prataparudraneva. The Lemkas and Nayakas also undertook pious works in this period. It is confirmed by the Kalakuluru and Karempudi (Guntur Dt) inscriptions of pocha Lemka. These inscriptions inform us about the gift of lands to god Agastesvara of Kolakuluru and renovation of the temple of Suresvara at Karempudi. The inscription of Tangeda (Guntur Dt.) of the Devarinayaka, governor of Tangeda, records a gift of all revenues from all sales duties to god Ramanatha at Tangeda. Similarly the epigraphs at Ivam (Guntur Dt.) and Durgi (Guntur Dt.) also inform us about the donations of lands to god Agastesvara of Ivam and temple of Vankesvara at Durgi by the Nayakas of the period.

Besides the inscriptions of Lemkas and Nayakas, the inscriptions of Kayasta chiefs, ministers and generals also inform us about the donations of lands, villages and consecration of Siva images in the period of prataparudrdeva. Kayasta Ambedeva of this period donated villages to the temple of Tripurantakesvara at Tripurantakam. This is evident from the inscription found at Tripurantakam (Kurnool Dt.) It registers the morning and mid-day worship of god Tripurantakadeva. Another inscription of 1290 A.D. in the same place records the gift of villages to the temple of Tripurantakam (Kurnool Dt.). The other inscriptions of the ministers and generals were also found at Srisailam (Kurnool Dt.), Tripurantakam (Kurnool Dt.) and Julakallu (Guntur Dt.). These inscriptions inform us about the donations of lands
and cows to god Siva by the ministers and generals. The inscriptions also mention god siva as Mallikarjuna at Srisailam and Mulastana-Bhimanatha at Julakallu.

The other inscription at Durgi (Guntur D.t.) informs us about the donations of lands by Devarinayaka to the temples Rudresvara and Bollesvara of Beravemula in Durgi taluk in Guntur D.t.

The Reddis belonging to the Recerla, Cheruku and Velama families of this period also contributed to the progress of saivism. The inscriptions at Tripurantakam (Kurnool), Magallu (West GodaVari D.t.) and Tripurantakam (Kurnool D.t.) inform us about the donations of cows in large number, lands and money from Sunkas to god Siva at Tripurantakesvara temple at Tripurantakam (Kurnool D.t.), Bhimesvara temple at Mongalau in Mogallu taluk by the Reddi generals of the period.

The setitis of this period also undertook active part in pious activities. An inscription found at Chinakakani (Guntur D.t.) dated in 1324 A.D. informs us about the donation of a flower and fruit garden to god chennamallikarjuna at Kakandi in Chinakakam taluk.

Besides these activities, the lady members of the royal family also contributed to the religious activities of the period. The Tripurantakam (Kurnool D.t.) epigraph of potamba and Magallu (West Godavari D.t.) epigraph of Kunasam inform us about the erection of dhvaja in the Tripurantakesvara temple of Tripurantakam (Kurnool D.t.) and mandapa of Bhimesvara temple at Mongalau in Magallu taluk.

Besides the epigraphs, the literary works of the period throw a flood of light on the religious conditions of the period of Kakatiya Prataparudradeva. A number of famous poets like Vidyaññatha, Devanabhata, Nandimitra, Balabharati and Kavichakravati flourished in the court of prataparudradeva and were Patronized by him. The Previous Kavyas and accounts of these poets developed the faith of
Saivism in the period. The *Saiva-gurus* of this time also took part in Propagating the saiva faith and extended its popularity in Andhradesa in the reign of the Kakatiya king Prataparudrada. The Saiva sages flourished in the royal courts and were fostered by the kings.

**Patronage extended to different Saiva Sects and Saiva Gurus:**

During the reign of Kakatiya kings in Andhradesa, many Saiva sects flourished under their patronage. To propagate Saivism and its sects, a large number of pious activities were undertaken by the rulers and also the people of the country. A large number of inscriptions and literary works inform us about the construction of temples, mathas etc. for the Progress of Saivism in the land of the Kakatiyas.

**Saiva-Sects:**

The original classification of Saivism is divided into three schools: *Vedic*, *Tantric* and *Misra* (mixed).178 The followers of these three schools worshipped *siva* as their god in different forms such as *Surya*, *Sakti Vighnasa* and *Vishnu*.179 Later on, the sects appeared in Andhradesa in different names such as pasupata, Kapalika, *Smūdhas*, Aradhya system and *Virasaivism*. The differences between these sects appear to be nominal.180 The Malkapuram inscription181 dated in 1261 A.D. mentions the important Saiva schools that flourished in Andhradesa such as *pasupata*, *Kalamukha*, *Saivasaasana* and *Saiva*. An inscription of Tripurantakam182 dated in 1290 A.D. mentions *Virasaivism*, *Pasupata*, *Kalumukha* and *Kapalika* in Andhra.

**Pasupata Sect:**

There are different concepts about the foundation of this pasupata sect. According to one concept, god *Siva* or *Mahesvara* was believed to be the founder whom the people worshipped god *Siva* as *Pasupata*.183 Another concept deduced from the Mysore inscriptions, in that the *Lakulisvara* was assumed as a preceptor of the sect.184 Besides these concepts, the Ellora...
inscription of the Eastern Chalukya king Vishnuvardhana (718-752 A.D.) informs us that the pasupatas came down to the south from the North. The pasupata school is mentioned in Mahabharata also. In the work Sarvadrasana sangraha, the Pasupata sect is said to have flourished in Devikapuram, where the Golaki-matha existed. Then it spread to Kerala and from Kerala to Andhradesa.\(^{185}\) Therefore the Pasupata sect was in existence in Andhra even prior to the Kakatiya times.

During the period of Kakatiyas the Pasupata sect gained prominence due to the patronage of Ganapatideva, Rudramadevi and Prataparudradeva. During the reign of Ganapatideva the Pasupata Saivas belonged to the Golaki-matha and gained popularity among the people as well as the rulers.\(^{186}\) The names of the Pasupata ascetic end with Siva, Sambhu, Pandita and Rushi. One of the important and famous preceptors of Pasupata of the period was Visvesvarasambhu who was the rajaguru of Ganapatideva and his daughter Rudramadevi.\(^{187}\)

According to the Malkapuram inscription\(^{188}\) dated in 1261 A.D., Rudramadevi granted a village called Mandaram to Visvesvarasambhu as her charity. After receiving the gift of the village from the queen, he renamed it Visvesvara Golaki or Golagiri after his name.\(^{189}\) There he constructed a temple for Siva, a monastery named Sudha-Saivamatha and homes for the living purpose of the brahmanas.\(^{8}\) He also established an Upalama tha at Kalesvara headed by his son Dharma-sambhu.\(^{190}\) At Elesvaram also he built a mathe of sixteen avarakas. He also expanded the branches of Golakimatha in Andhradesa at places like Brahiprolu, Pushpagiri, Draksharamam and Tripurantakam.\(^{191}\) He had set up Sivalingas at Mantrakuta, Chandravalli, Kommu-grama and Uttarasomasila.\(^{192}\) At the places of mathas Sivacharyas were heads of the mathas. An inscription of Ganapatideva found at Durgi, mentions a feeding house attached to the temple of Vankesvaradeva, fed five Pasupatas daily during the four months of Chaturmasya.\(^{193}\) The Tripurantakam inscription\(^{194}\) mentions the construction of
a Visuddha-Saivamathā and donations of Vrittis for its main-
tenance, Visvesvarasambhu not only constructed mathas and
temples but also granted gifts of lands for its maintenance.
The mathas and branches of the Pasupatasaivism flourished
in Andhra country and came to the end during the reign of
Prataparudradeva.

