the temple inscriptions
of srikakulam district
a cultural study

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Srikakulam District
A Cultural Study

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Monasis
THIS BOOK IS PUBLISHED WITH THE FINANCIAL ASSISTANCE OF TIRUMALA TIRUPATI DEVASTHANAMS UNDER THEIR SCHEME TO PUBLISH RELIGIOUS BOOKS.
In Fond Memory of
N. R. Hemalatha

N. R. Hemalatha, daugh-
ter of Sri N. Rangaswami
Naidu (Ex. MLA, Kuppam)
and Smt. Hemavathi. She
born on 25-5-1971, in
Santhi Puram. She endeared herself to everybody
by her lovable nature and
simplicity. As a student, she won the hearts of her
teachers as well as classmates. It is our misfortune
that God has taken her
away from us when she
was only nineteen (7-4-90). With a heavy heart I am
dedicating this small work
of mine to my beloved
sister Hemalatha.
The importance of inscriptions to reconstruct the cultural history of our country cannot be overestimated. They reflect the social, economic and cultural conditions of the contemporary society. Needless to say that from the early times temples played a very significant role in the socio-economic sphere. Therefore in order to understand the cultural history of our country the study of inscriptions, which are associated with temples, is indispensab'e. Andhra Pradesh, like many other states of our country, is famous for important temples and some of them like those at Srikurram, Mukhalingam, Simhachalam, Draksharamam, Vijayawada, Tripurantakam, Tirupati have had a rich and hoary past which is revealed by relevant inscriptions.

Shri G. Sudhakar Naidu made a humble beginning in this direction by choosing the temple-inscriptions of the Srikakulam district of Andhra Pradesh for this study. The important temple towns Srikakulam and Mukthalingam are in this district and the temples of Srikurmanatha of Srikurram and Mukhalingesvara of Mukthalingam have as many as 208 and 147 inscriptions respectively. There are more than 75 inscriptions associated with other temples in the same district. Thus the study of Sri G Sudhakar Naidu is based on more than 425 inscriptions. He subjected these inscriptions to a critical analysis and presented the results, which are significant to the cultural history of the Srikakulam district in particular and Andhra Pradesh in general, in a convincing manner. I am very happy to learn that
he is continuing his study of temple inscriptions covering a wider region, viz., the coastal Andhra Pradesh. I am sure that scholars in Indology can expect a valuable work from this hard working young researcher.

Prof. S. S. RAMACHANDRA MURTHY
Dept. of Indian Culture,
S. V. University,
TIRUPATI.
ACKNOWLEDGEMENTS

I owe a great deal to Prof. S. S. Ramchandra Murthy, but for whose guidance and constant encouragement this book not have seen the light of the day. He has also written foreword to this small book words are not adequate to express my gratitude to him.

I am also grateful to Dr. D. Kiran Kranth Choudary, Reder in Indian culture and Dr. V. Venkata Ramana Reddy, Lecturer in Sanskrit for their constant encouragement, and valuable suggestions, I take this opportunity to express my deep sense of gratitude to Smt. S. Viyakalakshmi whose maternal effection cannot be forgotten. Words fail me in expressing my deep sense of gratitude and affection towards my parents but for whose constant love and care I could not have been what I am. I also extend my sincere thanks to my uncle Sri M. R. Naidu (State Bank of India) and my Co-research Scholar Smt. R. Madhavi,

But for the generous financial assistance of the T. T. D, Tirupati, at would have been impossible for me to publish this work. I shall be duty, if I do not adequately thank them. I also sincerely thank the management and the workers of the Sree Omkar Press, Tirupati, for neatly Printing this book within a short time.

