THE SIMHACHALAM TEMPLE
A CULTURAL STUDY

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PREFACE

The last few decades have witnessed a rapid advance of the studies on the South Indian temples. A vast majority of these studies deal with the historical, architectural, ecclesiastical and spiritual aspects without focusing their attention on the cultural dimensions of the temples.

The same is true with regard to the study of the temple of Simhachalam, a well known Vaishnava shrine located in the Visakhapatnam district of Andhra Pradesh. In recent years, a few detailed studies have been published on this temple. K. Sundaram was the first to contribute a full-length study on the history of the Simhachalam temple. He has also published an important book and a series of articles dealing with the architecture of the temple of Simhachalam. A few others have written brief accounts of the religious, mythological and historical aspects of the temple.

The study of the temple of Simhachalam has reached a stage where further progress depends largely on an intensification of cultural research based on epigraphical materials. The present enquiry is devoted to a study of the cultural aspects of the Simhachalam temple in space and time. In this context, the inscriptions, besides oral literature, are tapped to extract the relevant information and depict a picture of the cultural life and contributions of the temple. The scope of the study covers the history, the complex system of religious worship, the elaborate frame of festivals, the economic stability, the administrative
and other aspects of the temple in a manner appropriate to understand the totality of the culture of the temple. It is an attempt at the micro level to understand the cultural wealth of a famous temple in South India.

There are in all 525 inscriptions pertaining to the temple of Simhachalam. A systematic analysis of the inscriptions helps us not only to reconstruct the cultural history of the temple but also of the influence of the temple culture in the region, the state and the people of South India, especially the Vaishnavas.

Chapter - 1 is an introductory one dealing with the location and description of the temple, the need, importance, objectives and the earlier works pertaining to the temple. The discussion highlights not only the nature of source material in terms of epigraphs, myths, oral traditions and many literary texts used for the present study but also the historical evolution of the temple through the Ages.

Chapter - 2 depicts the rituals and festivals conducted in the temple. The description reveals the origin, evolution and significance besides continuity in the temple rituals and festivals. Here, the special festivals instituted by the members of the royal family, the nobles and the wealthy individuals will also be studied.

Chapter - 3 examines the pattern of endowments made to the temple and the numerous purposes for which these gifts were made. A statistical study of the pattern of endowments gives an interesting picture of the economic stability of the temple attained by it over the centuries.
Chapter 4 is devoted to the study of the temple staff such as priests, administrative officials, dancers, musicians and manual workers. Their duties and privileges are also well traced in this chapter.

Chapter 5 is intended to discuss the cultural contribution made by the temple of Simhachalam to the society. The temple in ancient, medieval and modern times served as a great centre for social, economic, religious and cultural activities. The temple through donations acquired large economic resources and assets. This enabled the temple to play the role of employer. The economic stability of the temple and the large number of cash donations impelled the temple to act as a banker and promoter of agriculture. Besides, the temple promoted education and fine arts like music, dance, architecture and sculpture.

Chapter 6 deals with the essence of the discussion contained in the chapters mentioned supra.

It is with great pleasure that I express my deep and sincere gratitude to my Research supervisor Dr V Venkataramana Reddy, for his valuable guidance and constant encouragement during the course of my research. I owe a special debt to Prof. S Srimachandra Murthy for his inspiration and valuable suggestions. I am very thankful to other staff members working in Oriental Research Institute, Dept. of Ancient Indian History, Culture and Archaeology, for the encouragement and acts of help at various stages of my research.
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I am very thankful to my friends and colleagues for their support, encouragement and co-operation in my research work.

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CHAPTER -I

INTRODUCTION

Simhachalam is considered to be one of the important Vaishnava holy places referred to in the sacred traditional history of Andhra Desa in particular and South India in general. It gradually evolved into a great religious centre through the ages and played a vital role in shaping the social, religious and cultural life of not only the people of Andhra Desa but also of the peninsular India.

The temple is located in a picturesque background. It is situated on a hill, in Eastern ghat, which is 800 feet above the sea level. The hill on which the temple is located is known popularly as Kailasa. The hill is near the village of Adivivaramu, located at a distance of 15 kms to the north of Visakhapatnam, the principal port city of the Andhra Pradesh. The mountain range runs from east to west from lawsons bay on the coast near Visakhapatnam to Simhachalam, forming a natural boundary to Visakhapatnam. Near the top of the northern side of the hill and in a wooded hallow surrounded by a wide circle of elevated ground resembling an amphitheatre, is located the temple of Narasimhasvami.

The Narasimhasvami temple at Simhachalam is one of the most popular, famous and the richest temples in the
northern circars This temple can be reached through different routes The most popular one is through the flight of steps, about one thousand in all, from the foot of the hill and even from Ādīvivaramu village There is a pathway to reach the temple This is from Mādhavadhāra on the other side of the hill It also runs over the top of the hill and finally terminates at the entrance of the temple Besides these two there is another route to reach the temple, which is laid in the recent times This route can be made use of by the mechanised vehicles to reach the temple The ascent of the temple starts from the Bhairavadvāra which starts at the very foot of the temple2 It should be noted here that all these routes are in a picturesque setting which delights the pilgrims to the maximum extent and thereby reduces the physical fatigue to the minimum The setting of the temple add grace, charm and beauty to the temple complex

The presiding deity of the temple is Varāhanarasingha This is a peculiar iconographical form of Vishnu This is a combination of ‘boar’ (varaha) ‘man’ (nara) and ‘lion’ (sinha) In general this form of Vishnu is in Varśavatasa aspect of Vishnu. This aspect is popularly known in the local tradition as Sinhādrinātha, Appanna, Apparu, etc This aspect of Vishnu is very often referred to in the inscriptions that are found in the Simhāchalam temple complex It is observed that whenever parents begot children they were in the habit of naming them as Simhāchalam, Simhādi, Appanna, Apparu etc

DESCRIPTION OF THE TEMPLE

Sundaram was the first art historian in Andhra to study the architectural and artistic excellence of the Simhāchalam temple. It is known from the work of Sundaram that the Simhāchalam temple complex exhibits the features of Andhra and Kalinga styles of architecture The principal architectural adjuncts of this temple are the Prākāra, garbhagriha,
antara, sabhamandapa, arthamandapa and the subsidiary structures to provide accommodation for the parivara-devatas. Thus it is evident that the Simhachalam temple was built as a temple complex following Dravidian architectural traditions and at the same time giving due recognition and importance to the Orissan or the Kalinga artistic conceptions.

The principal deity of the temple is kept in a separate mandapa called Prahlada mandapa. The principal icon namely Varahana-rasimha is covered with an unguent of sandalwood paste and appears in the shape of a big sandalwood linga. This sandalwood paste is removed only annuaglely on the 3rd day in the bright fortnight in the month of Vaishaka (akshaya tritiya). It is at that time that the real appearance of the Lord is exposed to the devotees. In the original form he is shown in tribhanga-posture and has only two hands. He has the head of a boar, the tail of a lion and a human torso. On either side of the Lord are placed two standing images representing Sridevi and Bhudevi, the principal consorts of the Lord. They are shown with two hands and holding lotus flowers. The principal sculpture of the Lord is neither ornamented nor decorated with any drapery. The hands and the feet of the deity are very badly mutilated. The boar face of the Lord is also disfigured due to vandalism. It should be noted here that this is the only image representing the Varaha-avatara aspect of Vishnu and that too, covered with a thick coat of sandalwood plaster, in the whole of India. The sandalwood plaster removed from the original image is regarded as invaluable and auspicious by the devotees.

There are several subsidiary shrines devoted to the accommodation of Vaishnava saints and even the consorts of the Lord. A small shrine within the temple complex is erected to house the image of Andal - one of the saints of the Vishnava sect. Lakshmi, the consort of the principal deity.
is housed in a small room scooped out of the north-western wall of the cloister. In fact this cell which houses the image of Lakshmi served originally as the treasury of the Lord⁵. The twelve saints of the Vaishnava sect who were normally styled as the Ālvārs are accommodated in various shrines⁶. In the north-western corner of the main temple complex lie Vaishākha and Jyestha mandapas. These mandapas were meant for conducting special festivals on certain special occasions. The Kalyāṇa mandapa is located on the north-eastern corner of the temple complex and this is meant for the celebration of the marriage of the divine couple once in a year⁷. The sabhāmandapa of the temple is a pillared structure. In front of the sabhāmandapa there is a pillar which is known as Kappastambhamu. This is the centre of attraction in the temple. The pilgrims and the devotees who visit the temple pay their reverential tribute and respect at this pillar in the form of donations or offerings⁸.

The entire temple complex is surrounded by a prakāra (compound) and this prakāra is provided with big, imposing and impressive gateways on the western and northern sides. The main gateway is located on the side and it is highlighted with the gopura on its top.

As the temple stands on the top of the hill, the main gateway has to be approached by a long flight of steps.

There is a bathing ghat attached to the main temple complex and it lies at a distance of two hundred metres to the north-west of the main temple complex. It is in the form of a natural spring. The waters of the spring are considered to be holy by the devotees, because they are used for the bathing of the Lord.

It may be mentioned here that the Tripurantaka temple, the Kshetrapālaka of the Lord lies on the way leading to the
bathing ghat which is locally called Gangadhara Sitarasamvami, Kasivisvesvara and the Hanuman temples are the other structures associated with the main temple complex.

A careful study of the spatial organisation of the temple and the architectural style employed for the construction of the vimana of the temple complex enable us to observe that the present temple complex under our study exhibits a harmonious combination of the Dravidian and the Kalinga styles of architecture.

NEED AND IMPORTANCE OF THE STUDY

India is a land of holy temples. These temples have architectural, artistic and cultural importance and significance. The temple occupied in ancient and in medieval periods in India an important place not only in the field of religion but also in other fields like the society, the economy, the polity, and art and architecture. Further it played a prominent role in preserving and promoting Indian culture and civilization. The Simhachalam temple complex is not an exception to this. It is one of the biggest religious institutions in Andhra Desa which served the cause of the people and culture. It has been a centre of attraction not only to the people of Andhra Desa but also the people from Kalinga. It has varied functions. It received donations from kings and queens, feudatories, devotees and the general public. Hence the income of the temple had increased, administration had became complex and the functions and festivals had multiplied greatly. It is on account of these mutifarious activities that innumerable inscriptions had come into existence. These inscriptions form the very basis of the cultural study of the Simhachalam temple complex.

EARLIER WORKS

K. Sundaram did pioneering work on the Simhachalam temple complex. The results of his painstaking study were
published in the form of a book entitled "The Simhâchalam temple". But there are certain limitations in the work done by Sundaram for he devoted much of his attention to discuss the architectural details, artistic excellence, the antiquity of the temple and other allied topics. Hence he could not exploit the unlimited wealth of information furnished by the inscriptions that are found in the temple complex of Simhâchalam. Yet Sundaram's work is of immense value to the scholars who are interested in knowing the architectural and artistic contributions to the Simhâchalam temple. The present work is an attempt to study in an analytical and critical way the epigraphical wealth of the Simhâchalam temple and thereby present a compendious and systematic account of the Simhâchalam temple complex. Mention may be made in this connection that N. Mukunda Rao in recent times made a study of the inscriptions found in the Simhâchalam temple complex.

CONTENTS OF THE INSCRIPTIONS

Almost all the inscriptions of the temple are in the nature of donative records—dānasāsanas. These inscriptions refer to some donations made either by the king or his officers or the citizens of the land in their individual capacity and sometimes in a corporate effort, to the presiding deity of the temple. The Sanskrit portion of these inscriptions generally contain a brief eulogy of the ruling monarch. If there is a reference to the ruler, it invariably contains the saka year in significant code words together with other astronomical details such as the month, the date, and the day. In some cases the auspicious occasion is also referred to in the inscriptions, for which the donation was made. The inscriptions also furnish the details regarding the family of the donor, such as his gotra and parentage, his name and sometimes the name of the administrative office held by the donor if he is connected in any way with the royal service.
Sometimes, the commendable virtues and the scholarly attainments of the donor, especially if he happens to be a royal officer of some rank finds a place in the introductory Sanskrit part of the inscription

The Telugu portion of the inscription gives the Śaka year in numerals with or without reference to the regnal years of the ruling monarch and it generally does not furnish any details regarding the family or personal virtues or attainments of the donor. But it provides us with full details of the donation made or of the service instituted in the temple by donor. These inscriptions are of considerable interest not only to the scholars of history to rebuild the political, social and economic conditions of the age in which the temple played an important role but also to those who desire to know something of the ancient and time-honoured institutions, endowments, administrative arrangements for the management, of the temples of our country.

In addition to the information furnished by the inscriptions an attempt is made to corroborate and to assess the information available from other source-material relating to the temple. Thus the present study is an attempt to understand the temple and its various institutions and thereby a cultural milieu.

HISTORICAL BACKGROUND

Simhāchalam, the place of the abode of Varāhanārasimhasvāmi is located in the present Visakhapatnam district and which was a part of Vengi mandala. By 11th century A.D., the Eastern Chalukyan kingdom and the Chola empire came under the control of the Chalukya-Chola emperor Kulottunga Chola I. An inscription issued in the 11th regnal year, 1087 A.D., of Kulottunga I is found engraved on a pillar in the Ālvar shrine at Simhachalam. This is the earliest known inscription so
far discovered at Simhāchalam. Thus, it is evident from the inscriptions that the history of Simhāchalam starts from the 11th century A.D. This inscription records the gift of a garden by a private individual. We have another inscription of the same king in the Tamil language, dated Saka 1021. This is damaged but records the gifts to the temple by the officers of the king. It also refers to the temple treasury-śribhandāra.

From the early inscriptions of the temple, it can be inferred that the officers of kulottunga I, the first ruler of the Chalukya-Chola dynasty, actuated the entire region and the religious life of the temple. The region around Simhāchalam continued to be under the influence of the Chalukya-Cholas and their subordinates.

The Eastern Gangas, like the Chalukya-Cholas, also extended their patronage to the promotion and preservation of the Simhāchalam temple complex. An inscription, dated 1151 A.D., which belongs to the reign of Kārnānava, is found at Simhāchalam. Another inscription which is dated in 1221 A.D., and belongs to Choṭa Ganga, is found at Simhāchalam. A careful study of the inscriptions found at Simhāchalam will enable us to state that the Eastern Gangas played a very important role in the development of the temple. Their inscriptions range from 1151 A.D. to 1430 A.D. They made munificent gifts in the form of land, villages, cash, cattle, oil etc., for the development of the temple. The structural development of the Simhāchalam temple was carried out in the 13th century when the later Eastern Gangas and their feudatory chiefs intended their sway over the region. It is evident from the inscription issued in the later half of the 13th century that the Simhāchalam temple underwent a radical change physically. It was at this time that additional architectural adjuncts like mukhamandapa, nāyamanḍapa, tiruchuttumāla, śrīmāna and kalaśas were added to the temple complex in 1268 A.D., by Narasimha I. Originally
the Simhachalam temple must have been a simple and an unostentatious one. The Gangas also took interest in remodelling and even in rebuilding the structures which were already in existence.

The Gangas also showed interest in building subsidiary shrines. It is sufficiently attested with epigraphical evidence. An inscription, dated 1293 A.D., refers to the Vaikunthanatha shrine located to the north of the cliff of Simhagiri sikharas. The same inscription says that the Yajñavarāhadevāra and Madhavadevāra were the other subsidiary shrines attached to the temple complex.¹⁶

The Eastern Gangas not only took interest in the renovation of the temple but also took sufficient care to celebrate the festivals with music, dance etc. They were responsible for the introduction of a number of special festivals or bhogas in the names of the kings and queens.¹⁹

The feudatory chiefs of the Eastern Gangas also took keen interest in the development of the temple by making liberal donations in various forms and also by raising new and additional structures to increase the architectural grandeur of the Simhachalam temple complex.²⁰ The Nagavamsis, the chief of Viragottam, the Matsyas of Oddavadi, the Chaluvyas of Elamanchili, the Koppula chiefs, the Kondapadumatis, the Kona chiefs, the Surabhis of Jantarunadu, the Telugu Chodas, etc., were the Ganga chiefs who contributed to the prosperity and for the promotion of the Varahanarasiśa temple at Simhachalam.

The Reddis of Kondavidu and Addanki who rose to power after the fall of the Kakatiyas of Warangal did some substantial service towards the development of the Simhachalam temple. Anavenna Reddi, Kumaragiri Reddi, Verna Reddi and Virabhadra Reddi are represented by four inscriptions from the Simhachalam temple.²¹ These
inscriptions record the gifts of land, villages and jewels to
the temple. This reflects the support and the patronage
extended by the Reddi kings for the propagation and the
promotion of Vaishnavism in Andhra Deśa.

The other important royal dynasty that extended
patronage to the promotion of the Varāhanarasimhaśvāmi
temple at Simhāchalam was the Gajapatis of Orissa. After
the fall of the later Eastern Gangas the Kalinga kingdom
came under the control of Śuryavarṇa Gajapati. Kapileśvara
Gajapati was the founder of this dynasty. His nine inscriptions
are found at Simhāchalam. Many of his inscriptions are in
the Oriya language, recording his instituting various bhogas
in the temple. Kapileśvara Gajapati was followed by his son
Purushottama Gajapati who ruled Kalinga from 1416 A.D
to 1497 A.D. His inscriptions which are ten in number and
found in the temple complex at Simhāchalam attest to the
liberal royal patronage that the temple enjoyed during his
period. One of his inscriptions record the gift of income
amounting to three hundred taskas per year to the temple
for the maintenance of worship. The other inscriptions
issued by him are in the Oriya language, and all of them are
donative. Purushottama Gajapati was followed by
Pratāparudra who is represented by two inscriptions. All
the Gajapati’s inscriptions, found in the temple complex at
Simhāchalam, show the interest shown by the rulers for the
safety and security of the temple.

The other important and major dynasty that exercised
a sway over South India in general that of Andhra Deśa in
particular and also which supported and patronised the
Simhāchalam temple was the Viṣṇuvarāya dynasty. The
inscriptions of this dynasty discovered in the Simhāchalam
temple complex range from 1516 A.D to 1519 A.D. It is
well known that Krishnadevarāya of the Tuluva dynasty ran
over the Kalinga region in one of his military campaigns
and set up a Jayastambha at Potnuru near Srinivasa Chalam. We have in all four inscriptions of this illustrious emperor in Srinivasa Chalam. However, three of them are the copies of the same inscription. They are dated 1516 A.D. They record the gifts of ornaments made by the king for the merit of his parents to god Narasimhanatha after achieving the conquest on the East. Mention may be made in this connection that the queens of Krishnadevaraya, Chinnadavi and Tirumaladevi, also made gifts of ornaments to the god at Srinivasa Chalam.

The Muslim dynasty of Qutubshahi is represented by a solitary inscription dated 1604 A.D. This inscription belongs to the time of Hazarat Muhammad Kullipadasavadayalu. It records the gift of the village Narava consisting of gardens, wet as well as dry land, tanks and gräna rokas accruing from these as a sarvamanyya to the god Narasimhasvami by Sarvappa Aśvāraya, son of Kamalaya of the Padmanāyaka caste and of Vippara gotra for restoration of nitya-naivedyas and bhogas. Incidentally, the inscription informs about the military achievements of Aśvarāya who was credited with the driving out of Mukunda Bāhubalendra of the borders, capturing Koppulavāṅgoṭamu, Viragotamu and Yarajella under the orders of the king, his visit to Srikurram, making the gifts of sarvamānyya of the above grāmas to the god, Vaishnavas and Brahmānas visiting Simhādrī and the restoration from obscurity of the previous bhogas created by the Narapati to the god Simhādrī and following restoration by Mukundabāhubalendra forty years before to the present restoration.

This evidence shows that in the later 16th century, there was a forty years of religious inactivity before the date of restoration i.e., 1604 A.D. Thus the period of inactivity might have been from 1564 to 1604 A.D. We have an inscription.
dated 1564 A.D., registering gifts for maintaining perpetual lamps in the temple. We have two more inscriptions in between 1564 and 1604 A.D., registering gifts to the temple in 1579 and 1597 A.D., respectively.

**MYTHOLOGICAL BACKGROUND**

The discussion, so far of the history of the temple by taking into consideration the inscriptions that are found in the Simhāchalam temple complex and issued by the kings and feudatories belonging to various dynasties, would be complete only when a study of its evolution through mythological background. The temple of our study has very rich and at the same time, interesting mythological background.

Like many other Vishnu shrines of South India, Simhāchalam has also a *sthalamātmya*-also known as *sthalapurāṇa* of its own which gives a mythological origin to the temple. This is mentioned in Skandapurāṇa. There are also innumerable legends and stories about Simhāchalam and the presiding deity of the temple. The Skandapurāṇa is divided into 32 chapters. Obviously, the number is chosen to glorify the 32 manifestations of the Lord Narasimha which the purāṇa covers.

The *sthalapurāṇa* contains an account of the foundations of the temple and relates the well-known story of Hiranyakāśipu who was furious with his son Prahlāda, for his ardent devotion to Vishnu and in order to get rid of such a misbehaving and undesirable son, he subjected him to various forms of torture. It further narrates how Prahlāda was made to undergo several hardships by his father Hiranyakāśipu, as a last resort, asked his servants to heave his son into the sea and place a mountain over Simhādri with a view to placing the mountain over him. But before they could execute their deed, Lord Vishnu rescued Prahlāda by
jumping over the hill and lifting Prahlāda from the sea. This story is narrated in 28 chapters. The remaining four chapters recount the reviving of the worship of the Lord in another life-cycle by king Purūrava of the lunar dynasty.

It is thus stated in the mythology that Simhādri is the place where the Lord rescued Prahlāda. The form of Varahānarāśimha was assumed by him then at the prayer of his devotee Prahlāda, who wanted to see both the āvatārās of the Lord, the one on the day he killed Hiranyaśaksha and the other, through which he has killed Hiranyaśakṣipu.

It is also evident that Prahlāda was the first to construct a temple around the deity. He accomplished this after his father’s death at the hands of Narāśimha. But at the end of that life-cycle (Kṛtayuga) the temple was neglected and began to decay. Even the deity was not taken care of and crests of earth slowly gathered round the image. In the beginnings of another life-cycle, the Lord once again was discovered by Purūrava of the lunar dynasty, with his spouse Urvāṣī during their penegrations and is said to have visited this hill. Urvāṣī had a dream wherein she located the site of the god. She had a dream-revelation that the Lord should be exposed to view only on the third day in the bright fortnight of the month Vaiśākha and that he should be covered with sandalwood paste during the rest of the year. Even to this day, the divine prescription is strictly adhered to in accordance with the tradition contained in the sthalapurāṇa and the Chandanotsava festival is performed on the 3rd day of the bright fortnight in the month of Vaiśākha every year.

Though the sthalapurāṇa depicts the temple from the mythological viewpoint, it cannot be brushed aside as utterly untenable from the historical stand-point. The sthalapurāṇa credits the construction of the temple to king Purūrava. According to this version, the king discovered the image of the Lord, hidden under a mass of earth, restored it and revived
its worship by constructing a temple around the image and making a provision for its maintenance. This mythological information is corroborated by the evidence supplied by an inscription of the 13th century found at Simhâchalam. This epigraph records that the Eastern Ganga king Naraśimhadeva I gifted 100 beautiful sânis to the temple to perform dance, music, singing and to wave the flywhisks to the god for the merit of himself. The inscription compares this act of munificence to similar gifts made by Purûrava in the past.

It is clear from the epigraphical evidence that king Purûrava made gifts to the temple before 13th century A.D., and it also enable us to state that the temple enjoyed popularity in the same period. This is further corroborated by the inscriptions of the Kulottunga I found in the same temple but dated in the 11th century A.D.

K. Sundaram who studied the Simhâchalam temple offers different theories based on tradition. He states that there is a tradition which affirms that the Varâhanarasimha is a Śiva linga which had been converted into a Vaishnava image by Râmaṇuja. According to this tradition, Râmaṇuja, the great Vaishnava saint, visited Simhâchalam in the course of his tour and found it to be a centre of Saivism Râmaṇuja, as it is known from the tradition, converted the linga into the Vaishnavite Varâhanarasimha. This tradition, though it is unsupported by any literary evidence, has many supporters. They rely upon certain features. Firstly the principal deity installed is exactly in the same way as a Śiva linga is usually installed. That is, it lies in the centre of garbhagriha with a somaśūtra. This is unusual for a Vishnu image. Secondly, the festival of Kâmadhahana celebrated in the shrine is essentially saivaite in origin. Thirdly, the naming of the bathing ghât as Gangâdhâra and that of the hill as Kailasa betray saivaite influence.

But K. Sundaram adduced arguments also in support of a Vaishnava origin. He states that the Vaishnavas believed
that Simhâchala Narasimha is a self-manifesting deity. The mode of installation of the deity is in accordance with the principals of the Āgamas. The Kamadahana festival has also been in vogue in Śrīkūrmeśvara temple at Śrīkūrma. The words Kailasa and Ganga are generally thought of in personal troubles. The Kailasa stands for any hill-range having a sacred halo about it and the Ganga is any sacred water. The Simhâchalam hill range is the most conspicuous hill range in the region. It is thus evident that much can be said on both sides. But one thing is certain that from the 11th century onwards as evidenced, from the epigraphical information, Simhâchalam has been a well-known Vaishnava pilgrimage centre and contributed a lot for not only to the cultural history of Andhra Desa but also of South India.

The earliest reference to this temple is found in Errapreggeda’s Lakshmi Narasimhapurāṇam. The great Telugu poet was patronised by Prolaya Vema Reddi of the Reddi dynasty. In the Narasimha purāṇam Errapreggeda mentions Simhâchalam as a holy place which he visited in his pilgrimage to holy places.

The other important literary reference to the Simhâchalam temple complex is in the Chātu verses of Śrīnātha. He gave a picturesque description of the festivals conducted at Simhâchalam temple and also the gathering of the people there. This great Telugu poet flourished in the 15th century. He enjoyed the post of Vidyadhikari in the court of Pedakomati Vema Reddi and later on Virabhadra Reddi.

