TEMPLE INSCRIPTIONS OF THE CUDDAPAH DISTRICT(A.P):
A CULTURAL STUDY

Dr. T.SURENDRA REDDY

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PREFACE

As a student of Indian Culture during my study of M.A. I had the opportunity to learn about the significant contribution of temples to the Indian Culture. This helped me to develop interest in study of the temples of Andhra Pradesh, in general and the inscriptions found in those temples in particular. At that time I saw the book entitled "Andhra Pradesh Dēvālaya Śāsana Samīksha" in Telugu written by S.S.Ramachandra Murthy. This work studies different aspects of the inscriptions coming from select temples in Andhra. This inspired me to study the temple inscriptions of the Cuddapah district in detail. The results of my study are placed before scholars. I humbly submit that this is only an attempt to understand the significance of the temple inscriptions.

I am much beholden to Dr. S.S. Ramachandra Murthy, Former Professor of Ancient Indian History, Culture and Archaeology for his constant guidance and encouragement in my study. I also extend my heartfelt thanks to Prof. V.Venkataramana Reddy, Director of Oriental Research Institute, who has been almost every day enquiring about the progress of my work and encouraging me to complete the same as early as possible. I also take this opportunity to place my sincere thanks on record to my esteemed teacher Prof. Kiran Kranth Choudary for his encouragement and best wishes. I also thank Dr. E. Chandramouli, Dr.T.S.R. Narayanan, Dr. M. Prabhakara Rao and other colleagues of Oriental Research Institute for their encouragement.
I fail in my duty if I do not express my gratitude to Dr.N. Krishna Reddy and Dr. P. Bhaskar Reddy, Associate Professors of the Dept.of Ancient Indian History, Culture and Archaeology for their valuable suggestions and help extended to me at various stages of my work.

I also thank my wife Smt.T. Usha Rani, who, inspite of her busy schedule at home and office, helped me greatly in completing this work in a short time.

I also thank Sri D.V.L. Narasimhan, for typing the book neatly in record time.

Tirupati

Date:05-11-2005

T. SURENDRA REDDY
FOREWORD

It gives me immense pleasure to go through the book entitled "Temple inscriptions of the Cuddapah District (Andhra Pradesh) :A Cultural Study" by Dr. T.Surendra Reddy. Of late the study of inscriptions, particularly their contribution to Indian culture, has been receiving due attention. Inscriptions found in temples are a class by themselves as they shed welcome light on various aspects such as the foundation of temple, details of worship offered to the deities, festivals and rituals conducted, endowments made, structural additions made to the temple, popular participation in various ways and so on and so forth.

It is against this back drop that the work of Dr. T. Surendra Reddy deserves appreciation. He has made an indepth study of inscriptions found in different temples situated in the Cuddapah district. I congratulate him for his exhaustive study. He has analysed the data carefully and presented acceptable conclusions. Particular mention should be made about the useful glossary appended to the work.

I wish he continues his work with all seriousness, as he has so far done, and study the temple inscriptions of the other districts of Andhra Pradesh also.

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CHAPTER - I

INTRODUCTION
INTRODUCTION

It is well known that inscriptions are the most important and reliable source for the study of political, social and cultural history of India. Although in the early stages of the epigraphical studies more emphasis was laid on the reconstruction of political history particularly from the second half of the last century due attention is being paid for understanding the social and cultural history basing on inscriptions. As far as Andhra Pradesh is concerned scholars like Kambhampati Satyanarayananmurthy, Khandavalli Lakshmiranjanam, Suravaram Pratapa Reddy, Nagolu Krishna Reddy, have studied the social and cultural history of Andhra in detail. Among the inscriptions, temple inscriptions throw welcome light on the history of temples. It is from these inscriptions that we learn about the period of the construction of the temple, endowments made to them, festivals and rituals celebrated, temple administration and so on and so forth. Needless to say that this type of information cannot be obtained from any other sources. In fact contribution of epigraphs to the study of various aspects of temple including art and architecture is of immense value. About two decades back the American Institute of Indian Studies, Varanasi held an international seminar on contribution of Indian epigraphy to art and architecture and the papers presented in that seminar have been published. S.S. Ramachandramurthy presented a paper on the contribution of Andhra epigraphy to art and architecture. In a way this can be said to be the beginning of exploiting the epigraphical data for the study of the temples of Andhra Pradesh. Later on in 1984 he published a book in Telugu entitled "Andhra Pradesh Dēvālaya Śāsana Samīksha". This is followed by the publication of Contribution

All the above works dealt with different aspects of temples taking the inscription as the main source material. A study of these works reveal the necessity of taking up this kind of study taking district as a unit. It is against this backdrop that it is proposed here to study the temple inscriptions of the Cuddapah district. For this purpose more than two hundred inscriptions coming from different temples, both Śaivite and Vaishṇavite, have been taken up. A majority of these inscriptions are in Telugu while some are in Sanskrit, Kannaḍa and Tamil languages also. Particularly the inscriptions of the temple of Saumyanāthadēva at Nandaiuru, which belong to the Chōḷas and Pāṇḍyas are in Tamil language. All these inscriptions shed welcome light on different aspects of temple like the construction of the temple, structural additions made to them and reconstruction during different periods, temple administration, festivals, rituals conducted, endowments made for maintaining various services, etc.

More than sixty villages yielded more than two hundred temple inscriptions. The villages are arranged in alphabetical order and the temple inscriptions discovered in each of these villages are arranged in chronological order. A detailed summary of each of the inscriptions is given. Apart from this, the noteworthy feature of the epigraphs is also
discussed. Here it may be noted that in some instances the names of the temples have changed in course of time. In such cases the history of the present day temple, though known by a different name, could be traced on the strength of the epigraphical evidence. Attention has been drawn to this while discussing the inscriptions of the temples concerned. Temples like those of Saumyanātha at Nandalūru, Kōdaṇḍarāmasvāmi at Voṇṭīmiḷṭa, Bhairavēśvara at Mōpūru, Vīrabhadrasvāmi at Rāyachōṭi, Vēṇkaṭēśvarasvāmi at Dēvuni Cuddapah, Agastyēśvara at Chilamakūru, Siddhavaṭēśvara at Siddhavaṭam, Nāgēśvaradēva at Pushpagirī, Chennakēśavasvāmi at Vallūru, Saṅgamēśvara at Animela, Raṅganāthasvāmi at Gaṇḍikōṭa, Jōtinatha at Jōti, Hariharanātha at Palugurālapalī, Paraśurāmēśvara at Attirāla, Vēṇugōpālasvāmi at Bollavaram are among the major temples of the Cuddapah district. It may be noted that the Śaiva temples outnumber the Vaishnava temples.

As is well known land, villages, money, income from various taxes and cattle were the main objects of endowments to temples. Whenever money was granted the endowed amount was deposited and the interest accrued on it was utilised for the maintenance of the desired service. The donors included not only kings, nobles, chiefs, royal officials, merchants and wealthy class but also common people including Dommaris, Viṇpravinōdins and Viṇamūṣhtis. It is interesting to note that the people of last three classes figure as donors to temples during the Vijayanagara period only. Various festivals like Daśami-tirunāḷḷu, Dvādaśi-tirunāḷḷu, Teppa-tirunāḷḷu, Uṭṭa-tirunāḷḷu, Rathōtsava, Chaitra festival, etc., were conducted.
The chief of the temple administration called *sthānāpati* had a share in the sacred food offered to the god. *Arcakas*, obviously, performed religious duties. Temple dancers (*Sānis*), who rendered music and dance, had their own guild called *Sāni*-300 and were taking active part in the temple administration. The temple was also a major employer.

All the above noted aspects are discussed in detail in the following pages. This is followed by the Glossary of select technical words met with in the inscriptions.
CHAPTER - II

STUDY OF INSCRIPTIONS
STUDY OF INSCRIPTIONS

Abbavaram (Rayachoti taluk)

There is a temple of Abbēśvara in this village. Probably the village is named after that god during the 13th century A.D., as we find the temple and the village referred to as Abbēśvara and Abbavara respectively during that period. The god and the village was also known as Triyambakadēva and Triyambakapura respectively. We learn about this from two inscriptions. The first one, which belongs to reign of Vaidumba Rāyadēva-mahārāja and dated Śaka 1154, Vijaya, Vaiśākha, śu, 7, Sunday (1234 A.D., April 17) is found engraved on a stone pillar set up in front of the Abbēśvara temple.¹ It records that the king confirmed all the gifts, obviously made earlier (sakala-dharmamulunu sthira-dharmamulu gāviñchi ), to the god Abbēśvaradēva of Abbāpuraṇ and further endowed the tank Gaṅga-samudramu for maintaining aṅga- bhōga and raṅga - bhōga of the same god.

The king Rāyadēva-mahārāja is described as the worshipper of the lotus feet of the god Siddhavaṭadēva.² He is also stated to have been ruling Māruja-vāḍi³ from the capital of Āṇḍapuraṇ.⁴

The second inscription is found engraved on a stone in a field behind the Lakshmīnārāyana temple in the same village.⁵ This inscription is in Kannāḍa and belongs to Vijayanagara king Hiriyaṇṇa son of Virūpaṇa. Through it has no date it may be assigned to the 14th century A.D. It records the grant of the village Prāta-Abbavura alias Triyambakapura⁶
situated in Vaṅgimaḷa-sthala\(^7\) included in the division Mārja-vāği\(^8\) to the god Triyambakadēva for maintaining amṛta-paḍi. The gift village is exempted from all the taxes (sarva-bāḍhā-panihāraṃ). From the above inscriptions it is clear that the present day Abbēśvara temple was already in existence by the first half of the 13th century itself and that for maintaining worship, offerings a tank and village were granted to the temple.

**Aguḍūru** (Pulivendala taluk)

There is a Kēśava temple here. The only inscription found on a slab set up near this temple is dated Śaka 1466, Kṛōḍhī, Kāṛttika śu, 12 (1544 A.D., Oct 27). We understand from this inscription that the temple was already in existence by the 16th century and that many festivals were celebrated in it. It records the grant of the tax collected from the market (pēṇṭa-sūṅkamu) and sthala-sūṅkamu (tax collected from the division called sthalaṃ) collected from Avoḍūru\(^9\) for celebrating the festivals of Daśami-tirunāḷ\(^{10}\), Uṭṭa-tirunāḷ\(^{11}\), ti(rkā)-ni-Dvādaśi-tirunāḷ\(^{12}\), Teppa-tirunāḷ\(^{13}\) to the god Chennakēśavadēva of Avoḍūru. The grant was made by mahāmaṇḍalēśvara Sammaka-Raṅgayadēva-mahārāju for the merit of his parents and Yaṟaṅguḍi Timmarājya. This inscription belongs to the reign of Vijayanagara Sadāśiva.

**Akkalareḍḍipalle** (Badvel taluk)

There is a temple of Mallikārjuna on the hillock called Gōsiṅga-parvata about 3 km from the village.\(^{14}\) The inscription found in this temple belongs to the Kāyastha chief Tripurāridēva and is dated Śaka 1205, Svabhānu, Vaiśākha śu. 7, Monday (1283 A.D., April 15).
From this inscription we understand that the Śiva temple was built by Gaurēśvarabāi for the merit of the Kāyastha chief and probably made some grant to the temple. The second part of the inscription mentions that one Nārāyaṇasvāmi of Sāmanta Nalla was the supervisor of the gift made to the temples and brāhmaṇas. It further mentions the temple of Gōsiṅga on the hillock called Umā-parvata located near the river probably named Malayavati which is the Pāśchima-vāhini to the south of Śriparvata (Śrīśailam).

We thus understand that the god Śiva was known as Gōsiṅgamahādēva and probably because of the name of the god the hillock on which the temple was built later on came to be known as Gōsiṅga (derivative of Gōśriṅga-parvata). On the strength of the inscription we can conclude that the present Mallikārjuna temple was known as that of Gōsiṅgamahādēva and that the temple was built around 1283 A.D. But we do not know since when the god Gōsiṅga-dēva came to be called as Mallikārjuna.

Animela (Kamalapuram taluk)

According to the tradition, the hill ranges near the confluence of Pāpaghni and Mogamēru had thick forests and were famous for elephants. Thus with the Kannaḍa influence the hills got the name ‘Āne-male' meaning, the "hills of elephants". The village situated at the foot of these hills also came to be known as Animela.

The village is chiefly of interest on account of its temples, the principal one of which is the temple of Saṅgamēśvara. This temple is situated to the north of the confluence of Pāpaghni and Mogamēru and on the lower slopes of a hill.¹⁵
The temple of Saṅgamēśvara is an important one in the village Animela. The temple was in existence by the early 16th century A.D. and grants were made to the temple by merchant guilds and chiefs. In all, there are four inscriptions in it. The first one is on a slab lying near the temple and it is dated Śaka 1453, Khara, Vaiśākha, ba 10 Monday (1531 A.D., May 11). On the date quoted above the merchant guild Vīrabalaṇja - Ayyāvali - mukhyamaina Chālumūla-Samasta - Yāmbhaiyārudēśāla - Seṭṭi - Pekkaṇḍru gifted the tax called magama to the gods Saṅgamēśvara and Vīrabhadrā and to the latter’s consort for maintaining lamp and food offerings to Saṅgamēśvara and food offerings to Vīrēśvara (Vīrabhadrā). The gifted magama was the tolls levied on merchandise, namely, bundles of cotton, betelnuts, pepper, jaggery, sesame, rice, millet, etc., carried along the ancient route (ādi-mārgam) passing through the villages Pulivendla kanuma, Chinta-kanuma, Gaṇḍikanuma and Peṇḍlimarri. The second inscription is engraved on a stone set up at the entrance gate of the same temple. It is dated Śaka 1453, Khara, Vaiśākha ba 8 (1531 A.D., May 9 Tuesday). This inscription records a similar gift by the same merchant guild to the same god.

The third inscription is also engraved on a slab lying near the same temple. This damaged inscription is dated Śaka 1453, Khara, Vaiśākha ba, 10, Monday (1531 A.D. May 8). As in the case of the above two inscriptions, this also records the grant of same magama (on the same merchandise of the first inscription) carried through the same route. In view of the closeness of the dates of these three inscriptions it may be surmised that these inscriptions are almost copies of the first inscription.
The fourth inscription was engraved on a slab erected near the entrance of the same temple. It belongs to the Vijayanagara king Sadāśivarāya and is dated Śaka 1465, Śōbhakrītī, Bhādrapada śu, 2, Monday (1543 A.D., August 31, Friday).

This inscription mentions the saṅgama-sthala of the rivers and Aghanāśini and Pāvani. Obviously this saṅgama-sthala (confluence) gave the god the name Saṅgamēśvara. Aghanāśini and Pāvani are as the same as modern Pōpaghni and Mogameru respectively. It records the gift of four villages namely, Animela in Gaṇḍikōṭa-sīma, Pāleru in Peḍakaṇṭi-sīma and Veṃpalie and Nandimaṅgalam in another sīma for various services and festivals like aṅga-raṅga-vaiḥavas, nitya-nai-mittika-utsavas, and for food offerings twice a day (reṇḍuviniyōgālu) of the god Saṅgamēśvara of Animala by mahāmaṅḍalēśvara, Guruvayadēva-Chōḍa-mahārāju, son of Maṅgarāju and grandson of Bommarāju of Kāsyapa-gōtra, Āpastamba-sūtra, Yajus-śākha and Sūrya- vaṃśa in the presence of his two queens Aubhalamma and Aittamma and his nine sons Peda-saṃgarāju, Pina-saṃgarāju, Tammarāju, Rudrarāju, Basavarāju, Peda-Chiṭṭirāju, Potṭi- saṃgarāju and Pāpa-saṃgarāju.

It is stated that these villages were obtained by the donor from Sadāśivadēva-mahārāya through two copper plate charters and that the donors gifted them to the god Saṅgamēśvaradēva as dēva-bhōga along with all privileges on the occasion of Śivarātri.

**Attirāla** (Rajampet taluk)

Attirāla is an ancient place and near the village is a hill called Bhairavāchala where a small rivulet called Pulastya
joins the river Cheyyēru (in Sanskrit Bāhudā). The temples of Paraśurāmēśvara, Gadādēva, Trētēśvara etc., are located at the foot of this hill. Of these the Paraśurāmēśvara temple is important for its antiquity and its unique art and architectural features. According to a legend Paraśurāma got rid of the sin of matricide, which he committed on the orders of his father Jamadagni, after taking holy bath in the Cheyyēru and offering worship to the god Trētēśvara. It is explained that the place name was originally Hatya-rālu (where the sin of killing, hatya, has fallen rālu). However, from inscriptions we know that this place was known as Artirēvula in Telugu and as Tiruvaratturai in Tamil.

Regarding the inscriptions in this place A.Gurumurthi explains thus: "There are nine inscriptions on the temple walls and on loose slabs lying within the temple premises. A copper plate grant, now deposited in the Madras Museum dated Śaka 894, Āshāḍa śu. 7, Thursday, Dakshiṇāyana Saṅkrānti (969 A.D., June 24), mentions Bhuvana Trinētra Vaidumba Mahārāja and states that the king was residing at Pottapi in Pākanāḍu and records the gift of the village Kāṭičheruvu in Kaḍapa-12 to the god Lōkēśvara Bhaṭāra at Aritirēvulu the present Attirāla in Rajampet taluk. An inscription of the 16th year of the Chōla king Tribhuvana Chakravartin Rājarājadēva (Rājarāja III) at Attirāla records the gift of one māḍai for a lamp by a native of Nenpākkai to the temple of Tiruvirāmīśvaradēva at Tiruvaratturai in Mēpākkaināḍu, a sub division of Adhirājēnḍra Chōla-maṇḍalam. Another inscription dated in Śaka 1194 (1272 A.D.) records an agreement by the residents of Pottapināḍu who had met in the maṇḍapa called Chitramēḷi to raise one
māḍai from each village in order to construct an embankment on a side of the river and to prevent any damage from floods to the temple of Paraśurāmēśvaramuḍaiya Nāyanār. An inscription dated in Śaka 1200 registers the gift of twelve māḍai for lamp to the shrine of Vairavapīḷḷaiyār at Tiruvaratturai by a native of Pūḍōli (present Pōli near Attirāla). A damaged inscription dated in Śaka 1201 (1279 A.D.) seems to refer to the gift of land to the temple of Paraśurāmēśvara of Araturēvula for the merit of Aṃbadēva Mahārāja ruling at Vallūripaṭṭana. It mentions among others the districts Ėruva, Pottapināḍu, Mulkināḍu, the temple of Paraśurāmēśvara at Araturēvula-mahāsthāna, and also refers to a number of tanks, canals, and villages founded and called after either the name of king or one of his birudas. The inscription also refers to the construction of a maṇḍapa and dīpa-chuṭṭu probably a lamp post, in the Paraśurāmēśvara temple. Another inscription of Śaka 1202 (1280 A.D.) declares the gift of fifteen māḍai for lamps and garlands to the Paraśurāmēśvara Nāyanār, by a native of Maṇḍapalli. An inscription dated in Śaka 1205 (1283.A.D.) registers the gift of two māḍai for providing a flower garland to Paraśurāmēśvaramuḍaiya Nāyanār. Another record of Śaka 1212 (1290. A.D.) registers the gift of twelve māḍai for lamps by the wife of Ponungaṇṭi Vāsirēḍḍi to the temple of Paraśurāmēśvaramuḍaiya Nāyanār at Tiruvaratturai in Pottapināḍu, a sub division of Mērpākkaināḍu in Adhirājēndra - maṇḍalam".

The incomplete inscription which is engraved on a slab set up at the main entrance of the Paraśurāmēśvara temple is dated Śaka 1399, Hēmalambi, Śrāvana, ba 8,
Thursday (wrong for Saturday). Gōkulāśṭami corresponding to 1477 A.D., August 2. 41

It states that Annamaruyāṅgāru, the avasaram of the king, camped at Siddhavaṭṭam from where he visited the temples of Kshetṛēśvaradēva, Paraśurāmēśvāra and Bhairavadēva of Araturēvula on the occasion of Gōkulāśṭami. There, on enquiry, he learnt that the tax leived on the toddy tapped from the palm and date trees (tāḷa īṃdula sura-surikaṃ) which was to be made over to the above mentioned temples was not being paid to them and consequently the worship and offerings to the gods were stopped. Having came to know this the avasaram gifted lands for maintaining worship and offerings to gods mentioned above.

Beḍāḍuru (Jammalamadugu taluk)

There is a Kēśava temple in this village. On the ceiling of the mukhamanḍapa of this temple is an inscription of Vijayanagar Sadāśiva. 42 As the beginning portion of the inscription is damaged the details of the date, except the month and the titthi are lost and unfortunately some details of the grant are also lost. From the available portion of the inscription we come to know that the village Beḍāḍuru 43 was also known as Narasimhapura after the name of the father of Nandyala-Timmarāju. The latter obtained this village as an agrahāra from the king Sadāśiva and at that time Beḍāḍuru was in Gaṇḍikōṭa-sīma. 44 We also know from this inscription that these were the temples of Tiruvēṅgaḷāṇātha, Chennakēśvāra and Mahāliṅga on a hillock in Beḍāḍuru to which the annual income of eight varāhas received as
dommaripanu by the dommaris from the Kāmpus (cultivators) of that village was gifted. Obviously the present day Kēśava temple of this village can be dated back to the 16th century.

Bhīmagunđam (Jammalamadugu taluk)

An inscription of Vijayanagara Sadāśiva dated Śaka 1477 (1555 A.D.) is found engraved on a slab lying in front of the Chennakēśava temple. From this inscription we understand that during this period Bhīmagunđam had another name Achyutarāyapuram. It records the gift of income derived as tyāgavartana from the village Bhīmagunđam for conducting the festivals teppa-tirunāḷḷu, utṭa-mahōtsava and pāruvēṭa-mahōtsava and the offerings of dhūpa-dīpa-naivēdyā to the god Chennakēśava-Perumāḷḷu by the Vipravinōdins who belonged to different gōtras. Thus we know that the present Chennakēśava temple was already in existence by the middle of the 16th century and various festivals were conducted in the temple. Obviously it was popular during that period.

Bollavaram (hamlet of Proddaturu)

The inscription which is engraved on a slab lying in the Gōpālasvāmi temple and which belongs to the reign of Sadāśiva is dated Śōbhakrit, Nīja-śrāvana and Kṛishṇāṣṭami. The other details are lost as the inscription is damaged in the beginning. As this epigraph belongs to Sadāśiva, the details of the available date correspond to 1543 A.D., August 23, Wednesday.

It records that mahāmaṇḍalēśvara Papa-Timmayadēva-mahārāja, son of Rāmarāju-Timmarāju of
Sōma-vanśa and Ātrēya-gōtra gifted the tax pēṇṭa-suṅkaṁ (tax on market) due from the village Bollavaram in Guḍḍālùri-sīma to the god Gōpikānāthaperumāḷ for providing morning food offering (rēpaṭi - naivēdyaṁ). The gift is stated to have been made on the occasion of Krīṣṇaṣṭāmi. The above mentioned sīma was obtained by the chief as a nāyaṅkara from the king.

On the basis of this inscription the present day temple of Gōpālasvāmi can be dated prior to 1543 A.D.

Chidipirāḷa (Kamalapuram taluk)

Chidipirāḷa is an ancient village and was known as Sadupurēḷa or Chadaparēvula. It is situated fairly close to the bed of the large Kamalapuram tank. The two important and old temples of this place are of Vēṇugōpāḷa and Agastyēśvara. Regarding the inscriptions of this village the A.P. District Gazetteers: Cuddapah (revised 1967) mentions thus:

"This village is rich in inscriptions, one of which is of Śaka 1501 (1579 A.D) refers to the endowment of the village as sarvamānya for the performance of Teranāṭakāṁs (screen dramas). Of the others, there are two damaged ones of 10th century and 11th century. One of Śaka 1430 (1508 A.D.) pertains to the period of Vīra Narasiṃha, one of Śaka 1442 (1520 A.D.) records the gift of land, one of Śaka 1446 (1524 A.D.) the grant of land to the local Vēṇugōpāḷa temple, of the Śaka 1464 (1542 A.D.) of Achyuta’s period, four of Saka 1471 (1549 A.D.) Śaka 1472 (1550 A.D) Śaka 1475 (1553 A.D) and Śaka 1480 (1558 A.D.) of Sadāśiva’s period and one of Śaka 1501 (1579 A.D) to Śrīraṅgarāya’s period."
However, three inscriptions deserve special note. Of them the first is engraved on the western wall of the Agastyēśvara temple. It is dated Śaka 1448 (1526 A.D.) and records the grant of four puṭṭis of land, two for maintaining the amrītapaḍi and two for akhaṇḍa-tiruvālikā (akhaṇḍa-dīpa) to the god Agastyēśvaranātha by Chandraśēkharayya for the merit of the Vijayanagara emperor Kṛiṣṇadēvarāya. The gift land was situated to the west of the village Gollapalli.