G. Sudhakar Nidu.
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INTRODUCTION

The Srikakulam district, the Northernmost district on the East-coast of Andhra Pradesh was formed by bifurcating the erstwhile Vishakapatnam district in 1950.1

This district covers the region extending from $18^\circ 20'$ to $90^\circ 10'$ of Northern latitude and $83^\circ 5'$ to $84^\circ 15'$ of the Eastern longitude. The important temple town like Mukhaliṅgaml Śrīkuūrمام, Arasavalli and Narāyanapuram are in this district. The History of the temples of Madhukēśvara, Śrīkūrma, Śrīkūrmanātha, Sūryanarāyana and Nileśvara of Mukhaliṅgam, Śrīkūrmam, Arasavalli and Narāyanapuram respectively have a hoarast. Particularly the temples of Madhukēśvara and Śrīkūrmay, pāṭha have as many as 147 and 208 inscriptions respectively. Inscriptions discovered in the temples of Śrīkakulam district contribute valuable information for reconstructing the culture, history of the Andhra country in general and the district in question in particular. Since these inscriptions were not subjected to a thorough study by earlier scholars an attempt is made in the following Pages to present a brief cultural history by utilising this enormous epigraphical wealth. The present dissertation is divided into six chapters. The First Chapter which is in the nature of Introduction deals with the nature of source material for the present study, and a brief historical background of the Srikakulam district. In the Second Chapter festivals and rituals found mentioned in the temple inscriptions of the Srikakulam district are discussed. The Third Chapter discuss the pattern of endowments made to the temples under study. A detailed account of various temple officials and the donors who were responsible for the economic and cultural growth of the temples is given in the Fourth Chapter. The social conditions of the medieval Āndhra country as revealed by the Srikakulam district temple inscriptions are discussed in the Fifth Chapter. This chapter is divided into two sections namely, “Education and Society”. It is very well known that temple played a significant role in promoting education and fine arts. The
section on Education highlights the patronage extended by the temples of the district in question for promoting education. The second section deals with different sections of the society, position of women and other points of social interest which can be gathered from the inscriptions. The last chapter of the dissertation embodies the conclusions arrived at after the present study.

Source Material:

As the very title of the dissertation suggests the chief source material for the present study is the epigraphical wealth of the temples of the Srikakulam district. In all 432 inscriptions are published in the *Temple Inscriptions of Andhra Pradesh*, Volume I, Srikakulam District, by the government of Andhra Pradesh in 1980. However, except 23 inscriptions all others were published earlier in *South Indian Inscriptions*, Volumes V and X and a few were critically edited in the pages of a couple of the volumes of *Epigraphica Indica*. All the inscriptions taken for study belong to the class of Stone Inscriptions.

The regional break up of the inscriptions under study is as follows:

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These inscriptions throw abundant light not only on the details of daily worship in the temples, different kinds of endowments made for maintaining them and temple administration but also on various aspects of the society like social structure, position of women, education, etc. A couple of inscriptions which are of considerable social significance deserve mention here. An inscription from Mukhaliṅgam, dated 1111 A.D.
and belonging the 37th regnal year of the Eastern Gaṅga King Anantavarma Chōga Gaṅga records an arrangement relating to the welfare of different visiting traders of both sea and land. According to this in the event of the death of such merchants the members of the Nakara undertake the responsibility of handing over the belongings of deceased to his nearest relative. In case no member is prepared to take up this responsibility the State itself takes care of the belongings for a maximum period of three years after which the same will be disposed of, obviously in the absence of a rightfull claimant. Similarly, if a native merchant dies in similar circumstances else were his wealth will be handed over to his son or grandson or his brothers or sisters or nephews. Sufficient money of the diseased will be paid to his legal wife and daughters for their livelihood as well as the marriage of his daughter. Only after making these arrangement the residuary will be credited to the State's treasury. Another inscription which is from Srikūrnam pertains to the settlement of a boundary dispute that arose between two villages, namely Ponnadi and Bōttakōḍu. It is stated in that inscription, which is dated 1230 A.D., that after checking up with the existing inscription the dispute was settled in favour of the village Ponnadi and boundary stones bearing the Sudarsāna marks were planted around that village. It is further declared that whoever questions the settlement and violates it will be excommunicated after confiscating his wealth. These two inscriptions thus give us an insight into the legal process adopted in cases pertaining to property and boundary disputes.