The great poet-king of the Vijayanagara kingdom, Krishnadevaraya, twice visited Simhâchalam. This information is very well recorded in his great work Amuktamañyada. Besides the above reference works, the Krishnarayaavijayam by Dhurjati, and the Kaḷapūrṇādavamatu by Pingali Surana, also make reference to the Simhâchalam temple. It is very interesting to note here that the
Narasimhasataka written by Gogulapati Kūrmanātha Kavi states that the temple complex under our study was subjected to Muslim invasions in the 18th century under the Mughals.

It would thus appear from the above discussion that the Simhachalam temple complex has a very rich historical and mythological background. The epigraphical and the literary evidences show that the temple enjoyed popularity right form the 11th century A.D., upto 18th century A.D. Even in the modern times it is a place of pilgrimage for the Andhras. The people who live in Coastal Andhra have been taking great care and attention to the renovation of the Varahanarasimhasvami temple at Simhachalam, from time to time.

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2 Ibid., No p 4
3 Ibid. No p 37
4 Ibid No p 39
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7 Ibid. No p 40
8 Ibid No p 35
9 C V Ramachandra Rao, Administration and society in Medieval Andhra (A.D. 1038 to 1538) under the later Eastern Gangas and the Suryavasa Gajapatis (Nellore, 1976), p 7
10 S.II Vol VI No 1172
12 S.II Vol VI No 1144
13 Ibid. No 1174
14 Ibid. Nos 1174 and 784
15 Ibid., No 1142
16 Ibid. No 904
17 K Sundaram, The Simhachalam Temple (Waltair, 1969) p 65
18 Ibid., No p 67
19 S.II, Vol VI Nos 1003, 1007, 1008, 737 and 720
20 S.I.I, Vol VI Nos 1002 and 1136
A few printed copies of Sthala purāṇa are available in Devasthanam library at Sīrūchīchalam

Sthala purāṇa see Chap. 24, 25 and 26

Op. cit. Chap. 29, 30, 31 and 32


S.I., Vol VI VI, No. 1197

S.I., Vol VI No. 1172


Echoes of similar tradition are also heard about the Sri Kurmeśvara temple at Sīrūchīchalam and about the Sri Venkateswarā temple at Trupati in popular imagination Ramanuja converted all these shrines, which were once centres of Saivism into Vaishnavite shrines


Pādmaśanātha, Chapter 13, verses 39 ff

Ibid., Chapter 18, verse 80

K. Sundaram, The Sīrūchīchalam Temple (Waltair, 1969), pp. 61, 62

M. S. Sarma, History of the Reddi Kingdoms (Waltair, 1948) p. 496

Errapregada, Lakṣmī Narasiṃhāpurāṇa (Vavilala edition Madras) 1st canto, verse 11

The authenticity of the verses of this type preserved only by tradition is often disputed. The verses under consideration can be attributed to Śrīmadha because of his patron’s connection with Sūṣikāṭra

M. S. Sarma, History of the Reddi Kingdoms (Waltair, 1948) p. 515

Krishnadevaraya, Amuktaṁśaṭa (Madras, 1954) 1, 40

Dhruṭi, Krishnaraṇyayayamu (Madras, 1929) 111, 74

Pragah Sarma, Kalapurçodayam, Canto 11, verse 126
CHAPTER - II

RITUALS AND FESTIVALS

The temples were the centres of sanctity, sacredness and devotion. They provide spiritual solace to the pilgrims who visit them. Normally the people will develop love, liking and veneration towards a particular temple depending upon the rituals, festivals and the mode of worship offered in it. It is observed that the more complex and sacred the ritual worship and greater the attraction towards a particular temple complex. It is on account of this reason that every temple has developed certain established system of ritual worship and even special festivals. The devotees and the pious people taking into consideration the above referred special religious and ritualistic activities visit a particular temple and offer their donations and gifts in various forms.

In the Simhachalam temple were instituted certain special festivals, rituals and other religious institutions which were meant to foster the deity. A critical study of the epigraphs found in the Simhachalam temple gives us a detailed information about the daily proceedings of worship (pūja) and ceremonial occasions (festivals) since centuries.

The rituals of the Simhachalam temple do not differ essentially from those of other Vishnu temples of South India, like those at Tirupati, Kāñchi and Srirangam. Credit for the
systematisation of the temple rituals in shrines dedicated to Vishnu is traditionally given to Rāmānuja and his followers like Andavan.

K V Raman states, "in an Hindu temple, the daily offerings to the various deities at different times in the day is of fundamental importance. The day-to-day ceremonies connected with worship are called the nityapūya, while occasional ceremonies in connection with some special festivals, are called the naimittika. The daily offerings are obligatory and are essential to preserve the sanctity of the shrine. They represent the basic ceremonial rituals to be performed in the temple which are governed by the Āgamas." The worship conducted in a temple from dawn to dusk and the various special festivals are elaborately described in the Āgamas.

It is a matter of common knowledge that the rituals in the Vishnu shrines of South India are based on one of the two main systems of worship - either the Vaikhānasa system or the Pāñcharāstra system. The Vaikhānasa Āgama recommends pūya six times a day. The timings and the details of Pūja are as follows:

1 Pratyūsha (arunodaya)
2 Prabhāta (pratahkala)
3 Madhyāna (noon)
4 Aparāhna (afternoon)
5 Śayankāla (evening)
6 Niśā (ardhajāmu)

The pāñcharāstra Āgama liberalises this and allows discretion to the temple authorities to perform two, three, four, five, six or even twelve pūyas in a day according to the
financial position and organising ability of the temple authorities.

We can infer from the epigraphical evidences, that the pāñcharātra form of worship has been in vogue from ancient times in the Simhāchalam temple.

In every temple there are three to six different times of worship beginning from the early morning and ending at midnight during which pūjas are performed and offerings, made. It is interesting that the inscriptions of Simhāchalam refer to special pūjas instituted by kings, queens and nobles which are called ‘avasaramu’. The elaboration of the worship and the variety of food offerings made on such occasions (avasaramu) varied depending upon the status of the donor. The worship ordinarily consists of sixteen services (shōgasopachāra). They are dhyāna (contemplation), śvāhana (localisation), āsana (offering of a seat), pādyā (washing the feet), arghya (washing the hands), ścamanyā (taking in a quantity of water), śnāna (bath), vāstra (clothing), yajnopavīta (the sacred thread), gandha (smearing sandalwood paste), mālya (decoration with garlands and flowers), dhūpa (waving incense), dipa (showing a lamp), nāvedya (offering food), nirājana (waving a lamp) and mantrapushpa (offering a tribute). As evidenced by the inscriptions the worship offered in the Simhāchalam temple is of four kinds according to time - repan or worship offered in the morning, māpan or evening, ardha-jāmuna (a period of one-and half hours after sunset) and tiruvayamun (midnight). Of these the most important and elaborately done is the early morning service. It consists of shōdasa-upachāras. The other items of worship are more or less repetitions on a minor scale with some constituent items omitted. According to inscriptions the daily rituals performed in the temple are as follows.
MORNING WORSHIP

The daily worship of the deity starts early in the morning with the chanting of *suprabhātām*. Suprabhātām is the song sung in all Indian temples to awake the Lord from sleep. This is referred to in two inscriptions of the period. The earlier inscription, dated 1296 A.D., records the provision made for singing *mangalagītās* from the *suprabhātām* time till the *tirumātyanā* ceremony is performed. The second inscription issued in 1376 A.D., by Somayjīyana records the provision of facilities for vocal and instrumental music at the time of singing *mangalagītās* and playing *mukhārī* at the time of *prabhatasamaya* in the temple. This development, though mainly was dominated by a religious touch, it has its own cultural impact. It should be stated here that the temple of Simhāchalam in many ways fostered the cause of fine arts.

*Tirumātyanām* or *abhishekām* is another important ritual in the *nityāpyāga*, which is performed elaborately in the morning. A few inscriptions of the temple give us fairly a good idea about the way in which the *tirumātyanām* was performed in the medieval period. Sacred water, brought by a *prdhna* and mixed with perfumes, was utilised for the *abhishekā*. An inscription, dated 1363 A.D., records the provision made for bringing one potful of water for the *tirumātyanā*. It also states that the donor endowed a copper pot (*tirumātyanā-garaya*) to the temple for bringing water for abhisheka. Another inscription, dated 1519 A.D., registers the gift of perfumes such as *gandhāmu* (sandal), *agaru* (a kind of sweet-scented wood), *karpuramu* (amphor), *kasturi* (musk), *punnu* (rose water), *kumkumapuru* (saffron) and *puladanda* (garland) that were to be used during the holy bath of the deity. Another inscription, dated 1367 A.D., records the gift of cows for providing one *kumcha* of milk everyday for the *abhisheka* of the god. The chanting of  

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texts like puruṣasūkta and sankirtanās etc., during the time of tirumaiṇjana was a common practice. An inscription, dated 1350 A.D., records the provision made for chanting the Vedic hymn referred to above, during the time of abhīsheka everyday (abhīsheka kālamandu puruṣasūktam chaduvedi kesava bhāgavatulaku). A few more inscriptions also refer to the chanting of puruṣasūkta during the time of tirumaiṇjana. An inscription, dated 1374 A.D., records the provision made for nāmasaṅkīrtanas on musical instruments commencing daily from tirumaiṇjana and lasting till the completion of adorning the deity. It is very significant to note that the performance of sankīrtana in Oḍava sāṃpradāva was arranged by a Govinda jiyaṇa in 1390 A.D., at the time of tirumaiṇjana. Offering of vidyāmu (set of betelnut and leaves) was also part of this service. The same person made provision for supplying vidyāmu to the god at the time of tirumaiṇjana.

Thus, the inscriptions give us a fairly good idea about the abhīsheka of the Lord. The ritual starts with the bathing of the Lord in sacred water and milk. During the abhīsheka, the puruṣasūkta and the other sacred names of the god are chanted. After the completion of abhīsheka the application of sandal and new yajñopavitā (sacred thread) are offered to the god. The abhīsheka ceremony comes to a close by offering food and tāmbula to the god.

CHANDANALĀGI

The Chandanalāgi ritual is a very important and unique ritual observed in the temple under our study. Application of sandal, to the deity’s body after the abhīsheka was an important item. The word used in the inscriptions to denote application of sandal is chandanalāgi. The word chandana means “sandal” and lāgi means ‘application’. Various services were also performed during the celebration of this ritual. In 1375 A.D., a gift was made to a woman for waving chāmara
at the time of chandanalsgi⁴ Alavata service was arranged in 1375 A D, at the time of chandanalsgi by the Reddi king Anavema⁵ Provision was made for holding a mirror before the god at the time of chandanalsgi and to decorate the floor with coloured powder at the celebration of the sacred festival⁶ The performance of sankirtana was arranged by a Kalinga-pariksha in 1391 A D⁷ After the completion of offering chandanana to the deity's body, the image was dressed with clothes and bedecked with ornaments

In 1359 A D, Oddavadi Bhimanapregadda gifted one bhusanam (ornament) to the god for wearing specially after tirumainjanan⁸ A number of devotees presented jewels and ornaments to the god

It may be stated here that the application of sandalwood paste to the body of the image of the deity is the central theme of this ritual. It is on account of this, the temple and the deity came to assume a position of paramount importance and interest. It is known from the Ganga inscriptions that the conduct of this ritual was very meticulously supervised by the political officers of Kalinga-Kalinga-pariksha

Sacred thread (yajnopavita) made of thin twisted gold wires or cotton was placed on the body of the deity after the tirumainjananam An inscription dated 1389 A D, mentions the arrangements made for the supply of two yajnopavitras to the god⁹ Another inscription, dated 1350 A D, states that king Devi, the queen of Eastern Ganga King Nerisjadeva, made provision for the supply of one yajnopavita to the god¹⁰

After the decoration with the yajnopavita and jewels, the deity was offered various kinds of flowers and garlands. The flower garlands were made up of several flowers so as to facilitate the decoration being done in an attractive manner. Several inscriptions record donations made by the devotees
for supplying *tomasas* (tulasi garland) and flower garlands daily to the temple. Flower garlands and *tulasi* were regularly supplied with the help of donations made by devotees and there is enough epigraphical evidence to attest to this.

It is clear from the above epigraphical information that jewels and ornaments of various kinds were donated by the devotees to the god. It is likely that this act on the part of devotees might have paved the way for the promotion of an industry for the manufacture of various ornaments. It is very interesting to note in this connection that donations were made for the specific purpose of maintaining flower gardens to supply flowers of various kinds to adorn the deity. Thus, the jewels and the flowers that were profusely used for the decoration of the deity had an economic significance.

**RÉPAṬI DHÚPA**

The bath and decoration was followed by *archana-dhúpa-dīpa-nāivedya*. This is attested to by an inscription, dated 1274 A.D. It records an endowment made for offering *archana-dhúpa-karpūra* and *nāivedya* to the god. The *dhúpa* or waving of incense was conducted after the *archana*. But the inscriptions are silent about the details of the *archana* ritual. The *dhúpa* offering is followed by a number of services and offerings. An inscription, dated 1415 A.D., records that Haridasa sahasamalla, the Simhādri *bhoga-pariksha*, made provision for the supply of a vesselful of curds to the god to be offered as *madhuparkamu* at the time of morning *dhúpa*. Another inscription, dated 1385 A.D., records the gift of 50 cows for supplying *pāyasa* (milk preparation) to the deity daily during the morning *dhúpa*.

Several kinds of services were arranged, during the time of *dhúpa* offering. A number of inscriptions record the
provision made for holding chamaras, umbrellas, alavapas, torchas etc., in the presence of the god during both the dhapas\textsuperscript{26}. In 1413 A.D., Niladevi made arrangements for payment of wages to a woman for cleaning the premises of the temple and decorating the place with colours during both the dhapas\textsuperscript{27}. Provision was made for the reciting of Vishnu stotra at the time of repati dhapa before the god in 1396 A.D\textsuperscript{28}. Recitation of namasankirtana was also arranged by the devotees in presence of the god during both the sandhyas\textsuperscript{29}.

An inscription, dated 1299 A.D., states that provision was made for singing mangalahitas before the deity, during the ubhayadhapas by Varadagiri Sripadalu a bhoga-pariksha of the temple\textsuperscript{30}. The musical entertainment was also a part of morning dhupa. Provision was made for two women to play on the Vina and two women to follow at both the dhapas before the god\textsuperscript{31} Another inscription, dated 1453 A.D., records, the provision made to a woman for dancing in the presence of the god and waving chamaras during this time\textsuperscript{32}. After the completion of the dhupa and other services, the Lord was taken in procession around the village (tiruvvidhulandu) in both the dhapas. Two inscriptions of the period renew the provision made for torch-bearing in presence of the god when he was taken in procession around the village\textsuperscript{33}

NAIVEDYA

Offering of naivedya to the deity during the specified hours of the day and on different occasions is an important item in the daily puja. The offerings are made usually at the end of each of the series of functions in the course of the worship of the deity. It is evident from the inscriptions that the food offered daily at repaipidhapa, mpaipidhapa, tiruvajjnu and tiru-aradhajjnu. The food, after it was offered to the god, was distributed among the temple employees and
also to the devotees who gathered at the time of performing various services. During the 14th and the 15th centuries, extensive provisions made for the *naivedya* are recorded in the inscriptions. In fact, most of the inscriptions give a long list of details about the different preparations of the various provisions and groceries required for different kinds of food-offerings. In 1266 A.D., Lakshmidevi, the queen of Raparti chief Mangiraja, gifted one village to the temple for offering *naivedya* daily to the god. In 1398 A.D., Singamaraju, the Jantarunati chief, made arrangements for offering *naivedya* to the god. The chief of Chondanadu, made arrangements for *naivedya* to the god Narasimha as well as other ancillary deities of the temple in 1273 A.D. An interesting record dated 1519 A.D., lists different kinds of food to be offered to the god during mornings. The following food particulars are mentioned in the inscription namely *paksalum, kuralu, pilalu, nudilu, sirasetulu, payasamu, arisalu, sodhumanoharalu, nandansharam, appalu, hansakalilu, badalu, kakaralu* and *tembala*. It further mentions a few items like rice and curd to be used in preparation of above items. The most important and interesting feature of the celebration of this ritual is that of the offering of various types of food. It has a sociological importance. Their culinary expertise and gastronomic excellence in preparing certain delicacies for the Lord’s ‘naivedya’, are of sociological interest.

**MĀPAṬI PUJA (EVENING WORSHIP)**

The *māpāṭi pūja* was a repetition, on a minor scale, of the morning *pūya*. The evening part of the worship started with a brief *tirumatsjanam*, of which decoration of the Lord with *tulasī* garlands and flowers formed part. These services were followed by instrumental music and dance, singing *māgakagitas* and recital of sacred texts. The waving of *chumara, slavaya* and other services were also offered to the god in *māpāṭi dhāpa*. The *māpāṭi pūja* ends with *dhāpa-
*dipa-naivedya*, followed by a procession of *utsavamurtis* around the village.\(^4\)

**TIRU-ARDAJAMU AVASARAMU (NIGHT WORSHIP)**

The night worship or *tiru-ardajamu* worship also started with an *abhisheka*. A number of inscriptions record the arrangements for *tiru-ardajamu* worship. An inscription, dated 1402 A.D., mentions the arrangements made for the *turumatiyanam*, conducted daily during the night.\(^5\) After this *abhisheka* the deity was decorated with various kinds of floral garlands like *dondavanamala* and *tomala* etc.\(^6\) *Dhūpa* was also offered during the night worship after decoration. Various kinds of offerings like, *triguni-śalakajassu*\(^7\), *semanthkirti*\(^8\), *jnu*\(^9\), were offered to the deity during the *ṛtri dhūpa* and provision was made by the devotees for this purpose.

**TIRUVAJAMU AVASARAMU (MIDNIGHT WORSHIP):**

The midnight worship consisted of decorations, *śravaṇa* service, offering of milk and it came to an end with lulling the god to sleep.\(^10\) An inscription, dated 1381 A.D., records that Oddadi Arjunadeva, made provision for the supply of ten *kuncheś* of milk, honey and sugar to the god, offered at the time of *sejjavasaramu* daily.\(^11\) Two more inscriptions of the period record the provision made for supplying milk to the god at *sayanaseva*.\(^12\) The elaborate process of *pya* and its religious and cultural details were meant for to attract the devotees more and more and motivate them into divine fold. All this reveals the richness of rituals (in ritualistic manners) and the great popularity of the Srimhachalaram temple in medieval times.

**SPECIAL INSTITUTED OFFERINGS (BHÖGAS):**

As a mark of their devotion towards the god Narasimha, the kings, queens and the chiefs instituted some special
bhogas to the god which were called after them. References to such bhogas are found in the inscriptions belonging to the later half of the 14th century and the beginning of the 15th century These bhogas which were conducted at specified times can be regarded as special offerings to the god Narasimha To maintain these offerings either a village or some land or some cash and sometimes cows etc., came to be donated The following is a brief account of the special offerings found in the inscriptions

VIRANARASIMHABHOGA:

An inscription, dated 1340 A.D., records that the Eastern Ganga king Viranarasimhadeva, instituted a bhoga called Viranarasimhabhoga to the god Narasimhanatha To maintain this service Sankaradâsu Jiyana, a Kalinga-pariksha endowed 200 cows for providing 45 kumchâs of ghee per mensum50

GAÂGANÄRASIMHABHÓGA :

An inscription belonging to Viranarasimhadeva, dated 1350 A.D., records that his queen Ganga Mahadevi instituted Gaâganärasimhabhoga to the god for the prosperity and longevity of her husband To maintain this service she gifted some villages and a few articles like sahasradhāra, lamp-stands etc., to the temple It further states that Janardhana senapati who was the bhoga-pariksha of this bhoga, provided for music, dance and chanting Purusasûkta during the conduct of the bhoga51 Another epigraph of the same king, dated three years later (1353 A.D.,) records that the same queen provided for the recital of the purâna every day during the Gaâganärasimhabhoga by remitting 52 ganda-mâdas as principal amount into the temple treasury52 Another inscription, dated 1379 A.D., records the gift of a piece of land by the same king to one Umadevi who was to serve the Lord in the conduct of Gaâganärasimhabhoga53.
ARJUNABHÓGA:

Arjunadeva, the Oddavadi chief instituted a bhóga in his name to be offered daily in the evening to the god. An inscription, dated 1369 A.D, records the gift of 10 puññas of land for food offerings to the god during this bhóga. Another inscription belonging to the same king and dated 1381 A.D, records that the king endowed 300 cows for providing 10 kumchas of milk daily to the god at the time of seyya-avasara. It is stipulated that 30 kumchas of milk should be so boiled that the quantity would be reduced to 10 kumchas. This service was to be offered to the god under the name of the king as Arjunabhóga and after the completion of the Narasimhabhóga. The king further remitted 40 mūdas into the temple treasury for providing sugar and a milk vessel.

KHANḌADHARĀ KOLUPU:

An inscription belonging to the king Viranarasimhadeva, dated 1380 A.D, records the institution of a service called Khandadharā kolupu to be offered daily during both the dhāpas. To maintain this service everyday the king appointed one Narayana Jyana who was a Kalingaparikṣhā. From the inscription it is clear that food offerings were to be made during this bhóga.

UTTAMAMAHĀDEVĪBHÓGA:

An inscription belonging to the king Pratapa Viranarasimhadeva, dated 1394 A.D, records that his queen Uttamadevi instituted a bhóga to the god Narasimha in her name. This bhóga was to be conducted daily after the completion of morning dhūpa. To maintain this bhóga the queen gifted a village after purchasing it from Somanathabhātta who received it earlier from the king. She further gifted 85 mūdas for providing food-offerings and

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other requirements of services, etc\(^{57}\). In the same year she made arrangements for curd-offerings to the god in this bh\(\text{\textit{oga}}\). It further states that these offerings were entrusted to the acharya valalaru Tammaya\(^{58}\). In 1396 A.D., the queen made arrangements for waving ch\(\text{\textit{amara}}\) and providing ghee for making sweet cakes to be offered in the bh\(\text{\textit{oga}}\)^{59}

NISSANKABH\(\text{\textit{A}}\land\text{\textit{UB}}\text{\textit{OGA}}\):

An inscription, dated 1417 A.D., records that a Kal\(\text{\textit{inga}}\)-par\(\text{\textit{iksha}}\) of the king Gajapati Prat\(\text{\textit{apa}}\) Nissanka-bh\(\text{\textit{anudeva}}\) instituted a bh\(\text{\textit{oga}}\)-called Nissanka-bh\(\text{\textit{anubh\(\text{\textit{oga}}\)}\) after the king’s name for his (king’s) prosperity and longevity\(^{60}\). This bh\(\text{\textit{oga}}\) was offered to the god daily after the completion of ir\(\text{\textit{urmai}}\)g\(\text{\textit{ana}}\). To maintain this bh\(\text{\textit{oga}}\) he gifted two villages, out of the income of which food-offerings, etc., were to be provided. The Narasimhakav\(\text{\textit{ach}}\)a which deals with the origin and evolution of the av\(\text{\textit{atira}}\) of Narasimha and the Narasimha-pur\(\text{\textit{ana}}\) were to be recited during the conduct of the bh\(\text{\textit{oga}}\).

Apart from the special offerings instituted by the kings and chiefs to the god Sumh\(\text{\textit{adn\(\text{\textit{at\(\text{\textit{ha}}\) after their names some others also instituted several bh\(\text{\textit{ogas}}\) to be offered daily to the god but without calling them specifically after their (donors) names. Three inscriptions of 14th century dated 1389 A.D., record that Birujadevi, Taradevi and Niladevi, the grand-mother, the mother and the queen of Gajapati Sri Viranarasimhadeva respectively instituted bh\(\text{\textit{ogas}}\) separately to be offered daily the god.\(^{61}\) Another inscription of the same year records that the r\(\text{\textit{ayaguru Uttama-mah\(\text{\textit{asp\(\text{\textit{atra}}\) also instituted a bh\(\text{\textit{oga}}\) to be offered daily to the god.\(^{62}\) It is evident form the inscriptions that portions of half of the village, P\(\text{\textit{nagand\(\text{\textit{i}}\) was purchased by the donors and were gifted to the temple for maintaining the respective bh\(\text{\textit{ogas}}\). The endowments were made on the first, the fifth, the seventh and the eleventh days of the dark fortnight of the month of phalguna in the Saka year 1311.
It is evident from the foregoing discussion that some special offerings were instituted by the kings, the queens and chiefs. The most interesting aspect of these special offerings is that they were named after them. The best examples of this type are *Vīranarasimhabhōga*, *Gangānarasimhabhōga*, *Arjunabhōga*, *Uttamamahādevi-bhōga* etc. This *bhōgas*, apart from having a religious significance, had a sociological importance. That is naming the *bhōga* after the donor. This type of practice was introduced in medieval Andhra by Eastern Chalukyas of Vengi, the Kākatiyas of Warangal and the Reddis of Kondavtu, Addanki and Rajamundry. Another important thing is that the donors who instituted special offerings also showed unwillingness to name the offering after them. This is evident from three inscriptions found in the temple. Besides all the donors who were responsible for the introduction of these special offerings, took sufficient care and caution for the successful conduct of the special offerings by granting the required financial assistance and also by instituting special officers to supervise the conduct of the special offerings during the course of their execution.

**WORSHIP IN OTHER SHRINES:**

Simultaneously with the proceedings in the main shrine of Narasimha the worship was conducted in the other shrines situated in the neighbourhood of the main temple complex. Fairly a good number of inscriptions record the gifts made for providing food offerings to the *Parivāra-devatās*, i.e., the ancillary deities. An inscription, dated 1360 A.D., records the gift made by Dharmasahasamalla, a *Kaliyag-prāntaka* for maintaining a perpetual lamp in the presence of the god Yajnavaraha Deva. He further gifted 18 more *garuda-mādas* for providing food-offerings and other services to the same god. The actual location of this deity is not specified in the inscription. Another inscription, dated 1472 A.D., records
the gift of 300 tankas for the worship of the ancillary deities like Achanda, Prachanda and Garuda who were described as tiruchuttumal devulhu—subsidiary deities. A third inscription, dated 1535 A.D., records that one Kurma mudali consecrated the image of Hanuman at Bharavadvara and made provision for his worship. Finally an undated inscription records the gift of five madas for the worship of the god tripuranatkadave both morning and evening.