The second inscription is on the northern side of the entrance of the same temple. It is dated Śaka 1464, Śubhakṛit, Āśāgha śu, 11 (1542 A.D. June 23) and belongs to the reign Vijayanagara Acliyutadēva-mahārāya. It records that three suṅkarlu (tax collectors) of Gaṇḍikōṭa-sīma gifted tax incomes due to them from the villages Chadupirēla and Chepili for maintaining akhaṇḍa-tiruvālikās (lamps) in the presence of the god Agastyēśvara.

The details of the tax incomes gifted to the god are as follows:

1. Grāmakṛṣṇaṃ of the village Chipili
2. Magga-stāvarālu (tax on looms)
3. Rāmaḍi-siddhāyaṃ (probably tax on mines)
4. Gāṅuga - siddhāyaṃ (tax on oil press)
5. Siṅjini - siddhāyaṃ (tax on weaver's bow)
6. Īḍi - siddhāyaṃ (tax on toddy tappers)
7. Golla - siddhāyaṃ (tax on sheperds)
8. Uppara - siddhāyaṃ (tax on stone cutters)

The third inscription dated Śaka 1464 (1542 A.D.) is found engraved on the wall of the temple. It also belongs to
the reign of Vijayanagara Achyutadēvarāya. It records the gift of fifty mādas by Pōliṛeṇḍi and Basuvireṇḍi for maintaining tiruvalīka in the presence of the god Agastyēśvara during the four jāmus of day time and in the night till the temple doors are closed. The gift amount was handed over to some jīyas associated with the temple administration (sthānamvāru) with the stipulation that without disturbing the principal amount of fifty mādas i.e. from the interest accrued on this they should either purchase (krayam) the land or take it on lease (bhōgyaṃ) and from the produce of it the lamps should be maintained as noted above. It further stipulates that the jīyas have to share the land and gift money among themselves and maintain the lamps and that if any one of them fails to maintain the lamps as per the schedule he should surrender the land as well as the gift money of his share.

The fourth inscription is found engraved on the inner-wall of the same temple and is dated Śaka 1471 (Śādhāraṇa Śrāvaṇa 11, (1550 A.D., July 24). It records the gift of the income derived from the vīramuṣṭi-varttana by Vīrasiddha-bhikṣā vṛtti-ayyavāru to maintain a lamp at the time of offering the sacred food to the god. It also mentions Nandyāla Vīrayya as a donor who is probably same as the Bhikṣāvṛtti-ayya.

Chilamakūru (Kamalapuram taluk)

Chilamakūru is an ancient village in Kamalapuram taluk. The earliest reference to the village belongs to the 6th century A.D. The Agastyēśvara temple of this place may be assigned to the 8th century A.D. An inscription found engraved on a pillar in the court-yard of this temple belongs.
to the reign of Vijayanagara Harihara-II and is dated Śaka 1304, Dundubhi, Kārttika, śu, 5 Sunday (1382 A.D., October 12). It refers to the prince Dēvarāya as administering Udayagiri.

This record is an interesting sale deed regarding shares in the temple lands between the sthānapati Mādajīyya and two other individuals. It records that Mādajīyya, the sthānapati of the temple of Agastyēśvara of Chirumakūru\(^{60}\) in Mulikināḍu\(^{61}\) who was enjoying half of the share in the lands of two temples of Agastyēśvaradēva, Brahmadēva, Siddhanāṭhadēva and Nalla- Jānamma of the same village, sold the same to Peda- ippajīyya and Pina-Tippajīyya as the other sthānapatis who were in the possession of the other half of the above mentioned temple lands expressed their inability to purchase the lands of Mādajīyya. The land which included wet and dry types and belonged to the Tammaḍi-sīma (i.e. the lands belonging into the tammaḍis) is stated to have been sold by Mādajīyya with the permission of his Jñātis and dāyādis with all benefits.

The record further specifies that the land which was sold was not mortgaged at the time of the transaction (pūrvāhīlēṭu). A number of individuals were mentioned as witnesses who included the chief of the village Chilamakūru, the sthānapatis who held the other share of the temple lands and probably the sthānapatis of Mallikārjunadēva, Mayilāradēva, Vināyakadēva and Avubhaladēva and the god Agastyanāṭhadēva of Kōḍūru.\(^{62}\) The sthalakaraṇaṁ of the Chilamakūru wrote the record with the consent of both the parties.

In Chilamakūru there is a shrine dedicated to Āḍjanēya. According to an inscription the image of Hanumanta was
installed in Śaka 1364, Dhurmmati, (1441 A.D.) by an individual who was the son of Jakkāyōjhala who also granted four tūmus of land for the sacred food offerings to the deity. It further states that the donor made the gift with the consent of his dāyādis (jñātis). The stone bearing this inscription is set up behind the image of Ānjanēya under reference.

**Chinnadāsariipple (Cuddapah taluk)**

The village Chinnadāsariipple (Cuddapah taluk) is famous for its fine temples of Lakshmīnārāyaṇa located roughly two miles to its south-west along a cart tract. The shrine, with an impressive idol, is picturesque situated on the slopes of the thickly wooded Pālakoṇḍa overlooking a small valley. There are some hill streams, wells and free feeding houses near the shrine. Its annual utsavam, held on Molakala-Paurṇami (May-June) is attended by thousands of devotees, some from areas far beyond the district.

There are two inscriptions referring to the god Narasiṃhasvāmi of this village. The first is engraved on a slab in front of the temple of this god. It belongs to the reign of Vijayanagara Bukka-I and is dated Śaka 1292 (1370 A.D.). It records the grant of village Nāmchanapalya for maintaining aṅgunaṅgabhaṅgas to the god Ahōbaladēva of Vōyinūtala by mahāmaṇḍaḻēsvara Sāluva Maṅgayadēva-mahārāju, while he was ruling Tummalūru and Peṇḍilimari in Muliki-nāḍū. The gift is stated to have been made for the merit of the donor's parents and the gift village was handedover to Naraṇadāsī, the nambi (priest) of the temple who conducts
*samārādhaṇa* (worship and other services). It is interesting to note that among the boundaries of the gift village an iron-mine (*inupārāla-gani*) is mentioned. Evidently during the Vijayanagara period there was an iron-mine at this place.

The second inscription, engraved on a slab set up near the same Narasimha temple, belongs to the reign of Vijayanagara Achyuta and is dated Šaka 1455 (1533 A.D.). It records that Bācharasu, who was the *kāryakarta* of the king and who was administering Gaṇḍikōṭa-sīma gifted the taxes *durga-dāṇḍāya-nivartana* (tax for the maintenance of the *dandaṇāyaka* who was incharge of the fort) *magga-sthāvaram* (tax on loom), *magama, kaṭnam, aḍuva-suṅkaṁ, suṅka-sthāvaram* collected from the village Ōgunūṭulapalle to the god Ahōbālēśvara of Ōgunūtula which was included in Gaṇḍikōṭa-sīma.69 The gift was stated to have been made at the instance of Tāḷḷapāka Tirumalayya-gāru70 and on the orders (*appaṇe*) of the king.

The above two inscriptions are important for more than one reason. Firstly, the god Narasimha is mentioned as Ahōbālādēva. Secondly, the temple is stated to have been located in the village Vōyinūtala71 or Vōṅgunūtala which is obviously the original name of the present day Chinadāsaripalle.

*Chintalaputtūru* (near Pushpagiri) (Cuddapah taluk)

An inscription72 found engraved on a slab set up in the compound wall of the Indrēśvara temple at this place refers to that temple as of Indranāṭhadēva and mentions the
villages Puttūru, Rāvulapalya and Dumpalagaṭṭu as belonging to it. This inscription, which is dated Śaka 1469 (1547 A.D.), records that the tax payable by the barbers of the above mentioned three villages is exempted. The fact that three villages belonged to the temple of Indranāthadēva suggests that this temple was much popular during the 16th century A.D. The temple must have been attracting large crowds because of its location near Pushpagiri which itself was an important holy place visited by number of pilgrims.

Dānavulapāḍu (Jammalamadugu taluk)

At present this is a small village about 8 km from Jammalamadugu and it stands on an extensive mound on the left bank of the Pennā. During the early centuries of the Christain era it was a stronghold of Jainism as evidenced by number of Jaina sculptures and the basadis discovered here. There is an inscription on the pedestal of a Jaina image in an old Jaina temple which states that the pedestal was caused to be made for the bathing (snapanavidhi) of the image of (the tīrthankara) Śāntinātha by the Rāṣṭrakūṭa king Nityavarsha (Indra III: 10th century) for the fulfillment of wishes.

Devigudi (Jammalamadugu taluk)

This village, known as Devigudi in the past, is located on the left bank of the Pennā some furlongs to the east of Dānavulapāḍu. The village derives its name from its shrine of Talakaṇṭidēvi which was partly buried in sand on the bank of the river. It was quite popular during the 15-16th centuries as evidenced by inscriptions found in this temple.

The first inscription in chronological order is dated Śaka 1316 (1394 A.D.). It is engraved on the east phase of a
pillar in the Talakaṇṭidēvi temple. This incomplete inscription seems to register the sale of their share of services rendered to the goddess on a particular number of days by three jiyyas to five other jiyyas at the rate of 135 ūnāsan at the rate of 135 ūnās per day.77

The second inscription, bearing the same date, is found engraved on the northern pillar in the mukha-mañḍapa of the same temple. It also records a similar sale deed.78

The third inscription is found engraved on a pillar set up in the courtyard of the same Talakaṇṭamma temple.79 It belongs to the reign of Vijayanagara Dēvarāya-I and is dated Śaka 1328 (1406 A.D.). It states that the king, at the time of his coronation, on the representation of the tammaḍalu (priests) of the temple of Talakaṇṭidēvi, gave consent to the gift of half the extent of the fields of the village Dānavulapāḍu for maintaining the anāga-raṅga-valbhasas and amṛjitapaḍī of the goddess. Having given the consent to the gift of the land as noted above, the king directed Nāgappa-danḍanāyaka to execute the royal order (rāyasam). The grant was made on the occasion of a lunar eclipse.

The next inscription, which belongs to the reign of Krishṇadēvarāya and is dated 15th-16th century A.D., is found engraved on a slab set up on the north side of the central shrine of the temple.80

It states that the sthānamvāru of the temple Dēvīguḍi (Talakaṇṭi-dēvi-guḍi) ordered three individuals to construct the compound wall (prākāram-kōṭa) to the temple. As they executed the work the sthānamvāru in return to their work
gifted two puṭṭis and five tūmus of land in the village Sukamanchipalli, as daśavanda to be enjoyed hereditarily. The work of constructing the compound wall was done for the merit of Krishṇadēvarāya and Sāḷuva Gōvindarāja-vōḍaya.

This agreement was signed by Pedataḷa-jīlu, son of Gaṇḍikōṭa-Vīra-jīlu and grandson of Nala-Taḷa-Jīlu and Taḷakaṇṭhamma and by Śīṅgarāju Basuvaya, the sthala-karaṇam of the sthānam. Here āru-pāḍlavāru are the three individuals who executed the work and got two shares (pāḍlu) each.

Obviously the personal names Taḷakaṇṭhamma, Nala-Taḷa- Jīlu and Peda-taḷa-Jīlu were after the goddesses Taḷakaṇṭhamma.

The fifth inscription which is also engraved on a slab set up at the same place belongs to the reign of the same king and is dated Śaka 1440 (1518 A.D.).

This damaged inscription records the gift land as dasavanda in Sukamanchipalli by the sthānamvāru of Dēvagūḍi (Taḷakaṇṭi-dēvi-guḍi) to three individuals for the merit of the king Krishṇadēvarāya and Sāḷuva Gōvindarāja-vōḍaya. A temple of Bhairava is referred to while describing the boundaries of the gift land.

This inscription was signed by Peda-Taḷa-jiyyalu, son of Gaṇḍikōṭa Vīrajyyalu and grandson of Nala-Taḷa-Jīlu and Taḷakaṇṭhamma and by Śīṅgarāju Basuvaya, the sthala-karaṇam with the consent of the āru-pāḍlavāru of the sthānam. Here āru-pāḍlavāru are those individuals who got two shares (pāḍlu) each. The record is signed by the same individuals mentioned in the above inscription.
The sixth inscription, which is engraved on a slab, set up close to the main gopura of the same Talakaṇṭhama temple, belongs to the reign of Vijayanagara Sadāśiva and is dated Śaka 1468 (1546 A.D.).

It states that mahāmaṇḍalēśvara Mādrāju Chinnamaya-dēva-mahārāju gifted the village Turaṅgāyapalle included in Mulki-sīma to Veda-mārga-pratiṣṭhāpanāchārya and Vēdāntāchārya Kandāla Appalāchārya. The chief is stated to have obtained Mulki-sīma from the king. It may be noted that the inscription does not mention the Talakaṇṭi temple.

The next inscription which is engraved on the ceiling of the maṇḍapa at the entrance of the same temple can be dated to 1623 A.D. It records the construction of the maṇḍapa before the gopura of the Talakaṇṭhidēvi temple by Chadupurēla Liṅgāreḍḍi who was administering the two villages Dēvguḍi and Sugumanchipalle under Pemmasāni Timmānēmḍu.

The next inscription, which is dated in the cyclic year Sādhāraṇa, is engraved on a pillar in the maṇḍapa of the same temple. This damaged epigraph records the distribution of the temple lands and other property like houses, gardens and livestock among some individuals with the stipulation that those who received the above mentioned lands, etc., should conduct worship to the goddess in their respective turns.

The next inscription which is engraved on a stone set up near the shrine of Gaṅgamma, is dated in the cyclic year Krōdhana. It records the distribution of temple lands belonging to Bāchi-jiyya by (the mediators) Rāmēśvara-
sthānaṁvāru (pūjāris of Rāmēśvara temple) to other jiyyas named Udbhaya and Vijaya-jiyya.

The last inscription, which is undated, is found engraved on the western face of pillar in the maṇḍapa of the Talakaṇṭti temple. This inscription also seems to record distribution of the shares among certain reḍḍis and jiyyas. Due to the fragmentary nature of the inscription the details of the purport are not clear.

The above inscriptions are interesting in more than one respect. Although they do not have any information on the details of worship, offerings and festivals conducted in the temple the fact that extensive lands were gifted to it attests to its popularity during the medieval period. Secondly, it is a point of interest that many inscriptions show that the shares in the services rendered to the goddess were sold by the temple priests. Such references are not frequently met with in respect of other temples.

Dēvuni Kaḍapa (Cuddapah taluk)

This village, which is about two km from Cuddapah has a temple of Veṅkaṭēśvara which belongs to the Vijayanagara period. According to tradition those who go on pilgrimage to Tirupati-Tirumala have to pass through this village and while returning they should worship the god here. Further, Kaḍapa (same as gaḍapa) means threshold and it acquired this name due to its location as it is the entrance to the vally of Voṇṭimiṭṭa. The temple of Veṅkaṭēśvara of Dēvuni Kaḍapa attracts many devotees even today. There are four inscriptions, all belonging to the Vijayanagara period. Of them, the first is engraved on the wall of the store-room of
the temple. It belongs to the Vijayanagara Krīṣṇadēvarāya and is dated Śaka 1439 (1517 A.D.). Though it is damaged we learn from it that the temple had extensive lands and some festivals were being conducted for the god. It records a gift of land, which included 211 puṭṭīs of wet land and some dry land, to the temple of Tiruvēṅgaḷanāṭha by Timmarasuyya who was the sarva- pradhāni of the emperor Krīṣṇadēvarāya on the occasion of a solar eclipse. From the produce of the land 26 talīgas of sacred food consisting of various dishes like atirasālu (a kind of sweet cakes made of rice flour and jaggery, ghee), pāyasam, akkāḷa pāyasam and pānakaṇḍ was to be offered daily to the god. Provision was also made for maintenance of a perpetual lamp and the conduct of festivals like Chaitra festival, tēru-utsava (rathōtsava) and hōmas and also for feeding Śrīvaishnava brāhmaṇas. Some grants were also made for maintaining bhōgam-mēḻālu (dance by sānis) and flower gardens. At the end of the inscription it is stated that rokkamu and kāpula koluchu (probably taxes in the form of cash and paddy due from agriculturists) were exempted. Interestingly the inscription also records provision for offering one talīga of naivēdyā to the village goddess ‘lēṭidēvamma’ (one letter before lē is lost and thus the full name of deity is not known).

The second inscription which belongs to the Vijayanagara Sadāśivadēvarāya is dated Śaka 1476 (1553 A.D.). It records that the chief Nandēla China-Avubalarāju gifted some land for offering tulasī garlands during the morning and evening worships to the god Tiruvēṅgaḷanāṭha and his consort Nāchāru. The gift land is stated to be in Kaḍapa which is received as nāyaṅkara by the chief from the king.
The same chief gifted a garden consisting of fruit yielding trees to the same god on the occasion of Uṭṭhānadvādaśī in Śaka 1476 (1553 A.D.).

The last inscription, which is found engraved on the compound wall of the Vēṅkaṭēśvara temple, is much damaged. It records that Appagari Yallappa, a servant (ūligam) of mahāmaṇḍalēśvara Peda-Avubaladēva-mahārāju constructed a stone maṇḍapa in south-west corner of the Tiruvēṅgalanātha temple and also effected some repair-work in the western part of the same temple. He also gifted some land and probably some tax-income to the same god on the occasion of a lunar-eclipse in Śaka 1484, Dundubhi, Pushya śu.15, Vaṅḍavāramu (1563 A.D. June 9, Saturday).

Dommara Nandyāla (Jammalamadugu taluk)

According to inscriptive evidence this village was known as Nandigāma during the 10th century A.D. It is situated on the left bank of the Pennā about 3 km to the north-west of Jammalamadugu. From an inscription of Krīṣṇadhēvarāya engraved on a slab built into the east wall of the central shrine of the Chennakēśavasvāmi temple we understand that the god Chennakēśava was consecrated on the third day of the dark fort-night of the month Jyēshṭha in the cyclic year Vṛisha corresponding to Śaka 1443 (1521 A.D. May 23, Thursday). On the occasion of the consecration one Yarramanāyuḍu gifted the tax sṭhala-suṅkaṃ of Nandēla for maintaining akhaṇḍa-dīpa to the god.
Gaṇḍikōṭa (Jammalamadugu taluk)

Regarding the place Gaṇḍikōṭa and the temples of this place A. Gurumurthi has the following to say:

Gaṇḍikōṭa or the 'gorge fort', located at latitude 14°49'N and longitude 79° 17'E and on a hill range about six miles to the west of Jammalamadugu. The word Gaṇḍikōṭa is formed of two Telugu words gaṇḍi meaning gorge and kōṭa a fort. The gorge where the river Pennā has cut its way through the sheer rugged cliffs of bedded sandstone, some two or three hundred feet high, is four miles long, and the heights overlooking the river on the south bank is crowned by extensive fortifications. Within the fort there are two temples dedicated to Mādhavarāya and Raṅganātha.

Gaṇḍikōṭa is an important hill-fort in the peninsular India, the history of which may be traced back to the latter half of the 13th century A.D. In the Gaṇḍikōṭa kaīfyāt it is stated that a certain Kākarāja built the fort in Śaka 1044 (1122 A.D.). But this fact is not corroborated by any other evidence. According to an inscription of Śaka 1212 (1290 A.D.) at Tripurāntakam, it is presumed that Aṃbadēva, the Kāyastha chief, shifted his headquarters to Gaṇḍikōṭa from Vallūru. An epigraph of Śaka 1236 (1314 A.D.) at Upparapalle states that a subordinate of Pratāparudra reduced the fort and Juṭṭayaleṃka-Goṅka-reḍḍi was appointed by Pratāparudra to govern Gaṇḍikōṭa. During the Vijayanagara times Gaṇḍikōṭa was the headquarters of the sīma within the Udayagiri province. When the Vijayanagara kingdom whithered away, Mirjumla a commander of Abdullah Qutbshah took the fort in about the middle of 17th century.
INSCRIPTIONS:

At Gaṇḍikōṭa there are a few inscriptions referring to the temples. An epigraph at Korrapāḍu dated in Śaka 1439 (1517 A.D.) refers to the Vijayanagara king Krishṇadēvarāya and registers the gift of the village Tāḷḷapalle belonging to the Gaṇḍikōṭa-sthala by Sāluva Gōvindarāja-voḍeya to the god Raghunātha of Gaṇḍikōṭa. An inscription of 1535 A.D. at Gaṇḍikōṭa records the remission of the profession tax as sarvamāṇya to the washermen community of Gaṇḍikōṭa by mahāmanḍalēśvara Nandyāla Avubalārājudēva-mahārāja. It is a confirmatory gift to the previous one made by his father. An inscription dated Śaka 1467 (1545 A.D.) refers to the Vijayanagara king Sadāśivarāya and records a gift of Nandyāla Timmayadēva-mahārāja, grandson of Nandyāla Āvubalēśvaradēvamahārāja to the temple of Raghunātha in the Gaṇḍikōṭa-durga. Another inscription dated Śaka 1479 (1557 A.D.) records a gift of land to the temple of Raṅganāyakulu at Gaṇḍikōṭa by mahāmanḍalēśvara China-Avubalēśvara-mahārāja, son of Avubalēśvara-mahārāja of Nandyāla. An inscription in the characters of about the 16th century A.D. records the obeisance to the god Mādhavarāya by several individuals among whom figure Pāpa-Timmarāju and their offer of a garland (tōmāla) to the god. An inscription, date of which is lost, registers the gift of two gardens to the temple of Chennarāya by Krishṇappa-Timmarāju, Nāgarāju-Vēṅkaṭarāju-Koṇḍrāju of Āraviṭi family for the merit of Raṅgapatirāju.
**Gundluru (Rajampet taluk)**

An inscription belonging to the reign of Vijayanagara Dēvarāya II, is found engraved on a slab in the Lakṣmīnārāyaṇa temple at this place.\(^{103}\)

It records that Narasiṃha-Pragada the pradhāni of mahāmaṇḍalaśvara Sammeta Rāyadēva-mahārāju, who was ruling over Guṇḍīluṛu\(^{104}\) in Pottapi-nāḍu, gifted land of 120 kuṇṭas in extent to the God Lakṣmī-nārāyaṇa-perumāḷḷu of the place for maintaining tirunāḷu-mahōtsavam, three amṛitapaḍi offerings a day and perpetual lamps. The land was exempted from the taxes gutta-koluchu, siddhāyaṁ, kaṭṭīga, talārikaṁ, magama, ampanarṇ and grāma-vrayam. The gift was made on the banks of the Bāhu-nadi (i.e. Bāhudā) and on the occasion of makara- saṅkramaṇa for the merit of Siriyadevi and Lakkayadēva- mahārāju, the parents of Rāyadēva-mahārāju. The six reḍḍis and samasta prajas (obviously village assembly) were informed of this gift.

In addition to this, some more land which yield crops in the months of Vaiśākha and Kārttika was gifted as sarvamāṇya to the god Lakṣmī - nārāyaṇa. Further, tax on oil press (nuvvula- gānugu-suṅkaṁ) was also gifted for maintaining lamp in the temple of the same god.

**Jilēḷḷa (Proddatur taluk)**

In this village is found an inscription engraved on a slab kept near the Vīrabhadra image which is on road side.\(^{105}\) It belongs to the reign of Vijayanagara Sadāśiva and is dated Śaka 1471, Saumya, Āshāṅha, śu. 11 corresponding to 1549 A.D., July 5, Friday).
It records that mahāmaṇḍalāśvāra China-Timmarāju-Koṇḍayyadēva-mahārāju of Āṭreya-gōtra, Āpastamba-sūtra and Yajus-śākha gifted the money derived out of the taxes kāṇika and kaṭnaṃ which formed mahārācha-prayōjanālu collected in the village Jillē!a, which is stated to have belonged to the god Śrī Narasiṃhadēva of Ahōbilaṃ for maintaining parapu and pāruvēnta festivals of the god Vīrabhadradēva of the same village. The gift was made with the consent of aśē̃shaṃ (assembly) of the Ahōbila-sthalam.