**Historical background:**

The earliest epigraphical reference to Kaliṅga occurs in the inscriptions of the Mauryan emperor Aśoka. The wellknown fact it was the Kaliṅga was that transformed a warlike emperor Aśoka into the most benevolent one need not be elaborated here. After the downfall of the Mauryan empire we here of Kaliṅga again from the Hathigumpha inscription of Khāravēla of the Mahā-Mēghāvāhana family. But neither this nor the copper plate charters of the minor kings of Kaliṅga like those of the Pitṛibhaṅta, the Mātharas do not have any significant information about the region covered by modern Srikakulam
district. The important information that Kālīṅga was divided into small kingdoms which were ruled by different rulers is known to us from the Allahabad Pillar inscription of the Gupta emperor Samudragupta. The early Eastern Gaṅga kings established a kingdom in the Srikakulam district with their capital at Kālīṅganagara which is generally identified with modern Mukhaliṅgam. However, that the temples of Mukhaliṅgam and Śīkurmam received royal patronage in considerable measures only from the Later Eastern Gaṅga period is evidenced by the inscriptions under study. Among these Later Eastern Gaṅga kings Vajrahasta III (1038–78 A.D.) was the first. This king is represented by seven inscriptions from Mukhaliṅgam. One of these inscriptions mentions Prīvīmahādāvi alias Māra-jaya as one of his queens. She was stated to be the daughter of one Dharmasattirāja. Vajrahasta III was followed by his son Rājarāja Dēvendravarma (1070–78 A.D.). Two inscriptions, of which one is a fragment, belongs to the period of this king. His illustrious son and successor Ananthavarna Chōḍaṅgāga (1078–1152 A.D.) is referred to in several inscriptions coming from the temples of Mukhaliṅgam, Śīkurmam, Arasavlli, Nārāyaṇapuram and Mahendragiri. This king had a long and eventful rule of about 17 years. Kāmāṅava or Ananthavarna Madhukāmāṅava succeeded his father Rāja Rāja Chōḍaṅgāga in 1147 A.D. and continued to rule till 1158 A.D. From the inscriptions the under study we come to know that he is also known as Jatēsvara and Jatēśa. Kāmāṅava was succeeded by his half-brother Rāghava also known as Anantavarna Dēvidāsa Rāṇarāṅga Rāghava Chakravarthi as mentioned in one of the inscription from Śīkurmam. He ruled for about 14 or 15 years. Rājarāja II and Aniyapkabhīma or Anāṅgabhīma V, are two other sons of Anantavarna Chōḍaṅgāga. There are seven inscriptions belonging to Rāja rāja II and two representing Anāṅgabhīma II was followed by his son Rājarāja III who ruled for 14 years. Of the seven inscriptions belonging to his reign one mentions the measuring rod Jagadēvanīkōla.

One of his successors was Narasiṃha the I. His inscription dated Śaka 1176 states that a certain Vāsudevayati deposited some amount in the temple treasury and restored the lands which was originally granted by Anāṅgabhīma, to thirty Vaishnava families. Virabhānu I succeeded his father Narasiṃha to the
Eastern Gaṅga throne. It is during his reign that the great Madhva saint Naraharitirtha was in the Kaliṅga country a evidenced by a few inscriptions coming from Śrīkūrman. In fact a few inscriptions attest to the close association this sage had with the Śrīkūrmanāṭha temple. Of the other Eastern Gaṅga kings who are represented by the temple inscription under study Bhānudēva II may be mentioned here. One of his inscriptions is of considerable interest in that the king’s regnal year is mentioned in the name of the god Jagannātha of Puri.

The last king of the Later Eastern Gaṅga family Bhānudēva IV was dethroned by Kapilēśvara of the Sūryavamśa. There are in all twelve inscriptions belonging to this dynasty which attest to the royal patronage enjoyed by the temples of the Śrīkaṇṭam district. Of these inscriptions four belong to Kapilēśvara, six to Purushottama and two to Pratāparudra.