The ritual performances of the Lord reveals that the Lord’s daily activities were similar to those performed by a grown-up dignified personage whose needs are to be attended to, in the most befitting manner. As a result, the various ritual services rendered were symbolic of those received by an adult from his near and dear. Accordingly the Lord is awakened from sleep by singing certain hymns that address, then bathed, adorned and served with food and again put to repose at certain hours. These are parallel to the activities of a human (or) royal personage. They are personal and intimate in terms of human life. They reflect virtually the social impact of the age on the domain of the ritual world.

The long process of rendering services to the Lord is symbolic of its counterpart, adopted in Vaikuntha, the abode of Lord Vishnu. In Vaikuntha it starts with the awakening of the Lord with the help of the recitation of specific hymns to produce sweet and sonorous music. The next process of rendering the services to the Lord is symbolic of how water is offered to the Lord to complete his ablutions and how light refreshments in the form of milk and its preparations are offered to the Lord in the mornings. The noon and the afternoon offerings consist of a large variety of sumptuous dishes prepared out of rich and delicious food.

It is evident that all the daily rituals performed to the Lord in Vaikuntha and the pomp and pomposity attendant on it were observed by the kings and their admirers in the
period of under our study. This is the sumanas used to show their veneration and respect towards their over Lord by offering the same ritual that was offered to the Lord Vishnu in Vaikuntha. This has a political significance in that it is similar to the ritual worship offered to the mortal kings of the period under review. It is interesting to note in this connection that the deification of the king and the constructing shrines for the images of the deceased kings were started by the Chola in the Sangam age. The same custom was followed by the Chola emperors in the medieval history of South India. It is likely that this tradition was followed by the earlier and also the later Eastern Ganga and the Gajapati rulers of Kalinga.

II. FESTIVALS:

The conduct of the daily proceedings differs naturally from the special festivals of the Lord. The celebration of the festivals has been an important and attractive feature of the functioning of the temple. It enhanced the popularity and sanctity of the temple. Most of the donations made to the Srinivasa temple relate to this aspect and indicate its importance. Consequently the temple attracted a large number of devotees even from far-off places and thus became an important centre of pilgrimage. Probably there had been no day without the celebration of some festival or other and special offerings being made in the temple. In fact except one or two like Kumarapunnami, almost all the festivals are celebrated with pomp and grandeur even today.

The festivals conducted in the temples are generally known by the name utsav or tirunali. The ‘utsavas’ of the temple are many. They are divided into two categories viz., the basic festivals connected with the ritual of the temple-worship which are enjoined by the sastras and agamas and some auxiliary festivals according to the nature of the establishment or the endowment by devotees etc. The
Kalyāṇotsava, Chandanayatra and certain others have the sanction of ancient texts, while the dhanurmasotsavas and Kāmadahana utsava etc., are the auxiliary festivals. Apart from the annual festivals, there are a number of minor festivals conducted in the temple described as vārotsavas (weekly festivals) pakṣhotśavas (fortnightly festivals) and māsotśavas (monthly festivals) These are generally performed in the afternoon.

In general, the god on festival days, is adorned with precious and attractive jewellery and offered worship. The utsavamūrti (the processional idol) bedecked with valuable jewels and mounted on various kinds of vehicles on different days, is taken out in procession around the temple. On such occasions one can see a blending of deep devotion and joy in the pilgrims.

A brief account of the festivals celebrated in the temple over the centuries is given below. These festivals which are referred to in the inscriptions are arranged below in an alphabetical order.

CHANDANOTSĀVAMU:

Chandana utsava falls on the third day of the bright fortnight of the lunar month Vaishaka (akashaya-tritya) (corresponding to April-May). It is the most important festival in the Sīmāchalam temple and is popularly known as Chandanayatra. The special exposition of the Lord Vishnu takes place on the day every year and it is believed to be one of the days specially favoured by Lord Vishnu.

During the rest of the year the deity is completely covered with sandalwood paste ostensibly to contain the ferocity (ugrarāpm) of the Lord. So, this day is thus chosen for the celebration of the festival connected with the sandalwood paste of the image. The sandalwood paste that
covers the deity is removed in the early hours of the morning (around 4 a.m.). The doors of the sanctum sanctorum are thrown open to public to see the Lord's 'nījarāpa'. The image, as it appears on Chandanotsava day is made out of a block stone about 2½ feet in height with a crude form of the face of a boar, the tail of the lion and two hands. There is neither ornamentation nor drapery. The limbs are not distinct. The legs have no feet and hands are devoid of palms. Even the boar face and the tail are not distinct. It appears that as though a limestone cut crudely to give the outline of the human torso. This form is called, Varāhanarasimha. This nījarāpa (original image) which is open to view on this day, differs from all other Vishnu forms. Nowhere else in India we can find an image of Vishnu completely covered with the sandalwood paste so as to impart to it the shape of a linga.

The festival was observed elaborately even in ancient days. The kings, their subordinates and the common people had greatly contributed to the Simhāchalam temple by their liberal gifts for the celebration of this particular day. We have at least 40 inscriptions which record the gifts made on this auspicious occasion by the devotees. An inscription, dated 1281 A.D., registers the gift of two villages on the occasion of akshaya tritiya day-chandanotsava, for the food offerings to the god Narasimha. Another inscription, dated 1293 A.D., records the gift of two ganda-mādas for providing food offerings to the god on akshaya tritiya day by a certain Vallabha nambyālu.

EKADASI UTŚAVAS:

As is well known, the 11th day of both the former and the latter fortnights, is very auspicious especially for the Vaishnavas. These are called Pakṣhottāvams. They take place when an auspicious asterism appears on that particular day. Fairly a good number of inscriptions from Simhāchalam
record the gifts for conducting worship and food offerings to the god Narasimha on the ekādasi day. One of the inscriptions, dated 1226 A.D., records that Gangadevi, the queen of Bayyaraju, a Buragottapu chief, gifted 4 puṇḍits of land for various offerings like naivēdyā, chandaṇa, karpūra, viṇāya and lighting of lamps to the god Narasimha on every sukla ekādasi day (Sri Narasimha devaraṇu māsam prati sukla ekādasi utsavamuna)\(^3\). Another inscription, dated 1249 A.D., (damaged) mentions the gift made for offering naivēdyā, karpūra, appāsu, flowers and other articles on the ekādasi utsava\(^4\).

Of the ekādasis the Jalaśayana ekādasi is considered to be very auspicious. It is considered that Lord Vishnu retires to sleep during the rainy season which lasts for four months. This sleep commences on the 11th day of the former fortnight of the lunar month Aśaṇa and ends on the 12th day of the former fortnight of the lunar month Karrtika. Hence these two days, which are called the śayana ekādasi and the uthūna dvādasi respectively are considered to be very auspicious. Generally liberal endowments were made on these days to attain religious merit. An inscription, dated 1198 A.D., states that one Malli Setti gifted 10 tyāgi-mādās for maintaining one perpetual lamp in the temple on the occasion of Jalaśayana ekādasi\(^5\). Another inscription, dated 1385 A.D., records the gift of 50 cows for providing paṇyasa to the god in the morning offerings by a certain Ayyadevaraju. This gift was made on the Kārttika-sukla-dvādasi, which is uthūna-dvādasi. However, the inscription does not mention the occasion as such\(^6\).

GRĂMA PRADAKSHINA UṬŚAVA:

A solitary and damaged inscription of the temple, dated 1242 A.D., records that Purushottamanayaka made provision for celebrating the grăma pradakśiṇa utsava to the god Narasimhadeva once in a year\(^7\). It appears that the donor
deposited some money into the temple treasury for providing specified food-offerings, tambula, etc., to the god on this occasion. Though taking out the god around the village in procession is a common practice in temples, it is strange that we have only one reference to it in the Sinvahchalam temple inscriptions. We know from the Śrīkārūmam temple inscriptions that provision was made by many devotees for celebrating the grāma pradakṣhina utsava of the god Śrīkārūmānātha on various occasions including the days on which the natal stars of the donor fell. It was believed that grāma pradakṣhina of the deity would bring prosperity to the village and also to the inmates form the ancient times and it was followed in the medieval and modern times.

**GRAHAṆAKĀLAS:**

The days on which the solar and lunar eclipses occur are considered to be very auspicious and it is believed that by making gifts on such occasions the donor earns immense religious merit. We have a number of inscriptions in the Sinvahchalam temple which record the endowments made by the devotees on these occasions. This practice is noticed not only in the inscriptions that are found in the Sinvahchalam temple but also referred to prominently in the inscriptions found in various other temples.

**JANMAŚHTAMI:**

The eighth day of the dark fort night of the month Śrāvana is Janaśṭami. It is on this day that Lord Krishna was born and hence it came to be known as Krishna-janaśṭami or Janmaśtami. This festival is celebrated with pomp and grandeur in all the Vaishnava temples in the country. We have an epigraphical evidence to show that gifts were made to celebrate this festival for centuries. An inscription, dated 1233 A.D., records that 100 cows were gifted for providing milk, probably of 10 kusavas, to the
god Narasimha from that year's Janmashtami day onwards. Since this inscription is damaged, other details are not clear.

**KALYĀNOTŚAVA:**

At the outset, it may be noted that none of the inscriptions from the Simhachalam temple, mentions this *utśava*. This festival occurs on the 11th day in the first half of the lunar month Chaitra. K Sundaram gives detailed account of this festival as it is celebrated even in the present time. This festival like any other *Mahotsavas* commences with the hoisting of the *Guruḍa dhvaja*. Interestingly, one of the inscriptions from Simhachalam (1401 A.D) records the gift of a *Guruḍārohana kamba* for celebrating the *divyamahotsavas*. It is significant that the endowment was made on the 5th day of the bright fortnight of the month Chaitra. This definitely suggests that the *Kalyanotsava* of the god was being celebrated much earlier than that date and it had come to stay, after a long period of observance by them.

K Sundaram observes that “the festival starts on the 11th day (*ekādasi*) and extends over a period of 5 days, i.e., from *ekādasi* to the fullmoon day (*paurnami*). This can be described as the *mahotsava* of the temple, since it includes the principal items in the procedure adopted in *mahotsavas* celebrated in most of the temples of South India. These are sowing of seeds (*ankurārpana*), hoisting of flag (*dhvajārohana*), pleasure ride of the Lord on chariot (*rathotsava*), purification ceremony (*avabritaḥsmāna*), rewarding a devotee (*bhaktotsava*) and putting the Lord to bed (*sayanaseva*). As the name indicates, this ceremony celebrates the *kalyāṇa* of the Lord and thus resembles the wedding that one sees in Hindu families. Due to the non-availability of the epigraphical information it is
not possible to know how the kalyāṇotsava was performed in the earlier days.

KARITTIKA DIPĀVALI:

Dipāvali literally means a congregation of lights. It is one of the main festivals of the Hindus celebrated in the month of Karitika. So it is popularly known as Karitika-dipāvali. On this occasion, the temples are decorated with innumerable lamps in a grant array at once captivating. A couple of inscriptions from the temple record the gifts of lamps made to the temple. Firstly, an inscription, dated 1270 A.D., records that one Chittana Gopala set up two akhandadipas in the Simhadri temple on the occasion of Karitika-dipāvali. He also gifted fifty cows and two lamp-stands for perpetuation of the above lamps. Another inscription of 1278 A.D., records that one Allada-nayaka, son of Dravida Perumal, gifted 47 cows for maintaining one akhandadipa in the temple on the same occasion. No other epigraphical evidence is coming forth to show the performance of this festival in the Simhadcalam temple.

KUMĀRA PUNNAMI:

The celebration of the festival Kumāra punnami in the Simhadcalam temple is referred to, in a lone inscription, dated 1298 A.D. It records that food offerings were made to the Lord in the night of Kumāra punnami day. As evidenced by this inscription and also another record from Srikurmam, we know that this festival is celebrated on the 15th day of the bright fortnight of the lunar month Bhadrapada. However, we have no details to show how this festival is celebrated in the Simhadcalam temple. As mentioned above, this festival is not celebrated in the modern times. We have also no evidence to know when the celebration of this festival was discontinued.
NARASIMHA JAYANTI:

It is well known that Lord Vishnu manifested himself as Narasimha at the time of evening twilight (stīvansandhya) on the 14th day of bright fortnight of the Vaisākha month and killed the demon Hiranyakasipu by tearing open his stomach and disembowelling and cutting his intestines in order to dare Prahlada from his murderous father. Hence, even today the Narasimha Jayanti is celebrated in the evening of Vaisākha sukla chaturdasi. The special feature of this festival is that it was conducted as part of the evening ritual of the Lord in a specially decorated assembly hall. The proceedings of the morning rituals are as usual, but the 'rajabhoga' is omitted and postponed to the evening. The evening ritual starts at about 6 p.m. and is essentially the same as the daily archana up to the time of the sacred bath. Then, a respite is given to the course of ritual during which readings from the particular chapter of the Kshetramahatmya which deals with the genesis of the Lord’s incarnation, are made. This is followed by the usual last phase of the ritual, namely, the offering of dipa-dhāpa and naivedya.

We have epigraphical evidence to show that gifts were made to celebrate this festival in the temple. An inscription, dated 1287 A.D., records that Raghavanayaka and his grandson made arrangements for food-offerings to the god on this occasion. Another inscription, dated 1356 A.D., records the gift of 20 ganda-mādaś for daily food offerings to the god. This gift was made on Vaisākha-sukla-Chaturdasi i.e., Jayantimahotsava day.

SAŅKRAMANAS:

The Sankramana festival corresponds to the movement of the Sun in the heaven. The day on which the Sun enters each rāsi or division of the zodiac is considered an auspicious occasion and is celebrated in all the temples. Of these, the
Makara-Sankranti and the Kārttikeya-Sankranti corresponding to the Uttarāyana and Dakshināyana puṇya kīlas, are specially observed universally. Vishnu-Sankranti, corresponding to the vernal and autumnal equinoxes are less important. A good number of inscriptions of the temple record the gifts made for this occasion and many devotees made gifts on these occasions to earn religious merit. One of the inscriptions, dated 1269 A.D., records that Oddavadi Arjunadevaraju gifted 75 cows for burning one lamp on the occasion of Vishnu-Sankranti. It further records that he also made provision for supplying camphor for this occasion. Another inscription, dated 1417 A.D., mentions the provision for supplying pots to the Sankranti festival. A good number of inscriptions record the gifts made on this occasion. Though the Sankrantis other than the Makara and the Karkṣu are also considered as auspicious occasions, the number of endowments made on these occasions is comparatively few. The reason for this is that far greater significance is attached only to the Makara and Karkṣu-Sankramanās. Endowments were made on these occasions by devotees for the religious merit of their parents, overlords and others who were near and dear to them. Offerings were also made by people for their own merit.

STAR FESTIVALS (NAKSHATRAUTSAYAS):

The monthly star festivals signify the special festivals conducted in honour of the Lord on a certain day in a month on which an auspicious star (subhanakshatram) appears. According to tradition there are 27 stars, each with a name. Not all these stars are considered auspicious. Only some of them are regarded auspicious. They are Mrigasira (head of Orion), Punarvasu (part of Gemini), Utra (part of Andromeda) and Sravasa (part of Aquila). Therefore, the Vaishnavites consider these four stars the most auspicious and celebrate festivals in their honour in the temples. We
have a lone reference to the nakshatra-uttavas in the inscriptions. An inscription, dated 1220 A.D., records that Srinarasimha mahanuni made arrangements for food-offerings to be offered on the occasion of uttara phalgupi nakshatra. It states that the food-offering were to be made after the conclusion of the procession of the god around the village.  

These are only the festivals referred to in the inscriptions of the temple. Apart from these festivals the other festivals like Adhyayantyava, Dhanurmasotsava, Upotsava, Navaratri uttava, Makaravessa, Dojotsava, Kasmadhana uttava etc., are the other important festivals that were celebrated in the Simhachalam temple. But none of the inscriptions refer to these festivals.

SIGNIFICANCE OF THE RITUALS AND FESTIVALS:

The daily, weekly, fortnightly, monthly and annual performances and festivals were conducted in honour of Lord Varaharasimha may be understood in terms of their with reference to universal welfare, devotion to divine worship, religious symbolism, reverentia spectacular, social integration, educational importance and regulation of correspondence between great and little traditions of the Hindu civilization.

Firstly, the performance of the rituals and festivals conducted in honour of the Lord are meant for the material and spiritual well-being of the devoted and the welfare (yogakshemam) of all human beings. This reveals the functional significance of the performances.

Secondly, the festivals and rituals conducted in the temple under our study, have an impact on the pilgrims, who celebrate and participate in them actively. In the first instance, it enlightens them as to the metaphysical and the mystical
significance of these rituals and ceremonies. In the second instance it will help to remodel the life of an individual according to the Hindu concept of dharma-artha-kama-moksha. It also enhances the devotional tone of the devotees. The devotee of the worship is the principal player in the drama of rituals and ceremonies. He requires total dedication, concentration and surrender to the god with utmost devotion and reverence without expecting any thing in return materialistically This ultimately paves the way for the development of worship on the lines of bhakti-marga.

Thirdly, the rituals and festivals conducted in the Simhachalam temple complex will give opportunity to the devout pilgrims to know about the significance, the meaning, the character and the ritualistic aspects of the rituals and festivals. Besides, the rituals and festivals normally influence the devotees spiritually and resultant effect of which would be that they will develop spiritual attachment to the deity. A sense of sacrifice and dedication they develop not only towards the god but also towards the fellow-humanbeings. That this festivals and rituals have had humanitarian importance and value is without doubt. Besides, they also reveal the symbolic and spiritual significance of their performances.

Fourthly, most of the rituals and festivals were celebrated with pomp and splendour through various types of offerings, the use of ornaments and finally, the utilisation of the temple paraphernalia is normally found to occupy a position of paramount importance and interest. The nature or the way of celebrating rituals and festivals has become a centre of attraction to the people at large and the devotees in particular. Thus, people belonging to different castes, customs and traditions used to flock around the temple complex at Simhachalam. This fact has a sociological significance in that it paves the way and facilitates a special impetus for the
development of social mobility. It is likely that these rituals and festivals might have promoted social equality, in the first instance in the presence of the god and later as a society. This might to the most potential reason for the absence of socio-economic tensions during the period under our consideration. This is very well attested by the epigraphs and literary works of that time.

In conclusion we may state that the temples in general and the rituals performed in the Simhachalam temple complex in particular, reflect or reveal a combination and an accommodation of some great and small traditional elements, characteristic of the Hindu civilization of India. The main temple and the main god housed in the sanctum sanctorum represent the great tradition. The main temple is surrounded by many subsidiary temples for the accommodation of the parivara-devatas or subsidiary deities. This aspect clearly reveals a harmonious combination and a judicious compromise of the traditions, referred to above.

REFERENCES:

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6. Ibid., No 1116
7. Ibid No 791 Similar Nos 982, 808, 887 and 768
8. Ibid. No 695
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12. Ibid., No 1134
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CHAPTER III

PATTERN OF DONATIONS AND TEMPLE ECONOMY

We have discussed so far the rituals and festivals conducted in the Varahananarasimha temple at Simhachalam. It this connection the nature, the course, the mythological background, the mode of performances and the ultimate significance of them are elaborated. The organisation of the temple requires economic subsistence. In this context the pilgrims and devotees contributed their mite in donating various things they could afford. These donations are discussed at length in this chapter. In this connection the donors, the nature of the donation, the purpose for which the donation was made and the ultimate importance of it, are evaluated critically.

The construction of a temple and the installation of deities were considered to be of religious merit and the help rendered for the maintenance of the temple and the conduct of various items of the services therein, was deemed to fetch greater merit. Through the help of liberal donations made by the devotees from time to time, various services were maintained in the temple without any interruption. These
donations were in various forms, either in kind or in cash. Grants made in kind or cash provided a continuous income to the temple. In this context we may note that whenever a grant was made in the form of money, the gifted amount was deposited in the temple treasury and only the interest accruing from it, was utilised for maintaining the services for which it was granted. Inscriptions found in the various parts of the Simhachalam temple *ranging in dates from the 11th to the 18th* centuries, contain numerous instances of a variety of gifts made by kings, queens, chiefs, their family members, ministers, merchants, the rich and the common people. In all the instances the endowments have been made with a stipulation that the gifts were to be invested by the temple and a particular service or *seva* should be performed in the name of the donor. The most substantial gift was of villages and land. Kings and his subordinates gifted groups of villages, while others gifted individual villages, parts of villages or plots of land as *vittis*. The variety of gifts included gardens for growing flowers, vegetables and betel-leaves. Another important form of donation was the gift of coins of several kinds like *mada*, *chinnam*, *nishka*, *paska*, *gadya* etc. Yet another variety of gift mostly made by the well-to-do, was the donation of ornaments for adorning the deity. This included gold as well as gold dust for several purposes. The requirements of worship like perfumes, flowers as well as *tulasī* garlands for decoration of the deity. *Vināśāmaras* or *chāmaras*, utensils, holdings of offerings were also provided by the donor devotees. The most popular form of gift was the gift of a lamp to be lighted either daily or on particular occasions. This often included the gift of lamp-stands of different metals and shapes. Cows, sheep, goats and buffaloes were gifted for the supply of ghee for the burning of the lamps and for food-preparations.
OCCASIONS AND PURPOSES FOR MAKING GRANTS:

The king used to make grants to the temple on the day of his coronation, at the time of his leading an expedition, on the occasion of victory in the battle, at the request of others and at the time of construction of the temple and installation of images. For example, in 1516 A.D., the famous Vijayanagara king Krishnadevaraya invaded the Kalinga region in one of his military campaigns and captured the forts of Udayagiri, Kondavidu, Kondapalli and Rajamahendravaram. On the way he visited the Simhachalam temple and gifted jewels, pearls and coins to the god Narasimhadeva for the merit of his father and mother. Another inscription, dated 1268 A.D., records that the Ganga king, Sri Vranarasimhadeva constructed svanimana, mukhamandapa, nayamandapa and tiruchirumansa and made arrangements to the temple for the worship of god on this occasion. A number of inscriptions of the temple register the gifts made by the kings of various dynasties on specific occasions. The main object of making these grants and gifts was for the benefit of his own merit, for the merit of their respective parents and for one's own long life, health and wealth.

As for the occasions for making grants by the chiefs, the ministers and other rich and poor individuals, it all depended upon their degree of fulfilment of vows made. Generally, the chiefs and the ministers used to make grants on the occasion of regnal years of the ruling king for the benefit of the king's health, wealth and universal peace. The rich and the poor made grants to the temple on important occasions like the celebration of the religious festivals viz., Sankranti, Ekadasi, Trityas and other auspicious days. In addition to all the above occasions the most common occasion on which various donors made grants to the temple were the eclipses of the Sun and the Moon. The main object of making these grants was to invoke the blessings of the deities at the
time of the beginning of any work and for the successful completion of the same or for favours from the deities here on the earth and in the heaven or to attain molUka. Generally, the donors aspired for merit, for themselves or to their dead ancestors or for their children, their masters and overlords in making these grants.

In the following pages a brief account of the various donations made to the Simhachalam temple is given. It also includes the various items of income and expenditure of the temple referred to, in the inscriptions.

I. DONATION IN CASH:

Many inscriptions from the Simhachalam temple reveal the money grants made to the temple by various categories of the donor including the kings for maintaining different services. In this context we may note that whenever a grant was made in the form of money the gift amount was deposited in the temple treasury (stibhamalA) and only the interest accruing from it was utilised for maintaining the services for which it was granted. In some instances it is observed that money grants were also deposited with the private persons, other than the temple authorities for providing some specific services in the temple.

PURPOSES OF CASH ENDOWMENTS:

(a) Food Offerings: A large majority of money grants were made to the temple for making food-offerings of various kinds to the deities daily. For example, an inscription dated 1273 A.D., records that a certain Purushottama Pradhan gifted 700 malla-madas for offering a naivedya daily in the morning to the god Narasimha (Dina pratinitya pradhamanasara naivedya). This offering consisted of 2 pappu naivedya, 5 appalu, 3 naivedyas to Guru, 20 hanavali appalu and 2 pappu naivedyas for midnight offering and 40 karptara viatyulu, 4 kanchus of ghee to the perpetual
pumps to be burnt during the time of this offering. Again it states that this prasāda was entrusted to the priests of the temple for conducting the worship, etc. Another record of 1406 A.D., mentions that Pārvatimahādevī, the queen of Pratapa Gajapati Vira Narasimhadeva instituted a bhoga to the god. For this purpose she paid 300 malla-mādas into the Kajaka-bhūta and purchased a village Murmadivada and gave it away to the temple for providing offerings to the above said bhoga. This bhoga was offered to the god before the paśchātma service daily. Another important inscription of 1475 A.D., states that Gajapati Pratapa Purushottama Devaraja granted the tax income of 300 saskaṃ-taṃkas collected at the rate of 25 saskaṃ-taṃkas per month for conducting a certain bhoga to the deities enshrined in the śrīchātupamāta of the temple. This bhoga consisted of 5 plāṇtamas, 20 flowers and 5 tulasi garlands apart from other dishes and sweet beverages. In 1391 A.D., a certain individual gifted 20 gaṇḍamādas for the supply of 36 puṇīta of paddy and 2 puṇītas 8 tamas of green gram for preparing food offerings to the god at the time of morning worship. The offering of taṃbala after naivēda was also provided by the donors through money investments. This is attested by an inscription dated 1365 A.D. It records that Oddavadi Bhimana prasāda gifted 60 gaṇḍa-mādas into the temple treasury for providing karpura viṭṭha daily in the evening dhapa session. In all the above instances the grants were made to the temple for providing specific offerings to the god daily. In some instances money grants were made to the temple for providing naivēda to the god on special occasions only. In 1275 A.D., a certain Vallabhanambayalu gifted 2 gaṇḍa-mādas for food offerings to be made on akṣhaṭa tritiya day to the god on every year. He gifted another maṇḍa for offering chandana, karpura on this occasion. Another inscription of 1284 A.D., states that a certain Raghavanayaka gifted gaṇḍa-mādas for providing naivēda to the god on the occasion of Sṛṣijayanti.
(b) Maintenance of Perpetual Lamps: Most of the cash gifts were intended for providing ghee to the perpetual lamps and for purchasing lampstands. As stated above, the gift money was treated as principal amount and the interest accruing from it alone was spent for maintaining the service fixed by the donor. For example a record, dated 1340 A.D., states that a woman Kanakadhara Vuyyamma, daughter of Talla Tiruvadhirayudu, gifted 12 gandha mādas to the Śrībandāra for maintaining one akhandadīpa in the temple daily. Another inscription, dated 1403 A.D., records that a certain Kaluṅga pariksha gifted 40 gandha mādas to the temple treasury for providing ghee to one perpetual lamp. It further states that he gifted another 20 gandha mādas to a person for supplying 7 kunchas of ghee, a month to the temple. Yet another inscription, dated in 1454 A.D., records the gift of 100 saskāni-tankas by an individual for supplying 7½ tumus of ghee a month at the rate of an adāa ghee a day for burning one lamp in the temple. Finally, a record dated 1472 A.D., registers the gift of 180 saskāni tankas by one Rennallu for supplying the same quantity of ghee for a similar purpose.