Kalamukha Sect;

The Kalamukhas belonged to the family of Srilakulisvara
or Nakulisvara who was the founder of the Kalamukha doct-
rine. Hence, there is a little difference between the sect of
Pasupatas and Kalamukhas. The Kalamukhas followed the
six principles: 1. eating food in skull. 2. besmearing the
body with the ashes of a dead body 3. eating the ashes 4. hol-
ding a club 5. keeping a pot of wine and 6. worshipping the god
as seated therein.\textsuperscript{195} But pasupata sect hated all these prin-
ciples which are guided by the Tantras.\textsuperscript{196} The names of Ka-
lamukha ascetic end with Rasi, pandita and Sakti which is not the
case with the names of pasupata ascetic.\textsuperscript{197} The arrival of the
Kalamukha sect brought a change in Andhradesa. The early
rulers of the Kakatiya dynasasty patronized the Kalamukha
Saivism.\textsuperscript{198} Beta II, Durgaraja, Prola II, Rudradeva and
Mahadeva were the followers of the Kalamukha sect. The
famous Saivaguru Ramesvarapandita was the rajaguru of Beta
II and prola II.\textsuperscript{199} He was the pontiff of the Silamatha of
Srisaila Mallikarjuna. The Hanumakonda inscription\textsuperscript{200}
informs us Beta II was the pupil of Ramesvara pandita
and donated a village Vaijanapalli to him, renamed
it Sivapura. Ramesvara pandita who was an authority on
Lakulisvara-Agama was responsible for Kalamukha sect in
Andhradesa. King Beta II and his sons Durgaraja, Prola
II were initiated to the school of Kalamukha Saivism.\textsuperscript{201} The
Kalamukhaguru Ramesvara Pandita was the pontiff of Sila-
matha of Srisailam and he might have been the shtanaguru
of Draksharama temple,\textsuperscript{202} and other important mathas. Another
Saivaguru Dhruvesvara pandita who was the rojaguru
of Mahadeva also belonged to Kalamukha school.\textsuperscript{203} Thus, the
Kalamukha school of Saivism flourished in Telugu country
not only in the temples and mathas but also in the royal courts.
Kapalika Sect:

In Andhradesa srisailam was the principal seat of the Kapalikas. They worshipped Siva in the terrible forms of Bhairava and Mahabhairava. They were also known by different names such as Sivasasanas, Mahavratas, Mahabhairavanusasanas, Paramesvarasiddhantins and Somasidhantins. They believed in the Pancamakaras: 1) madya, 2) mamsa, 3) maysya, 4) mudra, and 5) maituna. These five substances are to be sacrificed from their daily life. They used human bones as their ornament, took food in human skulls, consumed liquor in the skulls of Brahmanas and offered flesh and blood of men to god Mahabhairava. The play Malatimadhava and some sculptural representations on the walls of Srisailam temple explain the terrible practice of Kapalikas. The Kapalikas because of their terrible methods of worship of god siva, were unpopular in Andhra and confined their seat of activity to Srisailam only.

Aradhya-System:

Another school of Saivism called Aradya Saivism existed in Andhradesa during the period of Kakatiyas. The Aradhya system was a branch of Vira-saivism initiated by Basava, the pontiff of Vira-saivism in Karnataka country. During the reign of Kakatiya kings, the three acharyas popularly know as Pandita-traya namely Sripati-Pandita, Mallikarjuna pandita and Machana-pandita flourished in Andhradesa and preached Saivism in the country. They were also called Lingadhari or Aradhya, because they wear linga on their body. In Andhradesa, the Aradhyaas strictly observed caste system and they did not wear the linga on their body. But according to K.A.N. Sastri, the Aradhyaas wear sacred thread, linga and worshipped Ganapati. They had matrimonial alliances with smarta brahmanas and did not mix with Lingayats. They did not take Prasada from the temples, because it could not be offered to the linga, as they were bound to do before eating anything.

The Aradhyaas bury their dead and have no Sradhda (death anniversary), but only aradhana (worship with no
apasavya (reversal of the sacred thread) and their widows did not shave their heads.\textsuperscript{215} So, they were considered as semi-lingayats, half converted \textit{Smarthas}.\textsuperscript{216} In Andhradesa, Mallikarjuna pandita brought \textit{Aradhya} system very close to Saivism. He was a native of Daksara and received Diksha from a teacher named Aradhyadeva, which indicates the prevalence of Aradhya system even before Mallikarjuna.\textsuperscript{217} A famous poet palkuriki Somanatha, a contemporary of Prataparudradeva composed \textit{Panditaradhyacharitra} in Telugu in ‘dvipada’ style which describes the biography and teachings of Panditaradhya.\textsuperscript{218} This Somanatha was a follower of Panditaradhya. He propagated the teachings of Basava in his famous works \textit{Basavapuronam} and \textit{Panditaradhyacharitra}.\textsuperscript{219} Thus the Aradhya system existed in the period of Kakatiyas and found root for the existence of Virasaivism in Andhradesa.

\textbf{Virasaivism}:

According to \textit{Panditaradhyacharitra}, Basavesvara, the minister of Kalachuri. Bijjala was the founder of the Virasaiva sect in Karnataka. Later on, this cult spread from Karnataka to Andhradesa by the preachings of Mallikarjuna pandita and Palkuriki Somanatha. The early followers of this sect were Ekantaramayya and Sripati Pandita who were contemporary to Basavesvara the founder of Virasaivism.\textsuperscript{220} The word Virasaivism denotes Viravratavidudu in the work \textit{Sivatatvasaram} of Mallikarjuna Panditaradhya \textsuperscript{221} so, Virasaivism existed in Andhradesa even prior to the Kakatiya period. The other titles like \textit{Viramahesvara}, \textit{Paramamahesvara} and \textit{Basavasankara} may also signify the faith in Virasaivism\textsuperscript{222}.

\textbf{Origin of Virasaivism}:

Some scholars opined that Basava was not the founder of the Virasaiva cult. They considered him only as a reformer and organiser of the Virasaiva movement.\textsuperscript{223} They hold that this cult was connected to the moderate school of the Saivas named \textit{Saivadarsana} or \textit{Siddhantasadarsana} based upon the mantras revealed by siva himself.\textsuperscript{224} There is another view, according to which this system was originated by five teachers-
Renuka, Daruka, Gantakarna, Dhenukarna and Virakarna who were called Pancacaryas. They founded a new system of Virasaiivism and for its propagation, they set up five mathas at kollipaka (Nalgonda Dt.), Ujjeni (Bellary Dt.), kedara, Srisailam and varanasi.\textsuperscript{225}

**Principles of Virasaivism:**

The Virasaivites accepted the *Vedesa Puranas* and Agama\textsuperscript{s} but rejected the vedic rites and caste distinctions.\textsuperscript{226} They respected Saiva siddhanta but did not favour the worship of linga consecrated in temple.\textsuperscript{227} In Virasaivism, the *Parasiva* is the supreme reality, possessing the nature of sateidananda. The universe of souls and matter is a part of *Para-siva*. It is purely owing to avidya (ignorance) the individual soul imagines itself as different from *Para-siva* and the goal is the linga anga Samarasya\textsuperscript{228} which is achieved in six stages, could be expounded in the doctrine of sasthala and Bhakti is its final delivarance.\textsuperscript{229} Virasaivism adopted eight principles known as Astavarnas and they constitute Diksa.\textsuperscript{230} The Astavarnas are:

1) obedience to Guru
2) wearing linga on the body either around the neck or on the arm, presented by one’s guru at the time of Diksa
3) Reverence to Jangama as Siva in the human form
4) smearing the body with ashes (Vibhuti)
5) wearing a rosary of Rudraksa
6) taking the Padodaka of the Guru
7) Prasada and 8) Pancaksari which means the chanting of formula ‘Om Namahsivayah’.\textsuperscript{231} Thus the Virasaivites make their body the abode of god Siva. Diksa attached to Virasaivism found special significance to it. They also came to be called lingavats, who prohibited the worship of linga in a temple because it is not touched by the holy hand of Guru.\textsuperscript{232} There were no crude acts which popular opinion associates with Vira-saivism and the Astavarnas only followed self-imposed moral and spiritual discipline.\textsuperscript{233}

**Virasaivism in Andhra:**

The Kakatiyas were not the followers of Virasaivism, so the Virasaivism scarcely enjoyed royal patronage in Andhradesa.\textsuperscript{234} But in the period of Kakatiyas, the non-brahmanas
patronized the cult against the overgrown power and influence of the enlightened sections of the Brahmin community.\textsuperscript{235} (Priestly class). Therefore, Virasaivism influenced among the mass and became firmly established. Its followers grew very aggressive and intolerant. They forced Jains to accept Saivism and converted Jain temples as Saiva temples. They set fire to Jain idols in the temples and installed saiva deities.\textsuperscript{236} The Virasaivas used to cut off their heads before their Deity Siva or Mahesvara during the time of festivals and other occasions. such kind of act was known as \textit{Virakrityas} and their statues called \textit{Virakala} or \textit{Virasilas}. Such \textit{Virakala} or \textit{Virasilas} are found in the Tripurantakam temple (Kurnool Dt.) and in various other places.\textsuperscript{237}

To propagate Virasaivism the followers of this cult established Virasaiva sangas. In this system there is no distinction between the male and female to follow the faith.\textsuperscript{238} Like the pontiffs of \textit{mathas}, the pontiffs of \textit{Virasavai sanghas} were respected by the people and the followers. Palkuriki Somanatha deduced all his caste and gotra to join the Virasaiva sangha.\textsuperscript{239} The principles of Virasaivism were taught in the schools of Golaki-mathas where many pandits of the period became teachers of the \textit{mathas}.\textsuperscript{240} They taught the principles in Sanskrit. The kings, chiefs, Royal officials and the individuals of the Kakatiya period granted lands and donations to the \textit{Golaki mathas}. Their contributions were mentioned in the inscriptions.\textsuperscript{241} Though, the kings did not extend their patronage to the sect, it flourished in the country and came to an end by the time of Prataparudradeva, the last Kakatiya monarch.