Among the subordinate chiefs mentioned in the Śrīkaṇṭam district temple inscriptions mention may be made of the chiefs of Later Chāḷukyas, Velanādu, Haihaya, Velama, Viragoṭṭam and Matsya.

Two inscriptions of the Kutubshahis of Gōlkōnda give interesting information about the destruction of the Śrīkūrmanāṭha temple by Muslims and a subsequent restoration of the worship in the temple (16th century).

References :

1 Subsequently Vijayanagara district was formed with the portion of Śrīkaṇṭam and Visakapatnam district. However the purpose of the present work the Śrīkaṇṭam district prior to the formation of the Vijayanagara district is taken into account.

2 For details about his Queens and sons. See Temple inscriptions, pp. XII-XIII
FESTIVALS AND RITUALS

Though we do not have much information in inscriptions with regard to the festivals celebrated in the temples of Srikakulam district, inscriptions of Śrīkūrṇam and Mukhaliṅgam may be considered as exception since they give some interesting information. The reason for this is that these are the only bigger temples in the Srikakulam district. Even among these two temple inscriptions those found in Śrīkūrṇam give more interesting information, particularly about certain bhōgas instituted by different chiefs at different times. As in the case of any other temples providing special offerings on the auspicious occasions like saṅkrantis, eclipses is found to be a common practice in the temples of Srikakulam district also. A brief account of the festivals, rituals, etc. observed in the temples of the district under study is given below. For the sake of convenience the festivals, special offerings, etc., are arranged in alphabetical order.

Akshya tritiya

Akshya tritiya falls on the third day of the bright fortnight of the lunar month of Vaiśākha. One of the inscriptions from Mukhaliṅgam dated 1135 A.D. registers the gift of 5 māḍas for burning a perpetual lamp in the presence of the god Madhukāśvara by a Relhāna of the Kāyastha family on the occasion of Ākshya-tritiya. Another inscription from Śrīkurṇam dated 1210 A.D. records that one Chāmarti Sitayya offered abhishēka and sahasranāma-archana to the god Śrīkūrṇmanātha on Vaiśākha śukla 3 which is Akshaya tritiya.

Amāvāsyā and Pourṇami utsavams:

The last days of the bright and dark fortnights are considered as auspicious days and special offerings are made on
those days in temples. From the inscriptions coming from the temples of Srikakulam district, we understand that special offerings were made to the gods on the days of pourṇami and amāvāsyā. But surprisingly the number of epigraphical references to the endowments made on the day of pourṇami is less. However, we should not conclude that importance of that day was considered as less. One of the inscriptions from Nārāyaṇapuram records that Rāparī chief Sūraparājū made the gift of some land for burning two perpetual lamps in the presence of the god Nīlāśvara. The grant was made on the pourṇami day. Another inscription from Šrīkūrmam, which is in the Oriyā language, registers the gift of fly-whisks to the god Kūrmanātha on Chaitra śuddha pourṇami day. Another inscription from the same place records that same Mādhva saint deposited 57 gāḍa-māḍas in the temple treasury for providing articles necessary for performing the abhishēka to the mūlabēra and the utsava-perumallu of the god Šrīkūrmānātha on the 15th day of the bright fortnight of the solar month Vṛishaba, Jyēśhā-nakṣatra every year. Among the articles necessary for abhishēka were sandal paste, camphor, flowers; the food offered to the god on this occasion consisted of sweet-milk-bath (pāyasai) sweet cakes (appālu), Kūḷumulu, gārelu, beaten rice (atukulu) kari-amudu (spiced rice bath) betel leaves and nuts, etc. It is further stipulated that only the interest accrued on the principal amount should be utilised for this. This clearly shows that the abhishēka on the day of pourṇami was celebrated in the Šrīkūrmānātha temple in an elaborated manner. A third inscription from the same place dated 1246 A.D. registers the gift of five māḍas which were deposited in the temple treasury for performing amāvāsyā-utsavam every month by the lady Māmiḍi-amma, daughter of Prōlāma.