These are only a few of the many examples of cash endowments made for maintaining akhandadīpas. In a good number of instances money was also paid for purchasing lampstands. In such cases the amount paid varied, depending upon the size of the lampstand and the type of metal used for it. For example an inscription, dated 1416 A.D., specifies that 5 silver tankas were paid into the temple treasury towards the cost of a dīpa-pratimā by a certain Guru-mahāsenāpati. Another inscription, dated 1375 A.D., records the gift of 20 gandha-mādas being the cost of dīpa-pratimā.

A close study of the available data shows that there were no hard and fast rules about the amount of cash to be endowed to the temple for maintaining a lamp. Obviously whenever the money, more than the required amount to the temple for this purpose was paid, the excess amount was
utilised by the temple authorities for different purposes. In fact we have a few inscriptions which record that the money gifted for burning a lamp was utilised for developing the irrigation facilities of the temple lands. In such cases the temple authorities themselves took the responsibility of maintaining akhanda-dipas as stipulated by the donor. An inscription, dated 1207 A.D., records that one Srirama bhattapadhyaya gifted 10 bragopapu-gadya-madalu for maintaining the Akhanda-dipa in the temple and the same money was invested for deepening a tank at Duttada. It further states that one pusha and 5 tuman of land, irrigated by the aforesaid tank water, was set apart and out of the income from it, one mina of ghee was supplied daily to the temple for maintaining the Akhanda-dipa set up by the donor. In this context it may be recalled that a large number of inscriptions from Tirumala and Tirupati attest to the fact that the money paid for maintaining different services was utilised either for excavating new tanks or for repairing the existing ones, to better the irrigation facilities to the temple lands.

(c) Maintaining Servants and Services: The temple received many cash gifts for feeding its staff, as well as for maintaining different services instituted by the donor. For example, an inscription, dated 1375 A.D., records that Appabasayyama Devi gifted 10 madas to the temple treasury for sharing 2 kunchas of prasada to a sani who was to perform the visajimarasena to the god and for supplying a tulasi garland daily. Another inscription of 1400 A.D., records the gift of 10 madas to the treasury for providing 2 kunchas of prasada to two sanis for waving fly whisks in presence of the Lord during both the sandhyas. Yet another record of 1378 A.D., registers the gift of 25 ganda-madas by a certain mahisenapati for 5 kunchas of prasada entrusted to five nayakas (each nibanda to one person) for doing services like the umbrella service (Godavapahanu), torch bearing, (Divyakola) stavana, water supply and for providing
tirumôla daily to the god. And most of the gifts were intended for providing articles of worship, like garlands, requirements of tirumatsjanam, lighting lamps, decoration of deity, etc.

The above instances clearly show that in the majority of cases the money grants were deposited in the temple treasury for sharing the prasida from the temple and this prasida was given to the persons for providing some specific service in the temple without interruption.

(d) Maintenance of Auxiliary Institutions: Money was also endowed to the temple for maintaining educational institutions, mathas, satras and free feeding houses attached to the temple. An important inscription of 1291 A.D., records that the minister of Narasimhadeva, the Eastern Ganga king, visited the Simhachalam temple as Kalingade éparksha and made the gift of 140 gangâ-mîdas for maintaining the following charities:

1. Gift of golden necklace studded with diamonds.
2. One big bronze plate, five dishes, one big brass vessel, two copper pots and one nibandha for bringing water once with these copper pots (Jalakamu oka kîvâqi techchuâku).
3. Three nibandhas for two ghaḍîtâs brîhmanaṇas who were to teach kâpôva and Taîttriya ṣâkhas and another five nibandhas to threee brîhmana scholars who were to teach purîpa, kîvya, nîsaka, vyshkarâpa, alâskira and abhidhâna.
4. One nibandha for the head of the free feeding house attached to the temple and one nibandha for the attendant of the matha.
5. Two nibandhas for two musicians and four sâmis who were to sing the mangalâgânas both in the morning and the evening.
Two *nibandhas* for two *brahmanas* who were to offer *naitvedya* daily prepared with one *tamus* of rice to the god *Vaikunthanatha* set up on the north *shikara* of Sishagiri.

Laying a garden and providing twenty four *nibandhas* to the temple servants numbering six, who were to fetch vegetables to the free feeding house and garlands to the temple.

Grant of land for offering to the god Yajñavarāhadeva and construction of a *masha* in which 30 *brahmanas* were to be fed every day.

Gift of 12 *mudas* for supplying curd daily.

0. One *ganga-mudi* each was given to the potters and for those who were supplying fuel (wood).

1. Two perpetual lamps with stands and 50 cows for their maintenance.

We have two more references of provision of money to the temple to promote *vedic* education. Of these two instances the latter is more interesting as can be seen in the sequel. The first one, dated 1383 A.D., records that a *rahasenipati* purchased *prasida* measuring 3 or 4 *kunchas* for the cost of 16 *mudas* and gifted the same to *Odyāeddibañjula* for teaching *vedas*. The chief interest of the second inscription 1210 A.D., lies in the fact that the amount of 10 *tyagi-mudas* gifted by one *Narasimhanayaka* for maintaining a *veda-khandika* was utilised for excavating a *tank*. This inscription further states that the produce of the *purī* and five *tumus* in extent, which was irrigated by the above tank water, was utilised for offering *naitvedya* consisting of 4 *kunchas* of rice and other side dishes daily to the god Varahanarasimha. This inscription proceeds to register that this food offering to the god was made to a teacher who was to teach *Yajurveda*. It is of interest to note...
that the donor is stated to be wellversed in mathematics (Gaṇita-Jñāna-Sampanna). Though the donor was a master mathematician he donated the gift to a religious institution for the propagation of religious instruction. This shows that the secular and the sacerdotal learning received equal recognition and importance.

(e) **Celebration of Festivals:** One of the important activities in the temple was the celebration of a number of festivals To meet their expenditure some devotees made provision by their money gifts. An inscription, dated 1287 A.D., records that one Purushottamanayaka gifted 2 gaṇḍamādas to the Śrībhāndāra for offering naivedya to god on the occasion of Śrījayanti every year. In 1298 A.D., a certain Jihari nāyaka gifted 2 gaṇḍamādas for offering naivedya to the god on the occasion of Kumāra-punnam.

(f) **Recitation of Holy Texts:** Equal attention and importance was paid to the recitation of holy scriptures in the presence of the god daily and money grants were made for this purpose. An inscription, dated 1362 A.D., states that a certain Vajapeyajulu gifted 12 mādas into the temple treasury for reciting puruṣasūkta in the temple. It also registers another gift of 6 mādas for one kumṭcha of prasāda for bringing a water pot daily to the temple. In 1353 A.D., Gangadevi, the queen of Viranarasimhadeva, gifted 52 gaṇḍamādas into the temple treasury for providing 4 kumṭchas of prasāda every day and annual wages of 1 māda and 2 chinnas for reciting purāṇa every day at the time of Ganganarasimha bhōga. Another record of 1396 A.D., registers the gift of 5 mādas for providing one kumṭcha of prasāda to a person for reciting vishnu stōtra every day in the morning. A damaged inscription, dated 1337 A.D., records the gift of 2 mādas and 5 chinnas for singing māṇḍakāgītas in the presence of the Lord daily.
(g) The Maintenance of Dancers and Musicians: Money was also endowed to the temple for the maintenance of dancers and musicians. An inscription dated 1453 A.D., records that one Pavadaraju jiyana gifted 10 saksiri-paika to the temple treasury for providing a certain share in the masada to the santis who were to perform dance and wave the fly whisks in the presence of the god. Another inscription of 1435 A.D., records the gift of 8 madas for one kuscha of prasada to be given to the musician for rendering tankatana in the presence of the Lord daily. A certain inscription, dated 1421 A.D., states that a bhaga-pariksha of Sishachalams temple made the gift of 20 silver paika for 1 kuschas of prasada given to the temple musician named abhinava bharaticharya chappanan beyakava to garamallu Ranganatha viggayakarna.

(h) Repairs and Renovations: Devotees also made money grants specially for the renovation and repairs of the temple. An inscription, dated 1296 A.D., records the gift of 2 ganada-madas by one Peddinayaka apart from other arrangements for removing vegetation on the Srivirama of the temple. Another record, dated 1374 A.D., states the arrangements for the white-washing of the temple every year. And a good number of inscriptions record the endowments of money into the temple treasury for maintaining the temple servants like watchmen, sweepers, decorators, gardeners, cattle maintainers, potters and others. In some instances the money grants were also made to the temple for purchasing jewels, ornaments, vessels, etc.

The foregoing evidences makes it clear that generally the money intended for maintaining dancers, musicians, singers and other servants, was deposited into the temple treasury and that the temple in turn gave a share in the prasada as stipulated by the donor. Thus, only the interest accruing from the deposit was utilised for providing a share in the
prasadā without touching the principal amount. Obviously this strengthened the temple economically.

II. ENDOWMENT OF LANDS:

A large number of inscriptions, right from the 11th century onwards, records the endowment of different types of lands to the VarāhanarasināITION temple at Sīnhāchalaṁ. Of all the gifts, gift of land is considered to be most meritorious. Obviously it is a permanent source of income. Even a cursory glance at the Sīnhāchalam temple inscriptions reveal that the temple economically became very strong by the land endowments made over the centuries. The lands granted to the temple may be classified into wet land⁴⁰ dry land⁴¹, chavuka bhāmi⁴² (saline soils), vūṣempu bhāmi⁴³ (land under active cultivation) and garden land⁴⁴. During the period under review the temple received the lands for various purposes for maintaining various services instituted by the donors like the food-offerings, wages to dancers, musicians and other servants. Land was also gifted to the temple for maintaining its cattle wealth, for raising gardens and for the cultivation of various crops required by the temple.

A brief account of the land grants made to the temple for different purposes are discussed below. The earliest inscription of the temple, dated 1087 A.D., records the gift of a garden for the enjoyment of the Lord by a merchant of Penugonda⁴⁴. In 1268 A.D., a certain senapati of Śrī Vīrānarasimhadeva gifted one pūruṇ of land in the tank of Adivivaramu for raising a garden and appointed four dāsarīs to cultivate the above land and for supplying different types of garlands daily. It further states that he gifted another 6 pūruṇs of land to the four gardeners and two garland makers for their subsistence. The above land was purchased at the cost of 45 gauḍa-mādas through the temple treasury invested by him. He further appointed a garden supervisor and gifted another 2 pūruṇs of land for his maintenance⁴⁵. A nother
inscription of 1285 A.D., states that the Jantarunadu chief Gangaraju gifted 5 gandha-madas to the temple treasury being the cost of 10 tamus of land for raising a flower garden. Unlike in the instance above it is stipulated here that the donor himself would maintain the five gardeners.

The temple also received lands from the devotees for various purposes. An inscription, dated 1375 A.D., records that one Chennamanayaka gifted 6 putris of wet land (Jalakshetramu) in the village Gottivada which he received from Oddadi Arjundeva for maintaining worship and other services to the god. In turn he received seven nibadhas as vritti and made them over to seven brahmasas who were to serve the god by way of seven kopus. Here he fixed each nibadha consisting of 7 kunchas prasāda, sweet cakes and betel-nuts. Another inscription of 1379 A.D., records the gift of 5 putris of land by the king Pratapavira Narasimhadeva for conducting Gangadhoga to the Lord. An inscription of 1390 A.D., records the gift of 4 putris of wet land behind a tank for providing prasāda and wages to one sani who was to wave fly whisks both in the morning and in the evening. A fourth inscription of 1266 A.D., records the gift of 4 putris of chavuka bhumi by Gangadevi, the queen of Biragottapu Bayyaruju, for offering naivedya, chandana and karpura to the Lord on every sukla ekadasi day. A fifth inscription of 1459 A.D., records the gift of 4 putris of wet land by Hambrakumara Mahāpātra for maintaining the temple musician who was to play on the vina at the time of tirumatyanam. Another inscription of 1363 A.D., mentions that Chupparuma, wife of Oddavadi Bhimana, made a gift of 15 tamus of wet land for supplying one tamu of rice (madapali) to the god Varahadeva in the course of morning worship. Yet another record, dated 1178 A.D., states that Mahimaḍaleśvara Mangiraja gifted 2 putris of vaṇgpū bhumi for maintaining one akhaṇḍaḍpa in the temple. It is stipulated that one mana of ghee was to be supplied every day for
burning a lamp\textsuperscript{33}. These are only a few of many instances of land grants made to the temple and other subsidiary shrines for different purposes. In this context we may note that the maximum extent of land endowed by an individual was 9 \textit{puṇḍis}\textsuperscript{34} and 15 \textit{tāmasu} irrespective of the type of the land.

**GARDEN LANDS:**

Several kinds of gardens like those of flowers, fruits, vegetables, betel-nut, etc., were gifted to the temple. In some cases, devotees gave away lands for laying gardens. In 1289 A.D., the Oddavadi chief Mankaditya Devaraja, gifted 10 \textit{mādas} to the treasury being the cost of the garden in \textit{Pulluvodadhara}. He further appointed a garden supervisor for cultivating the garden and for supplying different types of flowers to the temple. He gifted another 2 \textit{puṇḍis} of wet land in the village Vembaka for his subsistence\textsuperscript{35}. An inscription, dated 1267 A.D., records that king Arjumadeva gifted two \textit{puṇḍis} of wet land in the mango grove situated in Chennavoli\textsuperscript{36}. A damaged inscription of 1390 A.D., states that an individual Sridhara senapati gifted 6 \textit{puṇḍis} of mango grove in the southern side of Potnuri bhairava 	extit{masha} for maintaining offerings to the god\textsuperscript{37}. Yet another inscription of 1421 A.D. records the gift of fruit and other trees to the temple by an individual. It further states that he purchased this garden, which was under the jurisdiction of the \textit{bhoga-pariksha} of Visakhapatnam\textsuperscript{38}.

**III. VILLAGE GRANTS:**

A good number of inscriptions from the 13th century onwards record the gifts of villages to the temple. Like land, villages also assured a more sizable and regular income to the temple. Here, we may note that the village was not owned by individuals but by the kings. So the king alone could grant villages for a charitable purpose. However, sometimes, the \textit{yuvarāja} was also authorised to exercise the royal prerogative of granting villages. As for others, including
misters and chiefs etc., with the prior permission of the king or on the orders of the king only they could grant villages. It is of interest to note that the royal family members like mothers, queens, etc., had also granted the villages to the temple. In these instances they had paid the cost of the village to the Kapakabhandara (royal treasury) and gifted the same to the temple. However, in a number of instances, the fact of obtaining king's permission or paying the cost, is not mentioned in the inscriptions, probably because it was considered too obvious to be specified.

The revenues collected from these villages, subject to the stipulation made by the donor, were paid into the temple treasury. Sometimes the villages were exempted from paying the taxes, etc., due to the king, while sometimes no such concession was allowed. The villages were granted to the temple for maintaining various bhogas, offerings, free feeding houses attached to the temple, etc. It is noteworthy that while granting the villages care was taken not to include brahmadeyas and devadeyas gifted earlier. A brief account of the village grants made to the temple for different purposes is given below.

**ROYAL GRANTS:**

There are some epigraphs which record the grants of villages to the temple by kings. In 1337 A.D., the Oddavadi king Jayantaraju gifted two villages named Gadchingavaramu and Gotramu for maintaining offerings to the god. Another Oddavadi king, Arjunadeva, gifted a village Chatuseemavadi in 1421 A.D., to the temple for a similar purpose. The villages of Pedagani, Agnapudi along with hamlets Gangavaram and Pina Agnapudi lay in Kalingadandaapa which was wrested from Prataparudra Gajapati, was gifted in 1516 A.D., to the god by the famous Vijayanagara king Krishnadevaraya for maintaining a bhoga to the god. Yet another inscription of 1525 A.D., records
that the Vishnuvardhana king Sri Beharamahapātra, gifted a village Uttarapalli in Jantarunadu region for the construction of a bhoga-satra attached to the temple.

BY KING’S FAMILY:

There are some epigraphs which record the grant of a village made by queens and other members of the royal family to the temple. Interestingly in all the instances the queens purchased the villages from the king before it was granted to the temple. In 1266 A.D., Lakshmidevi, the queen of Raparti chief Mangiraja, gifted the village Manapamu to the temple for food offerings to the god. Gangamahadevi, the queen of Narasimhadeva, gifted the villages of Tāndrangi, Mrompāra, Pinakreilla, Karatamu, Velangāra, Ventigarpalli in Erāda visaya which belonged to Kalingadeśa to the temple in 1350 A.D., for maintaining a bhoga in her name. In 1394 A.D., Uttamadevi, the queen of Pratapavira Narasimhadeva, purchased the village Pinagāndi and gifted it to the temple for maintaining a bhoga instituted by her. A damaged inscription of 1388 A.D., states that Muppamadevi, the queen of Koppula chief, gifted a village Adulapali to the god for maintaining worship and offerings. The Parvatimahadevi, queen of Gajapati Pratapavira Narasimhadeva, paid 300 mādas to the royal treasury being the cost of the village Mummadvāda and gifted it to the temple in 1406 A.D., for offering a bhoga daily to the god.

In some instances parts of villages were also gifted to the temple by the members of the royal family. In 1389 A.D., the grandmother, the mother and the queen of Gajapati Viranarasimhadeva, each gifted 1/6 part of the village Pinagāndi Vijayanarasimhapuramu to the temple for maintaining a bhoga separately instituted in their names. It further states that they purchased the parts of village from Mavani Śrīpādālu.
BY CHIEFS AND OFFICIALS:

Some epigraphs record the grants of villages made by amanta, mandalikas chiefs, ministers, and other high officials of the state. In 1265 A.D., the chief Vallabhasahasamalla gifted a village Poramu along with its hamlets and forest lands in Bobbili visaya for offering avedya, karpura, vi\=jya, etc., to the god. This grant was made in the 3rd regnal year of the king Virabhanudeva for his merit. It further specifies that two prums of chavuka bh\=um\=i which was granted earlier and then lay in the village would not form part of this village. In 1273 A.D., the chiefs of Chondanadu, purchased the village kodamu at the cost of 700 malla-m\=idas and gifted it to the temple for maintaining avedya, etc., to the god during morning dh\=upa daily. In 1281 A.D., the villages of Kotturu, Jammu in Paratana gr\=ama visaya and Madupada, Kodamu, Kanmanapalli in Bobbili visaya were gifted to the temple, by the mandalikas of Ganga dynasty for the benefit of Gangavamsa. Another inscription, dated 1417 A.D., records that certain senapati of Gajapati King Bhanudeva, instituted a bhoga in the temple after the king's name. This bhoga was offered to the Lord after the completion of trumayananam. To meet its expenditure he gifted two villages Kamti and Manduka.

The last epigraphical evidence of the endowment of a village grant is available in an inscription, dated 1604 A.D. It records that Padmanayaka Asvaraya, a representative of Ouli-Qutub-Shah gifted the village Narava together with the gardens, lands, tanks and revenue to the temple for worshipping the Lord. It further states that this grant was made as varvam\=inva.

IV ENDOWMENT OF COWS, SHEEP, GOATS AND BUFFALOES

Cows: Interesting information is available in the inscriptions about the gift of animals like cows, goats, sheep
and buffaloes to the temple. The cows were specially endowed to the temple for the supply of milk for abhisheka and food offerings and curd also for food offerings and ghee chiefly for maintaining perpetual lamps. The Hindus consider cow as a sacred animal and thus the gift of cows to the temple is regarded highly meritorious.

The earliest reference to the cows endowed to the temple is in a damaged inscription, dated 1233 A.D. It records that one Erujiyana gifted 100 cows, for his own merit for supplying pure milk (nirupatlu) for night food offerings to the god. It further stipulated that this supply of milk to the temple was to start from the Janmashtami day. Endowment of cows to the temple continued to be very popular till about the 15th century. The references of this period show clearly that there were no hard and fast rules about the number of cows to be donated to the temple for any purpose. In fact it is interesting to note that the number of cows gifted to the temple varied from a mere 10 to as many as 1099. Ten cows were gifted for supplying one kuscha of milk daily at the time of tirumatsjana in 1367 A.D., while 1099 cows were gifted for maintaining perpetual lamps and for offering milk during nights in 1369 A.D. The particular inscription states that the Oddavadi chief Arjunadeva endowed 836 cows for maintaining eight perpetual lamps and 263 cows for providing milk to the god during night.

The inscriptions of the temple are very important for the analytical study of the endowment of cows for maintaining lamps in the temple. It is evident from these inscriptions that there was no prescriptive for fixing the minimum number of cows to be donated to the temple for maintaining a perpetual lamp. That is why in certain cases we find that 25 cows were gifted for one perpetual lamp while in a number of cases the number varied from 25 to as high as 104 for maintaining a single lamp. Of course, such instances of gifting such a large number of cows were rare.
We conclude that in general the number of cows granted to each lamp depended upon the kind and its milk yielding capacity.

For example the inscription of Raparti chief Mangiraja dated 1266 A.D., records that his queen Lakshmidevi gifted 50 cows for maintaining two perpetual lamps for the merit of his son Upendra Raja. Another inscription belonging to the Oddavadi chief Arjunadevaraja, dated 1269 A.D., records the gift of 75 cows for maintaining one Karpuravatti akhanda dipa with the stipulation that 22 kunchas and one adda of ghee per month should be supplied for keeping the lamp burning. A third inscription (1278 A.D.) registers the gift of 47 cows for one akhanda dipa. Another record of 1283 A.D., registers the gift of 100 cows by Choda Mahadevi, the queen of Mallappadeva maharaja, for maintaining two perpetual lamps. Another inscription of 1375 A.D., records that a certain Padmanayaka made the gift of a perpetual lamp and endowed 25 cows for maintaining it. The quantity of ghee to be supplied was specified as 7 kunchas and one adda per month. Another inscription dated three years later (1378 A.D.) records that Ambikadevi, the wife of a local chief, made the gift of 51 cows for maintaining one perpetual lamp instituted by her with the stipulation that 7 kunchas and one adda of ghee should be supplied a month. Interestingly she is also stated to have endowed one ganda-mada for the supply of wicks for the lamp. It may also be noted that though the number of cows endowed in the present instance was double to the one above, the quantity of ghee to be supplied was the same. Yet another inscription dated 1379 A.D., is very significant in that it records the gift of as many as 836 cows by the Oddavadi chief Arjunadevaraja for maintaining eight perpetual lamps. Thus, approximately 104 cows were allotted for each lamp. However, the quantity of ghee to be supplied is not specified.
These examples bear eloquent testimony to the fact that the donor was given the option of donating any number of cows for maintaining the perpetual lamp endowed by him. However, we find from the inscriptions that in the majority of cases either 25 or 50 cows were endowed for maintaining a perpetual lamp. In all the cases where the donors, including the kings, made grants of cows for perpetual lamps, they saw to it that the cows granted were so protected as to improve the cattle wealth of the temple. In this connection the intention of the donor was to multiply the cattle wealth.

The purpose of granting of cows to the temple, as we have seen above, was to provide milk from which ghee was to be extracted for fuelling the lamps. However, the cows were also granted to the temple for providing panchāmṛta, milk for abhusheka, etc., in the temple.

The following table shows the number of cows gifted to the temple for different purposes in a 50 year time scale.

<table>
<thead>
<tr>
<th>A.D</th>
<th>Cows for supplying milk, curd and ghee to the bhogas, etc</th>
<th>Cows for maintaining perpetual lamp</th>
<th>Grand total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1200-1250</td>
<td>100</td>
<td>25</td>
<td>125</td>
</tr>
<tr>
<td>1251-1300</td>
<td>–</td>
<td>598</td>
<td>598</td>
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<tr>
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<td>1401-1450</td>
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<td></td>
<td>3,585</td>
<td>5,214</td>
<td>8,799</td>
</tr>
</tbody>
</table>

The data given above gives a clear picture about the cattle wealth of the region and the economic stability of the temple.
Sheep: Apart from the cows, sheep were also gifted in a considerable number to the Narasimhasvāmi temple at Sūthāchālam. However, the lone purpose for which the gift of sheep was made is for maintaining lamps in the temple. Generally 50 sheep were given for maintaining one akhandadīpa. However, we have a few exceptions to this. An inscription of a later Chalukya king Upendradeva, dated 1356 A.D., gifted 100 sheep for burning one perpetual lamp. Another inscription of 1428 A.D., records that one Sāhasamalla gifted 110 sheep for burning one perpetual lamp in the presence of the god. Interestingly we have a few instances of gift of more than one object for maintaining a lamp. For example the great sage Naraharitirtha made the gift of 25 cows and 150 sheep for maintaining four perpetual lamps in the temple. Hence it may be presumed that the cows were gifted for one lamp while the sheep were for maintaining the other three lamps at the rate of 50 sheep for each. Similarly, in 1270 A.D., a certain mahāmāndalesvāra gifted 25 cows and 50 sheep for maintaining two perpetual lamps.