**Conclusion:**

Saivism spread all over Andhradesa, particularly in the Telangana region during the Kakatiya period. The early Kakatiya rulers were the followers of Jainism and very soon they followed the Saiva faith. The kings, chiefs, queens and individuals equally endowed gifts to the religious institutions.
The kings erected Saiva temples and patronized Saivite Scholars in their courts. Many Saiva sects flourished under the patronage of the Kakatiyas. Among the Saiva sects, the Pasupatas, Kalumukhas, Kapalikas, Aradyas were patronized by the Kakatiya kings. But the Virasaiva sect was patronized by the individuals of the period. After the Virasaiva sect came into being, the followers of this sect persecuted Jains and forced them to become Saivites. The Jaina temples at Vemulavada, Jogipeta and Kelanupaka faced the fury of Virasaiva fanaticism, which were converted into Saiva sanctuaries. Though the Kakatiya kings followed Saivism, they showed tolerance to other religious faiths like Vaishnavism. The Kakatiyas were in no way opposed to Vaishnavism and they had the sacred Boar (varaha) and the sacred Vulture (Garuda) as the crest and banner of their family. The inscriptions at Nalgonda (Nalgonda Dt.) and Hanumakonda (Warangal Dt.) inform us about the erection of temple for god Vishnu called Varada Gopinatha deva at Nalgonda and prasannakesava in Hanumakonda. The chief Reclavena's inscription at Kanikonda informs us about the construction of a temple for god Janardhana at Skandadri (Mahabubabad taluk). The above mentioned epigraphs belonged to the period of the last two monarchs Rudramadevi and Prataparudradeva. The people of all communities in the villages of Kattamgaru, Katukuru, Kopparam and Nagulapadu showed keen interest in making gifts to Vaishnava temples at their villages. The literary works of this period also used to propagate Vaishnavism. Among the literary works, the Ramayana was composed in Telugu by Tikkanasmayagi, who named it Nirvachanottara Ramayana. Other works of this period were Bhaskara Ramayana and Ranganatha Ramayana, in Telugu. The authors of the above Ramayanas were Bhaskara and Ranganatha, who belonged to the court of Kakatiyas.

Thus, Vaishnavism is seen adopted by all sections of people from all races during the time of Kakatiyas. But it may be said that though Vaishnavism enjoyed popularity, it was no where close to Saivism.


12. *IAP*, wg., Ins. No. 27, P. 76.

13. *HAS*-13, wg. 10, Pp. 139-140.


16. *HAS*-13, wg. 11, P. 141.


21. *HAS*-13, wg. 15, P. 47.


26. *HAS*-13, Mn. 34.
27. IAP. wg., Ins. No. 38, P. 105.
28. HAS–13, Km. 11. P. 23.
29. IAP, wg. Ins. No. 126, P. 304.
31. HAS–13, wg. 12, P. 172.
33. IAP, wg. Ins. No. 47, P. 127.
40. Ibid., P. 138.
41. HAS–13, Mn. 47, Pp. 97–98.
42. IAP, wg. Ins. No. 73, P. 224.
43. Ibid., P. 213.
44. IAP. wg. Ins. No. 59, P. 179.
45. Ibid., P. 168.
46. Ibid., P. 157.
47. SII, Vol. X. P. 175.
48. Ibid., P. 134.
49. Ibid., P. 136.
50. Ibid., P. 181.
51. IAP. wg. Ins, No. 54, P. 160.
52. SII, vol. x, p. 371.
53. Ibid., p. 205.
54. Ibid., p. 196.
55. Ibid., P. 129.


12. *IAP*, wg., Ins. No. 27, P. 76.


16. *HAS*-13, wg. 11, P. 141.


21. *HAS*-13, wg. 15, P. 47.


26. *HAS*-13, Mn. 34.
27. IAP, wg., Ins. No. 38, P. 105.
28. HAS-13, Km. 11. P. 23.
29. IAP, wg. Ins. No. 126, P. 304.
31. HAS-13, wg. 12, P. 172.
33. IAP, wg. Ins. No. 47, P. 127.
40. Ibid., P. 138.
41. HAS-13, Mn. 47, Pp. 97-98.
42. IAP, wg. Ins. No. 73, P. 224.
43. Ibid., P. 213.
44. IAP, wg. Ins. No. 59, P. 179.
45. Ibid., P. 168.
46. Ibid., P. 157.
47. SII, Vol. X. P. 175.
48. Ibid., P. 134.
49. Ibid., P. 136.
50. Ibid., P. 181.
51. IAP. wg. Ins, No. 54, P. 160.
52. SII, vol. x, p. 371.
53. Ibid., p. 205.
54. Ibid., p. 196.
55. Ibid., P. 129.
57. Ibid., ins. No. 159.
58. Ibid., Ins. No. 166.
59. Ibid., Ins. No. 167.
60. Ibid., P. 167.
61. Sll, Ins. No. 199.
63. Ibid., P. 150.
65. Ibid., Ins. No. 127.
66. Ibid., Ins. No. 128.
67. Ibid., Ins. No. 151.
68. Sll, Ins. No. 164.
69. Ibid., Ins. No. 123.
70. Ibid., Ins. No. 124.
71. IAP wg., Ins. No. 50, P. 141.
72. Ibid., Ins. No. 154.
73. Ibid., Ins. No. 165.
74. Ibid., Ins. No. 274.
76. IAP, wg., Ins. No. 65, P. 199.
78. Ibid., Ins. No. 152.
79. Ibid., Ins. No. 165.
80. Ibid., Ins. No. 152.
81. HAS-13, Km. 2, P. 4.
83. Ibid., Ins. No. 157.
84. IAP., wg. Ins. No. 68.
92. *HAS*-13, Mn. 46, Pp. 94–95.
96. *IAP*, wg., Ins. No. 70, P. 218.


138. *IAP, wg., Ins. No. 84, P. 237.*


144. *Ibid.*, Ins. No. 239.
152. *HAS-13, wg. 5*, P. 131.
165. *IAP*, wg., Ins. No. 91, P. 49.
174. Ibid., Ins. No. 289.
175. Ibid., Ins. No. 298.
176. Ibid., Ins. No. 279.
180. Ibid. P. 274.
184. Ibid., P. 170.
187. Ibid., P. 276.
188. Ibid., P. 276.
189. Ibid., P. 277.
191. Ibid.,
192. Ibid.
194. Ibid., Ins. No. 205.
196. Ibid:
198. Ibid., P. 274.
199. IAP, wg. Ins. No. 15, P. 33.
200. Ibid., P. 50.
205. *Ibid*.
206. *Ibid*.
208. *Ibid*.
214. *Ibid*.
216. *Ibid*.
222. *Ibid*.
Saiva Literature

Religion may be one of the causes for the birth of literature. The ancient Indian literature sprang up on the basis of religion. There is a close and strong relationship between the religion and the literature and we cannot separate them, as they are interdependent. The Vedic literature which is supposed to be very old literature of India is of religious nature. We find the religious element to a large extent in the puranic literature. The literature in real sense made its appearance in India with the Kavya literature composed by the famous poets like Kalidasa, Bharavi, etc.

The regional languages in the South began to flourish from the 6th century A.D. onwards and the literature in these languages appeared a few centuries later. Though, many inscriptions appeared in Telugu language, Telugu could not produce literature up to the 11th century A.D. In this long period of 400 years, many inscriptions big and small in Telugu appeared in which some metrical verses are also noticed. The Addanki stone inscription\(^1\) of panduranga, Bezawada pillar inscription\(^2\) of Yuddhamalla etc., are very important inscriptions in Telugu verses of Desi metre. Trinayanásuta (son of god Siva) is referred to in the fourth verse of the Bezawada pillar inscription. The same inscription records that Yuddhamalla erected a temple and matha to Kartikeya. This inscription is
given the literary value. Perhaps this may be the first literary piece to refer to a Saiva god. Some inscriptions referred to god Siva and his attributes in the form of invocation and in some contexts this invocation appears to be in verses. Not only Saiva gods and Saiva faith but also other gods and other religious faith are noticed in the inscriptions. The culmination of different religious faith seen in inscriptions is also witnessed in the literature of the later period. The literary historians are of the opinion that the Telugu language used in the metrical composition of the inscriptions served as a basis for the literature of the 11th century A.D. Mahabharata was translated into Telugu by Nannaya. Nannaya is the first Telugu poet and his Telugu Bharata is the first Telugu work.