The inscriptions do not convey any information about the special rituals that were observed on the days of pournami and Amavasya.

**Grāma-pradakshāna-utsavam:**

*Grāma-pradakshāna* means taking the god around the village in procession accompanied with music and dance. In
course of the pradakṣaṇa offerings are also made. An inscription from Śriṅkarṇa dated 1233 A.D. regards that Nara-
sīṁhamahāmuni, who is also called Chitsukha-bhaṭṭāraka,
paid twelve māḍas and five chinnaś into the temple treasury
for the food offerings, etc., to be made to the god Śriṅkar-
nātha when he is taken out for grāma pradakṣaṇa on the day
of Bharaṇi-nakshatra every month. It further states that the
produce of two putṭis of land, which was purchased from the
money paid by the donors, was utilised for maintaining this
utsava. It is further obvious that grāma-pradakṣaṇa formed
a part of the māsōtsava. It is also appears that the bali (offe-
ring of rice) was also made before the commencement of grāma-
pradakṣaṇa. This is the earliest reference to this utsava in
the Śrikakulam district temples. Another inscription from the
same place informs us that on the samkramaṇa day of every
month the grāma-pradakṣaṇa-utsava was celebrated to the
Śriṅkarṇātha. This inscription, which is partially damaged
records that one Sūmadāva prabhu made the gift of ten gāṇḍa-
māḍas for providing food offerings, etc., after the grāma-
pradakṣaṇa to the god Kūrmanātha and his consorts Lakṣmī-
and Bhū. The food offerings consisted of 20 sweet rice cakes,
50 sets of betel nuts and leaves, etc. This gift was protected by
the Sri-Vaishāivas of Śriṅkarṇa.

From a few more inscriptions from the same place we
understand that the grāma-pradakṣaṇa was celebrated to the
same god on the natel stars of the donors in accordance with
their wishes. An inscription dated 1241 A.D. records that Sūru-
maḥaśeṇāpati, who was also a Śrikarna deposited 182 and
māḍas into the temple treasury (Śriṅhaṇḍara) for providing
food offerings to the god Kūrmanātha when he was taken on
grāmapradakṣaṇa. Another inscription, which is slightly
damaged, records the gift of ten mallā-māḍas to be depo-
sited in the temple treasury towards the expenses on the 59
māḍāpāḍalu, 20 appalu, vidiyalu, pushpas, etc. in connecton
with the god Kūrmanātha’s grāmapradakṣaṇa by Narasimha-
puri-mahāmuni on the nakshatra of his birth every month. The
above examples clearly show that celebration of grāmapradak-
shaṇa was an important festival celebrated in the Śriṅkar-
māṇātha temple very frequently. On this occasion the god Kūr-
manātha and his consorts Lakṣmī and Bhū were taken around the
village in procession. During the procession the temple dancers accompanied the god whose performance of music and dance was attracting pilgrims. After the grāmapradakṣhīṅa was over naivēdyā, consisting of a variety of food items, was offered to the deities. Whenever the procession image were stoped at predetermined places offerings of naivēdyā, tāmbūla karpūrak ha ratī and chandana were made. Thus this festivity undoubtedly was a feast to the eyes of the people of the villages.

**Kumārapunnama-utsavam:**

One of the festivals celebrated in the Śrīkūrmanāṭha temple in Śrīkūrnam was Kumārapunnama-utsavam. According to an inscription dated 1277 A.D this festival was celebrated on the 15th day of the bright fortnight of solar month Kanyā (corresponding to the lunar month Bhādrapada). This inscription records the gift of two putris of land as wellas twenty silver vessels (Pahimdi Gamvalu) by spending two Bira-goṭṭapu-māḍas on the occasion of Kumārapunnami to the god Kumāranāṭha for the supply of 100 cocnuts and 50 māḍapaḍlu by Dēvurautu the sístumentions another gift of one puṭṭi of wet land situated in Padaruvāḍa belonging to Vemagoti-nadu-gağṭu.