It is interesting that gift of taxes from a temple village was made to another god. In this instance, it is of further interest that the village Jillē!a belonged to the Vaishṇava-god and the gift was made to a Śaivaite deity.

Jōti (Siddhavaṭam taluk)

This village is named after the god Jyōtinātha or Jyōtēśvāra whose temple is on the left bank of the Pennā. It is about 6 Km to the west of Siddhavaṭam. According to the local tradition Jōti and Siddhavaṭam formed the two ends of an ancient city. An inscription on a stone slab set up near the old Śiva temple informs that the gōpura of the temple of Jyōtinātha was built by Chinta Rāmi-nāyaka on the 13th day of the bright fort-night of Jyēšṭha in the cyclic year Plavaṅga corresponding to Śaka 1169 (1247 A.D. May 19). It further states that the same person built a temple of Irugaladēva at the village Takaprōlu and excavated two tanks and built another temple in the village Chē(bē)ṭūru which he converted into an agrahāra.
Kalluru: (Proddaturu taluk)

An inscription on a pillar near the Chennakēśava temple dated Śaka 1448 (1526 A.D.) informs that one Timmarāju set up the garuḍa-kambha obviously in front of the Chennakēśava temple. From this inscription it is clear that the present day temple of Chennakēśava can be dated back at least to the first quarter of the 16th century.\(^{111}\)

Kamalāpuraṃ: (Kamalāpuram taluk)

This village is situated about a Km to the south-west of the confluence of the Pennā with the Pāpaghni and Pāgēru. There is an inscription on a pillar in front of the Śiva temple. It is dated Śaka 847, Pārthiva, Uttarāyana-saṅkrānti (925 A.D. December 23, Friday) and belongs to the reign of Rāṣṭrakūṭa Nityavarṣa (Indra III).\(^{112}\) This inscription, which is damaged, is in the Kannāḍa language and characters. It mentions the subordinate chief Pallavadhīra who was administering the division Mulki-500 and who probably built (chatpatha)-dvārabandha and a maṇḍapa to the temple (āyatana) of Ėḷkoṇṭīśvara\(^{113}\) and probably made some gift for white-washing, etc., of the temple.

It is probable that the temple of Ėḷkoṇṭīśvara mentioned in the inscription is same as the Śiva temple where the inscription under reference is found.

There is another inscription engraved on the southern wall of the Pachchala Sōmēśvara temple about one mile to the east of the village. It belongs to the reign of Vijayanagara Sadāśiva and is dated Śaka 1475 (1553 A.D.).\(^{114}\) It records the gift of a new canal (Kotta-kāluva) and one tūmu of wet
land by some Ḍūjas (goldsmiths) to the god Sōmēśvara for the offerings of naivēdyā, and dīpārādhana throughout the month of Dhanurmāsa. Obviously the gift land was irrigated by the new canal.

Kammarapalle: (Cuddapah taluk)
There is a temple of Indrēśvara in this village and from an inscription on a stone in the maṇḍapa in this temple we understand that this maṇḍapa was built in Šaka 1422 (1500 A.D.).¹¹⁵ It records the gift of half-a-khaṇḍika of land collectively (vākastulai) by three persons for maintaining the amritapaḍi of the god Indranāthadēva for the merit of their respective parents. It is interesting to note that the donors received this land for constructing the maṇḍapa in question.

Kasanūru: (Pulivendala taluk)
In the Chennakēśavasvāmi temple of this village there is an inscription of Šaka 1475 (1553 A.D.).¹¹⁶ This is badly damaged and seems to record the gift of the dommari tax by some dommaris to the god Chennakēśavadēva of Kasavanūru which bears another name Tiruvēṅgaḷa-Nallūru.¹¹⁷

Katteraganḍla: (Badvel taluk)
Katteraganḍla is on the left bank of the Pōrumāmillā taluk and 22 miles from the taluk headquarters. The old temple of Chennakēśava in the hamlet of Chennavaram, facing the main village on the other side of the Sagilēru, is one of the biggest temples in the taluk. Its dvārapālakas (gate keepers) and the carvings on the pillars and the roof of its maṇḍapam, exhibit good workmanship.
This temple belongs to the Vijayanagara period and there are three inscriptions, all belonging to the reign of Krishnadvivaraya. Of them the first one, which is dated Śaka 1448 (current 1525 A.D.), is engraved on a slab set up in the compound of the Chennakeśava temple. It records that Cherivuri Veṅgalayya made a gift of various tax incomes, as detailed below, for conducting āmṛitapaḍi, āŋga-raṅga-bhōgas and perpetual lamp to the god Chennakeśavadeva of Katteraṅḍila. The donor was the kārya-karta of Annāji-Ayyavāru mentioned in another inscription of 1525 A.D., from the same place (see below). The gift was made on the occasion of a lunar eclipse and for the merit of avasaram Dēmarasu and Annāji-Ayyaṅgāru.

The details of the gift are as follows:

1. Wet land in Chennavaram at Katteraṅḍila which was already in the enjoyment of the temple.
2. The taxes nalleddu, achchu, viṛālaṁ, grāma - kaṭnum paid to suṅkaras, sāhajaḷ-pannu, gānuga-sthāvarālu (tax on oil press) and the ubhayamārga-suṅka levied on all kinds of merchandise sold as well as purchased by the gavuras of foreign land (parasthalam gavuralu ēmi saraku techchinā grāmāna amminā konna dēvuniki ubhaya-mārga suṅkaṃ peṭṭīṭṭugānu) all collected in the village Chennavaram and paid to the palace (i.e. king) (Chennavarāna nagarivārki).

The second inscription, also bearing the same date, is found engraved on another slab set up in the same place. It records that Sarvakratu Vājapēya-yājulu-Annāji-ayya, son of
Paḍavīṭi-Virūpākṣha-dīkṣitulu, gifted two khaṇḍugas of dry land in Kattraṇaṅḍa for conducting aṅga-raṅga-vaiḥhavas and amritapañḍi of the god Chennakēśavadēva of the same village. The gift land was in Kattrakaṅḍa which was included in Sakali-sīma in the division of Gaṇḍikōṭa-sīma. The Sakali-sīma was held as pārupatyāṃ by the donor while Gaṇḍikōṭa-sīma was the nayāṅkara of Dēmarusayya. The gift was made on the occasion of a lunar eclipse and for the merit of the king Kṛishṇadēvarāya and Dēmarusayya.

The donor, who belonged to the Gārgya-gōtra, Āpastamba-sūtra and Yajus-śākha, obviously performed the sacrifices of sarvakrātu and vājapēya.

The inscription, while giving boundaries of the gift land mentions the land which was already in the enjoyment of the temple.

The third inscription, which is dated four years later (1529 A.D.) is engraved on the wall of a maṇḍapa of the same temple.\textsuperscript{121}

It records the grant of the village Nuvvusulapāḍu along with all taxes like nīrārāmbha, kāḍārāmbha, suṅkha and suvarṇādāya to the god Chennakēśava of Kattraṇaṅḍa in the presence of the god Siddhēśvara of Siddhavatam by Yallamarusayya of Śrīvatsa-gōtra, Āsvālāyana-sūtra and Rīk-śākha on the occasion of a lunar eclipse. The gift was made for the merit of Achchama, the mother of Rāyasam Ayyapparussaya who was the nayāṅkara holder of Gaṇḍikōṭa and who gave Sakali-sīma as nayāṅkara to the donor. The gift village was situated in the Sakali-sīma. The donor was the kāryakarta of Rāyasam Ayyapparussaya.
Kōḍūru: (Jammalamadugu taluk)

An inscription engraved on a slab set up in the compound of the Kēśava temple records that four members of the dommari community gifted the dommari-pannu, which was due to them from the village Kōḍūru for maintaining lamp and amritapadi services to the god Chennakēśavara of that village in Śaka 1470 (1548 A.D.). The gift was made for the merit of the twenty-four dommari community.

Kōḍūru: (Kamalapuram taluk)

There are two inscriptions referring to the temple of Chennakēśava of this village. Of them the first one is found engraved on a stone lying near Gaddenna choultry. It is dated Śaka 1470 (1548 A.D.) and belongs to the reign of Vijayanagara Sadāśiva. It records that mahāmaṇḍalēśvara Pasapula Timmayadēva-mahārāju gifted the pēṇṭa-suṅkamu (market cess) due from the village Andirāju-kōḍūru for conducting the daśami - mahōtsavaś and Śrī-Jayanti, Śrī Rāmanavami, Saṅkrānti and other festivals and also for the supply of one māna of rice everyday for the sacred food offering during the day time to the god Chennakēśava of that village. The second inscription engraved on a pillar in the mukha-maṇḍapa of the same temple is dated Śaka 1479 (1556 A.D.). This inscription is not fully available and the extant portion records the gift of land by Nārāpa, son of Pina-Timmaya to the god Chennakēśava of Andirāju Kōḍūru.

Kommanūtala: (Pulivendala taluk)

An inscription engraved on a stone erected at the entrance of the temple of Chintalarāya informs that the god was known as Chintala-Tiruvēṅgaḷanātha during the
Vijayanagara period. This inscription, dated Śaka 1405 (1482 A.D.), records the gift of the village Kōmaṭhinūtala (same as Kommunūtala) to the god Chintala-Tiruvēṅgaḷanātha.

**Korrapāḍu:** (Proddaturu taluk)

There is an inscription, on a pillar in the courtyard of Chennakēśava temple of the village. It is dated Śaka 1449 (1527 A.D.) and records that Mīsaraganḍa Mādhavarāju and Kāki Kēśavarāju gifted one varāhagadya per year, derived as the tax (tyāgaṇi) due to them from the kāpus of the twenty four communities, to the god Chennakēśava of Korrapāḍu.

**Lēbāka:** (Rajampet taluk)

There is a temple of Chennakēśava in this village which was in existence, atleast from the beginning of the 15th century A.D. An inscription on a stone slab in the compound wall of the temple informs that one Mallu who was the vyavahāri of Kōṭa- Nellūru constructed the compound wall (kōṭa) to the temple of Kēsava-perumāḷḷu in Lēmbāka in 1413 A.D. Another inscription on a stone slab set up in front of the same temple records the gift of forty guṇṭas of paddy-land for conducting māsōtsavas and parva-tithis in the temple of Chennakēśava and Kharavēśvara of Lēmbāka. This inscription is dated Śaka 1424 (1502 A.D.).

**Mannūru** (Rajampet taluk)

An inscription found engraved on the ceiling of the maṇḍapa of the Chennakēśava temple, dated 1489 (1567 A.D.) states that Tirumalayya built the mukha - maṇḍapa of the temple of Chennakēśava in Mannūru for the merit of
Śrīmad - Vēda - mārga - pratiṣṭhapatamāchāraya, ubehaya-vēdāntachāraya, Kandāla Appavanna-appaṅgāru of Vādhūla-gōtra. Obviously the manḍapa in which the inscription is found was built in 1567 A.D., the date of the record.

Mēḍidinna: (Jammalamadugu taluk)

There is a temple of Anjanēya in this village which was originally built probably during the 15th century. Here it may be noted that building the temples of Anjanēya became popular during the early Vijayanagara period. An inscription\(^{131}\) on a stone in the present temple of Anjanēya states that as the tiru-kōvila (temple) of Hanumanta of Mēḍiguḍidinna\(^{132}\) was in ruins Katti Basavapi-nāyaniṅgāru got it renovated and plastered and reconsecrated the god and also gifted ten tūmus of land to the temple. This inscription is dated Śaka 1423 (1501 A.D.) the date on which the above noted work was accomplished.

From another inscription from the same temple and dated Śaka 1477 (1554 A.D.)\(^{133}\) we learn that daśami-mahōtsavas to the same god were being conducted. It states that two vipravinōdins gave away their varttanas (income derived as annual dues from the village) to the gods Chennakēśava and Anjanēya of Mēḍidinna known also as Krīṣṇarāya-samudram\(^{134}\) in the Gaṇḍikōṭa-sīma of Udayagiri-rājya on the occasion of Śrīrāma-navami. It is stated that both the vipravinōdis belonged to the Āpastamba-sūtra and Yajus-śākha while one of them was of Kaśyapa-gōtra and the other of Vaśiṣṭha-gōtra.
Mōpūru: (Pulivendala taluk)

Mōpūru, is famous for the temple of Bhairavēśvara situated on the hillock called Mōhanāchala or Bhairavāchala near the village. It is said that about two centuries ago brähmaṇās who were living in this village, migrated to Karnataka. Later on people of the Tambaḷa community came to live there; but after some time they too left it. Now there is a village called Nallacheruvupalle which lies close to the east of Mōpūru. This village is actually on the right bank of the Mogamēru at its confluence with Uddaṇḍa - vāgu. The Mogamēru before its confluence with Uddaṇḍa-vāgu flows north to south and to the west of the hills. It is divided into two small rivers up the flow and joins together at its confluence. Thus this is regarded as Trivēṇiṣaṅgamaṁ.

The hill Mōhanāchala and the temple of Bhairava are associated with the wellknown Mōhinī-Bhāsmāsura story. According to tradition Kālabhairava, the presiding deity of this place emanated from a drop of the sperm of Śiva which fell on a boulder when he made amorous advances towards Mōhinī. One peculiar feature of this temple is that it has two sanctums, one above the other, and the Śiva-liṅga projects itself into the top floor through an aperture improvised in the ceiling of the ground floor as in the case of some of the Eastern Chājukyan temples at Drākshārāma and other places. There are many hero-stones placed within the Bhairavēśvara temple courtyard. At the foot of this hillock to its west and by the side of the foot path leading up the hill to the temple Bhairavēśvara, is the temple of the goddess locally called as Akkapappūramma.
In all there are nine inscriptions throwing welcome light on the history of the Bhairavēśvara temple. The earliest inscription from this place suggests that the Bhairava temple was in existence by the 9th century itself.\(^{136}\)

This inscription is much damaged and fragmentary and found engraved on a slab lying behind the western gōpura of this temple. It seems to record the gift of hundred maruturs of wet land (kṣhētra) to the god Śiva of Mrōpūru (same as the findspot of the inscription) by a certain Mīḷīrāju. This Śiva in all probability is the present god Bhairavēśvara himself.

The second inscription, on the door posts of the entrances into the maṇḍapa of the same temple, is dated Śaka 1231 (1310 A.D.).\(^{137}\) It records the setting up of two door posts of the entrance into the maṇḍapa of the Bhairavasvāmi temple by mahanāṭalēśvara Brahmīdēva Chōla-Mahārāja. Obviously these are the door posts set up by the chief which the present inscription is found.

The third inscription, engraved on the upper-tier of the base of the same temple, is dated Śaka 1268 (wrong for 1269) (1347 A.D.).\(^{138}\) This is much damaged and incomplete. It seems to record the gift of the village Moiḷācheruvu\(^{139}\) by a mahanāṭalēśvara (name lost) to a certain Dēvaramma in the presence of the god Bhairavadēva.

The fourth inscription is on the left side of the wall at the entrance into the maṇḍapa of the same temple and is dated Śaka 1273 (1351 A.D.).\(^{140}\) It records that Sāvēṇṇa-Oḍaya gifted the village Nāgūru\(^{141}\) in Pulivendala\(^{142}\).
and two *khaṇḍugas* of wet land under the tank of Chadupurēvula  in the division of Mulkināṭi-bhūmi for maintaining the *aṅga-raṅga-bhōgas* of the god Bhairavadēva of Mōpūru for the merit of his parents Kamparāju and Meṅgādēvi.

The fifth inscription is engraved on a slab lying near the *Vibhūtimanḍapa* of the Bhairavēśvara temple. It is dated Śaka 1275 (1354 A.D.). It records the gift of the village Aluvala by Śāvaṇṇa-Oḍeya to the Śaiva mendicant Śānta-subrahmāchāri - Siddhayōgēśvara - sahajaḍambu - ayagāru as *śrotṛya-sarvamānya*. The gift is stated to have been made in the presence of the god Bhairavadēva and for the merit of the parents of the donor Kampanṇa and Meṅgādēvi.

The next inscription is engraved on a slab behind the western *gōpura* of the Bhairavēśvara temple. This inscription is dated Śaka 1347 (1425 A.D.). It records that Tirumalarāya, son of Boppadēvani-Virūpanṇa, who was the *nijabhārīya* of the king, had the *gōpura* built to the temple of Bhairavadēva at Mōpūru by his servant (*banṭu*) Vēmula Tippi-nāyaka for the merit of his (Tirumalarāya’s) mother Dēmāyamma and Nāgāyamma and his elder sister Tirumaladēvamma. Obviously the western *gōpura* near which the inscribed slab is found, was built by Tippi-nāyaka on the date mentioned above.

The next inscription is engraved on a slab in front of the central shrine of the Bhairavēśvara temple. This inscription belongs to the Vijayanagara Achyuta and is dated Śaka 1452 (1530 A.D.). It records that Ayyaparāju, son of
Rāyasam Kōṇḍamarasayya of Bharadvāja-gōtra and Āśvalāyana-sūtra and Rik-śākha, gifted 235 Varāhagadyāṇas being the annual income derived from durga-danāya-nivartana levied on the villages belonging to the temple of Mōpūru for conducting ratha- mahōtsava and āṅga-raṅga-vaibhavas of the same god on the day of molakala-punnama, occurring on Vaiśākha śu 15.

Thē gift is stated to have been made in the presence of the god Siddhavaṭaṃ Jyōti Siddhēśvara on the occasion of aksha-tadiya (Vaiśākha su.3) for the merit of the king, Gaṇḍī-kōṭa-durgam, in which the village Mōpūru is situated, is stated to have been obtained by the donor from the king as nāyaṅkara. Unfortunately the number of the villages which yielded the annual tax income of 235 varāha-gadyāṇas is not mentioned in the inscription.

There is an inscription in the village Nalla-cheruvupalle mentioned above, which is stated to have been brought from Mōpūru and set up on a platform bear the Rāma temple. It is dated Śaka 1453 (1531 A.D.). It registers the grant of ten tūmus of land in the agrahāra of Balapanūr to Mōpūru Bhairavēśvara by Pāvulūri Virupayya at the instance of Basava-dīkshitulu, son of Śivādīkshita. The agrahāra was granted to Basava-dīkshita by Achyutadēva-mahārāya. The gift is stated to have been made for maintaining dīpa, dhūpa and naivēdyā to the god Bhairavēśvara.

The last inscription is engraved on a slab in front of the central shrine of the Bhairavēśvara temple. This inscription, which belongs to the reign of Sadāśiva, is dated
Śaka 1466 (1545 A.D.).\textsuperscript{154} It records that Mahāmaṇḍapāḷīśvara Timmayadēva- mahārāju of Āstrēya-gōtra and Śōma-vanāśa remitted all the taxes such as dūrga-vartana, daṇḍyāni-vartana, bēdige, kāṇika which were being paid by all the temple villages and agrahāras included in the Gaṇḍikōṭa-Sakali-sīma to Gaṇḍikōṭa in favour of the temple villages and agrahāras noted above for performing the yajñās, daily rituals, etc. The gift was made on the bank of the Pinākini and on the occasion of Ratha-saptami so that the god Ahōbila Narasimha will be pleased. The chief further gifted similar taxes to the god Bhairavēśvara of Mōpūru for maintaining dhūpa-dīpa-naivēdya, āṅga-ṛāṅga-vaibhavas and ratha-mahōtsava, etc.

Moyillākāluva: (Cuddapah taluk)

There is a temple of Vēṅkaṭēśvara in this village which according to an inscription can be dated back to 1536 A.D.\textsuperscript{155} This inscription states that Rāyasaṃ Vēṅgaḷappa consecrated the god Tiruvēṅgaḷanātha and built the temple in the year 1536 A.D. He further made a gift of land, dommari-pannu and a garden for maintaining the amṛitapaṇḍi, akhaṇḍa-tiruvaiḷika and daśami- mahōtsavas of the god for the merit of his guruva Tāḷḷapāka Tirumalayaṅgāru.\textsuperscript{156} At the end of the inscription it is stated that one Yallayya gifted the taxes aḍugukōlū and grāma-kaṭnaṃ to the same god.

Another inscription, dated 1543 A.D., records that the same Vēṅgaḷappa consecrated the goddess Lakṣmī - dēvi in the same temple and gifted land for maintaining sacred food offerings and perpetual lamps to the goddess. These endowments were made for the merit of Tāḷḷapāka Annamayyaṅgāru. It further records the gift of three māḍas
each, being the grāma - kaṭnavā of the villages Rāmppatāḍu and Moyillakāluva to the god Tiruvēṅgaḷanātha and one tūmu of land to the Āḷvārs obviously set up in the same temple. It also records the gift of land for a garden. (puvvula-mānyām).

Mutukūru: (Pulivendla taluk)

An inscription, engraved on a pillar in the Chennakēśava temple and dated Śaka 1415 (1493 A.D.) states that Sunkkayya, brother-in-law of Bokkasam Timmanāyaka gifted the income from the taxes sthalasuṅkam, taxes on marriage, chariot, horse, slave and paddy (peṇḍli, baṇḍi, gurram, tottu, kolchu) to the god Chennakēśava in Mutukūru situated to the south-east of Bhairava- kshētra on the Mōhanāchala in Mukti-nāḍu on the occasion of a lunar eclipse and for the merit of his parents. Bokkasam Timma- nāyaka obtained Muktināṭi-bhūmi as nāyaṅkara from Narasā- nāyaka.

Nandalūru: (Rajampet taluk)

Nandalūr figures in the inscriptions of the 11th century A.D. It is also called as Nirandanūru, Nirantanūru, Nirantarapura and Nelandanūru. The inscriptions of the Chōḷa period the village was also called as Śrī - Kūḷōttuṅga - chōḷa- chaturvēdi - maṅgaḷam and Agarabrahmadēya. The name Nandalūru is a combination of two Telugu words Nandalu and ūru. Ūru means village and indicative of people. Nandalu is said to be a changed form of nirandalu, nirandanu, neladalu and nelandalu (nelantalu) figuring in the inscriptions. The word nelantalu means women or sister-goddesses (Akka-dēvatalu).
According to a tradition the king Nirantara-mahārāja, son of Dhrishtadyumna founded an agrahāra called Nirantarapura after his own name. As this village was washed away by the floods of the Bāhudā, Nelanda, a prostitute held by the king, visited this place, founded a new village called Nelandalūru to the north of the old village and granted it as the sarvāgrahāra to the brāhmīns. \[160\]

Nandalūru was once a Buddhist centre. The other important feature of this village is the presence of a great temple called Saumyanāthasvāmi in the midst of the old village of Nandalūru. The great importance and popularity of the Saumyanāthasvāmi temple is evidenced by a number of inscriptions ranging in date from 11th to 17th century A.D. The temple enjoyed the liberal patronage of the kings of different dynasties like Chōla, Pāṇḍya, Pottapi. Chōla, Kākatīya and the Vijayanagara. The history of the temple in all aspects covering a period of 600 years can be known from the inscriptions, both in Telugu and Tamil languages noted below: The god Saumyanātha is also referred to in inscriptions as Kulottunga-Śōla-viṇṇagar-āḻvār and Śokkap-perumāḻ in inscriptions.

1. This is dated in the 27th year of Chōla Kulōttuṅga (1096-97 A.D.). \[161\] It is incomplete and seems to record grant of some land at Nirandalūr to a goldsmith.

2. This inscription of Vikrama-Chōla (1120-21 A.D.) \[162\] mentions mahāmaṇḍalēśvara Bettarasa as ruling Pottappināḍu. Its purport is not clear except that the chief founded an agrahāra for the success of the king’s arms. Some reference is made to parigraha (seizure) in which the two or three minor chieftains seem to have been involved.
3. This also belongs to the same king (1125-26 A.D.). It registers the gift of the village Mannūr alias Vikramaśoja-chaturvedi-maṅgalaṁ in Mēr-pakkai-nāḍu, a division of Adhirājendra-maṇḍalaṁ, as an agrahāra of 70 shares to several learned brāhmaṇas by the chief mahāmaṇḍalēśvara Vimalāditya-dēva, ruling Pottapi-nāḍu. He was the son of Siddharasa and was called Madhurāntaka-Pottappi-Chchōla. List of the donees and their shares are specified.

4. This inscription is dated in the 8th regnal year of Kulōttuṅga-śōḷa (1141 A.D.). On the occasion of Śivarātri Madurāntaka-Pottappichchōla Siddharasar is stated to have granted house-sites and lands to brahmaṇas and a flower garden (for the temple). With this epigraph is found a two line piece of a different inscription dated Virōdhikrit recording some gift (of money) to the temple at Kulōttuṅgaśoja-chaturvedi-maṅgalaṁ (same as Nandalūr) by a certain Malaikiniyanin-ṛaṇ Ādinādan of Ōymā-nāḍu.