Goats: It seems the practice of granting goats for the maintenance of lamps in the temples was also in vogue and of which we have two instances. The first inscription, dated 1398 A.D., records the gift of 100 goats for providing ghee, at the rate of 7 tumus and 2 kutchas a month, for burning one akhandadīpa in the temple. The second inscription, dated 1402 A.D., records a similar grant by a Kātingaparikṣa for a similar purpose. However, in this case the monthly supply of ghee was stipulated to be 7 tumus and a kutch, that is one kutch less than in the previous instance.

Buffaloes: As for the endowment of buffaloes we have only two epigraphical evidences. An inscription, dated 1397 A.D., records the gift of 10 buffaloes and 20 cows for supplying one kālada of milk to the god at the time of evening
Another inscription, dated 1455 A.D., states that Kundaśeśvara Mahāpātra gifted 28 buffaloes for providing one kuscha of prasāda to the same god.

In all the above instances the gifts of cows, sheep, goats and buffaloes were placed in the charge of individuals, subject to the condition that they were to supply the required quantity to the temple. To maintain these services the donor had also to make provision for the individuals. Such people were intermediaries between the temple and the donor.

V. ENDOWMENT OF GOLD AND JEWELLERY:

A good number of inscriptions from the Sīnhāchalam temple, particularly from the 14th century onwards, record the endowment of different kinds of valuable jewels and ornaments to the temple by the kings, queens, chiefs and the rich people of the region. In the following pages a brief account of it is given. Firstly, an inscription, dated 1342 A.D., records that one Ananta Lakshmi, alias Kommedevi, gifted one Pahundi pagadapānvulamala (a gold vakulamala), one trisarimutyalacheru (three stringed pearl necklace), 2 bilasaramulu (two necklaces with pendent) to the temple for the merit of her daughter Śīta Mahādevi. In 1343 A.D., a certain Somupadi rayudu gifted a blue diamond (nilaratnam) to the temple. Gangadevi, the queen of NarasimhaDeva, gifted a ashiptatrimasat padmamālaka, (a gold necklace of 38 lotuses) a pair of gold feet (Pahundi Sṛtipālaku), a lotus flower, one chrysanthemum and 8 ketaka petals, all were gold jewels to the temple in 1349 A.D.

One gold Vāyuyanimāla studded with diamonds and the jewel in the shape of a serpent, probably to be worn on head (Sukha nāgabhāṣhanamu) were gifted to the temple by Oddavadi Bhiramma Preggada in 1364 A.D. Another inscription of 1390 A.D., records the gift of 9 Pahindsīnalu and 9 māvatrī rekulu by a certain Gopala dasajuana. Bachachala devi-Jyama, daughter of Nandavarapu Bayyaraju, gifted a pendent.
studded with diamonds and pearls in 1396 A.D. Another inscription of 1408 A.D., records the gift of 2 Śrībhujalu (shoulder plates) and one vali (meaning not known) by Mahīmāndālesvara Pratāpa Arjunadeva. A damaged inscription of 1421 A.D., states that the same chief gifted one pearl necklace consisting of 182 pearls and a gold pendent to the god Narasimhanātha.

Krishnadēvarāya is known to have made lavish gifts to many important temples. Simhāchalam temple inscriptions also record the munificent gifts made by this king to the god Simhādṛmātha. An inscription, dated 1516 A.D., records the endowment made by the king and his two queens to this god. The king gifted a necklace of 91 pearls, one sankhachakra pendent, a pair of anklets studded with precious stones, while his queens Chinnadevi and Tīruniladevi endowed one gold pendent each. Each of these pendants cost 500 varśha gadyanās.

VI. GIFTS OF UTENSILS AND VESSELS:

The variety of utensils used for various purposes were presented to the temple by several devotees. Gangamahadevi, the queen of Vīranarasimhadeva, gifted 5 Sahashradhara talya pārālu, 5 lamp stands, 8 silver plates, 5 silver tambagarayas and 2 chāmaras to the gc in 1350 A.D. In 1363 A.D., one tambagaraya was gifted by an individual for fetching the water for tirumāñjanam. Oddavadi Rīmanaprekkada gifted one Pahinti sahashradhaṇu in 1365 A.D., for similar purpose. A silver kusūva was gifted in 1369 A.D., to the god by the same person for offering vidya. In 1400 A.D., 2 tambagarayas were presented to the temple by Pratāpa Arjunadevaraju.

A number of plates of gold, silver, bronze and brass were presented to the temple Jayantaraju, the son of Oddadi Arjunadeva, gifted a silver plate to the temple in 1337 A.D.
Krishnadevarāya and his queen, Tirumaladevi gifted a gold plate weighing 44,782 gadyanas to the god in 1516 A.D.\textsuperscript{108}

**Vīṇājāmaraś:** Viṇājāmaras were also presented to the deities. An inscription of 1420 A.D., records the gift of 2 silver vīṇājāmaras (Vēndikōmala vīṇājāmara) by a certain Visvanatha Jiyana for waving in both dhupas\textsuperscript{109}. In 1384 A.D, Taradevi, the queen of Gajapati Vitranarasimhadeva, gifted one silver quoted vīṇājāmara to the god for similar purpose\textsuperscript{110}

**Chāmaras:** Chāmaras needed for waving in the presence of the god were also gifted to the temple by devotees. In 1375 A.D., a certain Varadana preggada gifted 2 chāmaras to the temple and he also made provision for maintaining this service\textsuperscript{111}

**Ālavaṭṭam and Umbrella:** Ālavaṭṭam and umbrellas were also presented to the temple. In 1427 A.D, Elladevi, the queen of Nissanka Bhanudeva, gifted 2 umbrellas and 2 ālavaṭṭams to the temple\textsuperscript{112}. A certain Mahāpātra gifted an umbrella to the temple in 1381 A.D\textsuperscript{113}

**Lamps and Lampstands:** The most popular item of gifts made to the temple was that of a lamp. We have already discussed the same above. There are hundreds of instances of this gift and its maintenance\textsuperscript{114}

Devotees also presented several kinds of lampstands for maintaining the lamps in the temple. An inscription dated 1270 A.D., records the gift of 2 lampstands to the temple by a certain Chittanagopalu on the occasion of Karttika dipāvali, for the merit of his sister Anantalakshmi\textsuperscript{115}. In 1403 A.D., Kunaparaju, gifted a bronze lampstand with the head of a swan to the temple\textsuperscript{116}. Another record, dated 1410 A.D., records the gift of a bronze lampstand to the temple by a certain Tippari Gangi Chetti\textsuperscript{117}

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VII. MISCELLANEOUS GIFTS:

Several kinds of miscellaneous gifts were also gifted to the temple. For example in 1266 A.D., the Eastern Ganga king, Sri Viranarasimhadeva, presented 100 beautiful women dancers to the temple. A musical instrument was gifted to the temple by a certain Mahaputra in 1459 A.D. Another inscription of 1579 A.D., records the gift of doors to the temple by a resident of Bhimunipatnam. Finally, a record dated 1720 A.D., mentions the gift of a silver and gold satagopa to the temple by Gode Chengalvarayaningaru.

The foregoing account leads us to conclude that the Simhachalam temple was richly endowed with munificent donations by way of cash, lands, villages, cattle and jewellery by the kings, queens, dignitaries of the state and rich nobility. The revenue from all these sources was generally made over to the temple treasury, which, in its turn, paid for the different services either in cash or shares in the prasada or both to the persons who were appointed to perform the specified services. The stipulation of the payment was fixed by the donor who offered these services to the god.

We have studied so far the various types of gifts made to the temple by various types of individuals. Now we may proceed to study the pattern, nature, quantity, quality and the mode of utilisation of these grants. The available epigraphical data shows that in the 11th and the 12th centuries the number of gifts made to the temple were fewer than the gifts made in the 13th, the 14th and the 15th centuries. It is likely that in the 11th and the 12th centuries the temple must have been simple and unostentatious. Another powerful factor which we have to take into consideration during this period is that Coastal Andhra experienced political instability. It was a period of transition indicating the disintegration of the Eastern Chalukyan kingdom and establishment of the Chalukya Chola power over Costal Andhra. The chiefs and
the rulers cared more in wrestling power than extending patronage to the temple. This attitude is very well reflected in the paucity of the inscriptions found in the Simhachalam temple. But from the 13th century onwards the history of Coastal Andhra records a revolutionary change in the political field. The establishment of the Chalukya Chola regime over Coastal Andhra, the rise of Gajapatis and the later Somavamsis of Orissa and also the emergence of the powerful chiefs of the Matsyas of Oddadi brought a substantial change in the history of the Simhachalam temple. It is likely that during this period that the temple underwent, as evidenced from the inscriptions, substantial renovations and this in turn made the Simhachalam temple the most popular centre for pilgrims. It may be mentioned here that after the 16th century the importance of the temple declined. This is clearly indicated by the presence of very few inscriptions in the Simhachalam temple.

A clear, careful and analytical study of the gifts referred to above will enable us to draw a few conclusions regarding the pattern of gifts made to the temple over the centuries. In the long period of its history, land and money were originally endowed to the temple for the maintenance of various types of rituals and festivals. It is of interest to note here that there were no rigid stipulations as to the minimum quantity of land and money presented by any individual to the temple and even for its utilisation. It was a common practice from the beginnings of the 11th century that the temple authorities invested the money received from the devotees on the temple lands, with the intention of increasing its economic resources. In the later centuries we notice only a new twist and that is the collection of taxes from a particular region in the form of cash was gifted to the temple.

The institution of burning a perpetual lamp was an ancient tradition. The epigraphs of the Simhachalam temple show that this institution was introduced right from the 12th
century. But for its maintenance, land and money were donated. From the 13th century onwards the institution of burning the perpetual lamps in the Sivahchalam temple brought a salutary change in the nature of the gifts. In this period along with land and money, cattle were donated. Here 'cattle' includes cows, sheep, goats and buffaloes. It is of significant interest to note in this connection that right from the 3rd quarter of the 15th century onwards, the gift of cattle had been surprisingly absent in the donations made for the perpetual burning of the lamps. This indicates either that there must have been a decline in the cattle wealth or that land and money were available in abundance for the donors towards donations for the burning of the perpetual lamps.

The inscriptions found in the Sivahchalam temple give us a lot of information regarding the coins that were in circulation from the 11th to the 18th centuries. It is very interesting to note here that the donors not only donated land, cows, sheep, goats etc., but also coins for conducting various festivals. The coins that are found referred to in the inscriptions under our study are gada-mśa, tanka-mśa, brongapu-gadyalu, Mattya-gadya, Varsha-gadya, tyagi-mśa, chinnulu, surabhi-gadya-mśa, malla-mśa, āstara-mśa, vepa-tanka, sākini-tanka, sonna-tanka, etc. It is evident from this that mśa, gadya, tanka, chinnulu were the popular coins of the period. A critical study of these coins will help us to draw the following conclusions.

Firstly mśas of different types are referred to in the inscriptions. Tyagi-mśa and malla-mśa were most likely the mśas issued by the Tyagis and the Mallas. This custom was observed only to bring the distinction between the mśas issued by various subordinate chiefs of the period under our study. For example tyagi-mśa was issued by the Tyagi chiefs of Gudimella. In one of the inscriptions there is a reference to surabhi-gadya-mśalu. It is the combination of gadyas and mśas issued either by a chief belonging to a feudatory.
family by name Surabhi. It is a conjecture yet to receive epigraphical confirmation. There is a reference to ganda-
śāda. It is likely that it was issued by a chief either having
the name Ganda or the title of that name. But it is confusing
to discover the significance of tanka-māda, for tankas and
mādas were different coins.

Secondly tankas of different types are found prominently referred to, in the inscriptions under our survey.
The vendir-tanka, saskāni-tanka, sonna-tanka etc., some of
the tankas that were in circulation in our period Vendir and
sonna tankas indicates the tankas that were issued in gold
and silver respectively. It is evident from this that the donors
while donating the tanka coins were very particular in making
a reference to the metal that was used for the manufacturing
of the tankas. Mention may be made in this connection that
the reference to the metal is invariably made as for the coins
which were styled tankas.

Thirdly bhragonapu gadya and Matsya gadya are
referred to in the inscriptions under our question.
Bhragonapu-gadya indicates the gadya coins that were in
circulation in a territorial division by name in Bhragotta.
Here gotam may be equated with Konamu which signifies a
territorial division. The Konamu as a territorial division was
introduced in the Coastal Andhra during the reign of the
Chalukya-Chola emperor, Kulottunga-Chola I. The matsyu-
gadya was in variably the gadya that was introduced by the
Matsyas of Oddadi a feudatory family which came to
limelight after the 13th century A.D., in the Coastal Andhra.
It is very interesting to mention in this connection that in
some inscriptions reference is made to Varsha gadyalu. This
cannot be a combination of Varsha and gadya. It is likely
that the donor in this case donated Varshas and gadyas.
Similarly in another inscription a reference is made to gadya-
māda. Here again the same interpretation may be right.
There is also a reference to a coin by name *Chinna* in the inscriptions. But the paucity of the references to *Chinna* indicates that it occupied the lowest place in the monetary transactions of the period.

In conclusion we may state that normally the money gifts or donations were deposited in the temple treasury and the interest accruing from it was projected to be spent on the conduct of various rituals and festivals in the temple. It may be also presumed that there was a monetarization of the economy in this period but it is not wrong to state that the barter system was replaced by the monetary transaction only.

The inscriptions that are found in the Simhâchalam temple complex give us information regarding the types of land, land measures and weights. Regarding the types of land *jalakshetramu, metu-bhûmi, vûdipu-bhûmi, chavuka-bhûmi, tonta-gaṟu* etc., are found referred to in the inscriptions. *Jalakshetramu* indicates wet land. This is supposed to be most fertile and fit for continuous cultivation. *Metu-bhûmi* refers to high land. This can be cultivated through lift irrigation. Most probably this was used for growing dry crops like maize, black-gram, green-gram, râgi etc. In some of the inscriptions it is recorded that the *metu-bhûmi* was donated for the maintenance of the cattle. This undoubtedly indicates that it served the purpose for grazing the cattle. In modern times it is called *banjaru-bhûmi* or fallow land. *Vûdipu-bhûmi* indicates land under cultivation. This invariably applies to wet land. Even in modern times, particularly in the Coastal Andhra, this type of description of land is in common use. The other type of land that is referred to in the inscriptions is *Chavuka-bhûmi*. Sometimes it is also referred to as *chavuka-bhûmi*. This is in reference to its saline soil. This is not fertile but grass used to grow aplenty on it. Thus, like the *metu-bhûmi* this might have been used for providing grass to the cattle. The reference to *tonna-gaṟu* refers to garden land. Very often gardens bearing fruit, flowers and
various types of sacred plants, like *tulasi* were gifted to the temple. The fruit, the flowers and the leaves of these sacred plants were used as part of the offerings to the deity.

Several land measures are found in the inscriptions of the period under study. *puṇḍa, khaṇḍika, pandamu, tūmu* are found prominently. They were neither chains nor measuring rods. The terms denoted the yielding capacity of land. Thus, when *puṇḍa* is referred to, in the inscriptions, it implies the land which could yield grain to the tune of a *puṇḍa. Tūmu* and *pandamu* were supposed to be the sub-divisions of a *puṇḍa*. It is of considerable interest to state here that the *puṇḍa* and its fractions are being used in modern Andhra. *Khaṇḍika* as a land measure is conspicuous by its absence in modern times. It is of interest again to note here that some of the land measures were named after some of the fertile villages. Some prominent instances of such nomenclature are: *tāṇḍrougyuvala-puṇḍa, kummarapalli-puṇḍa, odhōdi-puṇḍa, kankaṇatuntiya-puṇḍa*. *Kummarapalli* *puṇḍa* indicates the *puṇḍa* measure that was used in the village by name Kummarapalli. It is likely that naming the land measure *puṇḍa* by the name of the village tends to surmise that this land measure varies from village to village, which, in turn, points to the absence of a state-wide standardisation of mensuration.

The Simhāchalam inscriptions also give us significant information regarding weights and measures. These weights and measures were used for measuring and weighing milk, ghee, food-offerings (*prasāda*) and grains of various kinds. They are *puṇḍa, tūmu, kumcha, māna, mānuka, adda, phala, kroḍhu, viśa* and *sola* etc. The fraction of a *sola* by name *arasola* was also in vogue in this period. The most interesting feature of these weights and measures is that they are not referred to against the names of the regions and the villages where they were in use but they were named after Lord
Narasimha. Thus, narasimha-mānīka, narasimha-kuticha, narasimha-tūmu etc., are found to figure prominently in the inscriptions.

The inscriptions of the Simhāchalam temple not only give us some interesting information regarding the coins, the land, land measures and measures of weight but also give us some significant information regarding the donation of villages and cattle. The land and the villages donated to the temple generated interest in the temple authorities to go in for intensive and extensive agricultural operations. This is also evident from the much prevalent tendency to donate cattle. However, it should be observed that the sheep and the goats donated to the temple were mainly intended to supply milk, curd and ghee. The cows, buffaloes and the bullocks donated to the temple served a different purpose. Here again the cows and bullocks served a dual purpose. The cows supplied the requires milk, curd and ghee. At the same time the cows and bullocks were used for multiplying the cattle wealth. It should be noted here that the cattle donated to the temple were not meant for sacrifice. Thus, temples became the breeding spots of cattle. The cattle wealth was used for the promotion of agriculture. It is of considerable interest to note in this connection that sometimes provision was also made for appointing certain individuals to look after the material prosperity of the cattle. The increasing cattle wealth and the extensive application of the same for enlarging cultivable land by bringing waste land under the plough, paved the way for land reclamation. Thus, the land reclamation and the development of agriculture in turn set a foot the development of a new agrarian economy. Thus, the temple promoted economic activity.

The inscriptions at Simhāchalam very often refer to the donation of various jewels. These jewels were made out of either gold or silver but studded with precious stones like
diamonds, sapphire, emeralds, etc. They were in the form of a necklace, a necklet, a crown and long and flowing garlands. These flowing garlands were sometimes referred to as Vakula-māla, Vajayanti-māla, etc. Sometimes sankha and chakra, the two attributes of Vishnu were also in the form of jewels. The Keyūras were the shoulder plates made out of gold and studded with precious stones as ornaments to enhance the splendour of the deity. A reference is made to the Vijayanagara emperor Krishnadevaraya's donation of the famous sapphire garland to the god Narasimha at Simhachalam. It may be stated that various plates, vessels of various sizes and shapes and lamp-posts of captivating beauty were donated to the temple with the express desire to use the same while celebrating various rituals and festivals. They were normally made out of either copper or bronze. It is evident from the above discussion that the temple promoted the cause of native industry. Further the chāmaras or flywhisks were used prominently while celebrating all the rituals and festivals. It may not be out of place here to state that Andhra established its glory and reputation, since the early centuries of the Christian era for the promotion of artists and artisans. This is evident from that the donations made to the Simhachalam temple in the medieval and the modern period. That the same ancient economic activity was promoted, preserved and even patronised up to the early modern period is without doubt. In conclusion we state that the Simhachalam temple promoted the cause of industrial and economic activity.

It is evident from the above discussion that the temple inscriptions of Simhachalam throw a flood of light on the economy of the times, the types of land donated, land measures, measures of weights, development of the agrarian economy and the promotion of native industry.
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12. Ibid No 817
13. Ibid No 1056
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19. S 11, Vol VI No 901
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21. Ibid No 922
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44 Ibid., No 1172
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CHAPTER - IV

TEMPLE STAFF

We have discussed in the preceding chapters the importance and the significance of various rituals and festivals conducted in the Simhâchalam temple complex. In that connection the epigraphical wealth of information had been analysed to make a historical study of the impact of the religious centre on the socio-economic-cultural growth and development of the region. It is known from the information that the Simhachalam temple not only spread its ritualistic influence but also improved its economic stability of region through ages. To organise the temple administration and to supervise the conduct of various rituals and festivals the Simhachalam temple required a hierarchy of priests and Vedic scholars - not to speak of a large number of servants. In this chapter a detailed discussion is attempted to bring into focus the learned and the lay staff of the Simhachalam temple complex.

As evidenced by a plethora of inscriptions found engraved in various temples of the medieval times the Simhachalam temple can rightly be regarded as one of the largest employers. This holds good particularly with the big temples like the Varāhanarasimhasvāmi temple at
Simhachalam. Many inscriptions found in this temple bear testimony to the fact that a good number of persons were closely associated with the temple in different capacities. Thanks to the increase in the religious services through gifts, the temple came to provide employment opportunity to a large number of servants in different capacities. They had to attend to various kinds of work like conducting worship, preparation of offerings, sandal, perfumes, etc., decoration, reciting of sacred texts, entertainment, lighting, running choultries and mathas, maintaining Vedic schools, providing accommodation and comforts to the pilgrims, repairs and renovation, distributing of prasādams, management of properties, keeping of accounts, safe-keeping of jewels, maintenance of watch and ward, etc., besides the celebration of festivals and other services of the temple. For the sake of convenience the temple staff may be broadly classified into three groups

I. Those who attend to the religious duties like worshipping the god.

II. Those who attend to the menial part of preparing for the worship

III. Those who were connected with the administration, supervision, maintenance of accounts, etc., of the temple

I. THE FIRST GROUP INCLUDES PRIESTS, NAMBIYARS, PARICHĀRARAKAS, RECITERS OF SACRED TEXTS AND SANIS PRIESTS.

Naturally it is the Śrīvaishnavas who were associated with the worship of the god. However, it may be noted that we do not have many references to the priests who were associated with the daily worship of the god. The priest or
pūjārī, was an important functionary in the temple for conducting worship. An inscription, dated 1265 A.D., records that Vallabhasāhasamalla, a subordinate of the Ganga king Śrī Vīra Bhānudeva, made provision to one named Anjanapu-Chingunayaka, a pūjārī, for worshipping the god daily. This record mentions that Chingunayaka was a Nitya utsava dāstī of the temple. Another important record, dated 1273 A.D., states that the chiefs of Chondanadu, made provision for the maintenance of the same priest. In this record Chingunayaka was called nitya utsava dāstī and tiruvārādhana ścharī. In another record, dated 1274 A.D., a certain Śrījivyyana made arrangements to the same priest for worshipping the god.

It is of interest to note that one of the inscriptions, dated 1292 A.D., records that the Oddavadi chief Jayantaraju made the gift of a garden land to Naraharitirtha Śripādalu for facilitating daily worship and reciting sacred texts in the presence of god (Narasimhanāthuni anu sandhānamu, nityārchana nimittam). The king Pratapavīra Narasimhadeva made arrangements in 1390 A.D., to Raghavabharati Śripādalu for worshipping the god in ubhayaḍhāpas. This inscription mentioned that the Raghavabharati Śripādalu was a disciple of the great saint, Vasudeva Śripādalu.

These were the local officiating priests of the Varāha Narasimha temple referred to in the inscriptions. Some other priests, who might have hailed from Tirupati, the great Vaishnava centre in Andhra Pradesh, also worked in the temple. These priests were called Tirupati Śrīvaishnavas. Two epigraphs of the 14th century referred to about these priests. But the inscriptions are lacking in details about the Tirupati Śrīvaishnavas. In these two instances the devotees made arrangements to Tirupati Śrīvaishnavas for conducting worship in the temple.
Another type of Vaishnava priests mentioned in inscriptions is the *Ekāki Vaishnavas* or the priests who were unmarried. Two inscriptions of the period of our study, record the provision to *Ekāki Vaishnavas*. The *Ekāki* priests are also referred to in the inscriptions of Tirupati.

The above epigraphical information helps us to note that the Simhachalam temple was served by various types of priests. They were distinguished by the type of duties they were expected to discharge. For example, *nitya utsava dasi* is invariably a reference to the priest who conducts worship to the deity regularly. *Tiruvārādhana achari* invariably indicates the priest who performed the ritual by name *tiruvārādhana*. The reference to *Tirupati Śrī Vaishnavas* is of absorbing interest in this connection. This interesting piece of information invariably indicates that the Vaishnavite priests of Tirupati used to come to Simhachalam to conduct the worship. This will tempt us to state that in the medieval times there was considerable regional mobility of the priestly class. The reference to *Ekāki vaishnavas* or unmarried priests indicates that sometimes the priests either voluntarily or involuntarily followed the policy of celibacy.

**NAMBYĀLURU:**

The priests who conducted the smaller items of worship in the temple premises were called *nambyālu*. An inscription, dated 1535 A.D., refers to the consecration of the god Hanumanta at Bhairavadvāra and provision was made to the person who worships the Lord daily. This inscription mentions the priest who was to perform worship to the Lord described as *nambi* (*Devarakā puja chēse nambyārki*). Three more inscriptions of 1389 A.D., records that the members of the family of the king Gajapati Narasimhadeva, made arrangements for maintaining a *bhoga* to the Lord. They further proceed to state that a share in the consecrated food was allotted to a *nambi* for conducting the above *bhoga* to
the Lord Narasimha daily. These nambis also participated in the other services of the temple like ākavanaseva in the presence of the god and supplying flowers to the temple. One of the inscriptions of the 13th century states that the nambyārs worked in the temple gardens as supervisors.

Nambyāluru or nambyālu referred to in the inscriptions of our period, invariably belong to the lesser priestly class, for it is evident that they were in charge of the worship of the lesser deities. It may be stated here that they were also expected to do the duty of waving fly-whisks to the god at the time of worship. This duty was in reality expected to be discharged by a servant of the lower order. But it should be remembered here that they were entrusted with the work of supervising the agricultural operations of the garden lands of the temple.