Nannaya mentions Srikandara (Siva) in the first verse of Adiparva who was patronized by the Chalukya king Raja- raja who belongs to the Vengi Chalukya dynasty. The history of Telugu literature is linked with history of the Chalukyas. As the western Chalukya kings are responsible for the growth of Kannada literature, the Vengi chalukyas are responsible for the growth of Telugu literature. Some scholars are of the opinion that the early members of the Vengi Chalukyas extended encouragement for the growth of Telugu language even before Nannaya’s Andhramaha Bharata. Pampa was the first author of Kannada literature who lived in the court of Harikesari-II of the line of Chalukyas of Vemulavada. Pampa’s Adipurana was the first literary composition in Kannada. His best known work is Pampa Bharata in which a section of Maha Bharata is given. The Telugu Mahabharata of Nannaya came about hundred years later then Pampa Bharata. The literary historians used to compare those two works of Bharata and say that the Telugu Bharata might have been influenced by the Kannada Bharata. Our Purpose here is to see that the kannada literature influenced the Telugu literature to a limited extent. The literary influence includes the religious impact also on literature.

Saivism as a Brahmanical sect was being patronized by the kings both in Karnataka and Andhradesa from the early
period. But the period of 11th and 12th centuries A.D. in both the countries, is marked to be a golden era for the Saivism. Basavesvara (1120 A.D.–1168 A.D.) who was the minister in the court of Bijjala, the Kalachuri king at Kalyanakataka brought the glory to Saiva religion. He was the religious reformer who wanted to revive the religious principles of Saivism. He preached the new religion called Virasaivism which did not accept the caste distinction and the Vedic ritual. In Kannada literature, there was a literary form Vachana-sakitya (metrical-prose) which is also called Sarana sahitya. The saranas are the Saiva devotees and Virasaivites. Many Vachanas to propagate Virasaivism were composed by the Sarinas. Among these, Allamaprabhu, Chenna Basava, Akkamahadevi, Madivalu Machayya and Basavana were worthy to mention. According to Basavipurana, Basavana composed 4,64,000 vachanas, but many of them disappeared and nearly 1000 vachanas are available now. The influence of the Virasaiva religion, the vachanas composed by the saranas especially of Basava and his religious fervour is clearly witnessed in Telugu literature of the contemporary period.

If we want to study the Saiva religion from the earlier period in Andhradesa, we don't have literature upto 11th century A.D. During the period of Satavahanas, the literature produced is in prakrit. The Brihatkatha, the Gathasaptasati referred to the god Siva and some of his Parivaradevatas. In one of the gathas of the Gathasaptasati, god Siva was described as a story-teller.

The Kapalika sect of Saivism is also noticed in the Gathasaptasati. In between the Satavahanas and the Eastern Chalukyas, though we come across some other dynasties that ruled Andhradesa, we do not find any literature of that period to study Saivism. Saiva gods and Saiva faith were referred to in inscriptions only. The Vishnukundi kings described themselves in their charters as Parama-mahesvaras and Sriparvata-svami Padanudhytah.

Telugu literature has taken its shape with the scholarly efforts of Nannaya. His Telugu Bharata is followed by many
works in different forms such as Kavya, Sataka Udaharana, etc. The first Telugu Kavya which dealt with the birth of Kumara in Kumarasambhavamu of Nannechoda. In the calophon of this work Nannechoda declared that he was the king of 21,000 villages in the Pakanadu and belonged to the lineage of Karikalachola. The inscriptional evidences place him to have flourished in the first quarter of the 12th century A.D. Though Nannechoda mentions Kalidasa, Udbhata, both of them composed Kumarasambhava in Sanskrit, his poem is not based on either of them. He describes in his poem in addition to the birth of Kumara, the stories of the birth of Ganesa Daksha’s sacrifice, self-immolation of Sati, her re-birth as Parvati, the marriage of Parvati with god Siva, the destruction of demon Tarakasura etc. Nannechoda identifies Siva with Sakti and he advocates the worship of Sakti along with the worship of Siva. Nannechoda was the follower of Kalamukha sect. He describes the alcoholic consumption in the context of the marriage of Parvati in his Kavya. The non-caste distinction was a religious flaw to him. Nannechoda referred to a devotee of poet Ramesvara in Kumarasambhavamu. This Ramesvara must have a Saiva poet and his literature is not available. Nannechoda’s Kumarasambhavamu is deserved to be placed in the forefront of the Kavya literature. This poem brought the religious impression in the contemporary society and established Saiva faith in the Andhra country.

The period of 12th and 13th centuries A.D. is marked as the age of Saiva poets in Telugu literature. The Saiva poets lead a literary movement. Many literary works in Telugu were composed in this period with the influence of Virasaiva movement of Karnataka, on the religious basis already provided by Nannechoda in Andhradesa. This period was an age of intensive religious activity which naturally lead to the production of numerous philosophical and theological works of importance. Most of them were written in Telugu language. The contribution of the Saiva poets to the Telugu literature is very important because it is associated with the growth of Dvipada kavyas and other types of Desi composition. The literature produced by these poets is Saiva
literature which mainly devoted to the expansion of the Saiva theosophy of Siva and his attendant deities.

The period of the Saiva poets and the time of Kakatiyas is the same. The Kakatiya kings patronized Saivism which is extended to the field of literature also. The three acharyas popularly known as Panditrataya namely Sripati Pandita, Mallikarjuna Pandita and Manchana Pandita flourished in this period and preached Saivism. Those who followed the Saiva-school of these acharyas are called Aradhayas or Lingadharis because they wear the lingas on their bodies. The Panditrataya propagated militant type of Saivism through their literature in Andhradesa. Manchana pandita is identified with Somasambhu, a preceptor of Kalamukha sect who is referred to in the Malkapuram inscription. The three Panditas and their religious achievements are referred to in the Basavapurana of Palkuriki Somanatha.

In the Telugu literature of this period, Palkuriki Somanatha and his works deserved special mention. He was the contemporary of Prataparudra and a native of Palakurthi in Jangaon taluk of warangal District. He was a powerful writer and most of his writings are in divipada metre. The Basavapurana and the Panditradhya Charitra are his important works. In addition to these two, he composed Vrishadhipa Sataka and Basavodahayana. The theme of Basavapurana and Panditradhya Charitra is the exposition of the principles of Virasaiva faith, expounded by Basavesvara and Mallikarjuna pandita. These two works also throw a flood of light on the religious and social conditions in the Andhra country during the Kakatiya period. Somana used his poetic talents in presenting the life sketches of the contemporary Saiva devotees in his Basavapurana. He deviated the tradition of translating Sanskrit Puranas into Telugu. He compiled the stories of Saiva devotees in his work giving the super poetic tinge to them naming it a Purana, to give greatness to it. Somana tried in his work to show Basavana as a superior Puranapurusha and god-incarnate to impress the Saiva devotees. To popularise the doctrines of Basava and to
convey his teachings to the people, Somana adopted the janu-Tenugu language with divipada metre as a vehicle of his expression so that his poems might be learnt by the common uneducated folk.

Somana's second important work is Panditaradhyacharitra which is the biography of Mallikarjuna Panditarradhy, one of the aradhyatrayas of Andhra. Panditaradhy was the contemporary Saiva reformer of Basavesvara and the Kakatiya king Rudradeva maharaja. According to Panditaradhyacharitra, Mallikarjuna pandita was the author of many Saiva works among which Sivatatvasara, Rudramahima, Sanisar mayasthava, Sritipanchagadaya etc., are some of them. Of all these, only Sivatatvasara is available now. Somana presented very clearly how panditaradhy reformed Saivism and established Virasaivism in Panditaradhyacharitra. "Though his Basavpuranam and Panditaradhyacharitra were designed to be the biographies of the two great Virasaiva reformers and teachers of the twelfth century A.D., he made them compendiums of Virasaiva legend and religious lore by interweaving them the lives of the Telugu, Tamil and Kannada saints famous in the Saiva tradition of South India. Palkuriki Somanatha was an erudite scholar in Sanskrit and Prakrit besides being conversant with all the South Indian languages, excepting probably Malayalam."14