5. It belongs to the Chōla king Kulōttuṅgaśoja II (1139-40 A.D.). This inscription is stated to be the charter of the dēvadāna lands of the god Kulōttuṅgaśoja-viṇṭagar-āḷvār and of the demarcation of the four boundaries of the village Kulōttuṅgaśoja-chaturvedi-maṅgalaṁ granted to the sabhā by the chief Madhurāntaka-Pottappichchōla-Siddharasa. The list of dēvadāna lands included wet and dry lands, coconut and areca gardens and deserted land (nattappāl) and residential areas.

6. The inscription which belongs to the reign of Chōla Rājādhirāja II (1178 A.D.) records the gift of 62 kuḷi of
arecanut garden by one Paṭṭinankīlān-dēvar to provide for the offering of tirupōnagam to the god Kulōttuṅgaśōla-viṇṇagārālůr at Kulōttuṅgaśōla-chaturvēdi-maṅgalam an agara-brahmadēya of Nirandanūr in Mērpākkai-nāḍu, a division of Adhirājēndra-maṇḍalam.

7. This inscription belongs to the 3rd regnal year of Chōla Kulōttuṅga-III (1180-81 A.D.). It seems to record a gift of 10 Bhujabalān-māḍai for burning two perpetual lamps in the temple by a native of Māṅgāḍu in Kulōttuṅgaśōla-vala-nāḍu, a sub division of Jayangoṇḍaśōla-maṇḍalam. It also mentions Nirandalūr-agara-brahmadēyaṃ in Mēr-Pākkai-nāḍu in Adhirājēndra- maṇḍalam.

8. This inscription also belongs to the same king (1181-82 A.D.). It is incomplete and peeled off, and seems to register a gift of land to provide for offerings to Śokkaperumāl by an individual named Cheyya-Śivapūḍan-Madhusūdanaṇ of Kōyambēḍu in Māṅgāṭṭu- nāḍu.

9. This also belongs to the same king and is dated 1182-83 A.D. It seems to be unfinished and built in. It mentions Śeyya - Śivapūḍan - Madhusūdanaṇ - Vānavanāyakan of Kōyambēḍu in Māṅgāṭṭu-nāḍu, a division of Jayangoṇḍaśōla-maṇḍalam and also the village Nirandanūr alias Kulōttuṅgaśōla-chaturvēdi-maṅgalam in Mēr-Pākkai- nāḍu in Adhirājēndra - maṇḍalam.

10. This inscription also belongs to the same king 1202 A.D. It records a gift of ten Bhujabala-māḍai for two perpetual lamps in the temple of Śokkaperumāl by
Nūkkamadēvi, the wife of the chief Madhurāntaka-Pottappichchōḷa-Nallasiddharasar.

11. This inscription also belongs to Kulōttuṅgaśōḷa III (1202-1203 A.D.).\textsuperscript{171} It registers the gift of three villages viz.,

1) Nirandanūr *alias* Kulōttuṅgaśōḷa-chaturvēdi-māṅgalaṁ
2) Ānḍappur *alias* Tyāgasamudra-chaturvēdi-māṅgalaṁ &
3) Mantram *alias* Bhujabalsiddhi-chaturvēdi-māṅgalaṁ

as *agrahāras* exempting them from the taxes like *śilvari* and *peruvari* by Nallan-Siddharasa, son of Madhurāntaka-Pottapichchōḷa alias Erama-Siddharasa.

12. This also belongs to the same king (1202-09 A.D.).\textsuperscript{172} It records the gift of two lamps with 15 *māḍai* and 180 *kuḷi* of land for burning two perpetual lamps in the temple of Kulōttuṅgaśōḷa-viṅṇagār-emberumāṇ-Sokkap-perumāḻ for the merit of his deceased mother Mēḍasāṇi by Bayirappireḍḍi a *maṅrāduvrār* (an assembly member) of Țāṅgaṭṭūr in Mēṟ-Pākkai-nāḍu.

13. This also belongs to the same king (1209 A.D.).\textsuperscript{173} It registers the gift of money (due to him as tax from the village on oil and ghee) by Madhurāntaka-Pottapich-Chōḷa-Tirukkēlaṇṭi-dēva for perpetual lamps in the temple of Sokkaperumāḻ at Nirandanūr - agaram - Kulōttuṅgaśōḷa - chaturvēdi - māṅgalaṁ, for the merit of his father (āyyaḷiyar) Manumasiddarasa and (uncle) Nallasiddharasa.
14. This inscription also belongs to Kulōttuṅga III (1209-10 A.D.).\(^{174}\) It states that one Tirunāḍuḍaiyān-Ponnaṅ alias Kulōttuṅga-śōla-kāḍuveṭṭi of Veṅkarchēṟṟuppēḍu in Veṅkala-nāḍu, a division of Pularkōṭṭam alias Vikramaśōla-Vaḷanāḍu in Jayangoṇḍasōḷa - maṇḍalaṁ presented to the temple of Šokkaperumāḷ the karmāchchanai images of the god Aḷaga-pperumāḷ and his two consorts together with an aureola and with the additional copper that remained he made other articles of worship like tīrtta - maṇḍai, Śrībalīttāḷaṁ, tirumāṇḍai etc.

15. This inscription of the time of Kulōttuṅga III (1213-14 A.D.).\(^{175}\) is incomplete. It registers some provision made by one Tirumula-reḍḍiruvi, a nephew of Madhurāntaka-Dēśi-reḍḍi of Mēṟkkai in Mēṟkkai-nāḍu for the daily offering of tiruppōṇagam to the god Vēdanāyaka-Perumāḷ installed by him at Nirandanūr, in a shrine of the temple.

16. This inscription of Rājarāja III belongs to 1239 A.D.\(^{176}\) It records a gift of six maṇḍai and a lamp-stand each for the perpetual lamps in the temple of Šokkaperumāḷ by Semmā-seṭṭi, a merchant of Muraṅottamaṅgaḷaṁ in Valluvanāḍu a division of Malai-maṇḍalaṁ and his wife Uṇṇippillaiṅkaṅ. Of these two gifts one was made in 1238 A.D. and the other the next year.

17. This inscription is dated 1249 A.D.\(^{177}\) It records the gift of all the tolls including magaṅmaṅai dues leivable at Nirandanūr, for the expenses of the several festivals in the temple of Šokkaperumāḷ by Perumāḷ-Pillai, the headman of Kaliyūr and a toll officer, to secure the well-being of Madhurāntaka-
Pottappichchöļa-Gaṇḍagōpālar *alias* Manmasiddharasa. The record is incomplete.

18. This inscription is also an incomplete one and dated 1250 A.D. It mentions Gaṇḍa-pendāra Gangayya-Sāhini (Kāyastha chief). He was the subordinate of Kākaṭīya Gaṇapati and was ruling the whole country from Pānunγallu to Mārjavāḍa.

19. This is a damaged inscription of Jaṭāvarman Sundara-Pāṇḍya I who came to the throne in 1251 A.D. It seems to record the grant of the village Māṇaṇūr (?) as sarvamāṇya (probably by the king) for worship and repairs to the temple.

20. This inscription is very important for astronomical details. It belongs to the 13th regnal year of Rājendra-chōḷa III (1257-58 A.D.). It is a trilingual record-i) Sanskrit-Grantha ii) Telugu-Grantha comprising mostly the names of the donees and iii) Tamil:main gift of the record.

It begins with a eulogy of Trinētra (Trilōchana-Pallava) who founded many agrahāras to the east of the Tripurāntaka hill. His successor Mukkaṇṭi-Kāḍuveṭṭi established and gave the village Perunganḍūr in Paśchima-Pāka-nāḍu of Adhirājendra-chōḷa maṇḍalam to 52 brāhmaṇas in Śaka 723 (mistake for Śaka 730), Sarvadhāri, Mēṣa-saṅkramaṇa ba, 6, Wednesday, Mūla (808 A.D., March 21, Tuesday). The donees were in enjoyment of their shares for a long time when some velumas from Inumbrolu escaping from the māri-jvaram of their place, settled in fields near them,

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agreeing to pay rents for their lands, alongside the residents of Sakali-Kōḍūru who had also emigrated from their place on account of some riots. During a famine that followed the brāhmaṇas left their places and when they returned found themselves supplanted in their possessions by the new comers who had in the meantime named that new settlement as Kōḍūru, and refused to give the rent due to the brāhmaṇa landlords. The brāhmaṇas then made a representation to the chief Manumasiddhi, whose genealogy is here given:

Dāya - Bhīma
  I
Bētabhūpa
  I
Erasiddhi
  I
Manmasiddha
  I
Tikkanṛipa (the father of the ruling chief)
  I
Manmasiddhi

This Manumasiddhi conquered a chief named Vijaya and tried to secure the friendship of Kākatīya Gaṇapati by fighting a battle for him on the banks of the Gōdāvari. He was a feudatory of Rājēndra-chōla III.

Manumasiddhi sent for the cultivators against whom the complaint was made and after due enquiry with witnesses, decided the case in favour of the dispossessed brāhmaṇas, to whom he renewed the grant of the village Kōḍūru for the merit of his father. Then follows a detailed list of all the share-holders in Telugu.
The concluding portion of the inscription, which is in Tamil, registers an order of Madhurāntaka-Pottappi-chchōḷa-Manumasiddhi, granting the village Kōḍūru, a hamlet of Perunganḍūr, to the brāhmaṇaṣ, thus restoring their ancient possessions, when inhabitants from Inumbuḍōḷ (Inumbrōḷu) could not prove their case.

21. This inscription is dated 1265 A.D. ¹⁸² This records the gift of the magamaḷ (duty on articles of merchandise) from Pottappi-nāḍu which he had been long levying with the sanction of the nāṭtavaṟ, ṣeṭṭiś and others, to the temple of Šokkaperumāḻ, by the chief Nāgarasa the pradhāṇi of Gaṇḍapenḍāra Jannigadēva for tiruppōṇagaḷ offering daily with one tūmbu of rice and with double that quantity on the days of Mārgaḷi and others specified days. Provision was also made for the daily supply of three flower garlands to the temple through one dāsar Tirumāṅgaiyāḻvān for a remuneration of the daily sustenance with a nāḷi offered rice and 2 māḍai in cash every year.

Jannigadēva was a minister under the Kākatiya queen Rudrāmba and was administering the country between Pāṅungallu and Mārjavāḍi in succession to Gangaya-sāhiṇi.

22. This inscription, dated 1271-72, A.D. ¹⁸³ records a gift of 32 cows for burning a perpetual lamp in the temple by Perumāṇaḷi-dēvarasa, younger brother of Prasādi-Tikkarasa, a son of Jagadobbaganda Kāmarasa.

23. This is a badly damaged inscription, dated 1272-73 A.D. ¹⁸⁴ It seems to record a grant of 15 kuḷi of land to the god Šokkaperumāḻ for some offerings. Mention is made of an illegal occupation of a land after removing the boundary stone
and of one Tiruvanantāḻvān-bhaṭṭaṇ who was apparently the aggrieved person but was able to produce documents proving his ownership rights. The details are not clear.

24. This inscription belongs to the reign of Jaṭāvarman Sundarapāṇḍya II (year 9; 1284-85 A.D.). This seems to register an endowment of land by the king after purchasing it from the mahājanas of the place (Nirandanūr) for the requirements of offerings to the god Śokkaperumā! on the 6th day of festivals, when the image was taken to the Rāmānujan-tirunandāvanaṁ (flower-garden), the gift of Piḷḷai Pallavarāya, for special worship.

25. This inscription also belongs to the same king as noted above (year 10; 1266 A.D.). It records a mutual agreement between the mahāsabha of Nirandanūr and Ulagamunḍān-dāsar one of the Vaishṇava-vāriyaṁ of the temple of Kulottuṅgaśōḷa-viṇṇagaram-Śokkaperumā! by which an amount of 200 paṇaṁ deposited with the temple (Śokkaperumā!-Śrībhaṇḍāraṁ) by Piḷḷai-Pallavarāya for the formation of a flower garden (Rāmānuja-tirunandāvanaṁ), was invested on 500 kulī of land and made over to the dāsar on condition that he was to supply flower garlands regularly to the temple, himself enjoying the yield of fruits of the different kinds of trees including coconut he could plant therein as murrūṭtu (?). Nirandanūr-agara-brahmadāyaṁ alias Kulottāṅga-Śōḷa-chaturvēdi-maṅgaḷaṁ is stated to be in Mēr-pākkai-nāḍu in Adhirājēndra-Maṅḍalāṁ.

26. This also belongs to the same king and period. This registers a transaction similar and in addition to the one recorded in No.591 above. The same donor Piḷḷai-Pallava-
räyar is said to have given 200 *paṇam* to Śrīvaishṇava-
dāsar-Ulagamunḍan and to dāsaṅ- Kēsavaperumāli-piḷḷai-
Śokkān on behalf of the temple, for the formation of a flower
garden called Rāmānujan- tirunandāvanaṃ and these latter
shared 400 *kuḷi* of *tiruvīḍaiyāṭṭam* between them for
cultivating the land and enjoying the yield as *mūṟṟūṭṭu* after
supplying flower garlands to the temple out of flower plants
grown all round the hedges. Another condition was that the
different fruit trees, plantains and vegetables (*kīḻpchalai?*)
belonged to the temple.

27. This also belongs to the same king (1286 A.D.). It
registers a gift of the two areca-nut gardens and house sites
after purchase of Eḍuṭṭakaiyālagiyār-piḷḷai-pallavarāyan (same
as the donor of No. SII, XXIII, No. 591) of Tuṇjalūr in
Tirumilaḷaikkurrām, a district in Pāṇḍi - maṇḍalaṃ, to provide
for offerings, worship and lamps to the image of Emberumāṇar set up in the temple of Śokkaperumāli at
Nirandanūr by one Ānaimelaḷagiyyār of Vīraśikhaṃukha-
Chchēri-Kalattūr, a suburb of Vīranārayaṇa-chaturvēdi-
maṅgalam in Śoḷamaṇḍalaṃ and also for the maintenance of
*maṭha* presided over by his teacher (?)

28. This inscription belongs to the 15th regnal year of the
same king noted above (1290 A.D.). It seems to record the
gift of money with the interest on which offerings including
*amritapāḍi* and worship were to be conducted in the temple of
Śokkaperumāli on a specific day of the year on the
occasion of *puṣpayāga* in honour of the god Viṣvaksēna by
the Drama-talattār with whom the amount (*varāha*) was
deposited by the donor one Āryaputra, grandson of Kiḻāmbi
Rāmadāsa of Nirandanūr.
29. This inscription also belongs to the same Jaṭāvarman Sundara-Pāṇḍya and is dated in his 17th regnal year (1293 A.D.).\textsuperscript{190} It states that one Karumāṇikkāḻvān-Jandivarmmar, the headman of Śīrumāḷai residing at Tōḷūr in TōṬurnāḍu a division of Maṇāvilkōṭṭam in Jayangoṇḍaśōḷa-maṇḍalaṃ caused to be given the sacred bath (tirumaṉaṉaṆ) to Śokkaperumāḷ and his consorts in the temple at Nirandanūr. The special mention of bath probably signifies a purificatory re consecration of the deities.

30. This inscription also belongs to the same regnal year of the same king.\textsuperscript{191} This records the formation of a garden called Mānaparipāḷan-tieruttōpu at Nirandanūr in the name of minister Toṇḍaimāṉār of Tirunelvēli and an endowment of land as jīvita for maintenance of the persons looking after it, for the benefit of the god Śokkaperumāḷ at Nirandanūr, by Karumaṉikkka-āḻvāṉ alias Nandivarman, the headman of Śīrumali residing at Tōḷūr in TōṬurnāḍu, a division of Maṇāvīr-kōṭṭam in Jayangoṇḍaśōḷa- maṇḍalaṃ. These dāsa-nambis of the garden were to supply flower garlands to the temple daily in addition to 75 palam of vegetables grown on a plot specially set apart for the purpose. For the 20 paṉam received by the temple from these persons, two nāḷi of offered rice was to be given to them everyday.

31. This inscription is built in at the beginning and may belong to the 13th century.\textsuperscript{192} This seems to record the confirmation of a grant of lands made probably by Erasiddarasar some time previously to twenty brāhmaṇaṉ, ten from the south and ten from the north, settled in the agraṉhāra, by the Chief’s son Madhurāntaka-Pottappichōḷa-Vimalāditya on the day of Chittirai- Vișhu.
32. This inscription is built in at the end. It seems to record the grant of the village Toṭṭimeṭṭai alias Śokka-dēva-viḷāgaṇ by the chief mahāmanḍalēsvāra Siddharasa, ruling over Pottapināḍu for the expenses of a certain festival (tirunāḷ) in the temple of Śokkaperumāḷ. The same donor probably made another gift in the next year (for the formation of a road for the god’s procession?) (13th century). 193

33. This inscription belongs to a Telugu-Chōla chief. 194 It records an order of (the Telugu Chōla) chief to the mahājana of Nirandanūr which he calls his brahapuri, restoring to them the village within the four boundaries, which had been originally granted to them by Vatsarāja and Siddharasa’s ancestors and declaring that vellālas (probably then in illegal occupation, had no title to the village. The charter of possession is said to have been made by the chief in the presence of the god Śokkaperumāḷ. There seems to be some gap in the body of the record.

34. This inscription, dated 1308 A.D. 195 states that the Kākatīya king Pratāparudra remitted the taxes, suṅkamu, sādamu and vanāya till then levied in five villages of Nelandalūr (Nandalūr), Āṇḍapūrū, Mandaḍamu, Mannūru and Astyāpuramu. The above noted taxes are mentioned as the taxes levied on Nelandanūr and its grāma-grāsas, i.e. the other four villages noted above.

35. This inscription is dated 1323-24 A.D. 196 It is damaged. It seems to record the title deed granted to one Perumāḷ-bhaṭṭār in place of the one that had been lost re-instating him as the upātti (priest?) of the Śokkaperumāḷ
temple after recovering from him some amount as damages caused by his leaving his post. The mahā-sabhā of the place, the Vaishnava-vāriyaṁ of the temple and one Ulagamunḏaṇḍāsāra are said to have set up the enquiry into this transaction and decided the case.

36. This inscription, which belongs to the reign of Dēvarāya II, is dated 1433 A.D. July 2. 197 It records that the reṇḷis and other important persons of the villages, namely, Polivuγga, Lembāka, Tāḷlapāka, Ṭaṅguṭūru and Īpili included in the Pottapi-nāṭī- bhūmi, gifted the taxes yisabāḍippau, kāṇika, kappam, veṭṭi-veṁi, asvrayālu, etc., to the god Chokkanāṭha-perumāḷu and the Aṣēṣa-vidvan-mahājanas of Neladalūru situated on the banks of the Bāḥū-nadi. The gift is stated to have been made for the merit of the king Dēvarāya and the Pottapi-nāṭī-bhūmivāru on the occasion of a lunar eclipse. The signatories to the record were the karaṇams of all the five villages.

37. This incomplete inscription belongs to the reign of Immaṇi Narasiṁha and is dated 1501 A.D. 198 It opens with a Sanskrit verse in praise of the god Sundaranātha-Chokkanāṭha. It states that Parvatanāyaka of Vālapaṇḍīli-gōtra gifted the village Akimppōḍu in Pottapiṇṭi-rājiya to the god Chokkanāṭhadēva of Nelandalūru, for maintaining the dadhōydana offerings during the mornings. The donor was ruling over Sirivāla, Siddhavaṭaṁ, Sakali and Pottapi-nāṇḍu-rājiya from the capital Gaṇḍikōṭa. The gift village was exempted from all the suvaṇṇādāyas (income in the form of money) and dhāṇyādāyas (income in the form of paddy). It is further stated that eight muntas of rice, four muntas of curd and half munta of ghee were to be supplied for two plates of dadhyōdana (curd rice).
38. This inscription, dated 1534 A.D., states that the village Anjupuru (Modern Adupuru, Rajampet taluk) was originally granted to the god Chokkanatha-perumal of Nelandaluru which fact was recorded as inscription (sasana estham). But after some time due to some political disturbance (rajika) the grant was discontinued. Having noticed this, Tallapaka Tirumalayangaaru represented to the king Achyuta. On the orders of the king Ramabhatlayya restored the village as sarvamanya to the god on the occasion of Makara-sankranti.

39. This inscription is dated 1546 A.D. and belongs to the reign of Vijayangara Sadashiva. It records that Timmasani, daughter of Jakkula Tippa-battudo gifted 28 kunittas of wetland owned by her and situated in nine villages to the god Chokkanathadeva for maintaining dasapadi to the god on the occasion of Makara-sankrama. The following are the nine villages mentioned in the inscription: Nelandaluru, Paturu, Adupuru, Tanguuru, Poladaluru, Opili, Tallapaka, Gunjiluru and Utukuru.

40. This inscription, which belongs to the reign of Vijayanagara Sadashiva and dated 1557 A.D., is damaged. It records the grant of land of 12 puittis and also 21 varahas by mahamanjdalasvara Nandyala Obularaju probably for maintaining worship, tirumaanjanam and other services of the god Chokkanatha and Alvars.

41. This inscription, which is dated 1619 A.D. states that a certain Chennammagaru, a lady of the royal household of Tiruvengaalanatharaja, with a view to secure sasvata-parama-
pada (without any more birth in mundane world), offered endless worship to the god. Saumyanāthasvāmi at Nelandalīru otherwise known as Nirantarapura, and made a number of gifts to the deity such as a golden crown, conch and discus, golden plates for the hands and feet, a golden kalaśa over the vimāna and made provision for feeding the Śrīvaishṇavas and the Smārtas in their respective feeding houses and also the paramahāmsas and jōgi - jaṅgas.

42. This undated inscription records the construction of the gopura (outer-gōpura of the Saumyanāthasvāmi temple) by one Sōmēśvara, son of Vimalāditya who is stated to be the ornament of the family of the Pottapi-Chōḷās.²⁰³

43. The Śaka year of the inscription lost.²⁰⁴ It records a gift of gold for offering karupūra-hārati before the god Kulōttuṅgaśōḷavinnagar - embirumān - Chokkaperumāḷ daily during worship and 45 cows for burning perpetual lamps by one Injullān-Malli-Pūrvarkaṇ Śiyapperaiyan, a merchant of Vallūr.

44. This undated inscription gives a list of the tiru-vigaiyāṭṭam²⁰⁵ lands at Pottappi belonging to the god Śokkaperumāḷ of Nirandanūr. These comprised seven plots measuring in all 7050 kuḷ in extent.

45. This inscription, which belongs to the reign of Bhujabala - Vīranārāyaṇa - Āhavamalladēva - mahārāja,²⁰⁶ purports to a record a charter given by the mahārāja noted above to all the mahājanas of Pottappi-nāḍu, the nature of which is not clear.
Mention is made of two families of Śōlapadi supplying oil to the temple for lamps, who seem to have been deprived of some privileges enjoyed since the time of their forebears and hence threatened to commit suicide (?) and were dissuaded from such a step by Āhavamalla himself by restoring them now. The charter is signed by three officers of the king, two of whom are given as divyādhikāri Bhāskara-bhatṭopādhyāya of the Vaśishṭha-gōtra and Vasudēva-bhātta. The third was dharmādhikāri of Āhavamalladēva (his name is lost).

Nandyālampēta: (Proddaturu taluk)

The name of the village Nandyālampēta is according to an inscription derived from Nandyālamma a padmasāli woman who is said to have founded it. An inscription on a slab in the fields near the Tiruvēṅgaḷanātha temple in this village, dated Śaka 1477 (1555 A.D.), refers to the folk-goddess Nandyālamma who is said to be probably the mother of Paraśurāma (Rēṅuka). It records the gift of some land to the goddess. It is probable that Nandyālamma referred to above as padmasāli woman might have been deified and the shrine dedicated to her was in existence during the 16th century.

Pālagiri: (Kamalapuram taluk)

An inscription, which is Kannada prose and poetry, is engraved on a stone pillar in the Śiva temple. It is dated Śaka 978 (1056 A.D.) and belongs to the Vaidumba king Kaliga-Trinētra- Śrī-Bhīma-mahārāja.

This inscription is interesting in more than one respect. Firstly, it states that the gift of 80 kīnaṅdugas of land
originally gifted by the Rāṣṭrakūṭa king Akālavarsa Kannaradēva to the god Samarthēśvara by the Vaidumba king noted above.