PARICHĀRAKAS:

Parichārakas were the attendants of the officiating priests. Their main duties were to supply water for the holy bath and other sundry items in the conduct of the ritual. These parichārakas are referred to, in an epigraph dated 1350 A.D. It records that four persons were engaged in bringing water for the holy bath of the Lord. In it the parichārakas were referred to as nambyālu parichārakulu. A number of inscriptions mention provision to parichārakas for doing sundry items in the conduct of worship. Chiefly, they clean all the temple premises everyday with consecrated water, clean the vessels and other objects used in the daily ritual services, wash and dry up the drapery, wave whisks, prepare the required quantity of the sandalwood paste etc. It would thus appear from the above references that the parichārakas are the menial priestly class of the Simhāchalam temple. The reference to nambyālu-parichārakulu may indicate that nambyālu and parichārakulu may be the priestly class.
enjoying the same status and rank in the Simhachalam temple complex

**RECITERS OF SACRED TEXTS:**

One of the important and interesting activities in the temple is associated with the recitation of religious and holy texts like the Vedicas, Purānas, Vishnusotra, Puruṣasūkta, etc. Many devotees made arrangements to the reciters of these texts. In 1373 A.D., Champuseṇapati made a provision in the temple treasury for the maintenance of a brahmana named Ody Peddi Bhatlu for the recitation of the Vedas in the temple\(^\text{13}\). Arrangements were also made for the recitation of the purānas before the god An inscription, dated 1417 A.D., states that a senapati of Bhanudeva made provision to one Gopaladasu for the recitation of Narasimhakavacha daily. It further states that another provision was made to one Sri Ranga Jiya for the recitation of the Narasimha purāna daily in the temple\(^\text{14}\). Equal importance was attached to the recitation of the Narasimhakavacha, Sahastranāma and gifts were made for the maintenance of the persons who recited them\(^\text{15}\).

Various stotras like Vishnusotra, Puruṣasūkta were also chanted in the temple. The devotees made arrangements to persons for their maintenance. In 1350 A.D., provision was made for the recitation of Puruṣasūkta at the abhisheka avasaramu daily in the temple\(^\text{16}\). Another record, dated 1390 A.D., states that provision was made to an individual for reading Vishnusotra daily\(^\text{17}\).

The devotees also gave importance for the recitation of sankrītanās in presence of the god. In 1390 A.D., Govindajiyana, appointed a person Garuda Dāsu and made arrangements to render the sankrītana from the time of tirumanajana till the sandalwood paste was applied to the image daily. It is interesting to note that it was specified that
Garuda dana was to render namasaikritana according to the Oriya tradition. Another inscription, dated 1359 A.D., states that Narasimhabhāratī Śrīpadālu appointed two flutists, eight women singers, to form into two batches and made arrangements for rendering saṅkritanam daily at the time of dhāpa offering. Yet another inscription of 1421 A.D., is of considerable significance. It refers to a Ranganatha and describes him as abhinava-bhāratacarya chappana beyakira and vāggeyakira. These titles testify to the proficiency of Ranganatha in dance, music composing songs.

There is a wealth of epigraphical information, as evidenced above, that extra-ordinary importance was given to the recitation of the Vedas, the Purāṇas, saṅkritanas, nāma-saṅkritanas, etc. It is likely that by these activities the temple might have promoted the cause of religious literature of various types. It is singularly interesting to note in this connection that some of the nāma-saṅkritanas were recited according to the Oriya tradition. This is due to the geographical proximity of the location of the Simhachalam temple to the Oriya region.

SANIS:

It is known that sānis, a term generally used to denote the women who performed dance in the presence of the god. The term devadāsi, means a maid-servant of god in Sanskrit. But this term is not referred to in the epigraphs of our period. During the period under review sānis played an important role in the temple activities for they particularly performed dance and song in the presence of the god. A number of inscriptions refer to many sānis who were associated with the Narasimhasvāmi temple. Although the term sāni and many of its synonyms are taken to be derogatory in the modern times, it never carried such a meaning in the medieval times. That the temple dancers were looked upon with respect is
evidenced by the fact that even women of a high social status exhibited their talents in music and dance in the temples to attract more people into the divine fold.

From a number of inscriptions in the Sīnhāchalam temple we may note the following as the duties of the sāris.

1) Performing dance and music.
2) Singing maṅgalarājas and nāma-saṅkirtana.
3) Waving fly-whisks in the presence of the god.
4) Decorating and cleaning the temple premises.

In this context it may be noted that the Sīnhāchalam temple inscriptions are silent about the administrative responsibilities of the sāris. It is wellknown that the sāris of some of the temples like those of Bhimesvara at Draksharāma, Malleśvara at Vijayawada were charged with important administrative responsibilities.\(^{21}\)

Let us now examine the acquirement of the sāris to the temple. There are two means of acquiring sāris for the temple. (i) through purchase or gifts and (ii) by voluntary dedication. For example, in 1264 A.D., the Ganga king Narasiṁhadeva I, gifted 100 beautiful sāris to the temple for rendering music and dance in the presence of the god.\(^{22}\)

During the period under review the inscriptions of the temple refer to two categories of sāris who worked in the temple viz., sāris and sampradāya sāris. According to C.V. Ramachandra Rao, the sampradāya sānulu who were attached to the temples remained unmarried.\(^{23}\) He further states that those who were mentioned simply as sāris lived independently married but were employed by the temples on a part-time basis. It is of interest to note that the term sampradāya sānulu is found mentioned only in the inscriptions coming from the Kalinga region of the Andhra country.
The following is a brief account of the sānis mentioned in the Sīnhāchalam temple inscriptions.

The earliest inscription which refers to the sānis belongs to the reign of the Eastern Ganga king Narasimhadeva I dated 1264 A.D. This inscription is very important because it records that the king endowed as many as 100 beautiful women for rendering music in the presence of the god (Narahareśa saṅgīta hetor adit Śrī Viranarasimhadevanripate sūrya-yaso vṛddaye nityam viśmavilochanas satamitas chandrīka tarīvadhī)²⁴. That at least some of them were dancers, is suggested by the inclusion naṭava (dance teacher) in this group. Thus undoubtedly this inscription testifies to the temple’s role in promoting the twin fine arts namely dance and music, of course under royal patronage. Another inscription, dated 1350 A.D., is also interesting in that it mentions many of such women but only eight of whom were specified as dancers. Among the remaining women some were experts in playing on different musical instruments and some were serving the Lord as fly-whiskbearers. It also appears that they were provided with residential quarters²⁵. Another record, dated 1299 A.D., registers an endowment made by Śrīvaradagiri Śrīpadalu to a mukhārī and two laṅgas (a synonym of sāni) for singing maṅgālagītas in the presence of the god while offering dhūpa both in the morning and evening. This mukhārī and the laṅgas were stated to belong to the sāni sampradāya (Narasimhanāthuni sannidhini ubhaya dhūpasaramandu maṅgālagītu pūṇalu sāni sampradāyanandu okha mukhārī ki niddhesi laṅjaluṅkuna)²⁶. Yet another inscription of 1359 A.D., refers to some sānis who were to perform nāma-saṅkīrtana while offering dhūpa during both morning and evening²⁷.

Thus the above account clearly shows that the main duties of the temple sānis were singing, dancing and playing...
on musical instruments in order to entertain the gods and goddesses and to attract the people into divine fold.

As we have seen above, there are many inscriptions of the temple, belonging to our time, which register grants to the sānis to do specified services in the temple such as cleaning, sweeping, etc. Among the services rendered to the Lord by the sānis, waving of fly-whisks was also one. A number of inscriptions record the endowments made for maintaining vítyāmarāseva The large number of such gifts suggests that vítyāmarāseva was one of the important duties of the sānis This seva was also rendered to the god even when he was taken out in procession. For example, one of the inscriptions, dated 1367 A.D., records the endowment made to a sāni for waving fly whisks to the god during both the sandhyas as well as when he was taken out in procession. This tradition was introduced with the express desire to attract the pilgrims, the devotees and the general public to participate in the procession, for the fly-whisk wavers were supposed to be the most enchanting and young sānis of the times.

The practice of decorating the floor of the temple with various designs and of coloured powders was a custom of holy activity in the temple. Inscriptions of the period under study refer to this custom. An inscription, dated 1381 A.D., records the provision made by the wife of Sureswarajiyana, for the maintenance of a woman who decorated the floor with pleasing designs before the god. A gift was made to Jannama in 1387 A.D., for decorating the temple premises daily. Another inscription mentions that a person was appointed in 1376 A D., to decorate the temple with kolamu or coloured designs once in a week.

Many of the inscriptions make it clear that the sānis who were appointed to maintain various services in the temple were paid remuneration by way of allotting shares in
the prasāda. Instances of paying cash and land as their remuneration to them are also not wanting.

A few inscriptions record that the sānis were endowed by the kings and chiefs. We have already seen above that king Narasimha endowed as many as 100 women for rendering dance and music in the Simhāchalam temple. Probably in many instances women who were proficient in dance and music voluntarily offered their services to the temples. From these inscriptions it appears that marriage was not a taboo to the professional excellency and the beauty of the temple dancers.

We understand from these inscriptions that many women proficient in playing on different musical instruments and in singing with melodious voices and graceful dances rendered by these beautiful artists par excellence. In this context K. Sundaram's observation deserves a carefully consideration. He states, "The account of the temple in medieval times would not be complete unless a survey is made of the cultural role which devadāsis or sānis played in the life of the temple. The practice of appointing dancers in the temple goes back to the eighth century. Since this particular section (caste) of the medieval society were the custodians of the art of dance and music, their services were needed for the rangabhoga of the Lord. Even at an early age, they were betrothed to the Lord of the temple by a special ritual and they spent their lives by singing devotional songs and dancing religious themes in the temple." According to K.V. Raman, whatever might have been the defect in the devadāsi system, it cannot be gainsaid that the devadāsis were good exponents of dance and music who did much to preserve the traditional dance forms for generations. The temple was the greatest single agent which extended patronage to them and utilised their services during the festive occasions."
II. THOSE WHO ATTEND TO ANCILLARY / PREPARATORY WORK FOR WORSHIP

Besides those engaged in the purely religious duties, a number of persons were also employed for rendering various other menial services to the temple. The following are the various other servants employed in the temple to discharge specific duties.

BRAHMANAS:

As in the case of many other temples, in the temple of Śrīmālā also a number of brāhmaṇas actively participated in various activities connected with the worship at the temple. Some of the brāhmaṇas who were highly proficient in both the religious and the secular duties, taught disciplines to the students attached to the temple school\(^4\). Some of the brāhmaṇas were employed by the temple in ordinary jobs like fetching garlands, water-pots, holding an umbrella, bearing a torch or ṛavaṭa, etc., to the god. This statement is attested by an inscription dated 1375 A.D. It records that a provision was made to seven brāhmaṇas for rendering seven different services to the god\(^5\). Brāhmaṇas of both these groups did not form part of the administrative machinery. However, it may not be improper to state here that the brāhmaṇas who belonged to the former category played some part in deciding the religious as well as the administrative issues of the temple. The later group naturally did not have any say in the temple matters and their job did not require any professional excellence. So far, the duties of the brāhmaṇas are discussed. The discussion reveals the variety and the integration of the duties of various specialists, not only in relation to their performance of the various ritual services in honour of the Lord but also in relation to the sacred specialists themselves for organising them as a body of ritual functionaries of the temple.

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The details of the academic accomplishments of the scholarly brāhmaṇas are discussed elsewhere in the dissertation under the title education (see Chapter V). The members who belonged to the other sections of the society also discharged various duties in the temple. Though they were less varied, their services were indispensable to the functioning of the temple.

COOKS:

Preparation of the prasāda of Lord is an important task in the temple. The cooks were regular employees of the temple getting remuneration both in kind and cash. An inscription, dated 1389 A.D., refers to an endowment made for maintaining the cooks who cooked the bhoga offerings. Another inscription of 1415 A.D., records the gift to a person who cooked the śribali (śribalini vandi peṇupaku).

WATER CARRIERS:

The supply of water received considerable attention. A number of devotees made arrangements to the persons for supplying water daily to the temple. In 1291 A.D., a person was appointed for supplying one Kaṇḍī of bathing water to the god. Another record of 1360 A.D., mentions the gift to a certain Jagannadha for bringing water daily to the temple.

GARDENERS:

We have already discussed that the temple received land donations for raising gardens. To cultivate these gardens, many people were attached to the temple. They received vīttis of prasāda for their maintenance. An inscription, dated 1291 A.D., records the provision made to two dāsaris for cultivating the garden and for supplying different types of flowers to the temple. Another inscription of 1285 A.D., mentions the gift to seven dāsaris to cultivate the gardens situated in Adivivaram village.
SUPPLIERS OF FLOWERS AND GARLANDS:

Many people were appointed for the supply of flowers and garlands to the deity. In 1381 A.D., Visvanatha mahāsenāpati made arrangements for a woman to supply one dānavaṇamāla daily to the god. Another inscription dated 1430 A.D., mentions the arrangements made to a woman who supplied tulasi garland to the god.

POTTERS:

Pots of various sizes and kinds were required for use in a temple. A number of inscriptions refer to the provision made for their supply. An inscription dated 1291 A.D., refers to the gift made to the potters. They were described as Kummaris. Another inscription, dated 1417 A.D., mentions that provision was made to the potters for supplying six pots in connection with the Sankrānti celebrations.

FUEL SUPPLIERS:

Fuel suppliers were also referred to in the inscriptions. In 1291 A.D., provision was made for fuel supply to the temple kitchen.

GOLDSMITHS:

The preparation and repair of numerous ornaments and utensils used in the temple required services of goldsmiths. A record, dated 1381 A.D., refers to the uttama-sringāra-pariksha. A few inscriptions of the temple also mention artisans like Pratīṣṭha, Appōju and Jāmōju.

BEARERS OF FLAGS, TORCHES AND UMBRELLAS:

Umbrellas, flags and torches were carried by servants during the procession of the god and provision was made for their maintenance. Arrangements were made in 1378 A.D., by Madhavasena-pati for the maintenance of the bearer.
of flags. Another inscription of 1461 A.D., records the gift to the bearers of torches. These are some of the references found in the inscriptions regarding the bearers of flags, torches and umbrellas.

WATCH AND WARD:

Several people worked in the temple for keeping watch at the gates. An inscription dated 1374 A.D., refers to the arrangements made to one named Bodiga to keep watch at the dharmavīra of the temple which was built by Dharmadasajiyanā.

REPAIRERS AND RENOVATORS:

Several artisans and skilled workers were employed in the temple and provision was made for their maintenance. Architects, sculptors and artisans were also maintained by the temple. They were in charge of constructing new temples and repairing the old ones. Chiefly their duty was to keep the physical structure of the temple complex compact and safe.

The available evidences clearly show that the creature comforts of the temple servants of all classes were well taken care of. A share in the Prasāda or wages in cash is given to them for their maintenance. It is very interesting to note here that an inscription, dated 1296 A.D., records the provision made for removing the vegetation that grew on the śrīvīmaṇa of the temple. The person who was to do this duty was given one sweet cake every day.

CATTLE MAINTAINERS:

A number of devotees instituted some services in the temple like the lighting of lamps, celebration of festivals etc. To meet its expenditure animals like cows, goats, sheep and buffaloes were presented to the temple. The cattle were
placed in charge of individuals subject to the condition that they were to supply the required quantity of ghee or curd to the temple. Such people were called intermediaries between the temple and the donor. Hundreds of examples are found in the inscriptions about the maintenance of cattle.

It is evident from the above discussion that the functional specialization of the sacred specialists reveals great diversity. Some were priests. They perform various ritual services in honour of the deities. Some were cooks and caterers. They prepare holy food and cater that food for the deities in accordance with the directions of the priests. Some were reciters of the sacred texts. They recite the verses, the psalms and the hymns from different holy texts such as the *Itihāsas*, the *Purāṇas* and the *Vedas*. Some were garland makers. They made garlands according to the direction given by the priests. There were several other functionaries such as poets, the watch and ward staff, potters, lighters, *śravanām* bearers, goldsmiths, cattle maintainers, etc., who were expected to function according to the terms and conditions laid down in the ritual manuals and certain conventions followed over several generations.

III. THOSE WHO WERE CONNECTED WITH THE ADMINISTRATION, SUPERVISION AND MAINTENANCE OF ACCOUNTS, etc., OF THE TEMPLE:

K. Sundaram observes that in the beginning the temple administration must have been a simple affair. The general practice during this period seems to have been depositing the endowments, both in cash and kind in the temple treasury called *śrībhāgara* which was under the care of the *śrīvaishnava* priests. It appears that in the very early days of its administration the temple was managed by those who were responsible for the performance of the *archana* of the god. This statement is attested by an inscription of the 13th
century. It states that a share in the prasāda was allotted to bhandāri Chingunayaka. This Chingunayaka was an archaka of the temple as evidenced by three inscriptions of the thirteenth century. Almost all the inscriptions of this period contain the statements viz., “1 dharmamu śrīvaishnavula raksha” (i.e., this gift was under the protection of the Vaishnava priests). Thus, during the period under review the Śrīhāchalam temple maintained its own treasury and received deposits from the devotees for the conduct of services instituted by the donors. One of the early records of the temple, dated 1099 A.D., and in the Tamil language, refers to the gift of the officers of the king to śrībhandāra. This inscription also states that the endowment is placed under the protection of the vaishnava community of the place. This evidence also shows that in the early centuries the vaishnava priests managed the śrībhandāra. This type of administration continued almost up to the last quarter of the 13th century A.D.

By the end of the 13th century and the beginning of the 14th century the successive Ganga kings, their officials and feudatory chiefs enriched the temple liberally. Thus the temple acquired a vast amount of property both in cash and kind. So the establishment of the temple grew considerably. The growth of the temple in richness and popularity seems to have necessitated some kind of royal interference in its administrative matters. It is significant that many inscriptions of the 14th century before registering the various gifts and endowments name the officer of the Gangas, i.e., the Kalinga-pariksha. We see in the later centuries royal officials acting as temple officials also.

BHŌGA PARIKSHA:

The highest official of the Śrīhāchalam temple, is adhikāri and he is styled in the inscriptions as bhōga-pariksha. K. Sundaram has the following to say with regard
to this office “the bhoga-pariksha was the religious administrator of the temple. He was also the superintendent (adhitkārī) of the temple. The earliest inscription to refer to the office of bhoga-pariksha is dated in 1307 A.D.32. Another record of 1359 A.D., offers a clue to the nature of this office”. It states that one Narasimha-bhāratī was acting as bhoga-pariksha of the temple when the area was under the jurisdiction (veharana) of an office of Gangas, described as Kapota-pariksha. Thus, the word pariksha refers to the designation of a supervisory officer in the administrative system of the Gangas. A bhoga-pariksha is thus a person who supervised over the rituals of the temple. The emergence of this office shows the direct influence of the administration.”36

However, Dr C V Ramachandra Rao observes as follows. “As in the present day temple administration, during the later Ganga and Gajapati times, the government appears to have appointed an executive officer, who was in over-all charge of the temple administration and to whose authority all the temple employees, including the trust board of Vaishnavas, were responsible. The executive officer who represented the government of the administration of the temple was called bhoga-pariksha. The officer of bhoga-pariksha to be in overall charge of the affairs of famous temples like those at Sīnhāchalam and at Srikūrnam appears to have been created during the time of Bhānudēva I, for this office appears in the inscriptions of the later Gangas of Sīnhāchalam and Srikūrnam, from the time of Bhānudēva I only Bhānudēva I who was credited with the reorganisation of the administration of the empire, appears to have brought the temple also under his purview. The temple, with its employees running to several hundreds, being a state within a state, the government might have felt the need to appoint its own representative on the temple administration. That the bhoga-pariksha was a Government Official is evident
from the fact that sometimes we find Kalinga-pariksha officiating also as the bhoga-pariksha of the temples at Srisahchalam. As the representative of the government and the trust board of the temples, the bhoga-pariksha might have seen to the proper utilisation of the temple funds and took measures against misappropriation and embezzlement.\textsuperscript{61}

In this context we may also note that sthānāpati was the highest officer of many temples in the Andhra country, as evidenced by a number of inscriptions\textsuperscript{62}. It is interesting to note that there is only one inscription in the Srisahchalam temple which mentions sthānāpatis (sthānāpatulu)\textsuperscript{63}. Here also the term sthānāpati occurs along with Tirupati Srivaishnavulu. As K. Sundaram suggests the bhoga-pariksha was an over-all officer in charge of the temple administration and acted also as the sthānāpati. At least one inscription shows that the bhoga-pariksha had the power to appoint the temple servants. This inscription, which is partly damaged, records that bhoga-pariksha Sri Narasimhabharati śrīpādālu appointed a woman as a temple servant in the vacancy caused by another woman leaving the temple service. Unfortunately the details with regard to the nature of the duties of the temple servant in question are not specified in the record. This inscription is dated 1359 A.D.\textsuperscript{64} It may further be noted here that Sri Narasimhaharati śrīpādālu was serving the temple as the bhoga-pariksha when a certain mahāsenāpati was Kalinga-pariksha.

Some records of the period register the gift made to bhoga-pariksha obviously as an agent of the temple. An inscription of 1307 A.D., mentions a gift made to the temple under the jurisdiction of the bhoga-pariksha named Srivaradagiri śrīpādālu\textsuperscript{65}. Another record of 1376 A.D., registers the gift made to the temple by a Kalinga-pariksha under the administration of bhoga-pariksha\textsuperscript{66}.
We have already noted above that Ramachandra Rao considered *bhoga-pariksha* as an officer appointed by the king. He has also shown the evidence that one and the same individual acted as a *Kalinga-pariksha* and *bhoga-pariksha*. An inscription, dated 1357 A.D., purports to record the grant of land when Dharma *mahāsenāpati* was the *bhoga-pariksha* and the *Kalinga-pariksha* as well67. Another inscription, dated 1375 A.D., records a provision made for maintaining a *sāni* when Dharmadāsajīya was the *bhoga-pariksha* and *Kalinga-pariksha*68.

Following is a brief account of the *bhoga-pariksha* of the Narasimhasvāmī temple at Śimhāchalam.

<table>
<thead>
<tr>
<th>Date in A.D</th>
<th>Name</th>
<th>Designation</th>
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<td>Varadagiri Śrīpādamulu</td>
<td><em>bhoga-pariksha</em></td>
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<td>Janārdana senāpati</td>
<td>-do-</td>
</tr>
<tr>
<td>135071</td>
<td>Narasimha Bhārati śrīpādālu</td>
<td>-do-</td>
</tr>
<tr>
<td>135772</td>
<td>Dharmamahāsenāpati</td>
<td><em>Kalinga</em> and <em>bhoga-pariksha</em></td>
</tr>
<tr>
<td>137173</td>
<td>Chirasahāsamilla</td>
<td>-do-</td>
</tr>
<tr>
<td>137574</td>
<td>Pātradharmadāsajīya</td>
<td><em>Kalinga</em> and <em>bhoga-pariksha</em></td>
</tr>
<tr>
<td>138275</td>
<td>Bittara Buṣṭiyilenka sahasra jīya</td>
<td><em>bhoga-pariksha</em></td>
</tr>
<tr>
<td>140276</td>
<td>Narayanasaśāsenāpati</td>
<td>-do-</td>
</tr>
<tr>
<td>141577</td>
<td>Haridāsa sāhasamallu</td>
<td>-do-</td>
</tr>
<tr>
<td>142178</td>
<td>Parasurāmu jīya</td>
<td>-do-</td>
</tr>
</tbody>
</table>

The foregoing study leads us to the following conclusions. The office of *bhoga-pariksha* is referred to in the inscriptions covering a period of about a century. The earliest reference to this office can be traced in an inscription dated 1307 A.D., while the latest belongs to 1421 A.D. The
names of the bhoga-pariksha occurring in early inscriptions suggest that in the beginning the Madhwa-brahmins were in charge of this office. In later stages the Vaishnavas replaced them. It is of significance to note that at times Kalinga-pariksha, who was a royal official, acted as bhoga-pariksha of the temple. It is also of considerable interest to state that some of the bhoga-parikshas were patras and senapatis which indicates their position in the government. These instances appear to support the statement of Ramachandra Rao that the government appointed the bhoga-parikshas. It may not be wrong to postulate that the bhoga-parikshas enjoyed shares in the prasāda. During the period under review the work of the bhoga-pariksha consisted mainly of accepting endowments both in kind and cash and distributing the vritti or nibandhana of prasāda (fixed by the donors) to persons for whom the endowment was made.

The above epigraphical information will enable us to draw the following conclusions. An official by name bhoga-pariksha, as evidenced by the above table, came into existence in the first quarter of the 14th century A.D. His main purpose or duty was to supervise the various bhogas that were conducted or celebrated in the Simhāchalam temple complex. From this it is evident he was purely an officer in charge of religious endowments and also an officer in charge of supervision of the execution of various religious festivals in the temple. This post was created by the Eastern Gangas, for they wanted to have their control over the general administrations and as well as economic control of the temple organisation. But it is evident from the inscriptions that there occurred some sort of change in the official designation namely bhoga-pariksha. It may be stated in this connection that an official by name Kalinga-pariksha figured in the administrative organisation of the Gangas. It is known from the epigraphical information that this officer was originally
in charge of the administrative matters of the Kalinga-region. Hence he was called the *Kalinga-pariksha*. But it appears that there was a change in the designation, status, privileges and the duties entrusted to this officer. The epigraphical information clearly shows that the office of the *Kalinga-pariksha* and the *bhoga-pariksha* were combined and came under the control of one officer. This change will tempt us to state that in the first instance that the *bhoga-pariksha* was incharge of the various *bhogas* might have misused his power. In the second instance the Eastern Ganga king with the intention of tightening his grip over the administration and the economic organisation of the temple combined the powers of the *Kalinga-pariksha* and the *bhoga-pariksha* and finally brought it under the control of one officer. This reflects not only the economic stability of the Sinhāchalam temple but also about the anxiety of the Ganga monarchs to establish their control over it. It may be stated here that after 1371 A.D., some amount of relaxation was evident in the control exercised by the Eastern Gangas over the administrative organisation of the Sinhāchalam temple. This is very clearly evident from the fact that *bhoga-pariksha* was allowed to enjoy freedom and autonomy in the administration of the Sinhāchalam temple right from 1371 A.D. It is likely that the temple administration was thoroughly streamlined and hence this relaxation of the royal control over the combination of *Kalinga* and *bhoga-parikshas*.