The stotra type of literature is much more extensive in this period. The Satakas, the Udaharanas devoted to the praise of the deities to whom they are addressed are produced by the Saiva poets. Of the Satakas, Sivatatvasara of Mallikarjuna pandita, Vrishadhipasataka of Palkuriki Somanatha, Sarvesvarasataka of Yathavakkula Annamayya are very important. Though Sivatatvasara is generally spoken of a Sataka, it contains as available at present in an incomplete form not less then 479 verses in kand1 metre. It describes the true character of Saivism and the condemnation of the rival creeds. Mallikarjuna was a fanatic of his religion and sacrificed his poetic talent at the religious alter. This sataka was translated into Kannada which exercised deep influence on saivism both in Andhra and Karnataka.
**Vrishadhipa sataka** is another important work of palkuriki somanatha. In this Sataka, the author described certain aspects of Virasaivism. The author lays stress on devotion to the Jangamas (the lingayat mendicants) and the linga. The remarkable feature of this sataka is the *bahu-bhashastuti* or verses composed in several languages, Sanskrit, Prakrit, Maharastri, Tamil, Kannada etc. In addition to this Sataka, somanatha composed 34 verses in the *Sisa* metre addressed to the god Chennammallu. He describes in it six subjects or topics about which the Virasaivas should acquaint themselves in contemplation. The *Sarvesvarasataka* of Yathavakkula Annamayya addressed to Sarvesvara was composed in A.D. 1242. It contains 152 verses in *Vritta* metre which describes the greatness of Sarvesvara, the greatness of the Bhaktas (devotees), the happiness caused by the Sivayoga, the greatness of true devotion, the potency of Pancakshari etc., YathaVakkula Annamayya as a Virasaiva lays great emphasis on Bhakti and attaches greater importance to the Bhaktas (devotees) than even to the worship of the deity. *Basavodahrana* is another minor work of Somanatha which is devoted to the praise of Basava. This is followed by *Tripurantakodisharanam* of Ravipati Tripurantaka. The *Udaharana* is a branch of Desi composition which appears to have come in existence during this period. The *Udaharana* has eight divisions each of which comprises a *Vritta*, *kalika* and *utkalika* addressing the deity or the person in each of eight cases (*Vibhaktis*) of the Telugu grammar for which the above two works are best examples.

During the period of Kakatiyas, the important religions were Saivism and Vaishnavism. These two religions were inimical to each other and the people of these religions were treating each other with hostility. Each religion was trying to establish its superiority over the other. This religious intolerance created confusion in the society and the people were not able to come out of the confusion. The battle of palnadu (1182 A.D.) was the result of this religious conflict. The literature of this period also could reflect the impact of these religious imbalances. Some people were trying to bring
out reconciliation between these two religions declaring siva and Kesava are one and the same. The first man who could think of in this direction was Tikkana, who introduced Hariharadvaita in his Andhra Mahabharata.

2. Ibid., Vol. XV, Pp. 150-159.
4. Nilakanta Sastri & Srinivasachari, Advanced History of India, (Delhi, 1982), P. 314.
5. B. Ramayya, Basavesvare Vachanalu-Samgrahasameeksha, (Telugu), (Mysore, 1977), P.1.
9. P. Lakshmikantham, Andhra Sahitya Charitra, (Telugu), (Hyderabad, 1976), P. 78.
Saiva Art in Andhradesa

The Satavahana kings and nobles were great patrons of art and architecture in Andhradesa. Their region not only witnessed the progress of political, socio-economic and religious aspects, but also the development of art. The Buddhist and Hindu deities were worshipped in human form in this period. Many brick and stone temples were constructed for this purpose.

The Satavahanas were also responsible for the Buddhist art and architecture in Andhradesa as well as western India. They adopted 'Stupa-cult' and god Buddha was worshipped in the form of stupa. To worship Buddha a number of stupas, chaityagrihas and viharas were constructed by the Satavahana kings. The remains of Buddhist art in Andhradesa were found at Amaravati, Bhattiprolu, Kesapalli, Vaikunthapuram, Sitanagaram, Vidyadharapuram, Undavalli, Vijayawada etc. Among the stupas at the above mentioned places, the earliest and the biggest stupa is at Amaravati. The Buddhist deities, Yakshas, and Nagas were worshipped in human form in this period. Thus the satavahana period witnessed a glorious epoch in Buddhist art in Andhradesa.

Besides the Buddhist art and architecture of this period the Saiva art and architecture also gained popularity in Andhradesa.
The recent excavations at Virapuram (Kurnool Dt.), Siddhesvara, Elesvaram, Nagarjunakonda and Gudimallam brought to light a large number of Saiva shrines in Andhradesa, belonging to this period. The famous Sivalinga at Gudimallam belonging to the first century B.C. suggests that Saivism and Saiva art were popular in Andhra country during the period of Satavahanas. The Siva-linga at Gudimallam was an early anthropomorphic representation of Siva, which throws light on saiva art and iconography of the first century B.C.\(^5\)

The name of the temple at Gudimallam is called Parasuramesvara temple, which is derived from the main deity of the temple.\(^6\) The temple consists of a garbhragriha, an antarala opening into a mandapa in front, facing the east.\(^7\) The vimana of the temple is in apsidal form. The god Siva carved on the linga is found inside the garbhragriha. This is the earliest example of Siva-ling in the country. Siva firmly stands over the shoulders of a stump dwarf called Yaksha. This Siva-linga at Gudimallam stands an earliest example of Lingodbhavamurti in Andhra dated to circa second century B.C.\(^8\) which Siva bursting out of the Linga.

The Gudimallam temple contains subsidiary shrines for Upadevatas. There is a flat-roofed rectangular shrine facing east, housing three images - Kumara riding peacock flanked by his Devis Valli and Devasena.

Adjoining the above shrine, a small similar shrine is found for goddess Devi. The sikhara of this temple is in Dravidian order.\(^10\)

A small shrine for god Surya is found at the north-east corner of the Guddimallam temple. At the entrance of the Surya shrine, there are three brick platforms for Nandi, halipitha, and flag-staff. The sculpture of Nritta-Ganapati is found on the base of the Gopura gateway of the temple.\(^11\)

The excavations within the sanctum brought to light pithas below the linga as silaprakara around the linga. Originally there was an apsidal temple in brick at Gudimallam.
These evidences confirm the existence of Saiva art in Satavahana period in Andhradesa. The sculptures of Ganesa and the dwarfish figures resembling the ganas of Siva were the gift of Amaravati sculptor of this period. At Amaravati the Buddhist site, a tiny sculpture of Mukhalinga, identified as a Chaturmukhalinga bears the stamp of Satavahana workmanship. The sculpture of Bull (Nandi) is also found here.

The temples at Virapuram of the first-second century A.D., were built with bricks, square on plan with an entrance approached by a step. Inside the temple a linga is found. There are three sub-shrines containing lingas on pedestal.

The other brick temples at Rangapur and Gumakonda or Gummadam (Mahboobnagar Dt.) are square en plan with a narrow ardhamandapa containing Siva-linga on a pitha.

Thus, the brick shrines and distinct structural temples for Siva at Virapuram, Gummadam and Gudimallam reveal that the Brahmanical architecture is entirely in brick which appeared in the Satavahana period.

Saiva Art in the Ikshvaku Period:

The Ikshvaku kings who succeeded the Satavahanas in the Andhra region followed the Brahmanical cult and performed numerous sacrifices in their home-land. The capital city Vijayapuri (modern Nagarjunakonda) was adorned with temples containing idols of Hindu gods and goddesses which were worshipped in their period. Especially shrines for Siva and skanda at Vijayapuri are numerous and god Skanda was their tutelary god. The worship of Skanda was popular, as he became part of Siva's family. The worship of universal mother also existed in this period.

At the beginning of the Ikshvaku reign, the Buddhist art plays a prominent role in Andhra and influenced the architectural trend at Nagarjunakoda. Ikshvaku queens patronized Buddhism and a number of cf Buddhist stupas and
chaityas were constructed by them. The period also witnessed several additions and renovations to the existing stupas in Andhradesa. Thus Nagarjunakonda in this period became an important place for Buddhist ideology, art and architecture.\(^{18}\)

Though the royal harem leaned towards Buddhism, the kings and the chiefs of this period were patrons of Saiva art and architecture. At Nagarjunakonda on the banks of river Krishna about a dozen temples were dedicated to god Siva and Kartikeya. The basic plans of these temples are square, apsidal, oblong and rectangular in which the limestone pillars, bricks and wooden beams were used for the construction of the temples.\(^{19}\)

**Saiva Temples at Nagarjunakonda:**

*Ashtabhujasvami Temple:*

This temple is located on the banks of river Krishna at the north-eastern corner of the valley. It is an apsidal shrine with mukhamandapa facing east. The pillared hall and the rectangular shrines were found on the west. The fragment of dhvajastambha is also found here. This temple housed the image of Astabhujaaghoramurti - Siva.