Secondly, it further states that the Vaidumba king mentioned above renovated the Samarthēśvara temple which fell into ruins and made a gift of land of 200 mattras to the temple and got the inscription engraved to this effect.

Obviously the Samarthēśvara temple which was in existing during the period of Akālavarsa Kannaradēva fell into ruins some time later and consequently the original gift of land made by the king ceased to be effective. The same temple was renovated in 1056-57 A.D. by the Vaidumba king who not only restored the royal gift of the land but also himself made a further gift of land.

Unfortunately the name of the village in which the Samarthēśvara temple was existing is not mentioned in the inscription. Taking the present name of the temple into consideration it may be suggested that the present day Śiva temple was originally that of Samarthēśvara.

Palagurāḷlapalle (Badvel taluk):

There are three inscriptions in the village Palagurāḷlapalle. The first one is on a slab lying in the ruined temple of Bhairava on a hillock 3 km, east of the village and by the side of Sāgilēru. It belongs to the reign of Dēvarāya and is dated Śaka 1318 (1396 A.D.).²¹⁰

The inscription opens with the obeisance to the gods Hariharanātha and the Kshētrādhipati (i.e. Bhairavadēva). It
records that one Gōli Avubāḷanosāṭha rebuilt the temple of Bhairavadēva on the hillock in the village (Ṣakali-kōḍūru) which fell into ruins and also constructed the compound wall with stones. He further requested Birudarāju Lakkayadēva-mahārāju-Allaladēva-mahārāju, who was ruling over Sakali-Pedакōḍūru, to grant land for raising a grove for the god Bhairavadēva. Accordingly the chief gifted one kunṭa of land with the stipulation that the yield of the trees like mango, tamarind, coconut, arecanuts, dates (īta) and palm trees raised on that land the income from some of the taxes like ārambhamu and kōru would belong to the god.

While delineating the boundaries of the gift land the following are mentioned: the road leading to Gōḍāvīḍu (same as modern Gōḍāvīḍu), Kumārasvāmi-kāluva, a hillock, a cart road (baṇḍi-teruvu) and a junction of two roads. The inscription ends with the statement that it was written by Kāchāyabhaktuḍu.

The second one is on a slab in front of the Durga temple. It belongs to the reign of Sadāśiva and is dated Śaka 1475 (1552 A.D.).

It records that on the orders of Varadarājula Avubhaḷesvaradēva mahārāju of Āṭrēya-gōtra Jangam Saravayya, son of Vīranāla Basuvayya, gave away the taxes like Kāṅika and Kappams which were the mahārachaproyoṇanaṁ and dēvataprayoṇanaṁ (taxes) levied or. the village Pedakōḍūru and its hamlets for performing the rituals like tīrthāṁ, parapu and siddhayōgamu of the goddess Ankāḷa-Paramēśvari of Pedakōḍūru. The gift was made for the merit of Avubhaḷesvaradēva-mahārāju on the occasion of a lunar eclipse which occurred on the full moon-day of the preceding month Śrāvaṇa corresponding to August 5.
The third inscription is found in the compound of the Chennakēśava temple. It is fragmentary and probably belongs to the 16th century A.D.²¹² It records the remission of taxes like Kāvali, Kāṇika, rokha and dhanyālu (tax incomes in the form of cash and grains) payable by the barbers on their kāṇāchi lands in recognition of their services rendered to the gods Chennakēśava and Sōmēśvara in the form of music (ḍōlu-nāgasvara).

**Pandhillapalli:** (Kamalapuram taluk)

There is an inscription on a slab in front of the ruined Vēṅkaṭēśvara temple in this village. It is dated Śaka 1476 (1555 A.D.).²¹³ It records the gift of lands by Gobbūri Timmayadēva-mahārāju to the god Praśanna-Vēṅkaṭarāya for maintaining food offerings, perpetual lamps and chātupadī. Some more land was also gifted to Dāsari-sāni (obviously for performing dance), two ḍōlu-nāgasarālavāru for rendering music three times a day and to the kāse (mason) who built the temple. Obviously the present day temple of Vēṅkaṭēśvara was known as that of Praśanna - Vēṅkaṭarāya during the 16th century.

**Pandivīdu:** (Badvel taluk)

There is a fragmentary and damaged inscription in front of the old Śīva temple in this village which probably belongs to the 16th century.²¹⁴ It records the gift of some land as sarvamāṇya to the god Siddhanāthalādeva. Probably the present day Śīva temple was originally known as that of Siddhanāthalādeva.
Pedda Komerla: (Jammalamadugu taluk)

There is a Kēśava temple in this village which has an inscription of the Vijayanagara Sadāśiva and is dated Śaka 1467 (1546 A.D.). It records that Nandyāla China-Avubhalēśvaradēva-mahārāju gave away twelve puṭṭis of paddy land (Vari-madi) to the god Chennarāya of Pedakomerla, as the charity (tiru-kainkaryam) of his mother’s elder sister Lakṣmamma, on the occasion of Prathama ēkādaśi (i.e. Ṛṣℏaḥna su. 11) and one puṭṭi and one paraka and one tūmu of paddy land as his own endowment for maintaining naivēdyā, dīpārādhana, aṅga-raṅga-valbhavaḥ, etc., to the god. It is said that gift was made in the presence of the god Narasiṁha on the banks of the river Pinākini.

Peddanapādu: (Kamalapuram taluk)

There is a Śiva temple in this village, which according to an inscription dated Śaka 1358 (1435 A.D.) was known as that of Agastyanāthadēva during the 15th century. It records the setting up of a pillar (vasudhāra-kambham) in the temple of Agastyanāthadēva at Peddanapādu by one Nāgarāju.

Peddaseṭṭipalli: (Proddaturu taluk)

There is a much damaged inscription on the door-jamb of the Chennakēśava temple. According to it the temple of Kēśavaperumāllu of Seṭṭipalli, which fell into ruins, was renovated in Śaka 1440 (1518 A.D.). It seems to record the gift of gardens and wet land and mentions one pinnābhaṭṭu who bears the title kavikamkaṇa.

Another inscription engraved on a slab in the courtyard of the same temple records that in Śaka 1480
(1558 A.D.)\textsuperscript{218} \textit{mahāmaṇḍalēśvara} Koṇḍayadēva-mahārāju

gifted four \textit{puṭṭis} of land to the same god on the auspicious
occasion of Vaiśākha śu 3 (\textit{Aksha-ṭrīṭīya}) for conducting the
\textit{tirunāḷa-mahōtsavas}, \textit{kainkaryas} and \textit{pātra-bhōga-vaibhavas}
of the god.

\textbf{Pōli:} (Rajampet taluk)

An inscription on the eastern wall of the
Chennakēśava temple, which is dated Śaka 1482 (1560
A.D.)\textsuperscript{219} records the installation of the \textit{balipīṭha} (platform for
placing the offerings) of Kariya-Māṇikyarāya by certain
Timmana, son of Pemmu Koṇḍaya of Polamdalūru, for the
merit of his maternal uncle Ponnānāḍapa a son of
Mādaṟṟillenāḍapa. Kariyamāṇikyarāya is the Tamil name of
the god Chennakēśava.

\textbf{Pōrumāmilla:} (Badvel taluk)

This village is famous for the big tank excavated
during the early Vijayanagara period. An inscription (1369
A.D.) from this place gives very valuable information about
various aspects of tank-excavation.\textsuperscript{220} There are wo temples
in this village which yielded inscriptions. The inscriptions from
the Lakshmīkāntasvāmi temple dated Śaka 1448 (1526
A.D.)\textsuperscript{221} records the gift of a well and one \textit{irasa} of dry land for
growing flower plants and trees which yield fruits to the god
Lakshmīkāntanātha of Pōrumāmilla by Vengalayya. The well
is stated to have been situated to the \textit{uttara-tūrpu} (Īśānaya)
(north-east) of the temple. This is in accordance with the
\textit{vāj̄tu} which prescribes that well must be excavated in the
north-east corner.
Another inscription from the Krīṣhṇa temple dated Śaka 1477 (1555 A.D.)\textsuperscript{222} records the gift of some land and a garden by mahāmanḍalēśvara Vadararājajayadēva-mahārāju for free feeding to the Śrīvaishṇavas on the tiru-nakṣhatras (natal-stars) of the 12 Āḷvārs, Śūḍikuduttanāchchiyār (Gōḍādēvi) and some Śrīvaishṇavas of Pōrumāmilīa also known as Gōpīnāthapataṇaṁ.

Another inscription which is from the same temple and dated Śaka 1489 (1567 A.D.)\textsuperscript{223} records the purchase of 4 tūmus of wet land (maḍī) from certain Rāmappa by Purāṇaṁ Chennibhatlū who executed the sale deed in favour of the god Gōpālakrishṇa towards the clearance of the loan of an amount of twenty ghaṭṭi-varāhas taken by him from the treasury of the temple. The surname Purāṇaṁ of Chennibhatlū suggests that he was expounding purāṇas in the temple.

Poṭṭadurṭi: (Kamalapuram taluk)

There is a temple of Chennakēśava in this village which belongs to the Vijayanagara period. An inscription from this temple dated Śaka 1468 (1546 A.D.)\textsuperscript{224} records the gift of income derived from the taxes called grāma-kaṭṇam and the sthāvaras (taxes) levied on angaḍī (shop), maggam (loom), chakram (probably potter), īḍī (toddy taper), siṅjini (bow used for cleaning cotton), etc., payable by the villagers of Poṭṭadurṭi by the tax collectors of that village which was their suṅka-māgāni for conducting the Pallaki-sēva (procession of palanquin) and nitya-vaiḥava-mahōtsavas of the god Chennakēśavarāya. The gift is stated to have been made on the auspicious occasion of Krīṣhṇāshṭami- jayanti.
Proddatūru: (Proddaturu taluk)

There is a temple of Rāmēśvara in this village which belongs to the early Vijayanagara period. An inscription of 1498 A.D.\textsuperscript{225} from this temple records that Gaṇṭi Kannamanāyuḍu, who held Rāmēśvaram-Proddatūru as nayāṅkara, gifted a piece of land (vari-madī) of \(\frac{41}{2}\) puṭṭis and ten tūmus, which is equivalent in extent to one gōcharma, for providing sacred food offerings during day-time to the god Rāmayā-liṅgamu daily. The sthānāṃvāru (of the temple of Rāmayalāṅgamu) were to draw water from the Rāmēśvaramu canal for raising paddy in the gift land. The gift was made on the occasion of a solar eclipse. The village Rāmēśvaram-Proddatūru was in Mulkinādu.

Pulapattūru: (Rajampet taluk)

There is an inscription on a stone near the Dēsanamma temple.\textsuperscript{226} It is engraved in the characters of the 9th century and mentions Chōḷamahārāja. It records the grant of land situated in four villagers by a chief who was ruling Juddhapuṭṭi in the temple of Allameya Tallēri (probably Yallamma-tallii). It seems that the gift was made at the request of Kundabavvari. The gift land was exempted from all taxes (Sarbanapariyyāruvu i.e. Sarvaparihāra).

In the imprecation it is mentioned that whoever obstructs the grant will incur the sin of destroying Vāraṇāsi and Siddhavaṭambu. The mention of Siddhavaṭambu (modern Siddhavaṭaṃ, Cuddapah taluk) is noteworthy. It is probable that the goddess Dēsanamma of the present day is same as Allameya Tallēri mentioned in the inscription.
Pulivendala: (Pulivendala taluk)

The temple of Raṅganāthasvāmi of this village may be assigned to the Vijayanagara period. An inscription from this temple dated 1509 A.D.\textsuperscript{227} states that Narasayadēva-mahārāju, the younger brother of Basavarāju and the great-grandson of Mādhavavarma, who was the chief of Bejavāḍa and belonged to Vasīśṭha gōtra and Sūrya-vaṃśa, gave away the village for maintaining the naivēdyā and aṅga-raṅga-bhōgas of the Śrīraṅgarāju (same as Raṅganāthasvāmi).

The gift village is said to be situated in Pulivendla-sthala, a sub-division of Mulki-nāḍu in Gaṇḍikōṭa-sīma of Udayagiri-Rājya.

Pushpagiri: (Cuddapah taluk)

Pushpagiri, the hamlet of Kotlur in Cuddapah taluk, lies on the latitude 14.36°N and longitude 78°46' E, and is situated on the bank of the Pennā. The nearest railway station is Gangayapalli on the Madras-Bombay line which is 8 km from Pushpagiri. The village Pushpagiri owes its name to the hill of the same name which is lying on the other side of the Pennā. Pushpagiri is also known as Sumagiri, the latter being a synonym of the former.

There are two legends regarding the etymology of the name of the hill. According to the first legend, in bygone days a brāhmin was proceeding towards the holy river Gaṅgā with a wish to immerse the mortal remains of his father in it and in course of his journey he reached the river Pennā near the present-day Pushpagiri. There he wanted to have a bath in the river and before doing so he kept the bones of his father
on the ground and had his bath. When he returned from the
bath, to his astonishment he found that the bones of his
father turned into beautiful fragrant jasmine flowers. He
realised the sanctity of the place and threw the flowers into
the river with great reverence and returned to his place.
Gradually the place where the bones transformed into flowers
assumed the form of a hill and came to be known as
Pushpagiri.

According to the second legend there was an old
man of the kāpu caste. His sons, though were grown in age,
eglected the agricultural work and were always quarrelling
with each other. The old man having failed to mend his sons,
took the agricultural work upon himself. One day with a pair
of old bullocks he went to his fields. In the afternoon the old
bullocks entered into a large pool of water to quench their
thirst. To the great surprise of the old man the bullocks came
out of the pool as young and strong ones. Then having
realised the unique power of the sacred pool the old man had
a bath in it and he also turned into young and strong.
Wondering about this the farmer stood on the bank of the
pond. Meanwhile his wife, an old woman, came in search of
him and finding the young man enquired regarding the
whereabouts of her husband. The farmer explained her the
power of the water of the pool and asked her to bathe in it.
She did accordingly and became charming young woman.
Gradually the villagers came to know about the power of the
pool and started bathing in it and becoming young, beautiful
and immortal. Through the sage Nārada Brahmagā came to
know about this. Then it came to the mind of Brahmagā that
while the divine bird Garuḍa was carrying away Amṛta a drop
of it fell into the pond and consequently its water gained the
power of converting any living being into young, beautiful and
immortal. Brahmā approached Vishṇu and explained him the happenings which are against the nature of the law. Then Vishṇu directed Anjanēya to drop a hill on the water so as to cover the pond fully. Anjanēya obeyed the order of the Lord. But the hill, instead of sinking into the water, started floating. In order to push it down all the gods joined together and weighed it down. Vishṇu and Śiva clamped it firmly by the imprint of their feet at each end. Thus this hill, which floated like a flower, attained the name of Pushpagiri. The imprint of the foot of Śiva is represented in the temple of Rudrapāda on the western side of the hill. Instead of the imprint of the foot of Vishṇu on the other side of the hill, there are two temples on the same side near Rudrapāda.

Here the river Pennā flowing eastwards touches the Pushpagiri hill and flows southwards along the hill thus leaving an angular form to its right on which lies the village Pushpagiri. A small rivulet flowing towards south joins the Pennā where it touches the hill. It is said that about one hundred and eight Śiva-liṅgas were consecrated in the ancient period by a Chōla king to get rid himself of a curse. The presence of numerous temples in and around Pushpagiri lends support to the above statement.²²²

Pushpagiri is an ancient place as evidenced by epigraphical and Purānic references to it. One of the Prākṛt inscriptions from Nāgārjunakoṇḍa mentions this place as Pushpagiri.²²³ Some of the Purāṇas like Brahmāṇḍa and Vāyu and a work called the Pinākini-Mahāmya refer to Pushpagiri as Bhāskara-Kṣhētra and Kusumālayaṁ. According to tradition the king Karikāla Chōla visited this place and constructed several temples installing Śiva-liṅgas therein.²³⁰
According to another tradition the great saint Śrī Śaṅkarācārya established, a maṭha, to propagate his philosophy of Advaita, which is located opposite the gōpura of the Trikūṭēśvara temple. As noted above there are several temples here about which Prof. A. Gurumurthi made a detailed study. According to him by about the first quarter of the 20th century, as many as twenty eight temples were noted in the area. Some of them were in ruins. In the village located in the angular river bed is the Trikūṭēśvara temple complex surrounded by an enclosure wall with a gōpura gateway in the south. Opposite this gōpura lies the maṭha which is said to have been established by Śaṅkarācārya as noted above. To the north of this village and the other side of the Pennā lies the temple of Indranāthēśvara. The small rivulet runs towards south to the end of this temple and joins Pennā. On the lower slopes of the hill, where the river Pennā flows touching the hill, are located two temples dedicated to Durgā and Śiva. To the east of the village and on the other side of the Pennā there are a number of temples on the lower slopes of the hill. The best and popularly known among them is the Chennakēśava group of temples enclosed by a prākāra wall with a gōpura gateway in the west overlooking the river Pennā. Its entrance can be reached by a flight of steps from the river and correspondingly there are two flights of steps on the otherside of the river leading into the two streets of the village. The other important temples on either side of the Chennakēśava group of temples are the temple of Rudrapāda, another Chennakēśava temple, a Dēvi shrine, a group of four temples and Pushpeśvara temple.

More than twenty inscriptions are found in different temples of Pushpagiri which deserve indepth study. The
epigraphical data with necessary observations are presented in the following lines. The inscriptions are arranged in chronological order.

1. Inscription near the Śiva temple on the bank of the Pennā river:

   This inscription, which is in Kannaḍa language, belongs to the reign of Rāshṭrakūṭa Kṛishṇa. It bears no date. It states that the Rāshṭrakūṭa king Kṛishṇa visited Jōti on a Pilgrimage (Jōti Jātra māḍī) and while returning he went to Pushpagiri and there he granted 12 mattaras of land and a garden for maintaining naivēdyā, dhūpa and dīpa to all the gods including Nāgēśvaradēva and Sarpēśvaradēva of the place and for feeding those who visit Pushpagiri. The gift land is stated to have been measured with priyakoḷalu (long measuring rod) and lay between the villages Jaikkare and Pushpagiri in north-south orientation. This inscription describes Pushpagiri as the southern gateway of Śrīparvata, modern Śrīśailam. The inscription further mentions the god Viṣṇudēva and leads us to understand that Pushpagiri was to be maintained by those who administer the division Mulki-nāḍu during this period.\(^{232}\)

   From this epigraph we learn that Jōti and Pushpagiri had already become popular pilgrim centres by the 10th century itself.\(^{233}\)

2. Inscription on a broken slab lying on the steps leading to the river from the eastern gōpuram of the Chennakēśava temple:

   This damaged inscription is in Kannaḍa language. The extant details of the date are Siddhārthi, Mārgaśīra, 10, Thursday. It states that while mahāmaṇḍalēśvara Trailōkya-
malla-Mallidēva-mahārāja was ruling from the capital Vallūru his mahāpradhāna- hēggāde Attimayya consecrated the god Kēśavadēva to the south of Śrīrudpāda at Pushpagiri and gifted twelve mattars of land for maintaining trikālapūja and perpetual lamp, obviously to the god set up by him.  

3. Inscription on a slab set up in the courtyard of the Indrēśvara temple at Chintalaputtūru:

This is also in Kannaḍa language. It belongs to the reign of Kāṅchipurāḍhīśvara, mahāmaṇḍalēśvara, Chīḍpulū-Chiddaṇa-dēva-mahārāja who is endowed with a string of epithets.  

It records the gift of land by one Rājagōvinda in the village Kōḍūru in Mulki-nādu, which was being administered by him, to the god Svayambhulinīga-Indrēśvaradēva for maintaining daily food offerings and morning lamp. The temple is stated to have been located at Paṅcha-nadī-tīrtha in Pushpagiri which is to the west of Śrīparvata (Śrīśailam). Further, the gift is stated to have been made on the occasion of karkāṭaka-saṅkramaṇa-vyatīpāta the other details being Śaka 1104, Śubhakṛṣṭ, Āśāḍha ba 8, Vaḍḍavāra  

(1182 A.D. June 24, Thursday). The inscription further records the gift of the land called goravara-gadde (The paddy land belonging to the Śaiva mendicants) by mahāpradhāna Vaccharāja-nāyaka to the same god to conduct the food offerings during afternoon.

4. Inscription on a pillar in the Vaidyanātha temple:

This inscription is in three parts. All the three parts bear the same date, viz., Śaka 1176, Ānanda, Māgha, śu 5, Thursday (1255 A.D.) on which date the following three temples were built.
1) The temple of Hāchalēśvara by Hāchalāṃba, the daughter of Allugi, the chief of the city Moraṭa.

2) The temple of Kamalēśvara by Kavalāyi, the wife of Kāyastha Gaṅga - Sēnāpati.

3) The temple of Pallavēśvara by the Pallava chief Khaṇḍeyarāya of the Moraṭa country. The last line of the text suggests that all these three temples were built as Trikūṭa.

All these temples are named after their respective builders.

5. Inscription on a pillar in the Indrēśvarasvāmi temple:

This is dated Śaka 1182, Raudri, Phālguna ba 10, Friday (1261 A.D. February 25) and records that four individuals (names not given), obviously associated with the temple of Indrēśvara, sold their shares along with the entire income (ṣarvāya-sahitamgānu) from the gift land, wells (nūtulu), stepwell (bāvi) and wet land of the god Indrēśvaradēva and pīṇḍikaḍravyamu of the village to Batte Baye-jiyyalu, Dēvappa and Mahēśvara in the presence of the Asaṅkhyaṭas and the Paṅchamaṭha- sthānaṃvāru for 100 Valūri-gadyāṇamulu. They did the transaction with the permission of the three sthānapatis, namely Īśvara-jiyya, Erasāni and Buyana and Pedamalla-jiyya and Pinamallī-jiyya. The co-share-holders were also mentioned as witnesses. Among the witnesses to the transaction were the sthānapatis of as many as seven temples.

The inscription is stated to have been written by Karaṇaṃ Bayyana, the sthānapati of the Bhairava temple. The following temples are mentioned in the inscriptions.
<table>
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<th>S.No.</th>
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<td>Kamalēśvara</td>
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<td>2.</td>
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<td>Vaidyanāthadēva</td>
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<td>5.</td>
<td>Mallināthadēva</td>
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6. **Inscription on a pillar in the Santāna-Mallēśvara Temple:**

The inscription is dated Śaka 1216, Jaya, Phāluṇa śu. 10, Vaḍḍavāra (1294 A.D., February 25, Saturday).\(^{239}\) This incomplete inscription records that Baladēvāya and Gaṅgasthānāpatis of the temples of Mallināthadēva and Sōmanāthadēva of Pushpagiri sold half of the vyttis, probably land (chelka), of these two gods for 32 gadyāṇas.

7. **Inscription on the wall of the Indrēśvara temple:**

This is dated Śaka 1217, Manmatha, Śrāvaṇa ba.1, Thursday (1295 A.D. July 28).\(^{240}\) It records that Dēvayya, Baladēvayya and Annamalli sold 1/5 of the vyttis of the god Indrēśvara including wet and dry lands and Piṇḍikādravyamulu to their cousin (mēna-bāva) for one hundred gadyāṇas, with the consent of their (i.e. the sthānapatis) children. The following were the witnesses to the transaction: 1) Tripurāntaka-guruvu of Kamālaśaṅkaramu, 2) the sthānapatis of the five Maṭhas, 3) the sthānapatis of Rāmēśvaram, 4) Siddhānti-jīyya; 5) Kāmbāndi-jīyyalu and others. Pōṭāṅgināyaka composed the record with the consent of both the parties and the transaction took place in the presence of Dharma-śiva-gurudēva.
8. Inscription on the pillar in the Santāna - Mallēśvara temple:

This damaged and incomplete inscription is dated Śaka 1120, Sarvadhāri, Phālguna ba, 10, Thursday (Śaka 1220 is Vilambi and not Sarvadhāri) (1299 A.D. Feb. 26 ?). According to this inscription two priests Pedamalla-jiyya and Pinamalla-jiyya, who had the right to render the service of pūjāri for five days (in a week or month or year not known) in the temples of Bhūtināthadēva, Sōmanāthadēva and Chennakēśavadēva in the village Mēyikōndapūḍi and Mallināthadēva and Sōmanātha temples in the village Jallipāpayareḍḍipalli, sold the two-days right for fifty Rāyaṇeṭtī-ṭaṅkas to two individuals, namely, Gaṇapati-Kāchana and Indramūrti-Achchana.241

9. Inscription on a multilated slab in the compound of the Vaidyanātha temple:

This damaged inscription is in Kannaḍa language and characters of the 13th century and mentions Siṅgaṇḍadēva, obviously of the Yādava dynasty. It records that Lakshmēdeva-daṇḍanāyaka, described as mahā-pradhāna, samasta-sēnādhipati, bāhattara-nilōgādhipati, made some provisions (details lost) for maintaining the aṅga-raṅga-bhōgas of the god Vaidyanāthadēva and a free feeding house and also established a maṭha named Lakṣmī-nilaya after himself. The temple of Vaidyanāthadēva is stated to be on the western bank of the confluence of the five rivers (Paṇchanadī-saṅgamada, paśichimataṭapradēśadalli) in Pushpagiri which is stated to be the southern entrance of Śrīparvata.242
10. Inscription on a pillar lying at the entrance hall of the Indranāthasvāmi temple:

The inscription records the grants made on three different dates. Of these the first made in the cyclic year Vibhava is the latest. The second made in the cyclic year Raudri seems to be the earliest while the next was made in the cyclic year Prabhava.