**BHAṆḌĀRA MUDRADHĀRĪ:**

Another official of *sribhandaśra* in the temple who bears the seal of the *bhaṇḍāra* described as *bhaṇḍāra-mudradhāri*. This very designation *mudradhārī* makes it clear that he is responsible for the safety of the cash, gold, precious stones, etc., deposited in the temple treasury. However, in this case we have only one reference and it does not give details with regard to this office.

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BHÖGA-KARAṆAMU:

Three inscriptions of the 14th century dated 1389 A.D., refer to another official bhoga-karaṆamu who was to maintain the accounts of the temple. The inscriptions make it clear that bhoga-karaṆamu received remuneration in the form of a share in the prasīda as well as money which was paid annually⁴¹.

It may be stated here that we have made a reference above to an official by name bhoga-parikṣha who was in charge of the general administration of the temple. It is again stated there that in later times a royal official by name Kaliṅga-parikṣha was appointed to supervise the work of bhoga-parikṣha. Now it is evident from the epigraphical reference that from the last quarter of the 14th century bhoga-parikṣha was allowed to discharge duties without the royal interference. In the same period a separate official by name bhoga-karaṆam came into existence. His main duty was to look after the successful maintenance of the accounts of the bhogas instituted by the royalty. It should be noted here that it was not his duty to maintain the accounts of the bhogas instituted by the other donors. It is also interesting to note that bhoga-karaṆamu was expected to discharge his duties under the active supervision of bhoga-parikṣha

ŚRIKARAṆAMU:

Karṇamu means document and obviously therefore Karṇam was in charge of the drafting of the documents and the proper upkeep of accounts. Numerous grants made by the various donors and their allotment under various heads of expenditure paved the way for the appointment of an accountant in the temple. We have a couple of epigraphical references to śrīkaraṇamu. A record, dated 1416 A.D., refers to one senapati who acted as śrīkaraṇamu and also as Kaliṅga-
Another record of the same date also refers to another senāpati as śrikarana and Kalinga-parikshā.

It is interesting to note that in both the instances śrikaranaṃu had also as Kalinga-pariksha, a royal official, at times officiated as śrikarana in the Narasimhasvāmī temple. This attests to the control exercised by the royal authorities in maintaining the temple accounts.

From the above epigraphical information we can draw the following conclusions. Firstly, Śrikaranaṃu was in charge of the entire accounts of the temple. Secondly this post was enjoyed by senāpati or military commanders. Thirdly the post of a senāpati, Kalinga-pariksha and Śrikaranaṃu were combined. It is likely that there must have been some occasional fraudulent practices like embezzlement by the accountant of the temple. It is also probable that the offence must have been very serious. Hence the fact that senāpati was made to act as śrikaranaṃu and Kalinga-pariksha. Mention may be made here that bhūga-karanam's jurisdiction over śrikaranaṃu is not stated in any of the inscriptions that are found at Simhāchalam but we may surmise that a senāpati while acting as a Kalinga-pariksha might have extended his jurisdiction over both bhūga-karanam and śrikaranaṃu. But at present it lacks epigraphical confirmation.

We have discussed so far the principal officers who were in charge of major departments in the administration of the temple. Besides these officials there were many minor officials who were in charge of minor functions. They are discussed in the following pages.

Koṣṭha-devula-pariksha:

The term Koṣṭha-devula-pariksha probably denotes the office of the supervisor of the temple-stores where different
kinds of articles like rice and pulses were stored. The official Kōṣṭha-devula-pariksha is mentioned in an epigraph dated 1359 A.D.\(^5\)

**Kōṣṭha-Karanamū:**

Only one epigraph of the period dated 1281 A.D., refers to the official Kōṣṭha-karanamū obviously who worked in the store room of the temple\(^6\). He was to maintain the accounts connected with the temple store.

**Uttama Śrīnāra Pariksha:**

We have only one inscription mentioning uttama śrīnāra pariksha. The term śrīnāra pariksha may be taken to be the ‘supervisor of the decorative articles such as jewellery of the god.’ The objective uttama perhaps suggests that he was an adept in examining the quality of the precious stones and metals used in making the jewellery. A record dated 1284 A.D., mentions Brahmanadāsa-pャndya as the uttama śrīnāra pariksha of the śrībhandāra\(^7\).

**Tontā Pariksha (Garden Supervisor):**

A number of inscriptions refer to the gifts of garden lands made to the temple for supplying flowers, garlands and fruits for the daily worship, as well as during the festival days. These garden lands were situated in different places which were sometimes far away from the temple. The supervision of such lands was done by the local agents appointed by the temple. This is evidenced by an inscription dated 1288 A.D., which records that the Oddadi chief Mankadityadevaraja gifted some land in Pulluvadadhara to the temple for supplying different types of flowers and fruits\(^8\). For the cultivation of this land he appointed a supervisor Jihari nambysu, described as tontā-pariksha. This evidence clearly shows that supervisors of the land were
appointed by the donor. They received the remuneration either in kind or cash from the donor who deposited it with temple. In this record the donor gifted some land to the totsapatiksha.

In conclusion we may state that we have discussed the innumerable number of officials, both religious and secular which were connected directly to the administration of the temple. They were not only in charge of the over-all administration of the temple but also looked after the safe conduct of various rituals, the preservation of the temple treasury, keeping the accounts, looking after the garden lands and the cattle-wealth and the supply of the various articles like jewels, flowers, prasadam, fruits, etc.

It is of considerable interest to state here that there is a definite evolution in the hierarchy of officials who were in charge of the temple administration. This is very well evident from the epigraphical information that before the dawn of the 14th century the temple administration was simple and the administrative staff of the temple were very much limited. It is obvious that the economic stability of the temple at this time was not up to the mark. But the temple administration became complex and also very much widen after the 14th century A.D. The reason is that in the 14th and the 15th centuries, countless number of grants, giving information regarding the donation of the land, money, cattle, oil, villages and other articles came into existence. In this the Eastern Ganga kings, the later Gajapati kings and their feudatories took particular interest by making donations referred above to the Simhachalam temple complex. This was mainly responsible in promoting not only the economic stability of the temple but also in the expansion of the administrative machinery. It may not be out of place here to state that due to the overwhelming economic expansion of the temple resources monetary embezzlements took place. This in its
turn brought changes in the administrative structure of the temple. This is very well supported by the institution of an officer like Kaliṅga-pariṅkha. Besides, a senapati was allowed to enjoy the office of both the bhāga-pariṅkha and the kaliṅga-pariṅkha as well as śrīkarasa and kaliṅga-pariṅkha.

We may now proceed to discuss the duties, privileges and the remuneration paid to the temple officials and servants. It is clearly evident from the inscriptions that the donors while instituting various festivals, ceremonies and rituals to be performed in the temple by the staff, a clear reference was also made regarding the remuneration or the salary paid to the temple staff for execution of the instituted rituals and festivals. It is known from the epigraphical evidence that the temple staff was allowed to have the remuneration in the form of a piece of land, cash, prasādam, etc. It should be noted here that it was the liability of the donor. Never were remuneration and salaries paid from the monetary deposits of the temple or from the income accruing from the temple land.

Mention may be made in this connection that enjoyment of any sort of privileges was perhaps granted to the temple staff for there is no epigraphical evidence of it. Yet there is a solitary epigraph which refers to the donation of a land and also provision for the construction of a house to a śāni or temple dancer. By taking this evidence into consideration we may state that similar provisions and privileges might have been extended to the other temple staff. This assumption is further corroborated by the fact that during the time of the Kākatiyas of Warangal, the Reddis of Kondavidu and the Eastern Gangas of Kalinga, provisions were made for allotting houses to the temple staff. But in the context of the Sumbachalam temple we have to wait for further epigraphical confirmation.

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REFERENCES:

1. S 11, Vol VI No 1213
2. Ibid., No 845
3. Ibid., No 712
4. Ibid., No 943
5. Ibid., No 859
6. Ibid., Nos 1046 and 1179
7. Ibid., Nos 1126 and 1008
8. Ibid., No 699
9. Ibid., Nos 1006, 1007 and 1008
10. Ibid., No 902
11. Ibid., No 975
12. Ibid., Nos 1052 and 890
13. Ibid., No 1096
14. Ibid., No 1090, similar No 1053
15. Ibid., No 939
16. S 11, Vol VI No 962
17. Ibid., No 1022
18. Ibid., No 722
19. Ibid., No 890
20. Ibid., No 1091
22. Ibid., No 1197
23. C V Ramachandra Rao, Administration and Society in Medieval Andhra (A D 1038 to 1538) under the later Eastern Ganga and the Suryavamsa Gajapati's (Nellore, 1976) P 304
24. S 11, Vol VI, No 1197
25. Ibid., No 1052
26. Ibid., No 941
27. Ibid., No 890
28. Ibid., No 815
29. Ibid., No 738
30. Ibid., No 1127
31. Ibid., No 1128
33. K V Raman, Sri Varadarajaswami Temple, Kanchi (New Delhi, 1975) p 136
CHAPTER - V

FUNCTIONS OF THE TEMPLE

IN the preceding chapters we have discussed the historical evolution of the temple through the ages. Further, various rituals and festivals and their significance both in the secular and in the sacerdotal aspects were studied. The growth of the economic stability of the Simhāchalam temple complex was also discussed by taking into account not only the number of donations but also the nature of donations, made to the temple. Then, the temple’s administrative staff as it grew over the years was studied in detail, with reference to their hierarchy in the administrative set up of the temple, their remuneration and their privileges. In the following pages an attempt is made to study in detail the role played by the Simhāchalam temple in the economy and the cultural development of the contemporary society.

The temple in ancient, medieval and modern times served as a great centre for social, economic, religious and cultural activities. It acquired through donations large economic resources and assets. This enabled it to play the role of an employer. The economic stability of the temple and the large number of cash donations impelled the temple
to act as a banker. Besides the temple also promoted education and the fine arts like music, dance, architecture, sculpture etc. It is evident from the Hindu tradition that the construction of a temple was an act of piety which would bring religious merit to the builder. It is on account of this that the construction of the temple was considered one of the saptasthanas. There is a wealth of epigraphical information available in the Sivahachalam temple complex to attest all these activities.

TEMPLE AS A REPOSITORY OF FINE ARTS:

The temple in India is not only a religious centre but also a great centre for the promotion of fine arts. Art and religion are inseparable. Art and religion are as old as man. Man, in his quest for new modes of making the earthly installed god happy by providing him different kinds of offerings and entertainment, discovered music and dance, dramaturgy and other fine arts as best suited for worship. Therefore, the religious necessity and human urge played an important part in the evolution of fine arts. Especially, with the advent of the Bhakti cult, music and dance became part and parcel of worship. Thus, approved and sanctioned by religion, the fine arts thrived well under the patronage of the temple and the temple itself became a repository of fine arts.

C V Ramachandra Rao rightly observes, “The twin fine arts of music and dance were greatly patronised by the rulers, the dignitaries and the temple management. In the temples one of the important services offered to the deity by devotees was entertainment by way of music and dance.” According to K Sundaram just as the royal court of the medieval times gave patronage not only to men of learning but also to the cultivation of liberal arts, so also the medieval temple extended its patronage to music and dance.”
Thus, the comparison of the daily routine of a deity enshrined in a temple to that of a king was not limited to the food, entertainment and other personal habits alone, but it also extended to the patronising of fine arts. Just like a magnanimous and munificent king, the deity in a temple was also a great patron of music, dance, drama, art, sculpture, painting and other kindred arts. Like the king’s court, the temple had on its pay-roll musicians - both vocalists and instrumentalists, beautiful dancers, dance masters and literary luminaries and thus shows the extent to which the temple went in fostering and encouraging fine arts. Now let us proceed to discuss in detail the contribution made by the Simhâchalam temple complex for the preservation and promotion of fine arts.

A good number of inscriptions from the temple record the gifts by the devotees to maintain the musicians and dancers for the promotion of the twin fine arts. Many of the records refer to the construction of dancing halls (nāyamandapas) to the temple. We find particularly in the 13th and the 14th century inscriptions that the later Eastern Ganga kings and Gajapatis largely contributed to the development of fine arts through the temple. The earliest inscription which refers to the temple dancers belongs to the reign of Eastern Ganga king Narasimhadeva I. This epigraph is very important in that it records that the king endowed as many as 100 beautiful women (sāṇis) to the temple for rendering music and dance in the presence of the god Narasimha (Narahareḥ-sāngita-hētora-dāt-Viranarasimhadeva-nāpate-svā-āyar-yaso-vindhaye nityam vāmā vilochanas satamitas chandrasārkataśrayadhī). It further states that a nāṭava (dance teacher) was also included in this group. Another inscription, dated 1268 A.D., which belongs to the same king records that one Aktayi senāpate, a minister, on the orders of the king constructed a nāyamandapa (dancing hall), along with the mukhamandapa,
śrīvīnāka and tiruchudumālāya to the Sivasādri temple. This inscription testifies to the royal patronage to the temple and its contribution to the development of music and dance⁴.

Music occupied an important part in the temple worship. A variety of vocal and instrumental music was provided by different kinds of specialists both male and female appointed in the temple service. An inscription, dated 1290 A.D., records that Dāsa Panātta, who was the antaraṅga mahāpātra of the Eastern Ganga king Narasimha II, paid 20 ganda-mādas into the temple treasury for maintaining two flutists and four sānis (Varanāśi) for rendering music in the temple⁵. Another inscription, dated 1349 A.D., records that one Amarapadi rāṇudu who was a vaisya and belonged to the village Potnuru, made provision for maintaining four women musicians of whom two were experts in playing on the vīna⁶. These musicians were to render music in the presence of the god both in the morning and in the evening. Another epigraph, dated 1374 A.D., records the provision made by pātra Dharmadāsa jīyana, a Kaśīga-parīkṣha for maintaining a group of sānis of whom some were to render music on the vīna in the presence of the god Varāhanarasimha⁷.

It is known from another inscription, dated 1350 A.D., Gangadevi, the queen of Narasimha instituted a bhūga in the name of herself and her husband and made arrangements for rendering music and dance during the conduct of the bhūga⁸. This inscription is of inestimable importance, for it gives detailed information not only regarding the position of music and dance in the second quarter of the 14th century A.D., but also throws lucid light on the composition of the orchestra. It states that the musical party consisted of 18 beautiful women who were to sing and dance accompanied by the orchestra. The details of the music troupe are as follows.
<table>
<thead>
<tr>
<th>Sl No</th>
<th>particulars</th>
<th>Number of persons</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Dancers (pātrakul)</td>
<td>8</td>
</tr>
<tr>
<td>2</td>
<td>Women players on drum (mudalikattelu)</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>Songstress (gāvani)</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Players on an instrument-by name tōkinamu</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Players of bronze symbols (Kamsatālamu)</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Players of conch and bronze cymbals</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Drummers and kettle drummers</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>Mukhāri</td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td>Brahma mukhāri and Sūmantakāhali</td>
<td>1</td>
</tr>
<tr>
<td>10</td>
<td>Kāhali</td>
<td>1</td>
</tr>
</tbody>
</table>

Another inscription of 1376 A.D., refers to two flutists who were to provide music while singing margaśīrṣas in the temple during the early morning time (Prabhāṣa samayamandu)9 It is of interest to note that one of the inscriptions, dated 1390 A.D., records that one Garuda dāsu belonging to the Oriya tradition was to render nāmasankārtana daily from the time of tirumālyanam till the sandalwood paste was applied to the image of the deity ‘Odya sāmpradāyamuna Ojja Śrīrāja Vaishnavuni koḍuku Garuḍadasu nāmasankārtanamulu gānambheyanu10 Another inscription, dated 1421 A.D., mention the provision made to the dance master named Ranganatha vācgyakāru who had the titles abhinava bharatācchārīya, chappanam tevākara and tōdurumulu11 Yet another damaged inscription, dated in the 3rd regnal year of the Eastern Ganga king Bhānudeva, records that one Srirama vaishnava and his son Purayvaishnava were appointed as the player of mukhāri and the dance teacher (nājāva) respectively12 Both were expected to render services during the conduct of the special offering Ganga-
There are numerous inscriptions, which record donations made to sānis attached to the temple for singing and dancing in the presence of the Lord. We have discussed so far the epigraphic evidence regarding the contribution made by the Śrīnāchālam temple for the promotion of arts. With the help of the above epigraphical wealth of information we can very well draw the following conclusions:

There are epigraphical references to the construction of the nāyamanḍapās. These nāyamanḍapās became the architectural adjuncts of the main temple complex. Thus in one way the temple promoted the architectural activity of the age.

The construction of separate dancing halls and the profuse donation of temple dancers, popularly known as sānis, gave a new direction and dimension to the fine arts. These sānis were of two types, i.e., dancers and singers. It is known from this that not only dancing received recognition and patronage but also singing to a considerable extent. It should be noted here that singing and dancing always go hand in hand.

It is very interesting to note that the donors were not only interested in providing for the promotion of music and dance but also gave the required assistance for the maintenance of nāṭакas or dance teachers. In one of the inscriptions, dated in 1421 A.D., a reference is made to a dance master by name Ranganatha. He has been referred to in that inscription as Vāggeyakāru and abhinava bharatīchārīya. These two references show that Ranganatha was not only an accomplished scholar but also a master of the nāṭakasstra of Bharata. This shows that the donors were very much interested in appointing experts in music and dance as the nāṭakas.
It is known from an inscription, dated in 1350 A.D., that instrumental music received due recognition and importance in the period under our consideration\textsuperscript{15} The drums, cattle drums, cymbals, flute, \textit{mukh\text{"a}ri, k\text{"a}h\text{"a}li}, etc., are referred to, in inscription mentioned above. There is a reference to musical instruments like \textit{tak\text{"a}namu, mukh\text{"a}ri and k\text{"a}h\text{"a}li}. It is difficult to find out their modern equivalents. However, it is likely that they were stringed instruments \textit{Mukh\text{"a}ri and k\text{"a}h\text{"a}li}, it appears, had their variations. \textit{Brahma mukh\text{"a}ri and sumantak\text{"a}h\text{"a}li} are examples of it. But at present the purpose and the significance of these musical instruments, can only be conjectured.

It is of absorbing interest to note in this connection that in one of the inscriptions, dated 1390 A.D., a grant was made to sing \textit{n\text{"a}masank\text{"a}ranas} according to the Oriya tradition. It is likely that musical and dance recitals in the Oriya tradition played an important part at the time of conducting rituals and festivals in the Sinh\text{"a}chalam temple complex.

In conclusion we may state that the patronage extended for the promotion of the fine arts gained a new momentum in the 13th and the 14th century A.D. The most powerful historical factor for this change in the history of the temple and also in the development of the fine arts was the patronage extended by the Eastern Ganga and the Gajapati kings. The ostentatious as well as the munificent donations and the grants made by the Gangas and the Gajapatis increased the economic stability of the temple. This change reflected in the patronage extended to the preservation, promotion and the propagation of the fine arts. It may not be out of place here to state that it was the patronage extended by the Oriya kings, the Gangas and the Gajapatis, that was responsible mainly for the introduction of the Oriya tradition in the promotion of the fine arts. This is very well attested by the
inscription found in the Śrīhāchalam temple complex and also dated in 1390 A.D.⁶⁶

In the Śrīhāchalam temple several sculptures are carved on the exterior and in the interior of the temple. They give us a wealth of information about the evolution of the dance postures enunciated in the Nāyaṇāśṭra of Bharata. We have stated above that Ranganatha enjoyed the title of Abhinava Bharatāchārya. The various dance postures that are depicted in the temple sculptures are nothing but those enunciated in the Nāyaṇāśṭra of Bharata. In this connection the observations of K Sundaram are valid. He states: "The sculptural wealth of the Śrīhāchalam temple is replete with panels depicting musicians and dancers. On the outer walls of the vimāna, is depicted a female dancer dancing to the tune of a male drummer. Panels depicting dancing party consisting of four female drummers, a male dancer and three female dancers, are carved around a pillar in front of the mukhamandapa. What is today called Kalyāṇa mandapa was in fact nāyamanḍapa of the medieval times. On the pillars of this mandapa and on the other compartments of the plinth are depicted scenes of song and dance."¹⁷

CENTRE FOR EDUCATION:

The Śrīhāchalam temple played an important role in the development of education. Many kings contributed to the development of education through the Śrīhāchalam temple. The liberal endowments were made for the maintenance of teachers and students, is evidenced by many inscriptions. As already noted above there were dancers and musicians in the Śrīhāchalam temple to serve the god Varāhanarasimha. To impart training to students in these fields the temple maintained nāṭavas (dance teachers) of great eminence and they, (dance teachers) were endowed with the high-sounding title Abhinava Bharatāchārya. It is also evident from the inscriptions that a number of musicians and dancers
were attached to the temple which testifies to the patronage extended to the twin fine arts, music and dance. Here we may note that dancers in particular were expected to have a thorough knowledge of not only the treatises on dance but also of the purānas, kāvyas and aesthetics. Therefore, it is well nigh certain that the temple had able scholars on its staff.

In this connection C V Ramachandra Rao observes "Next to the agrahāras, education was greatly fostered by the temple. Where as in the agrahāras, instruction might have been confined to the study of the Vedas and Sanskrit learning in general, in the temple provision was made for the study of several branches of knowledge including fine arts like music, dance, sculpture, etc., besides the traditional Sanskrit lore. Like the agrahāra, each major temple was a porch of higher education where facilities existed for the instruction of pupils in several branches of knowledge including the fine arts. Both in the agrahāra and in the temple education was free, sometimes provision being made for the board and lodge of both the teacher and the taught." ¹⁸

A few inscriptions from the Simhāchalam temple record the endowments made for maintaining the teachers to teach the Vedas and other disciplines. The earliest inscription which refers to the teaching of the Vedas in the Simhāchalam temple, is dated 1201 A.D. It records that Narasimhanāyaka, a karana of the village Gannikota made provision for the maintenance of the teachers who were to give instructions in the study of Yajurveda in the temple (Vedādhayanam cheyinchedi upādhyāyalaku prasālapati idī bhūtigā Yajurvedam adhyayanam seyimpagalaru) ¹⁹

Another inscription, dated 1291 A.D., records that one Narayana senapati, who was a Kalinga-pariksha during the 15th regnal year of the Eastern Ganga king Pratapa Viranarasimhadeva, gifted 140 ganda-mādas for conducting
different cultural activities in the temple. In this three nibandhas were provided to two scholarly brshmanas described as ghaqis sulus to give training in Kndava and Taittirirya branches of the Yajurveda (Kndava taittiriryaasaha lu chadivinchedi ghaqis sisulai na brshmanulaku iddaraku mutu nibandhulu) It further states that five nibandhas were given to three more scholarly brshmanas (Vidvat brshmanas) to give training in purana-kaavya, vykrana, nqaka, alankra, abhidarna and chandras (Purana kaavya nqaka alankra chandro vykranana abhidanalu paqumpinchedi vidvat brshmanulu muvvaraku nibandhulu aiydu). Here the term ghaqis sulus is note-worthy It is the corrupt form of Sanskrit ghaqasasi which means the chief of a ghatika. As is well known ghaqka was an educational institution and found mentioned in some copper plate charters of the Vishnukundis and the Eastern Chalukyas. In the present context it is probable that a ghaqka was attached to the Simhachalam temple.

Another inscription, dated 1383 A.D., records that Champu Mohasenpati appointed Odya Peddi bhatlu and made provision for maintaining him and his group of scholars (veeru veeri varagamu vru) to give training in Vedca studies to all the brshmanas residing in Sri Narasimhasetra, i.e., Simhachalam (Narasimha ksetramandu sakalamaina brshmanulaku veddhyayanamu cheyinchekorakai Odya Peddi bhatukunu nyamisch)21. The descriptive term Odya of the brshmana is significant that it suggests that the scholar migrated from the Odhra country.

The inscriptions that are found in the Simhachalam temple give some interesting information regarding the promotion of learning and education. The reference to ghaqis sulus implies that there were ghaqkas attached to the Simhachalam temple. The ghaqka was invariably an educational institution in the form of ghaqkas in an
embryonic stage, started by the Satavahanas. The Vishnukundis, the Eastern Chalukyas of Vengi and the Kakatiyas of Warangal extended uncommon patronage for the promotion of this educational institutions. We may state in this connection that in an inscription, dated 1383 A.D., and also records a grant for the maintenance of the group of scholars to give training to the students\(^\text{22}\) There is a definite reference to the educational institutions that prevailed during the period under our study.

It is known from the epigraphical information that *Yajurveda, Purânas, Kavyas, Vyskarana, Nâyaka, Abhidhâna, Alankâra*, etc., were taught in the educational institution of the period. This religious education was exploited at the time of reciting *Puruṣasukta, Narasimhakavacha, Sahasranâma, Vishnuśûtra, Purâna paṭhana*, etc.\(^\text{23}\) The subjects that were included in the curricula of these educational institutions clearly indicate that it was dominated by the priestly class. It is known from the subjects taught in the educational institutions like *ghaṭikas* attached to the temple that the privileged class dominated the educational system of the times. This receives further confirmation from the language used in the inscription that are found in the temple complex under our survey. Most of the inscriptions were composed either in Sanskrit or in Oriya which was not the language of the masses. It was the language of the aristocracy. Thus, the entire educational system of the period under our consideration, was aimed at promoting the cause of the privileged classes the priestly and the ruling classes. It is highly doubtful whether the people belonging to the lower social orders were admitted to the educational institutions of the period. There is neither epigraphical nor literary evidence to confirm this fact. Thus, in conclusion we may state that the entire educational system of the period was
dominated by sacerdotal priorities rather than by secular ideas. Mention may be made here that this was the general feature prevailing in India as a whole.