*Nodagisvaravsami Temple:*

This temple is located on the fortified hill of Nagarjunakonda. It is a rectangular shrine, with a dhvajastambha in octagonal shape. This shrine contained a Siva-linga displaced from its position.\(^ {21}\)

*Mahadeva Pushpabhadrasvami Temple:*

This is the earliest temple, with a well laid out plan consisting of a garbhagriха, mukhamandapa, a prakara wall having four dvurас or gateways and a dhvajastamba. The garbhagriха is apsidal on plan and contains a lime-stone Siva-linga on a pithа.\(^ {22}\) Here, the god is discribed as Mahadeva Pushpabhadrasvami. A small seated Bull, the Vahana of Siva is also found here.\(^ {23}\)
Sarvadevadhivasa Temple:

This temple is grandeur in dimension which is located on the banks of river Krishna. It served a temporary abode of all Gods, who were taken to the river bank on festive occasions. This temple was referred to as mandapa-prasada, which the excavators called a storeyed palatial temple. A number of rectangular and circular pedestals were found which were used to keep the idols for worshipping during festivals.

Siva Temple:

This is a square four-pillared mandapa type structure with screen walls. Inside the mandapa, a Banalinga is found on the rectangular pedestal.

Another Siva Temple:

This is located on the eastern slopes of Nagarjunakonda. It is rectangular in plan and consists of a sanctum, 16-pillared mandapa and also a kalyanamandapa. Numerous small shrines are found here containing Siva-lingas on pithas.

Burning Ghat:

This is a big pillared hall with a mandapa. It contains Bana-lingas. This structure is identified as a royal Burning ghat.

Kartikeya Temple-I:

This temple is located at the south-west corner of the hill of Nagarjunakonda. It contains a small shrine for housing the god Kartikeya.

Kartikeya Temple-II:

This is located towards south-west of the bastion on the slopes of Peddakundellagutta. It contains two pillared halls and a lime-stone image of Kartikeya.
Kartikeya Temple-III:

This temple consisted of a rectangular shrine with 24-pillared hall situated on the banks of river Krishna. A head-portion of a lime-stone image of Kartikeya is found here.31

Kartikeya Temple-IV:

This temple consisted of a square shrine rectangular antalara and a mandapa with six rows of five pillars each. This temple is ‘L’ shaped in plan and contains the image of Kartikeya.32

Devasena Temple:

This temple had an apsidal shrine and also a subsidiary shrine on the south.33 The standing image of devasena is found here.34

Hariti Temples:

The two Hariti temples at Nagarjunakonda were square on plan, consisted the lime-stone images of Hariti.35

The Yaksha-Kubera Temple:

This was a big temple. Actually it had two temples and a tank facing east. This temple consisted of an apsidal shrine, and a pillared mandapa. Here, the dwarfish Yaksha was found.36

Besides the temple architecture, the Saiva art pieces such as terracotta figures of Kartikeya, Devasena, linga, auspicious symbols, Nandi and Trisula were discovered from the Nagarjunakonda.37

Thus, the excavations at Nagarjunakonda brought to light the remains of Saiva art and architecture of the Ikshvaku
Saiva Art in the Post-Ikshvaku Period:

The Post-Ikshvaku period in Andhra witnessed a number of minor dynasties who rose to great position in the Deccan. Many Brahmanical temples and relics of this period have come to light in Andhradesa. After the decline of Ikshvakus, Andhradesa was ruled by the early Pallavas. They were fond of Saiva art and architecture. The Peddamudiyam planque (Cuddapah Dt.) of early Pallava period contained the figures of Sivalinga, Devi, Umamahesvaram with Nandi, Ganasa etc. These belong to Ikshvaku period. The Siva temple at Madugula near Macherla belong to this period. From Madugula, the sculptures of Siva with Uma, Skanda, Ganasa, Nandi Vidyadharas, Brahma, Vishnu and attendant figures were found in this temple.

Thus, the Saiva art of the early Pallavas found in the Andhra region, was later on carried out by the later Pallavas of the Tamilnadu.

The Brihatpalayanas, who succeeded the early Pallavas, followed the Saiva faith. They patronized Saivism, but no extant remains of the art and architecture of their period have been found so far.

The Anandagotras, successors of Brihatpalayanas were also followers of Saivism in their period of reign in Andhradesa. King Kasandra II of this dynasty, was the patron of the temple Kapotesvaram at Chejerla. No details of art and architecture of their period were found in their records.

The Salankayanana, who succeeded the Anandagotras also followed the Saiva faith. They did not undertake any temple building activity.

The big power, who succeeded the Salankayananas were the Vishnukundins, the great art patrons of the middle of 4th century to the end of 6th century A.D. in Andhradesa. Some of the Vishnukundin inscriptions referred to the Buddhist art of 4th century A.D.
Besides the Buddhist art, this period witnessed the rock-cut temples dedicated to Siva. The rock-cut temples at Vijayawada, the group of five rock-cut temples located at Mugalrajapuram and Undavalli come under the names of Siva and Vishnu.

**Mugalrajapuram Temples:**

Caves No. 1 and 2 are simple and plain. Cave No. 1 has three cells and a verandah. Cave No. 2 has a single cell. Temple No. 3 has a square cell and a mandapa. The sculptures of Ardhanarishvara, ganas of Siva, and dvarapalas were noticed here. Temple No. 4 has a mandapa and three shrine cells. The sculpture of Siva-Nataraja is found on the top part of the facade of the temple. Temple No. 5 has a single cell and a mandapa. Depiction of ganas of Siva is noticed here.

**The Vijayawada Cave Temple:**

The Akkanna-Madanna cave temple at Vijayawada consists of a mandapa, and three cells which are dedicated to Siva, Vishnu and Brahma.

**The Undavalli cave Temple:**

The Anantasayana cave at Undavalli dedicated a god Vishnu, has a five storied rock-cut structure. This temple is an example to their faith in Vaishnavism also. A large number of sculptures including Siva as Lingodbhavamurti, Varaha Narasimha, Trivikrama are found here. The sculpture of Siva as Nataraja is found in the Bhairavakonda cave temple. Brahma, Siva-linga and the Man-lion form of Vishnu of this period were found at Konidena (Guntur Dt.) Nandi was also found. The rock-cut temples of this period dedicated to Hindu Trinity - Siva, Vishnu and Brahma are very important.

The Kapotesvara temple at Chejerla contains an image of Ganesa belonging to Vishnukundin period. The sculpture of Kartikeya was also found in the same temple.

During the Vishnukundin period, the brick temples were also constructed and dedicated to god Siva.
The excavations at Yelesvaram brought to light some small brick temples dedicated to Siva. These temples were square on plan, and contained Banalinga fixed on brick pedestals. Nearly forty lingas were found in these shrines. The Ramalingesvara temple at Keesarigutta (Hyderabad Dt.) was built with bricks. This temple contains lingas fixed on brick pedestals. The terracotta lingas were also found here. The sculptures of Siva, Vishnu, Ardhanarisvara, Somaskanda, Harihara and linga were found here. The Vishnukundin kings worshipped Siva with his consort Parvati and the three eyed god Tryambaka named Somagirivara. The god of Kapotesvara temple at Chejerla is in the form of Umamahesvara Siva. During this period, in the regions around Planad, Sattenapalli, Gurazala, Narasaraopet and Macherla of Guntur District existed many temples and relics of Saiva order.

The Kanakadurga temple at Vijayawada belonged to the 5th century A.D. contains the sculptures of Vinayaka, Sivalinga, Nandi, Skanda, Narasimha, Durga Mahishasuramardini. The Peddamudiyyam planque (Cuddapah Dist.) contains the sculptures of Trimuka Brahma. Siva linga, Siva seated with Parvati, Parvati and Siva with Skanda, Skanda with Devasena, Vinayaka, Lakshmi and Durga-mahishasuramardini etc. The Trimurti plaque from Kundine (Guntur Dt.) contains the figures of Trimuka Brahma, Siva linga, Parvati, Nandi and Kartikeya.

Thus, the above mentioned Saiva sculptures ascribed to the Vishnukundin period were discovered in Andhradesa.

Saiva Art in the Period of Eastern Chalukyas:

The Successors of Vishnukundins were the Eastern Chalukyas in Andhradesa. The art and architecture of the Eastern Chalukyas of Vengi was begun by their predecessors, the Early Chalukyas of Badami in Karnaraka and Andhra regions. During the period of Early Chalukyas, a number o
temples were constructed and dedicated to god Siva at several places both in Karnataka and Andhra. In Andhra, the Nava Brahma temples at Alampur (Mahaboobnagar Dt.), the Ramalingesvara and Brahmalingesvara temples at Satyavolu (Kurnool Dt.) and the Mahanandi temple in the Kurnool District are notable examples of the Badami Chalukya period. Temple constructing tradition of Early Chalukyas was followed by the Eastern Chalukyas of Vengi. Their period from 600 A.D. – 900 A.D. in Andhra witnessed the erection of a number of temples dedicated to god Siva.