According to the first part of the inscription mahāmanḍalēśvara, Kalukaḍa-Puravarādiśvarulu Murāri kēsavadeva-mahārāju and Sōmidēvarāju visited Pushpagiri to pay obeisance and granted the village Vedullacheruvu on Monday, the 10th day of the bright fortnight of the month Āshāchha in the year Vibhava for maintaining the aṅga-raṅga-bhōgas of the god.

The second part of the inscription has two grants, both made to the same god on Thursday, the 2nd day of the bright fortnight of the month Jyēṣṭha in the cyclic year Prabhava. mahāmanḍalēśvara Malladēva-mahārāja gifted a vṛtti. Next it seems that one individual gifted the village Dommalūru for aṅga- raṅga-bhōgas of the god.

The third part records the grant of the village Turipuṇḍlapāḍu (wrong for Turimiḍlapāḍu) on the occasion of Vaiśākha śu 3, being Aksha-ṛṭitiya. The cyclic year was Raudri.²⁴³

11. Inscription on the tier of the Indrēśvara temple:

This is dated Akshatadiya, Vaiśākha in the cyclic year Siddhārthī. It records that the Kāyastha chief Gaṇḍapenḍāra Jannigidēva-mahārāja gifted the village Turumiḍlapāḍu for
maintaining the aṅga-raṅga-bhōgas of the god Indrēśvaradēva on the auspicious occasion of Akshatadiya, probably after performing giri-pradakśiṇa involving Śṛiśailaṁ\(^{244}\) (giri-valana-tirigi vachchi).

12. Another inscription on the tier of the Indrēśvara temple:

This is dated Śaka 1225, Śūbhakrīt, Śrāvaṇa śu. 10, Friday (1302 A.D. August 3).\(^{245}\) It records that Malla-jiyya and Baira-jiyya, the sthānapatis of the Indrēśvara temple purchased half of the one-fifth portion of the vṛttis belonging to the gods of Indrēśvaradēva and Sōmēśvaradēva from Dēva-jiyya which were being enjoyed by him from the time of his ancestors for an amount of 320 paṇaṁs. These vṛttis included lands and pīṇḍikā-dravyam. The transaction was made with the consent of the cognates (jñātula anmatāna). The witnesses to this agreement included Dharmaśivāchārya Tripurānta-guru. Karanaṁ Bāchirāju wrote the inscription with the approval of all the parties concerned.

13. Inscription on a pillar in the maṇḍapa of the Santāna-Mallēśvara temple:

This damaged inscription is dated Śaka 1225, Paridhāvi, Śrāvaṇa śu 2, Friday (1303 A.D.).\(^{246}\) It is a kraya-śāsana. It mentions the sthānapati of Rāmēśvarāṁ (Cuddapah district) Pushpagiri-koṇḍa, the gods Sōmanātha and Chennakēśava and some sānis.

14. Inscription on the left tier of the Indrānāthasvāmi temple:

This is dated Śaka 1222, Śārvari, Jyeṣṭha śu, 5, Monday 1300 A.D. May 23.\(^{247}\) This records an agreement between two parties. The first party consisted of Malla-jiyya,
Dēva-jīyya, Baludēva-jīyya and Ganga-jīyya, the younger brother of the last. The second party was Annamalla-dēva-jīyya. All these were the sthānapatis of Indrēśvaradēva. According to the agreement each of these two parties would enjoy half of the vṛttis of the gods Indrēśvaradēva, Sōmanāthadēva and Mallināthadēva as they were enjoying earlier. This agreement was arrived at in the presence of the Pañchanātha-sthānas and the mahājanas headed by Kēśava-peddi and Bollamarāju of Pushpagiri and the samasta-prajas headed by Kaṅkaṇāla Dēvinḍi.

The inscription says that further along with these two halves of the vṛttis Basava Balla-jīyyalu would enjoy the vṛttis of Indrēśvaradēva and Sōmanāthadēva which they sold to Revva-jīyya. The inscription was written with the consent of all the parties by Kaṇḍamāṇ Bayyena, son of Pōtanāyaka.

15. Inscription on the basement of the Indranāthasvāmi temple:

This is a very badly damaged and incomplete inscription. Only the details of the date, namely Śaka 1314, Āṅgirasa, Vaiśākha șu. 5, Sunday (1392 A.D. April 28) and the names of the Vijayanagara king Harihara and his son Dēvarāya are available and nothing could be made out.

16. Inscription on the tier of the Chennakēśavasvāmi temple:

This inscription, which is dated Śaka 1423, Durmati, Pushya șu. 2 Monday (1501 A.D. December 12, Sunday), records that Pedda Aghōra Śivāchārya got the śikharas of the temples of Vaidyanātha and Veyl-māḷḷa Chennakēśava of Pushpagiri plastered with lime.
17. Inscription on a pillar in the Chennakēśavasvāmi temple:

This inscription, which is in Kannāda language, belongs to the reign of Kṛṣṇadēvarāya and is dated Śaka 1436, Bhāva, Chaitra śu. 1 (1514 A.D. March 17). It records that the king granted the village Chinnamānsupalli situated in Chernūri-sīma included in Mulikināṭi-sīma to the god Chennakēśvadēva of Pushpagiri for maintaining worship and sacred food offerings.²⁵⁰

Interestingly a copy of the same inscription is found engraved on a stone in the Āṅjanēyasvāmi temple at Chinna-mānsupalli, which is same as the village Chinnamānsupalli mentioned in the above inscription. Obviously a copy of the original inscription was set up in the gift village also for the information of the public.²⁵¹

18. Inscription on the tier of the Chennakēśavasvāmi temple:

This inscription is dated Śaka 1442, Pramādi, Kārttika śu, 15, Sunday, lunar eclipse (1519 A.D. November 6).²⁵² It records that some dommaris gifted the dommari tax due to them from the kāpus of the Pushpagiri-agrahāra to the god Veyimāḷa Chennakēśava for maintaining a lamp and a flower garden. The gift is stated to have been made for the merit of the twenty four communities of the dommaris.

19. Inscription on a slab set up in southern gōpura in the Vaidyanāṭhasvāmi temple:

The record is dated Śaka 1462, Śārvari, Āśvayuja śu 15, Thursday. If the month is Adhika-Āśvayuja the details regularly correspond to 1540 A.D. September 16, Thursday when there occurred a lunar eclipse. Otherwise the date would correspond to 1540 A.D. October 14, Thursday.²⁵³
The inscription refers itself to the reign of Achyuta-dēva-mahārāja and records that Timmarusayya, the dalavāyi of the king (Achyuta) and the Chandragiri Śōmarusayya and Kāḷamamma represented to the king that Pushpagiri was a Bhāskara-kṣētra, situated at the confluence of five rivers and is considered to be Dakṣiṇavāraṇāsi and obtained the royal assent to remit the durgadaṇḍāyaṇī-varttana, bedige and other minor taxes levied on the village Pushpagiri-agrahāraṇ and its hamlets (grāmagrāsaṇ) Gōṭūru, etc., to the mahājanas of the agrahāras. The grant was made for the merit of the king and of his parents. It is stated that the above noted taxes were earlier being collected by the officers of the Gaṇḍikōṭa-durga. The gift is stated to have been made in the presence of the gods Virūpākṣa and Viṭthalēśvaradēva and on the banks of the Tuṅgalbaḍrā (at Hampi). The donor is stated to have obtained Gaṇḍikōṭa-sīma in which Pushpagiri-agrahāraṇ was situated, as nāyankara from the king. It is possible that the gift was made on the occasion of the lunar eclipse referred to above.

20. Inscription on a slab set up near the southern gōpura of Vaidyanāthasvāmi temple:

This inscription, which belongs to the reign of Achyuta-dēva-mahārāja, is dated Śaka 1463, Plava, Vaiśākha śu 3, Thursday, (1541 A.D. April 28).

It states that Timmarusayya, the dalavāyi of the king Achyuta and the son of Chandragiri Śōmarusayya gifted the incomes from the villages, detailed below, as sarvamāṇya to Aghōra Śivāchāryula Chennappa and sthānaṇ Peda-Ōbayya and Pina-Ōbayya, the sthānikas of the Vaidyanātha and the Chennakēśava temple at Pushpagiri. He further stipulated
that the annual sum of 60 varāhas payable as Gaṇḍikōṭa-
durga-varttana by these villages to be set apart for the
worship, aṅga-raṅga- bhōgas, tīrthā and tirunālā (festivals) of
the gods Vaidyanātha and Chennakēśavadēva.

Details of Villages:

1) Ėṭūru, Miḍuṭūru, Sarunupalya and Gaṅgavaraṃ belonging
to the temple of Vaidyanātha.
2) Kōṭavalliūru belonging to the maṭha of the
Aghōraśivāchārya.
3) Pinamāchupalya and a third portion of the village
Pāpāreḍḍipalya belonging to the god Chennakēśvara.

All these villages are described as Dēvata- grāmālī. 254

21. Inscription on a slab set up in the compound wall of the
Indrēśvarasvāmi temple:

This inscription belongs to the reign of Vijayanagara
Sadāśiva and is dated Śaka 1469, Plava, Mārgaśīra ba, 5
(1547 A.D. December 1, Thursday). It mentions the villages
Puttūru, Rāvulapalya and Dumpalaguṭṭa as belonging to the
temple of Indranāthadēva and that the barbers of these
villages are exempted from the payment of taxes to the Royal
Palace. 255

There are three inscriptions from three different
villages which contain information about the temples of
Pushpagiri. They are as follows:

a) Sannapalli: (Cuddapah taluk)

The inscription from this village dated Śaka 1458
(1536 A.D.) 258 records the gift of five tūmus of land situated in
Chinaguravalūru and near the boundary of the village Miḍuṭūru to the god Vaidyanāthadēva of Pushpagiri by ādapa Sūrapanāyaka for maintaining lamp to the god. The village Chinaguravalūru which was included in the Kōyilakuṇṭla-sīma was received by the donor as nāyankara from the king Achyutadēvarāya and the gift was made for the merit of the latter.

b) Chinaguravalūru: (Proddatur taluk)

A copy of the above inscription is set up in this village. Obviously since the gift land was situated in this village a copy of the inscription was set up here also for the information of the public. Here it may be mentioned that a similar instance is noted above. (see above serial No. 17).

c) Vēlupcherla: (Jammalamadugu taluk)

An inscription dated Śaka 1468 (1545 A.D.) refers to the shrine of Durgidēvi in Pushpagiri. It states that the Āsahaṅkhyātas who assembled in the mukha-maṇḍapa of the shrine of Durgidēvi made certain gifts to the goddess Ankāja-paramēśvari of Vēlupcherla.

The above data help us in reconstructing the religious, social and economic history of the medieval Pushpagiri. Pushpagiri could rightly boast itself the status of temple town by the beginning of 19th century by which time it had as many as twenty eight temples. One of the striking features of Indian culture is religious tolerance. We find temples dedicated to Śiva and Viṣṇu in the same village and we are always reminded of the fact that Śiva and Viṣṇu are but two forms of the same Supreme. We can cite number of examples
for this and Pushpagiri is no exception. The temples of Indrēśvara, Vaidyanātha on one hand and that of Chennakēśava on the other attest to this. According to a tradition Ādi-Śaṅkarāchārya established a maṭha here.

More than twenty inscriptions have been discovered in different temples in this village. Of them the earliest is from the Śiva temple which belongs to Rāṣṭrakūṭa Kṛishṇa. This inscription informs that it was the southern gate of Śrīśailam. More important is that from this record we learn that by the 10th century itself Jōti and Pushpagiri had become popular pilgrim centres. In the middle of the 13th century three temples were built as Trikūṭa to the god Śiva named after their respective builders. The Trikūṭa concept which was popular in Karnataka gained importance in Andhra too.

The sthānapatis of the temple were the highest authority. Any transaction connected with the temple was done with their prior permission. Many sthānapatis of different temples are mentioned in the inscriptions. It is very interesting to note that in some instances the temple pūjāris sold their right to render worship and other services to some individuals for money and such transactions were invariably done with the permission of the jñātis and co-share-holders. Such instances are rarely found in inscriptions of other temples.

Liberal endowments were made in the form of land, villages, money and tax-incomes, etc., to the temples. In one instances the dommaris gifted their income to a temple for the merit of their twenty-four-communities.

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From the above inscriptions it is clear that for more than 500 years Pushpagiri had been a very popular pilgrim centre with many temples attracting large number of pilgrims. With munificent endowments made by the rulers and others temples became rich and there was an effective administrative machinery. Though no details are available it may not be wrong to presume that number of festivals and festivities were conducted in the temples of Pushpagiri during the medieval period.

Rāmēśvaraṇ: (Proddatur taluk)

The Rāmaliṅgēśvara temple here must have been a popular one over centuries as suggested by as many as six inscriptions found in it.

The earliest inscription is found engraved on a pillar set up in this temple. It is dated in the 5th regnal year of Puṇyakumāra- Prīthivīvallabha-Chōḷa-mahārāja (7th century A.D.).

It records the gift of the land of three hundred (marturlu) measured by rāchamāna situated in the village Viripariti to the god Vasantiśvara in the village Tārumunṭi by the Chōḷa queen Vasantipōri during the 5th regnal year of the king noted above.

Obviously the god Vasantiśvara was named after the Chōḷa queen Vasantipōri-mahādēvi. The present day temple, where the inscription under reference is found, is known as that of Rāmaliṅgēśvara. The village Rāmēśvaraṇ owes its name to this god.

An inscription on another side of the same pillar mentions Vyālachandra. It records the gift of twelve marturs
of land by Masiyanka-bhaṭāra to Vānapōtula Muchchiya, probably for building kappadambu (meaning not clear). The gift land was situated in Kangalūru. It is stipulated that Vānapōtula Muchchiya was to serve the ascetics (tapasulī) who reside in the place.

A much damaged inscription is found engraved on a slab in the Rāmēśvara temple. It is in the Telugu characters of the 10th century A.D. It mentions Masiyanka-Dhavaḷa and Bōḷaraviti-Parbata-rishi. The suffix parbata-rishi suggests his association with Śrīparvata (Śrīśailam). Masiyanka-Dhavaḷa is mentioned in another inscription also in the same place (Cuddapah Vol.I, No.88). The namely Bōḷaraviti-parabata-rishi is found in some inscriptions coming from the temples at Hanumanagutti (ibid., No.89 a), Satyavōli (Giddaluru taluk, Prakasam district), Ayyagāripālem near Pondugula (Palanāḍu taluk, Guntur district) and Enḍabetta (near Nagar Kurnool, Mahabub Nagar District). The editor of the I.A.P. Cuddapah, Vol.I giving this information opines that all these temples are assignable to the 8-9th century A.D. If this date of the inscriptions coming from these temples is accepted it must be concluded that Bōḷaraviti-Parbata-rishi- mentioned in the present inscription is different from his name-sake mentioned in the inscriptions noted above.

The third inscription is engraved on a pillar set up in the compound wall of the same temple. It is in Sanskrit and Kannada languages and is partly damaged. It belongs to the reign of Rāṣṭrakūṭa Kṛiṣṇa. It begins with the invocation to the god Rāmēśvara. This is followed by the genealogy of the Rāṣṭrakūṭa kings. It records the gift of wet land situated to the east of the village Naṅgaḍūru (modern Nagarūru in
Cuddapah district) and probably income from the tax *siddhāyamu* at the rate of one gold *gadyāna*. The gift portion is damaged. It further records the gift of 30 *mattar* of wet land to one Tippeya-gorava. It also mentions Masiyāṅka-Dhavaḷa who figures in another inscription (Ibid., No.89) from this place. He may be an ascetic.

The fourth inscription, which is engraved on a slab in the *manḍapa* of the temple, is dated Śaka 1430 (1507 A.D.).

It records that Sāḷuva Gōvindarāja gifted the tax incomes *kaṭnaṃ*, *kānika*, *surikaṃ*, *grāmakatnaṃ* and *sthāvaras* payable by the villagers of Rāmēśvaraṇa to the palace for conducting the *aṅga-raṅga-vaiḥhavaś, dhūpa-dīpa and naivēdyā* and also for constructing *kōṭa* (compound wall) and *manḍapas*. The gift was made on the occasion of Utthānadvāḍaśī (Kārttika śu 12).

The fifth inscription, in Kannāda language and dated Śaka 1436 (1514 A.D.) records that Vijayanagara Kṛṣṇadēvarāya granted to the village Payinḍāla for maintaining the worship and food offerings of the god Rāmayadēva (same as Rāmaiṅgēśvara).

The last inscription, which is found engraved on the Nandi pillar in front of the tank inside the Rāmēśvara temple, is dated Śaka 1472 (1551 A.D.). It records the gift of the *Vīramuṣṭi-pannu* by Vīraśaiva-Bhikṣā-ṛtti-ayyavāru to the god Mukti- Rāmēśvara on the occasion of Śivarātri. Here it may be noted that the present day god Rāmēśvara was also known as Rāmayadēva, Rāmaiṅgamu and Mukti-Rāmēśvara, during the early medieval period.
Rāyachōṭi: (Rayachoti taluk)

The Vīrabhadrasvāmi temple in this village belongs to the Vijayanagara period. There are four inscriptions in this temple. Of them the first one engraved inside the main entrance of the gōpura is dated Śaka 1456 (1534 A.D.) It records that mahānāyaṅkāchārya Vēṅkaṭādrināyaka gifted the kāvali tax payable by the villagers belonging to the god Vīrēśvara for conducting aṅga-raṅga-vaiḥavas and akhaṇḍa-dīpa and for providing one tūmu of rice for sacred food offering during the third jāmu to that god. It is further stated that the gift was made on the occasion of Prathama-ēkādaśī (Āṣāḍha śu, 11).

The second inscription which is also from the same place, is dated in the cyclic year Durmukhi and mentions Vēṅkaṭādrināyaka. This Vēṅkaṭādrināyaka may be the same as his name-sake mentioned in the above inscription, which is dated in the cyclic year Jaya. In this case the present inscription may be dated 1536 A.D.

It records the Vadama-adhikāri, the kāryakarta of Vēṅkaṭādrināyaka, and the sthānamāvāru of Rāchaviṭī Vīrayyadēva (the god Vīrabhadreśvara of Rāyachōṭi) gave the village Mogapālempalle to Vīrapasiddana of Rāchaviḍu with the stipulation that enjoying all taxes due from that village he should maintain 160 lamps in all in the temple. The details of the lamps to be maintained are as follows:

1. Number of lamps that were being maintained earlier (prāku) from the time of Rāmanāyaka : 25
2. Number of lamps to be burnt for the merit of Vēṅkaṭādrināyaka mentioned above :120
3. Number of lamps lighted in Tāṇḍavamūrti-maṇḍapa :15

Total number of lamps :160

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It is further stipulated that they should supply caster-oil (āmudam) for all the lamps and also for the lamps offered in eight hāratī-paḷḷēlu (plates in which the small lamps are kept and waved in front of the god in course of worship) and wicks for all these lamps. It is further stipulated that the above mentioned 160 lamps are to be maintained for 1½āmū (jāmunana-pāvu-danakānu) time.

It is interesting to note that this arrangement was to come into effect from the first day of the bright fortnight of the month Āśāḍha of the year Hēmalamba while the present inscription is dated the second day of the bright fortnight of the month Māgha in the cyclic year Durmukhi.

While noting the income from the village Mogapālemmpalle the following taxes and incomes are mentioned: kāḍārāmbha (tax on dry land), nīrārāmbha (tax on wet land), sakala-suvarnādāyam (all taxes payable in form of the money), sakaladhānyādāyam (all kinds of taxes payable in grains) and income from all fruit yielding trees. At the end of the record it seems to have been specified that the taxes virājālu and vechcham are not included in the list.

The third inscription from inside the main entrance of the gōpura of the same temple is dated Śaka 1480 (1558 A.D.). It is slightly damaged. It seems to record the gift of some land for providing the sacred food akka-la-pāyasam to the god Vīrēśvara at the time of twelve ghaḍīyas in the night by pūjāri Paruvatayya for the merit of mahāmaṇḍalēśvara Rāyaparāju-Vēṅgaḷarāju. In this connection the following villages are mentioned (all these are in the Rayachoti taluk):
1. Abbavaram (modern Abbavaram)
2. Indupūru (modern Indupūrupalle)
3. Poṭukūru (probably modern Pōṭulavāripalle)
4. Bellampalli (modern Bellamuvāṇḍlapalle)
5. Idanālu (identification not certain. There are two villages Iḍukulachēṇupalle and Iḍupalapāya)
6. Mādhavaram (modern Mādhavama)

The last inscription, which is engraved on the southern wall of the main shrine of the temple, is dated Śaka 1484 (1563 A.D.). This inscription is important in that it records the renovation of the temple. It records that Amarināyani Vēṅgaḷanāyaka, the kāryakarta of mahāmaṇḍalēśvara Jīḷēḷa Raṅgapāṭi-Rājayadēva- mahārāja had the garbha-griha, śukanāsi and śikharam of the temple of Vīrēśvara reconstructed as they fell into ruins. The work was executed by Rāmaya, the mudra-manushya (incharge of seal) of Vēṅgaḷanāyaka.

Sambaṭūru: (Kamalapuram taluk)

There are two inscriptions in the Chennakēśava temple of this village. The first one, dated Śaka 1475 (1551 A.D.), is interesting. There arose a dispute between the authority of the temple of Chennakēśava and the āyagārs with regard to 62 vṛttis comprising 15-1/2 forefold shares of house sites, garden and lands. These were originally gifted during the cyclic year Śōbhākṛt (the date of the inscription is in the cyclic year Virōdhikṛt). Both the parties approached mahāmaṇḍalēśvara Nandyāla Nārayadēvamahārāja in whose nayāṅkara were the village Chamaṭūru and its hamlet Ganamayapalle alias Śrībhāṣyapuraṃ, a sarvamāṇya-agrahāra. The nayāṅkara holder, after due enquiry,
distributed the house sites etc., mentioned above among the disputant parties to the satisfaction of both the parties involved. According to the settlement the god Chennarāya got 20 vṛttis measuring in total 16 puṭṭis, 19 tūmus and one kuṇcha of land and the remaining were distributed among the āyagārs. In this connection the following are mentioned among the boundaries:

1. Western Somavidhi of the temple.
2. Daśami - Chēnu
3. Kamalāpuramu
4. Daṇḍu - tōva (military route)
5. Pāṅgēru (rivulet)
6. Porigilapādu
7. Erraguḍipādu (Modern Erraguḍipādu, Kamalapuram taluk)
8. Kōkaṭaṁ (modern Kōkaṭaṁ, same taluk)
9. Bhōjanapalle
10. Gaṅgavaram (same as modern Gangavaram)

It is further agreed that minor adjustments regarding the measurement will be adjusted among themselves and also do not quarrel about any difficulties that may arise with regard to profit or loss, etc. It is interesting that according to the inscription whoever violates this agreement would incur the sin of committing āchāryadrōha and gurudrōha and that for this commitment the witnesses are stated to be the sun, moon, air, fire, sky, earth, water (i.e. the paṇicha - bhūtas) and one's own self (ḥṛdayaṁ), Yama, the ahas (day), rātri (night), both the sandhyas (morning and evening twil-light), Dharma and all the gods.
The next inscription is dated Śaka 1479 (1557 A.D.)\textsuperscript{276} This is also interesting in that the land (kṣētra) gifted to the temple is mentioned in terms of money (probably income) amounting to 50 varāhas. The total extent of land gifted was one putṭi, 13 tūmus, one kuñcha and two munttas. The distribution of the gift land is as follows:

1. The land of 22 Varāhas: for celebrating tirunāḷḷu - mahōtsavam of the god Kēśavaperumāḷ of Sambaṭūru alias Śrībhāṣyapuraḷ during the Āśvayuja month every year.
2. The land of 10 Varāhas: to celebrate the tirunāḷḷu of Śrībhāṣhyakārulu (Rāmānujāchāryulu) during the Chaitra month every year.
3. Three Varāhas of Kṣētra (for celebrating the tirunāḷḷu - mahōtsavam of the god Kēśavaperumāḷḷu during the month of Vaiśākha every year.
4. Three Varāhas of Kṣētra: for sacred food offerings to the god during the festivals and festivities. The gift land was situated in the village Chadripēḷa\textsuperscript{277} and irrigated by the canals Kommaḷa-kāluva and Battuni-kāluva. The land was gifted by Mahāmaṇḍaḷēśvara Nandēla China - Ahōbaḷēśvaradēva - mahārāju who held the village Chadripēḷa as nāyankaḷa. It is stipulated that the donor’s share which is 1/4th of the sacred food offered to the god Kēśavaperumāḷḷu during the above mentioned three tirunāḷḷu, should be made over to Bhōjanapalle Kṛishṇāchāryulu.