TEMPLE AS PROMOTER OF AGRICULTURE:

Agriculture is the basic occupation on which the vast majority of the population depends for its livelihood. As evidenced by the inscriptions, the Simhachalam temple as the biggest land-owner and occupied a very important place in the agrarian economy of the region. Right from the Chalukya Cholas, this temple had considerable landed property. Both royal benefaction and patronage took the form of land grants.

The temple acquired lands around the hill as a result of the endowments instituted by the devotees. Early inscriptions invariably refer to the acquisition of the land near the tank at Adi Vivaramu. The earliest inscription of the temple, dated 1087 A.D., mentions that a merchant of Penugonda purchased the land near the tank and made it over to the treasury of the temple. In course of time even the lands or villages in distant provinces like Jantarunadu, Kailapadu, Bobbili, Tengada, Velanadu, Potnuru and Odyadesa were granted to the temple. A number of inscriptions in the temple belonging to the 13th, the 14th and the 15th centuries record the endowment of land to the temple for several purposes. Sometimes whole villages and other times portions of villages or some plots of land, either irrigated or unirrigated were gifted. But unfortunately, no accurate record is available for the total landed property of the temple in medieval times. However, from the inscriptions, it is evident that the landed property increased considerably during the reign of the Eastern Gangas and the Gajapatis. According to Narasimha sataka of Gogulapati Kurmanatha kavi, 865 acres of land were under the control of the temple at the beginning of the 16th century.
How could the temple authorities manage the agricultural operations in the lands distributed over so many villages, far and near? The inscriptions give us many details of endowments of land and money by various donors. They also reveal in detail the mode of the utilisation of land and the money. As evidenced by the inscriptions of the 12th and the 13th centuries, the temple invested its money received from the devotees, in the form of silver and gold coins for the development of the temple lands near the tanks and streams of the region. There are many inscriptions of the temple belonging to the 12th and the 13th centuries which specifically give details about the nature of the investments to be made out of the capital endowment of the donor and the specific utilisation of the returns on it. For example, one of the inscriptions, dated 1207 A.D., records that one Srama Chatopadhyaya gifted 10 bāragamapu-mādas for maintaining an akhanḍadipa in the temple and that the same money was spent on deepening a tank at Duttanda. It further proceeds to state that the extent of one puṇiṭi and five tūmus of land irrigated by the aforesaid tank, was set apart and out of the income accruing from it, one mina of ghee was supplied daily to the temple for maintaining the akhanḍadipa set up by the donor. Another inscription, dated 1210 A.D., records that the amount of 10 tyāgi-mādas gifted by one Narasimhanāyaka for maintaining a Veda khanḍika was utilised for excavating a tank. This inscription further states that, the produce of the land of one puṇiṭi and five tūmus in extent, which was irrigated by the above tank was utilised for offering narvedya to the god. This inscription further proceeds to register that the prasāda of the god was made over to a teacher who was to teach Yajurveda. There are many such inscriptions which give same details. In such cases the temple authorities themselves took the responsibility of maintaining a service as stipulated by the donor. In the course of time, the temple appointed supervisors or certain
local agents who took every precaution during the cultivation and the harvest and saw to it that after paying all wages and other dues to the farmers, the produce was brought to the temple. These agents were appointed by the temple or by the donors. This is evidenced by an inscription, dated 1288 A.D., which records that a certain Oddavadi chief by name Mankaditya Devaraja gifted some land in Pulluavadadhara to the temple. For the cultivation of this land he appointed a supervisor Jihari nambyālu, described as toma-pariksha. He received remuneration from the donor who deposited it with the temple. In this record the donor gifted some land to the toma-pariksha.35

The foregoing discussion will enable us to draw the following conclusions.

We have discussed so far the temple as a promoter of agriculture by taking the land grants into consideration. The kings, the queens, the merchants, the feudatories and the philanthropic public donated land profusely to the temple. The inscriptions will give us interesting information regarding the historical evolution of these land grants. Plots of land, villages and garden lands were normally donated to the temple. In the first instance the land and villages situated in and around the temple complex were donated. Afterwards lands and villages located in different parts like Jantarunadu, Velanadu, Odyadesa, etc., were donated to the temple. The land donations to the temple, though started from the 11th century A.D., it extended up to the 16th century A.D. It is known from the epigraphical evidences that a maximum amount of land donations accrued during the rule of the Eastern Gangas and Gajapatis of Orissa.

Inscriptions also give us information regarding the nature of the donations. Individual plots and complete villages were assigned to the temple. In some instances, certain portions of villages were granted. In some instances,
land under cultivation and also fertile land lying waste were
donated. The later method was used only under the policy
of land reclamation or the extension of agriculture to the
fertile lands lying waste.

The inscriptions also give us very interesting
information to the effect that the donors and the temple had
provided for irrigational facilities. Mention may be made
here that often provision was made for the excavation of
tanks and also for the judicious distribution of water to the
fields.

It is also clear from the above epigraphical references
that the donors took very keen interest not only in the
maintenance of the lands but also for the successful
exploitation of the fertility of the soil. In this connection the
donors appointed supervisors to look after the agricultural
operations at different stages of cultivating various crops. It
is of interest to state here that in one of the inscriptions
referred to above, there is a reference to an official by name
	tona-pariksha Pariksha was the designation of an official
appointed by a king. Thus, it is likely that some of the
supervisors were even appointed by the king. In this
connection we may state that these royal officials were in
charge of looking after the agricultural operations over the
lands and gardens donated by the royalty. Hence we may
state that tona-pariksha was a royal official in charge of
supervising the gardens donated by the kings or their kith
and kin. In any case these officials or supervisors were
maintained by the donations made by the donors but not by
the temple treasury.

1) The innumerable donations of land and villages made
to the temple by the kings, the nobles and other wealthy
people etc., literally converted the temple into a landed
magnate.
11) The lands donated to the temple were located in the proximity of streams, tanks and were adjacent to the villages. This facilitated a great deal to carry on the agricultural operations unhampered.

111) Further, it is evident from the epigraphical evidence that along with land, cattle also came to be donated to the temple. These cattle were not meant for sacrifice. Thus the cattle wealth improved and this in turn facilitated growth in agriculture.

1iv) The epigraphs also give us information regarding land measurements. Land was measured in terms of the yielding capacity like *puñus* and *tûmus*.

It is thus evident that the temple promoted agrarian economy to a very great extent.

**TEMPLE AS AN EMPLOYER:**

The temple in the ancient and medieval times played the role of a big employer. The rituals, festivals and the allied services rendered in the temple were conducted on a large scale. For the safe conduct of these ceremonies and rituals, the temple required the services of a large number of people.

The temple in the ancient and medieval times acted as a promoter of fine arts and also helped in the diffusion of learning and education. Thus the temple recruited dancers, musicians, teachers, etc., on a large scale.

The temple to run the administration required the services of different types of people like the priests, the supervisors, the garland makers, the basket makers, the cooks, etc. It may be stated here that this temple personnel were maintained by the temple treasury and also by the donations made by the donors in either cash or in kind. However, it is beyond dispute that the temple generated not only
employment facilities but also opened new avenues of employment.

In conclusion we may state that the priests, reciters of various religious texts and hymns, teachers, etc., might have been recruited from the priestly class. This is very well attested by the names of these persons that are recorded in the inscriptions referred to above. The menial servants of the temple like the garland makers, the potters, the jewellers, the water carriers, the carriers of the god during the processions and festivals, etc., were invariably recruited from the unprivileged classes. The same is the case with regard to the dancing girls (sāṇus) singers and the musicians. In the end we may state that the temple without doubt acted as a great employer. But it is likely that it also promoted social fragmentation.

BANKER:

As evidenced by the inscriptions the Śīnhāchalam temple received grants directly and entrusted them to some individuals on condition that the interest accruing from the grants, should be utilised for providing some service to the temple instituted by the donor. The temple also invested its money received from the devotees, on the temple lands and out of the yield from the invested money, the specific service (instituted by the donor) was maintained without interruption. Thus, the temple was responsible for these monetary transactions. To effect these transactions and to maintain the services the temple had its own accountants. Sometimes the pujāris or śthānikas would be entrusted with the grants and asked to arrange certain services to the god out of the interest from these grants. We have innumerable examples found in the inscriptions to attest these transactions.

It is evident from the epigraphical references that the temple received innumerable cash donations and deposits
The donors who made monetary grants specified in many cases that the interest accruing from the principle was expected to be spent on the services instituted by them. It may be surmised that the temple might have invested the deposited amount not only for the extension of the temple but also used it for other monetary transactions which could bring monetary benefit to the temple. This is exactly what the modern banks are doing. Thus, the medieval temples in one way acted as the forerunners of the modern banks.

TEMPLE AS UNIFYING FACTOR:

The ceremonies, rituals and the festivals occupy a position of paramount importance in any temple. They normally attract people belonging to different castes and different levels of economic income. Thus, the temple festivals and rituals become a source of inspiration and attraction to the people. Further, most of the temple festivals are organised and designed in such a way that they should become an attraction to the people of all classes. It was perhaps with this intention that music, dance and singing had become part of the temple rituals. By and large, the anthropomorphic nature of the Hindu śāgamas that systematized worship in the temples, sought to do unto the Lord’s image what the devotees would do unto themselves for soulful pleasure. With many of these festivals and ceremonies thus, the large scale participation of people in the celebration of these temple festivals and rituals ought to have contributed largely to social unity and national integration. The best example at present to illustrate to point in focus, is that not only the Simhachalam temple but also the Tirupati temple complex became a centre of attraction to the people belonging to different regions, adopting different creeds and following different traditions. Thus, the Tirupati temple complex promoted not only religious unity and cultural integration but also has come to remain the Vatican.
of India. It is likely that the Simhachalam temple might have served the same purpose in the medieval times. It is historically significant to note that medieval Andhra had never experienced social tensions and sectarian conflicts.

**TEMPLE AS PROMOTER OF INDUSTRY:**

The temple also played a very important part in promoting industry. It is known through the inscriptions that the donors donated oil, camphor and various jewels to the god. This in its turn promoted the cause of oil industry and jewel making of jewels industry. References to several jewels and oil sellers and guilds confirm the above statement.

**REFERENCES:**

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9. *Ibid* No 1116
11. *Ibid.*, No 1091
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19. S I I, Vol VI No 1177
20. Ibid., No 904
21. Ibid., No 1096
22. Ibid., No. 1096
23 Ibid., No 904
24. S.I.I, Vol. VI. No 1172
25 Ibid., No. 725
26 Ibid., No 954
27 Ibid., Nos. 950 and 951
28 Ibid., No. 1101
29 Ibid., No 1132
30. Ibid., Nos. 812 and 779
31 For details see M. Sri Ram Reddy, 'A critical study of Sishu
Narasinghasatakamu' (M.Phil thesis unpublished, S.V. University,
 Tirupati) 1984, Chapter IV
32 Ibid., No 1182
33 Ibid., No 1177
34 Ibid., Nos. 1172, 1178, 1183, 1201 and 1205
35 Ibid., No 975
36 Ibid., No 943, 859, 1177, 1178, 1182, 1201 and 1205
CONCLUSIONS

The foregoing study of the Simhachalam temple inscriptions embody the results of the present research work on the cultural activities of the Varaharasihasvami temple at Simhachalam. The temple inscriptions have rich information regarding the social, economic, religious and cultural history of the Kalinga region in general and Andhra in particular. The temple has more than 500 and odd inscriptions which help us to understand the pristine glory of the temple. On the basis of the inscriptions we understand that by about the 11th century itself the temple became very popular and one of the important pilgrim centres in South India.

The earliest inscription found in the temple which is dated 1087 A.D., belongs to the Chalukya Chola king Kuloṭṭunga I while the latest, is dated 1798 A.D. During this long period of about 700 years kings of several dynasties who ruled over the Andhra country greatly contributed to the economic growth of the Simhachalam temple by their lavish gifts. The gifts were made for conducting festivals, rituals, cultural activities and different services to the god
Varahanarasimha. We have also valuable information in the inscriptions with regard to the religious as well as the administrative staff of the temple. Since the Sāmhhachalam temple is close to Orissa the latter's influence is clearly seen in the inscriptions.

It is known from the epigraphical information that the Sūmhhachalam temple became very famous right from the 11th century onwards for the celebration of festivals like Akshayatritta, Katyāotsava, Narasimha-Jayanti, Janmāshthami, Dīpavali, etc. On the festival days one could see the blend of deep devotion and mood of festivity in the pilgrims who were attracted even from far off places. Of the festivals akshayatritta, which falls on the third day in the month of Vaiśākhā, is of special significance for the Sūmhhachalam temple. The Katyāotsava of the Lord Narasimha was celebrated with great pomp and splendour for five days. It resembles the wedding ceremony that one sees in the Hindu household. The Kārtika dīpavali and Janmāshthami were also observed in the Sūmhhachalam temple. In fact, except for one or two festivals like Kumāra-punnami almost all the festivals are being celebrated with pomp and grandeur even today. This speaks volumes of the popularity of festivals through the ages.

Apart from the festivals, the inscriptions furnish us detailed information regarding the mode of worship that was in vogue in the Sūmhhachalam temple. Usually in Indian temples the daily worship begins with the chanting of suprabhāṣa and ends with sayanaseva. The same procedure was known to have been in practice in the Sūmhhachalam temple also. In the proceedings of the daily rituals food offerings and different services were to be offered to the god at specified times. To maintain these rituals the devotees donated a number of gifts to the temple over centuries. Apart
from these daily proceedings the kings, the queens and the 
chiefs instituted some special services (bhogas) to the god 
in their names.

The kings, the queens, the chiefs, the rich as well as 
the common people made liberal endowments, both in cash 
and kind, for maintaining different services. The revenue 
from all these sources was generally made over to the temple 
treasury, which, in its turn, paid for different services either 
in cash or in the form of a share in the prasada or both by the 
temple authorities to the persons who were appointed to 
perform the specified services. The number of cash 
endowments testify to the monetary economy of the period 
under our study. The money deposited in the temple treasury 
was treated as principle amount and only the interest accruing 
from it was utilised for the services. In some very rare 
instances the principle amount was utilised, specially for the 
development of irrigational works and agriculture. In such 
cases the temple authorities themselves took the responsibility 
of maintaining the service as stipulated by the donor. The 
judicious utilisation of the deposited principle amount and 
the interest accruing from it for the various developmental 
activities in the temple show that the temple authorities gave 
a lot of importance to the balanced budget.

Cattle was frequently gifted to the temple because it 
would get multiplied in course of time and thus increase the 
cattle wealth. The endowed cattle was for the express purpose 
of supplying milk, curd and ghee for maintaining food 
offerings and akhandas. The frequent donations of cattle 
would give us a clear picture of the cattle wealth and the 
economic stability of the temple. Land assured a permanent 
source of income and donating land was considered highly 
meritorious. Land was gifted to the temple for various 
purposes like maintaining services, food offerings, musicians, 
dancers, educational institutions and for maintaining the
cattle belonging to the temple. By the land endowments the temple economically became very strong in course of time and was able to maintain its activities to the fullest extent. Like land, villages had also assured uninterrupted income to the temple. The villages were granted by the king or with his permission by others. This shows that royal patronage was extended to the Sinhāchalam temple for increasing its fame and popularity in the Kalinga region. The kings and the queens gifted different types of jewellery to the god Varāhanarasimha. This holds good particularly in case of the Eastern Ganga kings and the Vijayanagara king Sri Krishnadēvaraya. The description of the various jewels found in the inscriptions attests not only to the wealth of temple but also to the artistic skill of the contemporary goldsmiths.

As mentioned above, with the lavish gifts made by the people belonging to different strata of society, the temple became quite rich and was in a position to conduct various kinds of religious services and observe many festivities. Consequently many people were associated with the temple administration and the Sinhāchalam inscriptions bear eloquent testimony to this. The temple staff mentioned in the inscriptions can be divided into three sections, (1) those who were connected with the rituals and religious services, (2) those who were engaged in supervisory duties and were involved in the administrative activities and (3) others who perform menial works. The Brāhmanas and Nāmbis, who were Vaishnavas, participated in the conduct of services like worshipping, supplying water and garlands, etc., to the god. The Bōyas, Nāyakas, Dāsaris, Khilāris and Sānis who belonged to the fourth caste were associated with the temple to serve the god in one way or the other. The Bōyas and Khilāris were entrusted with the maintenance of cattle endowed to the temple. The others were engaged in the cleaning of the temple premises. The sānis who were beautiful and skilled in music and dance were drawn from all the
sections of the society. To maintain all these functionaries the devotees richly endowed the temple with munificent gifts like money, land, etc. From this we can state that the temple promoted and patronised cosmopolitan activities.

It is evident from the inscriptions that during the early period the temple administration was a simple affair. Many inscriptions of this period which purport to record endowments made to the temple, end with the statement "dharmamu irvaishnavula raksha," implying that the local Vaishnavas connected with the temple should protect the charity. From the time of the later Eastern Gangas the official bhoga-pariksha came into prominence in the temple administrative structure. With the advent of the Eastern Gangas the government officials came to be associated with the temple administration because of the growth in the activities of the temple which by that time developed into an important pilgrim centre attracting devotees from far and wide. The Srisailam temple inscriptions of the medieval period clearly point to the important role played by the temple as one of the biggest employers.

Although adequate information is not available about the role played by the temple in promoting education the extent evidence is of considerable significance. As in the case of any other big temples, the Srisailam temple also played a significant role in promoting the twin fine arts of dance and music. The Kings and the rich gifted a considerable and dance, to the temple. To impart training to the temple dancers, dance masters (naagavas) were employed by the temple. Dance and music formed part and parcel of daily services and in fact they were included among the 16 kinds of upacharas.
A few inscriptions attest to the fact that the temple had many scholars on its staff. Among the subjects taught in the ghatika attached to the temple, were the Yajurveda, the puras, the kavyas, the nāyaka, the alankara, chhandas, abhidhāna, etc. Thus, sacerdotal and secular education was imparted by the temple to the students.

In conclusion we may state that a detailed and analytical study of the epigraphical wealth of the Simhachalam temple, enable us to state that the temple under our study played a very vital role in social, religious and cultural history of medieval Andhra. Though the present work is the first genuine attempt in this direction, yet there is scope for further analytical studies on the same lines. Thus it should be noted in the end that the epigraphical wealth of the Simhachalam temple is a most fertile and fruitful source for researchers to make their intellectual excursions.
GLOSSARY

ARCHITECTURE:

Āsthāna maḍḍapa - Assembly hall
Bhoga maḍḍapa - The hall of enjoyment
Dhāra maḍḍapa - Kitchen
Dvāra - Door way
Gah gopura - Main pagoda
Garbha grha - Inner sanctum
Garuḍa stambha - Garuḍa pillar
Jaya stambha - Pillar of victory
Kalaśa - Vessel - Finial
Kalyāṇa maḍḍapa - Marriage hall
Maḍḍapa - A porch
Mukha maḍḍapa - Entrance hall
Nāya maḍḍapa - Dining hall
Prakara - Compound wall, enclosure
Śikhara - Crown
Tiruchūṛamala - A cloister of the temple
Vimāna - Tower
FESTIVALS:

Akbhayasthiya - 3rd day of the bright fortnight of the month Vesakha
Amavasya - Full moon day
Ekadasi - Eleventh day after the full moon
Makha Sankranti - Winter solstice
Dakshayani Sankranti
Maṣa Sankranti - Zupitara entry into the sign of aries
Tirunal - Festival
Uttarayana Sankranti - Summer solstice
Vishnu Sankranti - The day on which the Sun enters a particular zodiac
Utsava - Festival

JEWELS AND ORNAMENTS:

Bīṣaṇvaranalu - Short garlands
Kāṭryasana - Wrist ornament, A bracelet
Kapalasana - Garland for the neck
Pathakam - Pendant
Pahāṭi Pogaṇa Pavaṇa Malā - A garland of mango yeast drenched flowers
Pushpadamala - Garland of flowers
Saṅkarīchasana pathakam - Garland with saṅkhas and chaṅkas
Sūkha nagaḥkaṭhāṇa - Serpent ornament stuck in the tuft of the hair
Truong mantyakshatā - A garland of gold with three strings of pearls
Vajranakṣīya Kaṭrya Kopa - Ornaments for the Ankles set with precious stones.
Vajrayantakśa - A garland hanging below the knees

OFFICIALS:

Adhikārin - Superintendent
Bhaṣyadhiḥkārin - An officer-in-charge of the treasury
Bhūga-parāksha - Supervisor of temple worship
Bhūga-karaṇam - Accountant of the temple
Kalasa-parāksha - Supervisor of the Kalasha region
Koṣṭha-devulā-parāksha - Officer-in-charge of stoves
Koṣṭha-karaṇam - Accountant of the store
Mahaputra - A district officer of the administrative system of Gopapatīs of Orissa.

Pudhram - Minister
Sampat - Commander of the military
Srikumamur - An accountant of the Treasury
Snehalpati-patulka - Supervisor of the temple jewels and articles
Sthanapad - An official-in-charge of the temple
Toosa-patulka - Garden supervisor

PERFUMES:

Agara - A kind of sweet scented wood
Chandena - Sandal
Gandha - Smearing of Sandal wood
Karpura - Camphor
Kshatrapatv - Saffron
Kastern - Musk
Pachchakarpam - Refined camphor
Pala - Cavy oil paste
Palada - Garland
Tirta - Holy water
Parsura - Rose water

WEIGHTS AND MEASURES - COINS:

Aja - Both Liquid and unit measure in medieval times
Chamattu - A unit of measurement equivalent to a grain
Gadiya - A coin used in the medieval times
Kascha - A measure used for liquid
Maj - A coin in the medieval times
Manika - Liquid measure
Ppa - Land and gram measure
Talsa - Coin of the medieval times
Tamu - Land and gram measure

GENERAL:

Abhabeke - Sacred bath to the deity, ablution
Acharya - Preceptor
Achamnrya - Taking in a quantity of water
Adhyayana - Learning, study specially on vedas
Agamas - Sacred texts related to the conduct of worship
Agaram - Educational institution in Ancient and medieval times
Akhāsāra: A heavenly voice
Akhaṣadipa: Perpetual lamp
Ālvar: Vaisnava Saint
Aṣa raṣa bhoga: Bodily and external enjoyment
Ankurāpāṇa: Sowing of seeds
Ardhaṃamu: A period of one and half hours of sunset
Archaka: Priest
Archana: Worship
Ārgya: Washing the hands
Āsana: Offering of a seat
Āvahana: Localsation
Avatāra: Incarnation
Avāsara: Worship offering at certain times
Bhakti: Devotion
Bhaṣaṇāra, Sribhaṣaṇāra: Treasury
Bhoga: Food offering to the deity
Chāmara, vrājamara: Fly whisk, chaurn
Chāmara seva: Waving fly whisk
Chaḍanālāga: Application of sandalwood paste
Dātana: Audience, seeing the god
Dāsara: Gardeners, Garland makers
Dani: A servant maid
Dharmamu: Charity
Devasthānam: Temple complex
Dharm: Righteousness
Dhvaja sthambha: Flag staff in the temple
Dhyāna: Contemplation
Dhūpa: Incense
Dīgvijaya: Conquest
Diparādhana: Lighting lamps
Doḍāvānamāla: Garland reaching up to the feet
Dvāra pālaka: Door keeper
Gotra: Endemnic group
Itihaśa: Traditional story, legend
Jaana: Right knowledge
Karma: Satisfaction of physical desires
Kavaḍi: Scales carrying on one's shoulder
Kāvya A poetical work
Kolamu Coloured design
Kohupu A service offered to the god
Mādhavya Madhav
Māla (Puspa), Mālika Garland
Mārya Land
Maagalagītu Auspicious songs
Māra Evening
Mukham Blower of the bellowes
Mātha Monastery
Moksha Salvation
Narvedya Food offering made to the deity
Nāmbī A Non-brahmin Vaishnava priest
Nātyācharya Dance master
Nīthandakāraṃ Functionaries
Nibandha A share in the consecrated food
Nyātra The real form
Paśchātita abhiseka Ablution with five liquids viz., milk, honey, curds, ghee, coconut water
Parīchārika An attendant
Pāyasaṃsu A liquid food prepared with milk and other items
Pradakshina Circumambulation
Prasādam Food offered to the deity
Pāja Worship
Pājārī Priest
Pūrṇa A mythological story
Puspa A flower
Rāja bhoga Madhav offering
Repaṇi Worship offered in the morning
 Sahasradhāra Sahapātra A plate with one thousand holes
Saka A calender reckoning starting from 78 A D
Śānti, Devadāsī A dancing girl attached to the temple
Sandhya Conjunction between the day and night
Sannadhi A shrine
Saptasantanās Seven kinds of children, viz., tank, well, garden, temple, literary work, treasure and son
Sarvamānya Exclusive gift of land
Satakā A collection of one hundred
Saṅgopala A replica of the foot of the deity
Sātra Choultry
Seja avasaṣam Food offering made to the deity at the time of bed
Sribali A food offering to the deity
Tiruchuṇamahdevuḷḷu Subsidiary deities, Parvātadevatas
Tiruvajika kola Torch
Driva koja
Tiru-ardhāṣṭamu One night part of a day
Tiruvvidhi Taking procession around the temple street
Tiruvārādhana The sacred ritual
Tribhangi A dancing posture
Tulasi The holy basil held in veneration by the Hindus, esh worshippers of Viṣṇu
Utsavamartti Processional image
Viṭaṇakāra Pritist
Veda khaḍikā Land gifted for vedic learning
Viṣṇyamvṛti Betel leaves along with arecanut
Viṣṇyamvṛti
Vṛtti A share in the consecrated food
Yajnopavita Sacred thread across the shoulder
Yuga Period of time according to Hindu tradition
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