The temples and Mathas of this period were patronized by the kings and the mercantile guilds. The mercantile guilds like Ayyavolu guild, Nakaramu, encouraged the temple building activity.55

Among the temples of the Eastern Chalukyas, the earliest one was Japapesvara temple of Pondugula of Guntur District. This temple on plan consists of a Mukhamandapa, an antarala and a garbhagriha.56

The stepped pyramidal structures dedicated to god Siva were also constructed by the Vengi kings. The Siva temple at Teralu (Guntur Dt.) stands for an early example, consisted of a mukhamandapa, an antarala and a garbhagriha.57 The Sataluru grant of Gunaga Vijayaditya records the construction of 108 temples by his grand father Vijayaditya II.58 These temples dedicated to god Siva were built at Vijayawada, Dharmavaram etc.

The temples at Biccavolu (East Godavari Dt.) such as Golingesvara, Rajarajesvara and Chandrasekhara which were constructed by Gunagavijayaditya were large in dimension. These temples on plan consist of a mukhamandapa, an antarala and a garbhagriha.59 The sculptures at Golingesvaral Rajarajesvara and Chandrasekhara temples included surya, Vishnu, Agni, Indra, Siva as Bhikshatanamurti, Mahishasuramardini, Ekapadasiva, Camunda, Siva as Ardhanarisvara, Kumara, Parvati, Alinganamurti, Nataraja, Ganapati and Kubera.60
The construction of *Pancar.maa* temples was attributed to chalukya Bhima I, the Eastern chalukya King. He started a new conception of the storeyed *Prasada* in the temple construction.

The temple of Bhimesvara at Draksharama (East Godavari Dt.) is a two storeyed prasada and consists of a *nandimandapa*, *natyamandapa*, *kalyanamandapa*, and *sanivar mandapa*. The sculptures of Durga, Ganapati, Nritta Ganapati, Siva, Sakti Ganapati, Virabhadra, Umasahitamurti, Lingodbhavamurti, Vrisabharudramurti, Mukhalinga, Devi, dancing Siva, Sarasvati and Uma in penance—were found in this temple.

The Bhimesvara temple at Chalukya Bhimavaram (Kakinada taluk, East Godavari Dt.) is also the same on plan as that of Draksharama. The sculptures of Ganapati, Hanuman, dwarf and icons of Saptamatrikas, Vinadharamurti, Vyakhyana Dakshinamurti, Brahma, Sarasvati and kumarsvami were found here.

The Amaresvara temple at Amaravati (Guntur Dt.) consists of the *garbhagriha*, an *antarala*, *mukhamandapa* and a *mahamandapa*. Inside the prakara there are nine shrines having the images of Paramesvara, Virabhadra, Jwalamurti, Parthisvara, Somesvara, Mahishasuramardini, kosalesvara and Virabhadra. There are six Shrines housing the images of Kumara, Hanuman, Ganapati and Bhairava in the same temple.

The Somesvara temple at Somarama (Bhimavaram Tk., west Godavari Dt.), is a two storeyed *prasada*. The plan of this temple closely resembles the plan of Draksharama temple. There are a few shrines inside the temple dedicated to minor deities like Kumara, Hanuman and Surya.

The Ramalingesvara temple at palakollu (west Godavari Dt.) contains two *prakaras* like the temples of Draksearama and chalukya Bhimavaram. The sculptures of Virabhadra
Saptamatrikas, Devi, kumara. Mahishasuramardini, Nataraja, Surya, Ganapati, Alinganamurti, Ardhanarisvara, Gajahamurti and Vrishavahanamurti were found in this temple.\textsuperscript{66}

The Bhimesvara temple at Chebrolu (Guntur Dt.) consists of a garbhagriha, an antarala and a mukhamandapa. The sculptures of Nandis, dvarapalas, Bhutalamas Gajalakshmi and Devi were found here.\textsuperscript{67}

During this period, the worship of Mahasena also gained popularity. The Eastern Chalukya king Yuddhamalla built a temple for Mahasena at Bejawada\textsuperscript{68} (krishna Dt.). The sculpture of Nandi was found in the temples of Vijayawada, Bicavolu, and Chejerla.\textsuperscript{69}

Thus, in Andhra, during the period of rule of the Salankayanas, Vishnukundins, Early pallavas and vengi Chalukya dynasties, there is a spurt of activity resulting in the construction of temples for a variety of Brahmanical deities.\textsuperscript{70}

Saiva Art In The Period of Kakatiyas:

The Kakatiyas who succeeded the Eastern Chalukyas in Andhradesa were the patrons of Saiva art and architecture. Among the temple styles in Andhradesa in the medieval times, the Telangana style is the most remarkable one which covers the Telangana, Coastal Andhra and Rayalaseema regions. This style is evident from the beginning of 11th century A.D. which is coinciding with the art of Kakatiya dynasty and their lords Kalyani Chalukyas.

The early phase of Telangana architectural style begins from C. 1000–1163. The thousand pillared temple was erected at Hanumakonda by Rudradeva, the Kakatiya king. This is a trikuta shrine dedicated to Siva, Vishnu and Surya. It contains a Nandimandapa and a Rangamandapa. The sculptures of Siva-Nataraja, astadikpalas, dvarapalas, Gajalakshmi were found in this temple.\textsuperscript{71}
The Mukkantisvara temple at Pillalamarri is also a *Trikuta* shrine which is of A.D. 1195. The Namesvara temple also belongs to A.D. 1202. The temple dedicated to Ekesvara consists of a *Garbhagriha* and an *antarala*, and belonged to the period of Kakatiyas.

The Ramappa temple at Palampet (Warangal Dt.) was erected by Recerla Rudra, the general of Kakatiya Ganadatideva in A.D. 1213. This temple consists of a *Rangamandapa*, an *antarala* and a *garbhagriha*. Sculptures of *rishis*, Ganesa, Bhairava, Siva and Narasimha etc. are seen here.72 The sculpture of Tripurantakamurti is also found.73

The Svayambhudeva temple built by Kakatiya Ganapatideva, dedicated to god Siva is found at Warangal. Later on in this temple, a mandapa portion was erected by Rudramadevi in 13th century A.D.74 The linga is called Svayambhu Siva in this temple.75

The Kotagudi at Ghanapur was similar on plan of the Ramappa temple. Built in A.D. 1225 the temple contains a *Kalyanumandapa* also. The Siva temple at Kusumanchi (Nalgonda Dt.) on plan consists of a *garbhagriha*, an *antarala* and a *rangamandapa*, dated to the first half of the 13th century A.D. The *trikuta* shrine at Nagnuru also belonged to 13th century A.D. At Maithini, the Silesvara Siddhesvara temple and the Gantamesvara temple belong to 13th century A.D.76

The Panchisvara temple at Panagal belongs to the Kakatiya period. The sculptures found here represent Siva and Ganesa respectively.77 The figures of Siva-Nataraja, Siva with Parvati and Ganesa78 were also noticed in this temple.

The temple at Tripurantakam (Kurnool Dt) reveals the typical features of Telingana style. The Tripurantakesvara temple was erected by Santasambhu, son of Visvesvaracharya under the orders of Kakati Ganapatideva in A.D. 1255. The Devi shrine was built by the sister of Ganapatideva in A.D. 1247. The temple has a *mukhamandapa* instead of the rural *rangamandapa*. The temples at Durgi, Mache I, Chebrolu
etc. in Guntur Dt. and the temples of Renadu region also contain the features of Telangana style.79

The temple at Nagulapadu on plan consists of a ranga-mandapa, an antarala and a garbhagriha. It was built in A.D. 1234 by the Recerla Katreddy. The sculptures of Siva, Bull, Vishnu and Brahma were found here.80 The garbhagriha contains a Chaturmukhalinga in this temple.81

Among the above mentioned Kakatiya temples the sculpture of Nandi is a special feature. The Nandi images at Palampet, Thousand Pillared temple, Sambhunigudi, Ghanapur Kolanupalli were some of the best pieces of Nandis.82 The temple of Sambhunigudi (Warangal Dt.) contains the image of Virabhadra. This image of Virabhadra is found at places like Koravi, Veldurti and Vardhamanapura in the Kakatiya empire.83

1. B. Rajendra prasad, Art of South India – Andhra Pradesh, (Delhi, 1980), P. 14.
7. Ibid., P. 44.
10. Ibid., P. 43.
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43. B. Rajendra Prasad, *Op cit.*, P. 64.


51. S. Sankaranarayana, *The Vishnukundis and their Times*, (Delhi, 1979), P. 141.


58. Ibid., P. 90.


64. Ibid., P. 40.

65. Ibid., P. 41.

66. Ibid., P. 44.


Conclusion

In the preceding pages the patronage of Saivism and its growth from Satavahana to Kakatiyas in Andhradesa is studied in detail. In each chapter the services rendered by the kings, queens, royal family members, generals, chieftains and the people of the particular period is discussed and accordingly Satavahana, Ikshvaku, Vishnukundin, Eastern Chalukya and Kakatiya periods form different chapters.