Śaṅkhavaram: (Badvel taluk)

There is a temple of Chennakēśava in this village which has two inscriptions bearing the same date, namely Śaka 1470 (1548 A.D.).\textsuperscript{278}
The first inscription records that the village Muddireḍḍipalle,²⁷⁹ which was a hamlet of Śaṅkhavaram, was gifted by Muppinēni Paruvata-nāyaka to the god Chennakēśava-perumāḷḷu of Śaṅkhavaram at the instance of mahāmaṇḍalaḷēśvara Nandēla Timmarājayya-Nāraparajayya-dēva-mahārāju, for the merit of the latter. The gift was meant for maintaining the amṛta-pāḍis and āṅga-raṅga-vaibhavas of the god and it was made on the occasion of Prathama-ēkādaśī.

The second inscription²⁸⁰ mentions the same donor, as making the gift of village to the same god at the instance of the same chief. Since the inscription is incomplete the other details are not available.

Santa Kövūru (Pulivendala taluk)

There is a temple of Ānjanēya in this village and an inscription on a pillar set up near it and dated Śaka 1454 (1533 A.D.)²⁸¹ records the gift of three tūmus of graden-land irrigated by a big tank and the penṭa-suṅkaṃ (market cess) due from Kövūru²⁸² for celebrating the parva-tithis and mahōtsavas of the gods Chennakēśava and Hanumantadēva of that village. The gift is stated to have been made by mahānayaṅkāchārya Tarugoṇḍa²⁸³ Rāmanāyaniṅgāru who held Kövūru as amaram. He made the gift on the occasion of Bhīṣma-ēkādaśī (Māgha śu.11).

Siddhavaṭam: (Siddhavatam taluk)

Siddhavaṭam is picturesquely situated at the left bank of the Pennēru at the foot of the Lankamala hills. The village is of great social, religious and political antiquity. This is attested by numerous inscriptions found in the tract
surrounding Siddhavaṭaṃ. An inscription in Grantha and Tamil characters of Śaka 1155 (1233 A.D.) in the deserted temple of Siddhēśvara in Siddhavaṭaṃ referring to Rājēndra III mentions the construction of the western gōpura of the temple. The place passed into the hands of the Matli Chiefs who held it as their nayāṅkara during the days of Vijayanagara. It is considered as the southern gate-way of Śrīśailaṃ and Dakṣiṇa-kāśi. The name of the village and the god suggest the association with the siddhas of bygone days. It is believed that some siddhas were performing penance under the Banyan tree (vaṭavṛikṣa) and thus the village came to be known by its present name.284

The second inscription is from the village Varikuṇṭa in Siddhavaṭaṃ taluk. This inscription which is dated Śaka 1226 (1304 A.D.)285 is found engraved on a slab lying in the compound of the Śiva temple. It records that Tripurāridēva, son of Ambadēva, granted the village Varikuṇṭa along with the tax incomes sādam, sunkām and śaṣṭāyam (probably 1/6 of the produce to be paid as tax) to the god Siddhanāthadēva of Śrīparvata-Dakṣiṇadvāra (i.e. Siddhavaṭaṃ). It is stipulated that from the produce (utpatti) of the gift village the āṅga-bhōga of the god during the afternoon service should be maintained. It further records the gift of four puṭṭis of wet land and two vīsas of dry land probably for worship and food offerings. Among the items needed for āṅga-bhōga sandal paste and musk are mentioned.

An inscriptions from Chanduvāyi in Siddhavaṭaṃ taluk which is dated Śaka 1241 (1319 A.D.)286 refers itself to the prosperous reign of mahāmanḍalēśvara Kākatiya Pratāparudradēva mahārāja. While the king’s subordinate
*mahāpradhāni* Kaṭṭekola-nāyaka-Juṭṭayaḷemka was administering Pottapi-bhūmi, Sakali-bhūmi and Mulki-nāṭi-bhūmi, his younger brother Rudraya-lemka stationed at Kaļāpā in Mulki-nāḍu visited (the temple) on the occasion of the lunar eclipse and made a gift of all incomes like rāchaśrōtriyaṁu, ari, gōru (kōru), pannulu, kānikalu due from within the four boundaries of the Chamduvaḷya village included in Sakali-bhūmi for the mid-day offerings to the god Siddhanāṭhadēva, the presiding deity of the southern gate of Śrīparvata. The grant was made for the merit of the king. The inscription was written by dēvaraguḍī-karanaṁ. The record ends with the mention of the gift of a perpetual lamp.

An inscription from Siddhavatāṁ, belonging to the reign of Vijayanagara Veṅkaṭapati and dated Śaka 1527 (1605 A.D.)²⁸⁷ seems to state that a compound wall was built around the temple of Siddhavatēśvara.

Tāḷlapāka: (Rajampeta taluk)

An inscription is found engraved on a stone set up in the Siddhēśvara temple²⁸⁸ in this village.

According to the *AP AREP*, No. 329 of 1967 the inscription belongs to the 9th-10th century. It refers itself to the reign of Mudigoṇḍa-Chōla-mahārāja of the Telugu Chōla family. The date portion of the inscription is damaged and it records the gift of land situated in different localities including the one to east of the sluice of the big tank situated to the west of the village to the god Mahēśvara-bhaṭṭara of (Peddapāka) in the division Pottapi-renāḍu 300. The gift is stated to have been made on the occasion of uttarāyana-saṅkrānti and it was for maintaining archanā-bhōga.
The first two letters of the village Peddapāka are doubtfully read. If the correct reading could be Tāḷḷapāka the god Mahēśvara-bhaṭṭāra may be taken to be the same as the present day Siddhēśvara-mahādēva. If this identification eventually becomes correct, the antiquity of the temple of Siddhēśvara may be taken back to the 9th-10th century.

Ṭaṅgaṭūru: (Rajampet taluk)

There is an inscription on a stone slab set up near the Siddhēśvara-maṅḍapa. It is much damaged and only the cyclic year Rākṣasa could be made out. Since the inscription belongs to the reign of Pratāparudra the date may be 1315-16 A.D. It records that Juṭṭalēṅka and another lēṅka who were the niyōgis of Gomkayareḍḍi gifted one oil press to the god Siddhanāṭhadēva of Ṭaṅgaṭūru obviously for maintaining the lamp in the temple. Interestingly Gomkayareḍḍi is described as Sarasvatībhaṅḍāraka. The inscription further records the gift of levies on some merchandise transported by bulls, etc., for maintaining aṅga-raṅga-bhōgas of the same god by the merchant guild nālugudēśāla - cālumūla - samasta - pekkançrū.

Ulimella: (Pulivendala taluk)

There is an inscription of the reign of Dēvarāya II (1426 A.D.) in front of the temple of Chennakēśava in this village Ulimella. This damaged inscription seems to record a gift of land to the god Chennakēśavaperumāl of that place by Sambeṭa Bammayadēva-mahārāju. The gift is stated to have been made on the occasion of a vyatīpāta.

Another inscription from the same place, which refers itself to the reign of Dēvarāya (I or II) seems to record some
gift to the god by Sambeta Pinnayadēva-mahārāja. Since the inscription is much damaged details are not available.

**Upparanalle**: (Proddatur taluk)

There is an inscription on a huge pillar lying in front of the Śiva temple\(^{292}\) called Mobbuladēvalaṁ in this village. It has two dates:

1. **Vēd - ābdhi - yuga** (Śaka 1444 current), Vriṣa, Mādhava (Vaiśākha), Pūrṇima corresponding to 1521 A.D., April 21.
2. Śaka 1446, Māgha, ba 14, Monday, Śivarātri, corresponding to 1525 A.D. February, 20.

This inscription is a bilingual record composed in Sanskrit verse and Telugu prose.

The Sanskrit portion opens with the benediction to the god Vighnēśvara, Ādi-Varāha, Ardhanāriśvara in that order in three verses.\(^{293}\) Next is given the genealogy of Pedaśīṅgama-mahīpāla (or) Pedaśīṅgama-nāyaka. The inscription records that Pedaśīṅgama-mahīpāla visited the village Chernūru and noticed the Śiva temple which was in ruins and renovated it by building prāsāda, garbha-bhavana, raṅga-madhyaṁ, pillared maṅṭapa, prākāra and gōpura with stone. This is followed by the Telugu portion.

The Telugu portion states that Pedaśīṅgama-nāyaka, who obtained Chernūri-Poṭlādūrti-sīmas as nāyankara from the king, built garbhagriha, gaṅṭā-vēdi, antarāla-maṅṭapa, nandi-maṅṭapa prākāra and gōpura to the god Nāgēśvaradēva situated to the south of the village Chernūru. He further excavated a big tank to the south of the temple.
and gifted land of eight puṭṭis, one tūmu and one irasa for maintaining akhaṇḍa-dīpa, trikāla-naivēdyā, amṛita-paḍis, gandha-pushpa and other offerings to the god Nāgēśvaradēva.

The inscription refers to some pieces of land previously endowed by some individuals to the same god. The chief made the gift of land for the merit of his father. The Chemūri-Potḷadurti- sīma, noted above was situated in the Mulkināṭi-sthala of Gaṇḍikōṭa-sīma included in Udayagiri-rājya.

The inscription mentions Kōṭa-bhaktuḍu and China-Vīra-bhaktuḍu as the masons who built the śikharaṃ, maṇṭapa, etc., of the temple for which they received a piece of land. It appears that the construction work was started on the first date and was completed on the second date noted above.

Malla-nāyaka gifted the copper images of Pārvati and Chandraśēkhara to the same temple on the occasion of nela-śivarātri (māsa-śivarātri) occurring on bahuḷa-chaturdaśī of every month, for the merit of his father Rāma-nāyaka.

Vallūru: (Cuddapah taluk)

There is an inscription on a stone lying before the Śiva temple. It records that in Śaka 1375 (1453 A.D.)284 some devotees of the Vīramuṣṭi community made some gift (details lost) for maintaining lamp before the god Vīrēśvara of Pedavallūru near Pushpagiri.

Another inscription on a stone lying near the same temple and dated Śaka 1475 (1553 A.D.)285 records the gift of dommari-pannu by the dommaris to the gods Hari and Hara
of the village Pedavallūru alias Timmasamudramu-agrahāraṃ situated to the south of the Pennā near Pushpagiri in Gaṇḍikōṭa-sīma included in Udayagiri-rāja. The gift is stated to have been made on the occasion of aksha-tadiya.

Vanipenṭa: (Proddaturu taluk)

There is temple of Chennakēśvasvāmi in this village which can be dated back to the 16th century. An inscription dated Śaka 1491 (1569 A.D.)\textsuperscript{296} from this place refers to the temple of Chennarāya in Vanipenṭa while recording some sale deed between some individuals. Since the inscription is damaged, other details are not available.

Varikuṇṭa: (Siddhavatam taluk)

There is an inscription on a slab in the Kēśava temple in this village which belongs to Śaka 1453 (1531 A.D.).\textsuperscript{297} It records that an amount of 120 rūkas was given to the mason (vupara) for the constructing the śikhara and ardha-maṇḍapa newly to the temple of Kēśavaperumāḷḷu of Varikuṇṭa as it was in ruins. It is interesting to note that this arrangement was made by the sthānamvāru of the temple of Siddhēśvara in Jyōti, an adhikāri and the village karaṇam and others. Some land was also gifted to the temple as sarvamāṇya for maintaining worship, lamp, naivēdyā, etc., to the god.

Virūru: (Siddhavatam taluk)

An inscription lying near the Vīrabhadra temple, which is dated Śaka 1449 (1527 A.D.)\textsuperscript{298} records the gift of a garden by some individuals of 24 kulas for supplying flowers, etc., to the gods Mahāliṅgamu (Śiva), Vīrēśvara and the village deities Yaralidēvi, etc., of Virūru. The gift was made over to Bāḍi Liṅgaya in the presence of the merchant guild
Ayyāvalī-mukhyamaina-chālumūla-samasta-pekkaṇḍru. Some provision was also made for the free feeding of the local people as well as to those who come from outside (svadēśi-paradēśi).

Voṇṭimittā: (Siddhavatam taluk)

Regarding this place A. Gurumurthi gives the following information:299

"Towards the south-west of the village is situated the temple of Śrī-Kōdanaḍarāma with a spacious courtyard and three gōpura gateways. Opposite to this temple, to the east, of the eastern gōpura gateway, is the temple of Sañjīvarāya (Ānjanēya) facing west to the main temple. This temple is famous for its art and architecture in Cuddapah district. French traveller Travner describes the shrine as "one of the grandest pagodas in whole of India."300

Voṇṭimittā is said to have been a holy kṣētra located in between the two great kṣētras of the south, viz., Śrīśailaṃ and Siddhavatam. Voṇṭimittā was also called as Daṇḍakāraṇya-kṣētram. In the Trētāyuga, Rāma accompanied by Sīta and Laksmaṇa went to the forest to fulfill the wishes of his father. One mid-day, Rāma to quench the thirst of his beloved wife, shot his arrow into the earth, through which sweet water sprang out. Later, this perennial flow of water was made to form two small tanks which are called Rāmatīrthaṃ and Laksmaṇatīrthaṃ. Rāma, along with his consort Sīta and brother, Laksmaṇa, toured all over Daṇḍakāraṇya and met many rishis. The rishis appealed to Rāma to free them from the atrocities of the demons. Rāma,
accordingly pushed the demons and made the rishis happy. This anugraha form is said to be the present images of Rama, Sita and Lakshmana enshrined in the sanctum. According to another legend the images are said to have been installed by Jambavanta.

Pota (1405-70 A.D.), a great devotee of Kodenadarama as a poet par excellence lived at this village. He wrote the Mahabhamavatamu in Telugu at Vontimitta. A stone image of this poet is placed in the mahamanadapa of the temple. Another poet Ayyala Tipparaju, who wrote Sri-Raghuva-ra-satakamu and who was the court poet of Praostra-Devarya (1423-46 A.D.) was also a native of Vontimitta. Ayyalaraju Rambhadra, one of the astadiggajas of Krishnadavarya and grandson of Ayyala Tipparaju had close association with this village and the temple of Kodenadarama.

The name of the village Vontimitta is said to be derived from the names of two persons called Vontedu and Mitadu. These two helped a king named Kampana, who camped with his army at this place, by showing the water of Ramatirtham to quench their thirst. Then the king being pleased with them built a village after their names Vontedu-Mitadu which later became Vontimitta. He also built a temple for Raghurama.

Another version is that the village is so called because the images of Rama, Sita and Lakshmana are carved out of a single stone with a common pedestal. Vontimitta is also called Ekaasilanagaram in literature.

However, the following account seems to be more reasonable and sounds true. This village is situated on a high
level ground by the side of a high mound or a small hill. The Voṇṭimiṭṭa valley is formed by confused spurs thrown off by the Pālkoṇḍa range. The village got its name from the single mound or hill which in Telugu is Voṇṭimiṭṭa (voṇṭi = single and miṭṭa = a high mound or hill)

In all, three inscriptions give information about this temple. The first one is from the village Pulapattūru. This is found engraved on a slab near the Chennakēśava temple and is dated Śaka 1472 (1550 A.D.).\(^{301}\) It records that the chief mahāmaṇḍalēśvara Śrīraṅgarāju-Rāmayadēva-mahārāju and his brother Tirumalayadēva-mahārāju gifted the village Pulapattūru to the god Raghunātha of Voṇṭimiṭṭa on the 12th day of the bright fortnight of the Kārttika month, which is obviously the auspicious occasion of Utthāna-dvādaśi. The gift is intended for maintaining the 108 upachāras of the god. It is stipulated that the taxes gutta and umberlika should not be collected from this village.

The remaining two inscriptions are from the temple of Kōdaṉḍarāmasvāmi of Voṇṭimiṭṭa itself. An inscription on a slab set up near the eastern gōpura of the temple, which is dated Śaka 1477 (1554 A.D.),\(^ {302}\) records the gift of the villages Pulapāṭṭūru and its hamlet Rēnutūmpalle by Gutti Tirumalayadēva-mahārāju and Bugepalle by Kaṅchirāju-yarraju, and some wet lands in Voṇṭimiṭṭa to the god Raghunāyaka of that village for maintaining daily worship, monthly festivals and the paṅcha-parvas and offerings.

It is interesting to note that the village Pulapāṭṭūru was already granted to the same god in 1550 A.D. by a chief and his brother as noted above. The donor of the inscription
of 1554 A.D. is same as his namesake mentioned in inscription of 1550 A.D. referred to above.

The last inscription is also on a slab set up near the same gōpura. It records the gift of the village Vonṭimiṭṭa with its hamlets in Siddhavaṭṭa-sīma of Udayagiri-rājya to the god Raghunāyaka of the same village said to have been consecrated by Jāmbavanta, by Nāgarājayaḍēva-mahārāju of Kāśyapa-gōtra and Sūrya- vaṇṭa.

The gift is stated to have been made for the daily worship, amritapādis,āṅga-raṅga-vaibhavas and tēru-tirunāḷu- mahōtsavas and also probably for maintaining the gōpura and prākāras. The gift was made on the occasion of Prathama- dvādaśi (Āṣāḍha śu 12). This inscription is dated Śaka 1480 (1558 A.D.).
CONCLUSIONS

The Cuddapah District of Andhra Pradesh witnessed, as evidenced by inscriptions, temple construction activities right from the early centuries of the Christian era. Interestingly an inscription from Kalamallà (IAP Cuddapah Vol.I, No. 19) states that guḍī (temple) belongs to a certain Rēva-śarma, son of Penpāra of the Bharadvāja-gōtra. It probably means that Rēvaśarma built the temple. Though the name of the god is not mentioned it is certain that it is not the temple of Ānjanēya, where the inscription is found. One of the noteworthy features is that in Cuddapah district during the early period the Sun god was worshipped. An inscription on a slab built in the ceiling of the Śiva temple in Korrapāḍu (Jammalamadugu taluk) refers to the Bāḍāmi Chāḷukya king Kīrtivarma (654-81 A.D.) and records the gift of four maṛuturs of land measured by royal measure (rājamāna) and situated to the west of Korrāparṭi (same as the findspot of the inscription) to the god Āditya-bhaṭṭāra (Sun god) by Perbānāḍhirāja who was administering Korrāpāḍu, probably at the request of one Kuppaḍiyāru. This inscription shows that a temple of Sun god was existing in the village Korrapāḍu during the 8th century A.D. Obviously the inscribed slab was brought from elsewhere and fixed in the ceiling of the present day Śiva temple.

Another inscription in Muddanūru (Jammalamadugu taluk), which belongs to the 10th century A.D., records that one Rēyamayyāru built the temple of Sun god (Āditya-grīha) in Sirumūru (modern Chilamakūru) and granted land and one oil press (gānugu) to that god with the permission of Chōla-mahārājū. The gift is stated to have been made on the occasion of a solar eclipse. The inscription shows that the
worship of Sun god continued to be popular atleast till the 10th century A.D.

Though the temple was a place of worship secular activities also were conducted in it, obviously taking the god as witness. We have number of such references in inscriptions coming from temples. For instance, an inscription of 1394 A.D. from Dēvīgūḍī registers the sale of their share of services rendered to the goddess on particular number of days by three jīyyas to five other jīyyas at the rate of 135 ṭaṅkas.

From the inscriptions it is evident that Śaivite temples are more in number compared to those of Vaiṣṇavite temples. Among the Śaivite temples the Vīrabhadra temple of Rāyachōṭi, temples of Pushpāgiri and Siddhāvatām were very famous during the medieval period. Of the Vaiṣṇava temples particular mention must be made of the Saumyanātha temple at Nandalūru, Vēṅkaṭēśvara temple at Dēvuni Cuddapah, Kōdaṅḍarāma temple of Voṇṭimittā. Construction of the temples for Rāma and Anjanēya became popular during the Vijayanagara period.

Yet another interesting feature is the presence of the temples of folk goddesses. Some of the folk temples like that of Talakaṇṭhi in Dēvīgūḍī became very famous and worship and offerings were made as in the brahminical temples. However, the pūjāris of these temples were non-brahmins. These temples had good revenue from endowed lands. However, some of the folk goddesses had only a small shrine. The worship of the folk goddesses in the Cuddapah district can be traced back to the 10th century A.D. An inscription on a pillar erected at the entrance of the
Chennakēśava temple in Kōḍūru, (Kamalapuram taluk) records the gift of five *maruturs* of wet land situated in front of the temple of Bhaḷārī (probably Bhaṭārī-a village goddess) in Kōḍūru by one Gāṭṭya-bōyu on the occasion of Uttarāyaṇa - saṅkrānti in Śaka 878 (956-57 A.D.). The inscription shows that there was a temple of the village goddess Bhaṭārī in Kōḍūru during the 10th century.

Another inscription from Nandyālampēṭa, dated 1555 A.D., shows that there was a shrine dedicated to the goddess Nandyālamma (*IAP C.d. II No.240*). There was a shrine of Akkala - dēvaramma in the village Pātaprabalavīgu (Badvel taluk) during the middle of the 16th century (*IAP Cuddapah Vol. II No. 130*). In the village Vēḷpucherla (Jammalamadugu taluk) there was a shrine dedicated to the goddess Ankāḷa-Paramēśvari during the same period. These are only a few references to the worship of folk goddesses as evidenced by inscriptions.

The chief endowments to the temple were land and income from taxes. Interestingly references to the gift of cattle are very rare. Here it may not be out of place to note that gift of cows or sheep was quite common in coastal districts of East and West Godavari, Krishna, Guntur, Prakasam, and Nellore. The gift land consisted of both wet and dry types. Apart from the land groves of fruit yieldings trees and flower gardens were also gifted. Another notable gift is the tax incomes. Taxes levied on various items of trade, different professions and taxes collected for maintenance of royal officers, etc., were remitted to temples.
Unfortunately the temple inscriptions of the Cuddapah district do not contain much information about the administration of the temple and festival and festivities celebrated. Sthānapati was the head of the temple. The important festivals celebrated included Śivarātri, Śrīrāmanavami, Śrīkṛiṣṇajayanti, Aksha-tadiya. Festivities were also celebrated during the parva-tithis (pūrṇima and amāvāsyā), daśami, ēkādaśī, dvādaśī and Molakala-punnama. During the festivals the god was taken in procession in a chariot. We find occasional references to teppa-tirunālū (boat festivals). However, it must be noted that the temple inscriptions of the Cuddapah district have rich information about various aspects of temples.

REFERENCES AND NOTES

1. I.A.P. Cuddapah, Vo.I, No.131
2. Siddhavaṭāṃ is same as Modern Siddhavaṭaṃ, Cuddapah District.
3. The division Mārujavāṭi covers parts of Cuddapah district.
4. This village cannot be identified.
5. I.A.P., Cuddapah, Vol.II, No.1
6. Same as the find spot of the inscription.
7. Part of Cuddapah district.
9. Same as find spot of the inscription.
10. Festivals celebrated on the 10th day of the bright and dark fortnights.
11. This festival is celebrated on the occasion of Kṛiṣṇa-Janmāṣṭami to the mark of the lord Kṛiṣṇa stealing butter from the vṛtti (Three ropes connected with

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each other and suspended from the roof beam on which the parts containing milk butter etc., or kept becomes of its height from the ground children cannot easily reach it. This festival is now popularly known as *vuyṭṭi koṭṭutā* in this festival in public places a part containing some cash etc., is tight a rope which runs over a pully young persons pull the other end of the rope in such way that the parts suddenly goes up one of the persons gathered there tries to hit the pots and win the cash. His task is made difficult by raising the pot high and lowering down with very quick movings of the rope.

12. The meaning of expression *tirkanī* is not clear. This is a festival celebrated on the 12th day of the bright or dark fortnight.

13. Floating festival.


15. For more details see Gurumurthi., A. Temples of Cuddapah District, pp. 70-71.


17. Modern Pulivendla taluk, Cuddapah district.

18. The gorge where the Pennar has cut its way through sheer rugged cliffs of bedded sand stone some two or three hundred feet high is four miles long, and the height over looking the river on the south bank is crowned by extensive fortifications - Madras District Gazetteers Cuddapah, Page No. 191.

19. Modern Penḍlimarri, Cuddapah taluk and district.


21. Ibid., No.110.

22. Ibid., No.158.

23. Same as find spot of the inscription.
24. Part of the Cuddapah district which Gaṇḍikōṭa (Modern Gaṇḍikōṭa) was the Headquarters.
25. Identification of this village is not known.
26. Part of the Kurnool district the headquarters of which was Pedakallu (same as modern Pendekallu in Drōnāchalaṁ taluk. For more details about this division see Ramachandramurthy S.S., A Study of Telugu Place-Names pp. 119-120.
27. Probably same modern Veṁpalle in Pulivendala taluk.
28. Probably same as modern Nandimarṅgalāṁ in Cuddapah taluk.
29. For the legend connected with this river see, Gurumurthi, A. Temples of Cuddapah District, P.39
31. AR Ep., 1911, No.399.
34. AR Ep., 1911 No.398.
35. AR Ep., 1911 No.404.
36. AR Ep., 1911 No.401
38. AR Ep., 1911 No.403
39. AR Ep., 1911 No.400
40. AR Ep., 1911 No.399
41. SII, Vol.XVI No.36 and Ar Ep., 1911 No.51
42. I.A.P. Cuddapah, Vol.II No. 274.
43. Same as findspot of the inscription.
44. A part of the Cuddapah District of which Gaṇḍikōṭa was Headquarters.
46. SII, XVI, No. 128.
47. Same as findspot of the inscription.

48. Part of Cuddapah district


51. Modern Gollapalli, Kamalapuram taluk.


53. Gaṇḍikōṭa - sīma is part of the Cuddapah district of which Gaṇḍikōṭa was the headquarters.


55. Obviously this is not Akhaṇḍa - tiruvāḷika.


58. Gurumurthi, A. Temples of Cuddapah district, P. 31

59. SII, XVI, No. 6

60. Same as the findspot of the inscription.

61. Part of the Modern Cuddapah district.

62. Same as modern Kōḍūru, Rajampet taluk, Cuddapah district.


66. Same as modern Tummalūru, Cuddapah taluk and district.

67. Same as modern Peṇḍlimarri, Badvel Taluk and Cuddapah district.

68. Part of modern Cuddapah district.

69. Region around modern Gaṇḍikōṭa in Cuddapah district.

70. He is the son of renowned musician Tāḻlapāka Annamayya who is credited with the composing of
about 17,000 songs essentially in praise of Lord Vēṅkaṭēśvara of Tirumala (near Tirupati). Ṭāḷḷāpāka Tirumalayya himself was a great musician and the author of several songs dedicated to the same god Vēṅkaṭēśvara. His munificent gifts are recorded in many inscriptions found at Tirumala.

71. The first inscription i.e., I.A.P. Cuddapah, Vol.II, No. 12 reads the name of the village doubtfully as Bōyinampalle. The actual reading is Vōyinūtala as read in the A.R.Ep., 1938-39, No.38. The same village is mentioned as Vōṅgunūtala or Vōṅgunūtalapalle in the second inscription i.e. I.A.P. Cuddapah, Vol.II, No.116.

72. SII No.XIV No.163, I.A.P. Cuddapah, Vol. II No.194. The latter gives the name of the village as Pushpagiri while the former correctly gives the name as Chintalaputtuṇu. Further, I.A.P. Cuddapah Vol.II gives the first nine lines of the inscription and thus the text published in this volume is incomplete.

73. Modern Chintalaputtuṇu, the find spot of the inscriptions.

74. Modern Ravulapalle Cuddapah taluk.

75. Same as modern Dumpalagaṭṭu Cuddapah taluk.


78. Ibid., No. 26.

79. SII Vol.XVI, No. 21.

80. Ibid., No.55.

81. Ibid., No. 64.

82. Ibid., No. 153.


84. Ibid., No. 291.
85. Ibid., No. 292
86. Ibid., No. 25
87. Ibid., No. 75
88. Ibid., No. 234
89. Ibid., No. 233
90. Ibid., No. 262.
92. SII, Vol.XVI, No.70.
93. Same as the findspot of the inscription.
96. A.R.Ep. No. 329 of 1905; SII X No. 526 and 536
98. Annual Reports on epigraphy, Govt.of A.P.Part B, No.119.
99. AR Ep. No. 486 of 1906
100. AR Ep. No 485 of 1906.
102. AR Ep. No 489 of 1906.
103. SII. XVI No. 34; I.A.P. Cuddapah, Vol.II, No.43.
104. Same as the find spot of the inscription.
106. Modern Ahōbalaṁ, Kurnool district.
110. Not identifiable.
113. According to the A.P. District (Cuddapah) Gazetteers (P.759) the temple was of Mukkaṅṭēśvara and was presumably consecrated by Trilōchana-Pallava.
115. Ibid., No. 58.
116. Ibid., No. 229.
117. This is same as the findspot of the inscription. However, it is probable that-\textit{nellîru} in the second name of the village is mistake for-\textit{nallîru} which is a Tamil word for Sanskrit \textit{agrahāra}. \textit{Agaram} and \textit{Chaturvēdi maṅgaḷam}, also Tamil, denote \textit{agrahāra}.
118. SII Vol. XVI No. 79.
119. Modern Chennavaram, Badvel taluk.
120. SII Vol. XVI, No.78.
121. Ibid., No.84.
123. Ibid., No. 198.
124. Same as the find spot of the inscription.
125. I.A.P, Cuddapah, Vo. II No.246
127. SII, XVI, No.81
128. I.A.P. Cuddapah, Vol.II No. 35: In introduction of inscription it is stated that a fort was constructed to the temple, obviously taking the word kōṭa to mean 'fort'. In this instance kōṭa actually means compound wall and not fort.
130. Ibid., No.264.
131. Ibid., No. 60.
132. Same as the find spot of the inscription.
134. Obviously a big tank was excavated near the village during Kṛiṣṇadēvarāya and it was from then on came to be known with the second name Kṛiṣṇarāyasamudra.
A. Gurumurthi: *Temples of Cuddapah District*, (Madras1990) P.34.

139. Modern Moyillacheruvu, Kamalapuram taluk.
141. Modern Nāgūru, Pulivendala taluk.
142. Modern Pulivendala, the headquarter of the taluk of the same name.
143. Modern Chidipiralladinne, Jammalamadugu taluk.
144. Part of modern Cuddapah District.
145. SII, Vol. XVI, No.2.
146. Ibid., No. 28.
147. Ibid., No. 91.
148. Modern Siddhavatam, Siddhavatam taluk.
149. Jyōti near Siddhavatam noted above.
150. The region around modern Gaṇḍikōṭa in Cuddapah district.
152. Modern Balapanūru, Cuddapah District.
153. Modern Palūru, Pulivendala taluk, Cuddapah District.
154. SII Vol. XVI, No. 139.
156. Tāḷḷapāka Tirumalayyaṅgāru, the son of Sankirtinayya, Tāḷḷapāka Annamayya.
157. As same as Modern Rāmmpatāḍu, Cuddapah taluk.
158. SII, Vol. XVI, No. 37,
161. SII, Vol. XXIII, No.600.
162. Ibid., No. 583.
163. Ibid., No. 579.
164. Ibid., No. 573.
165. Ibid., No. 572.
166. Ibid., No. 571.
167. Ibid., No. 586.
168. Ibid., No. 574.
169. Ibid., No. 587.
170. Ibid., No. 601.
171. Ibid., No. 578.
172. Ibid., No. 581.
173. Ibid., No. 582.
174. Ibid., No. 576.
175. Ibid., No. 602.
176. Ibid., No. 596.
177. Ibid., No. 598.
178. Ibid., No. 595.
179. Ibid., No. 613.
181. SII Vol. XXIII, No. 580
182. Ibid., No. 610.
183. Ibid., No. 597.
184. Ibid., No. 599.
185. Ibid., No. 614.
186. Ibid., No. 591.
187. Ibid., No. 593.
188. Ibid., No. 592.
189. Ibid., No.590.
190. Ibid., No. 588.
191. Ibid., No. 594.
192. Ibid., No. 584.
193. Ibid., No. 585.
194. Ibid., No. 570.
196. SII, Vol. XXIII, No. 603.
198. Ibid., No. 40.
199. Ibid., No. 112.
201. I.A.P. Cuddapah, Vol.II, No. 248, SII, Vol. XVI, No.222. However, SII XVI gives only the first side of the inscription.
202. SII Vol. XXIII, No. 539.
203. Ibid., No. 611.
204. Ibid., No. 604
205. Ibid., No. 575
206. Ibid., No. 577
207. A.P. District Gazetteers, Cuddapah (revised 1967) P.776
210. SII, Vol. XVI, No.16
211. Ibid., No. 185.
213. Ibid., No. 239.
214. Ibid., No. 281.
216. Ibid., No. 40.
217. Ibid., No. 79.
218. Ibid., No. 254.
219. Ibid., No. 259.
220. E.I. Vol. XIV, PP. 97 ff
222. Ibid., No. 243
223. Ibid., No. 278
224. Ibid., No. 187.
227. SII, Vol. XVI, No. 45.
229. Ep.Ind., Vol.XX, P.22
230. A. Gurumurthi, op. cit.,
231. Ibid.,
232. Mulki-nādu comprised the present day region of Kamalāpuraṃ-Siddhavaṭaṃ in the Cuddapah District- S.S. Ramachandra murthy, A. Study of Telugu Place-names (Delhi:1985) PP.101-102
236. Perhaps the week day is wrongly mentioned as Vaḍḍavāra which actually means Saturday, while the intended week day was Thursday.
238. Ibid., No. 136.
239. Ibid., No. 147.
240. Ibid., No. 148.
241. Ibid., No. 149.
242. Ibid., No. 138.
243. Ibid., No. 134.
244. Ibid., No. 139.
245. Ibid., No. 151.
246. Ibid., No. 164.

116
247. Ibid., No. 150.
248. Ibid., Vol. II, No. 22.
249. Ibid., No. 59
250. Ibid., Vol. II, No. 70; SII, IX, 2, No. 494
253. SII, Vol. XVI No. 122
254. Ibid., No. 123
257. Modern Chinagauruvaluru, Proddaturu taluk.
258. Modern Miduturu, Cuddapah taluk.
259. Region around modern Koyilakunta-sima, Kurnool district.
261. Ibid., No. 175.
265. Ibid., No. 88.
268. Modern Paidela, Proddaturu taluk.
269. I.A.P. Cuddapah, Vol. II, No. 217
271. I.A.P. Cuddapah, Vol. II, No. 279
272. I.A.P. Cuddapah, Vol. II, No. 255. The introduction to this inscription needs revision.
275. Same as find spot of the inscription.
276. I.A.P. Cuddapah, Vol.II, No. 251
277. Modern Chihipirala dinne, Jammalamadugu taluk.
279. Modern Mudireddipalle, Badvel taluk.
280. This is also given under the same number in the I.A.P.
Cuddapah, volume.
282. Same as the find spot of the inscription.
283. This village which cannot be identified at the present
state of the knowledge, may be same as Tarigonda,
from which Tarigonda Vengamamba the poetess and
great devotee of Lord Venkateswara hailed. For her
biography and works see K.J. Krishnamurthy;
Tarigonda Vengamamba Kritulu Savimarsaka
Pariseelanamu (Vijayasree Printers, Tenali 1983).
284. A.P. District Gazetteer, Cuddapah, (revised edition) P.
803 for more details ibid., p. 804.
286. Ibid., No. 157.
287. SiI, Vol. XVI, No. 309, ef. introduction to the
inscription EI XXXVII, pp 103ff.
289. Ibid., No. 156.
293. The first Sanskrit verse has its Telugu parallel in the
introductory part of the Telugu classic the
Manucharitra of Allasani Peddana, canto 1, verse-4.
295. Ibid., No. 228.
296. Ibid., No. 266.
297. Ibid., No. 107.
298. Ibid., No. 93.
299. A. Gurumurthi; Temples of Cuddapah District (New Era Publications, Madras 1990), pp. 76-77.
303. Ibid., No. 228.
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<th>Name of the Temple</th>
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<td>2. Lakshmīnārāyaṇa</td>
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<td>2.</td>
<td>Agudūru, pulivendala taluk</td>
<td>Kēśava</td>
<td>Ibid, No.167</td>
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<td>4.</td>
<td>Animela, kamalapuram taluk</td>
<td>Parasurāmēśvara</td>
<td>Ibid, No.51</td>
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<td>5.</td>
<td>Attirāla, Rajampet taluk</td>
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<td>Ibid, No.274</td>
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<td>8.</td>
<td>Bollavaram, Proddaturu taluk</td>
<td>Gōpālasvāmi</td>
<td>S II, Vol.XVI, No.128</td>
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<td>2. Āñjanēya</td>
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<td>IAP, CD,Vol. I, No.83</td>
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14. Dēvīgūḍi, Jammalamadugu taluk
   1. Talakaṇṭhīdvī
taluk
15. Dēvuni Cuddapah, Cuddapah
   2. Gaṅgamma
taluk
16. Dommara - Nandīyāla,
    Jammalamadugu taluk
   Vēṅkaṭēśvara
17. Gaṅḍikōṭa, Jammalamadugu taluk
   Chennakēśavasvāmi
18. Guṇḍlūru, Rajampet taluk
    Raṅganāthasvāmi
19. Jīlēḷa, Proddaturu taluk
    Lakṣmīnārāyaṇa
20. Jyōti, Siddhavaṭāṃ taluk
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26. Köḍūru, Jammalamadugu taluk
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27. Köḍūru, Kamalapuram taluk
28. Kommanūṭala, Pulivendala taluk
   Kēśava
   Tiruvēṅgālanāṭha
   AREP1963-64, No.136
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<td>31.</td>
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<td>37.</td>
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<td>38.</td>
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<td>39.</td>
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<td>1. Hariharanātha</td>
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<td>2. Durga</td>
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<td>PörumämilJa, Badvel taluk</td>
<td>Lakshmikāntasvāmi 1. Ibid, No.90</td>
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<td>Poṭlāduri, Kamalapuram taluk</td>
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<td>Ānjanēya</td>
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<td>Śaṅkhavaram, Badvel taluk</td>
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<td>Santakōvūru, Pulivendala taluk</td>
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<td>No.</td>
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<td>Deity</td>
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<td>58.</td>
<td>Tāḷḷapāka, Rajampet taluk</td>
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<tr>
<td>59.</td>
<td>Taṅguṭūru, Rajampet taluk</td>
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<td>60.</td>
<td>Ulimeḷḷa, Pulivendala taluk</td>
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<td>61.</td>
<td>Upparapalle, Proddaturu taluk</td>
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<td>63.</td>
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<td>Viruru, Siddhavatam taluk</td>
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<td>Voṇṭimīṭṭa, Siddhavatam taluk</td>
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</table>
GLOSSARY

Achchu : A tax
Aḍugukōlu : A tax
Agrahāras : Village granted to Brāhmaṇas exempting from all taxes
Akhaṇḍa - tiruvalika : Same as Akhaṇḍadīpa-perpetual lamp
Akkālāpāyasamā : Rice boiled in milk - a sacred food offering
Aṃpanam : A tax
Amṛitapada, Amudupaṇi : Sacred food offering to God
Aṅga - bhōga : Decoration etc., made to the image of God
Angaṭi (-suṅkaṃ) : Tax on shop
Antarāla - maṇḍapa : An inner maṇḍapa
Ardha - maṇḍapa : An inner maṇḍapa
Aśeṣham : Same as Aśeṣha-vidvānmaḥājanas, assembly of the agrahāra
Avasaram : Royal Official
Āyatana : A temple
Balipīṭha : Small platform for placing the offerings
Bāṇḍi (-suṅkaṃ) : Tax on cart
Bhīṣma - ēkādaśi : 11th day of bright fortnight of the month Māgha
Bhōgaṃ - mēḷālu : Dance by sānis
Brahmapuri : Land or village granted to brāhmaṇs
Chakramu (-Suṅkamu) : Tax, probably on potter
(Chatpatha)-dvārabandha : Probably wrong for chatuspatha gate ways on four sides
Chitramēḷi : Guild of agriculturists

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<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
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<tr>
<td>Dadhyōdana</td>
<td>Curd rice</td>
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<tr>
<td>Daśami - tirunāḷḷu</td>
<td>A festival celebrated on the 10th day of the bright fortnight</td>
</tr>
<tr>
<td>Dēva - bhōga</td>
<td>Village or land granted to a temple, usually exempted from all taxes</td>
</tr>
<tr>
<td>Dēvara-guṭi-kaṇṭaṁ</td>
<td>Temple accountant</td>
</tr>
<tr>
<td>Dommari</td>
<td>A nomadic community known for their acrobatics</td>
</tr>
<tr>
<td>Dommari-pannu</td>
<td>Annual contribution made by the villagers to the dommaris</td>
</tr>
<tr>
<td>Gānuga - sthāvarālu</td>
<td>Tax on oil press</td>
</tr>
<tr>
<td>Ghaṇṭa - vēdi</td>
<td>Platform on which the temple bell is placed</td>
</tr>
<tr>
<td>Giri - pradakṣiṇa</td>
<td>Circumambulating a holy mountain considered as a meritorious act</td>
</tr>
<tr>
<td>Gōkulāśṭami</td>
<td>Śrī Kiṣṇa's birthday - 8th day of the dark fortnight of the month Śrāvaṇa.</td>
</tr>
<tr>
<td>Golla - siddhāyaṁ</td>
<td>Tax on shepherds</td>
</tr>
<tr>
<td>Gōpura</td>
<td>Tower of the temple</td>
</tr>
<tr>
<td>Gorava</td>
<td>Śaiva mendicant</td>
</tr>
<tr>
<td>Grāma - kaṭnaṁ</td>
<td>A tax</td>
</tr>
<tr>
<td>Grāma-vrayam</td>
<td>Tax paid to meet the expenditure of the village administration</td>
</tr>
<tr>
<td>Gurram (-suṅkaṁ)</td>
<td>Tax on horse</td>
</tr>
<tr>
<td>Gutta-koluchu</td>
<td>Tax paid in the form of grains</td>
</tr>
<tr>
<td>Hārati - paḷḷēlu</td>
<td>Plates in which a small lamp is kept and waved in front of the God</td>
</tr>
<tr>
<td>Īḍigi (-suṅkaṁ)</td>
<td>Tax on toddy tapper</td>
</tr>
<tr>
<td>Jātra</td>
<td>Pilgrimage</td>
</tr>
<tr>
<td>Jiyyar</td>
<td>Priest</td>
</tr>
<tr>
<td>Kāḍārāmbha</td>
<td>Tax on dry land</td>
</tr>
<tr>
<td>Kaiṅkarya</td>
<td>Service rendered to God</td>
</tr>
</tbody>
</table>
Kāmpus: Cultivators
Kāṇika: A tax
Kaṭṭamaṇ: A tax
Kaṭṭiga: A tax
Magama: A tax on merchandise
Magga-sthāvarālu: Tax on looms
Mahārācha-prayōjanālu: Tax paid to the palace
Māna: Grain measure, liquid measure
Maṭha: Religious institution
Molakala-punnama: Same as ēruvāka - pūrṇima, the 15th day of the bright fortnight of the month Jyēṣṭha
Naimittika-utsavas: Festivals celebrated for particular purposes on particular occasions.
Nalleddu: Tax on bull
Nāṉchāru (Tamil Nāchchiyār): The consort of the God Viṣṇu
Nandi-manṭapa: A manṭapa where Nandi is kept
Nela-Śivarātri: Same as māsa - śivarātri occurring on the 14th day of the dark fortnight of every month
Nīrārambhamu: Tax on wet land
Nitya-utsavas: Festivals celebrated every day
Nūvula-gānuga-suṅkaṃ: Tax on the oil (gingilly) press
Parapu: A festival
Parva-tithi: 15th day of the bright or dark fortnight
Pātra - bhōga: Offering of dance in front of God
Peṇḍli - suṅkaṃ: Marriage tax
Pēṇṭa - suṅkaṃ: Market cess
Prākāram - kōta: Compound wall of the temple
Prasāda-garbha-bhavana: Sanctum sanctorum
garbha-griha
Prathama-dvādaśī: 12th day of the bright fortnight of the month Āśāḍha
Prathama-ekādaśī: 11th day of the bright fortnight of the month Āśāḍha
Puṣpayāga: Festival of flowers
Puvvula mānyaḥ: Land gifted for raising flower garden
Rāmaḍi - Siddhāyamu: Probably tax on mines.
Raṅga - bhōga: Dance, music etc., offered to God
Raṅga-madhyam: Same as raṅga - maṇḍapa where dance and music are rendered to please the God.
Ratha-saptami: 7th day of the bright fortnight of the month Māgha on which day the Sun God is worshipped.
Rēpaṭi naivēdyam: Food offered to god during mornings
Sahajam pannu: A tax
Sangama-sthala: Confluence of rivers considered to be sacred place
Saṅkrānti: Solstice
Sarvakratu: A Vedic sacrifice
Sarvamāṇya: Land or village granted exempting from all taxes
Siddhāyamu: A tax
Śikharaṇ: Pinnacle
Siṅjini (-suṅkaṇ) : Tax on weavers (Siṅjini - a bow used for cleaning cotton)
Snapana-vidhi: Giving sacred bath to God
Śrījayanti: Same as Kṛṣṇāśṭami- 8th day of the dark fortnight of the month Śrāvaṇa
Śrīrāmanavami: The birthday of Śrīrāma, the 9th day of the bright fortnight of the month Chaitra
Sthala-karaṇaṃ: Accountant of the division sthalam
Sthala-suṅkamu: Tax collected from the division sthalamu
Sthānaṃvāru: Temple administrators
Sthānapati: Administrative head of the temple
Suṅkarlu: Tax collectors
Sura-suṅkamu: Tax on toddy
Suvarṇādaya: Tax paid in cash
Talārikaṇṭ: Tax paid for the maintenance of village watchman (talāri)
Talīga: Plate of sacred food offered to the God
Tammaḍi: Non-brahmin Śaiva priest
Teppa - tirunāḷḷu: Floating festival
Tēru: Chariot
Tirukāṇi-dvādaśi-tirunāḷḷu: Meaning not clear, but is a festival celebrated on the 12th day of the bright or dark fortnight.
Tirukōvila: Temple
Tirupōnakaṇṭ: Sacred food (rice with green gram with necessary salt offered to God)
Tiruvālīka: Lamp kept in the presence of the God in the temple—same as Tiruvijakku
Tiruvidaiyāṭṭam: Temple lands
Tōmāla (Tamil tōḷ-māla): Flower garlands arranged on the two shoulders of the God in such way that the two ends of the garland hang down the either side of the waist. The ends of the garland are not tied.
Tri - kāla - pūja: Worship offered at the three times (morning, afternoon and evening)
Trikūṭa: Tripple shrine housing either three Śivalingas or Viṣṇu, Śiva and Sūrya.

Tottu (-suṅkaṃ): Tax on slave.

UBhaya-mārga-sunka: Tax levied on all kinds of merchandise exported and imported.

UBhaya-nāṇchārulu: The two consorts of Viṣṇu, Śrīdēvi and Bhumādēvi.

Ūligaṃ: Royal or temple servant.

Uppara-siddhāyaṃ: Tax on stone cutters.

Uṭṭa - tirunāḷḷu: A festival celebrated commemorating lord Kriṣṇa stealing butter.

Vājapēya: A Vedic sacrifice.

Vasudhāra - kambhaṃ: Pillar (architectural term).

Vibhūti - maṇṭapa: A maṇṭapa where vibhūti is kept.

Virālaṃ: A tax.

Vīramuṣṭi-varttana: Contribution of the villagers to the community collected Vīramuṣṭis.

Vyatīpāta: Generally the combination of Pūrṇima and Monday and Amāvāsyā and Sunday is known as vyatīpāta.
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