The Satavahanas were the powerful kings who ruled Andhradesa nearly for 450 years (221 B.C. - 203 A.D.). As a result of their religious tolerance, Buddhism, Jainism and Hinduism flourished well in that period. Hinduism gained much importance during their period and the idol worship of Hindu gods and goddesses popularised the Saiva deities, Siva and Parvati found place in the Satavahana literature. Similarly the Vaishnava gods such as Krishna, Radha, Lakshmi and Narayana were also described in literature of the Satavahana period. Brick temples were also constructed for the worship of gods goddesses. The people of this period respected Hinduism and worshipped Saiva and Vaishnava gods. Hinduism showed much influence in naming the individuals. Siva is added in so many names as prefix. Thus, from Satavahana period, the Saiva faith began to spread in Andhradesa.
The Ikshvakus were the immediate successors of the Satavahanas in Andhradesa. They were the staunch followers of Saivism. Though the kings patronized Saivism, the royal harem leaned towards Buddhism. Temples were constructed for god Siva during this period. The Parivaradevatas of Siva such as Kartikeya, Devasena, Hariti and mother goddess were also worshipped by the kings of this dynasty. The famous temples constructed for god Siva during this period at Nagarjunakonda are Pushpabhadravami temple, Nodagi, svarasvami temple and Sarvadevadhivasa temple apart from Brahmanical temples. Many additional structures such as dharmasalas, temple kitchens and mandapas were also built in this period. The religious festivals were celebrated in these mandapas. The discovery of Siva icons and a large number of stone images of Kartikeya, Devasena, Hariti and mother goddess proves the worship of Saivite gods.

The Vishnukundis were not the immediate successors of the Ikshvakus. Before them, many minor dynasties like Early Pallavas, Brihatphalayanas, Anandagotris and the Salankayanas ruled Andhradesa. The early Pallavas were described as the followers of both Saivism and Vaishnavism. Many religious saints of this period became poets and propagated the Saiva faith through their songs. They are called N.yanars. The Pallava patronage of Saivism influenced the Brihatphalayanas.

The Brihatphalayanas were described as Mahesvarapadagrihitas. During this period, Saivism reached its peak with the royal patronage in Andhradesa. The successors of Brihatpalayanas were the Anandagotris who were the followers of the Vedic religion. They became the patrons of Saivism. They converted a Buddhist construction into a Hindu temple for Siva at Kandarapura.

The rulers next to the Brihatphalayanas were the Salankayanas. They patronised Vedic religion. In their later period they became the followers of Saivism. The Successors of Salankayanas were the Vishnukundis. During the period
of Vishnukundis the Vedic religion gained much importance in Andhradesa. They believed in Saiva faith and described themselves as Saiparvatasvami padaghrithah and paramamaheesvaras. They worshipped Parivaradevatas such as Vinayaka, tryambaka, the three-eyed god and Parvati, the consort of Siva. The famous Saiva shrines of Srisailam, Kotappakonda and Chezerla flourished in this period. The cave temples at Mughalrajapuram, Undavalli and Bhairavakonda dedicated to god Siva were said to have been carved with royal patronage. The sculptures of Siva, Vishnu and Brahma at Mughalrajapuram symbolise the worship of the Hindu-Trinity and set an example for the religious tolerance of the Vishnukundis.

The Vishnukundi power in Andhradesa was replaced by the Easter-Chalukyas in 6th Century A.D. The kings of this dynasty were great patrons of Brahmanical faith especially Saivism. During their period Saivism became a popular faith. All the kings, queens, chiefs, generals and also the local people equally patronised the Saiva faith. Many temples were built for the worship of god Siva and his Parivaradevatas. The famous Pancharamas flourished during this period and attained a great importance. Number of donations such as lands, agraharas, perpetual lamps, betel gardens etc. were made for the maintenance of these Aramas, The Siva temples at Bhamavaram (East Godavari Dt.), Tripurantakam (Kurnool Dt.), Kommuru (Guntur Dt.), Bezwada (Krishna Dt.), Draksharama (East Godavari Dt.), Juttiga (West Godavari Dt.) etc. also received donations of different varieties for maintaining the perpetual lamps in these temples. Though some Chalukya kings patronised Jainism, it is to a limited extent only. Hindu temples and gods were worshipped in this period and Hinduism became the dominating religion. The Eastern-Chalukya kings though busy in their political affairs, paid much attention on religion also. They had been tolerant to different religions. They encouraged religious ceremonies and religious migrations from North to South. Among all the religious activities of the kings, it is worthy to note that they donated may agraharas to Brahmin community, who were
responsible for the growth of Saiva faith in their country. God Siva was called with different names and worshipped in different forms which was continued in Kakatiya period.

During the period of Kakatiyas, Saivism flourished all over the Andhra country. It received the royal patronage and respect. The Saivagurus and priests of this period were greatly respected by the kings. Large number of donations such as perpetual lamps, cattle, villages, sheep and jewels etc., were made for the maintenance of the Saiva temples which flourished in this period. The Saiva sects like pasupata, kapalika, kalamukha, Aradhya and Virasaivism received a great patronage from royal family members, Saivagurus and from the people. The famous Tripurantaka temple of this period, received a large number of donations from the kings, queens, Saivakurus, chiefs and their wives. The literature produced in this period was generally meant for the propagation of Saivism. The poets of this period were honoured with gifts and grants. Thus, the Kakatiya period was marked as the golden age of Saivism in Andhradesa.

The propagation of Saivism was reflected in the contemporary literature also. Some Saiva deities were referred to in the Gathasaptasati of the Satavahana times. Though the first Telugu work so far known is Andhra mahabharata, there were a number of Telugu inscriptions prior to this and some of the inscriptions had literary quality and they referred to Saivism and deities. Andhra mahabharata introduced Srikandhara as one of the Hindu-Trinity. Kumarasambhavamu of Nannechoda was the first Saiva work in Telugu which describes the stories of Siva. During 12th and 13th centuries in Andhradesa, many Saiva works were produced to establish and propagate the principles of Virasaivism and this period in Telugu literature was marked as Saivayuga. Poets like Palkuriki Somana and Panditaradhya were influenced by the Virasaivism of Karnataka and composed so many works in simple Telugu. Every piece of literature produced in this period was of religious type. When Saivism was being propagated like this, the
Vaishnavism another sect of Hinduism was also gaining importance in some parts of the country and it became rival to the Saivism. A kind of religious conflict was witnessed in this period when Tikkana tried to translate M.ḥebhurata into Telugu, he introduced Hariharadvaita in his work to appease the People of these different groups.

The Śaiva art and architecture in Andhradesa are seen from the Satavahana period. The Buddhist art as well as the Śaiva art began to flourish from the Satavahana period. The famous Śaiva temple at Gudimallam belonging to the first century B.C., suggests that Śaiva art was popular in Andhra country during the Satavahanas. The structural temples for god Siva at Virapuram, Siddhesvaram, Elesvaram, Gummadum reveal both the Śaiva and Brahmanical art of the Satavahana period. The Ikshvakus constructed a number of structural temples for god Siva and his Parivaradevatas at Nagarjunakonda valley. This period also witnessed several additions to the existing temples. The basic plan of the temples of this period is square, apsidal, oblong and rectangular and wood, stone and bricks were used for their construction. The dhvajastambha installed in the temples of this period is a remarkable feature.

After the Ikshvakus, the Early pallavas patronaged the Śaiva art and the temple for Siva at Madugula near Macherla belongs to the pallava period. The successors of Early pallavas, such as Brihatphalayananas, Anandagotris and Salankayananas also extended their patronage to Saivism but the architectural details are not available. The Śaiva art and architecture found at the rock-cut temples at Vijayawada, Mughalrajapuram and Undavalli belong to the Vishnukundi period. Large number of Śaiva temples were constructed by the Eastern Chalukya kings. The Śaiva sculptures of this period can be seen in the temples near Biccavolu and Pancharamas. The construction of the prakaras and sub-shrines for the Śaiva deities inside the prakaras is the chief feature of the Chalukya temples.
The high style of Saiva art and architecture begins when Kakatiyas began to patronage Saivism. A number of temples for god Siva were constructed in this period. The famous temples of this period are Thousand pillared temple (Hanumakonda), Muktesvara temple at pillalamarri, Ramappa temple at palampet (Warangal Dt.) etc. The architecture of this period reveals the ‘Telingana style’ which covers all the regions of their kingdom.
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