However, the above refer red to epigraphs do not have any details about the procedure adopted for celebrating this festival. According to K. Sundaram Kumārapunnama is not being celebrated at present in the Varāha Narasiṁha temple at Śimhāchalam and probably the same is the case with the Śrīkūrmanāṭha temple also.

**Khāṇḍadhara kolupu:**

The exact significance of this service (kolupu) is not known. An inscription engraved on a pillar in the tiruchuṭṭu-māṇḍapa and dated in the 7th regnal year of the Eastern Gaṅga king Pratapavir Narasiṁhadēva records that Kimmiṇḍe Kumāra Purushottamadēva-jīyyaṁgarū instituted this service to the god Śrīkūrmanāṭha for the puṇya-lōka-prāpti of his deceased son
Indradēva. He paid ten gaṇḍamādaśas into the temple treasury for providing food offerings consisting of one tūnu of prasāda-kuṇa, (probably cooked rice), two sweet cakes, of the set of betel leaves and nuts. It further records that the same Purushottama-jīyāmārū gifted one ivory palanquin (dantamul paśyā) to the god ŚriKūrmanātha to be used during the Khaṇḍadharōkoluṇa.5

Kṛishṇa Jayanthi:

Kṛishṇa Jayanthi is the same as Kṛishnashtami which falls on the 8th day of the dark fortnight of the lunar month Sravana. This is the date on which lord Kṛishṇa was born. This festival is celebrated on grand scale in all the Vaishnava temples. One of the inscriptions from ŚriKūrmam records that Srinararāhitiratha, the disciple of Ānanda-tīrthapāda, deposited three nishkas in the treasury of the ŚriKūrmanātha temple on the occasion of Śrijayanthi-mahotsavam for feeding the Vaishnava brahmanas. Srijayanthi is the same as ŚriKṛishṇa Jayanthi. It is interesting to note that Srinararāhitiratha made the gift for feeding the Vaishnava brahmanas with the prayer that Dēvaki dēvi, the mother of Lord Kṛishṇa, should deliver the baby easily (Dēvaki dēvi-sukha-prasavarthamai). It may further be noted that though the occasion for the endowment was Śrijayanthi-mahotsava the inscription is dated the 13th day of the dark fortnight of the solar month Kanya. It is possible that though the endowment was made on the day of Śrijayanthi itself the fact was recorded on the stone on the date quoted in the inscription 6 The fact that this endowment was made for the easy delivery of the baby by Dēvaki dēvi reflects the sentiments of the donor Srinararāhitiratha, who was a celebrated Madhva sage.

Eclipses-lunar and solar:

It is strongly believed that any pious act done or any charity given on the occasion of either lunar or solar eclipse would yield infinite religious merit to the person concerned. Because of this belief many devotees made gifts to temple for conducting
various services, It may be noted that lunar eclipse occurs more often than solar eclipse. We have many epigraphical references recording the endowments made on the days of eclipses in the temples of Srikakulam district. One of the inscriptions from Mukhaliṅgam dated 1111 A.D. records that Lakṣmī the queen of Eastern Gaṅga kings Chōḍagāṅga made the gift of a perpetual lamp on the occasion of the lunar eclipse to the god Madhukēśvara. Another inscription from the same place dated two years later than the inscription referred to above, records a similar gift by Prithvi-mahādevi, another queen of the same Eastern Gaṅga king, to the same god on the occasion of a lunar eclipse. It is stipulated that the kāmpus of the village Palava were to supply ghee to the lamp. It may be noted that generally the inscriptions of Mukhaliṅgam do not specify the quantity of ghee to be supplied to the temple for maintaining perpetual lamps. However, the inscriptions of Śrikūrmam, Sīṁhāchalam, Drākshārama, Vijayavāda, etc., almost as a rule specify the quantity of ghee to be supplied eighter daily or monthly or annually for maintaining perpetual lamps. A third inscription from the same place dated 1129 A.D. and belonging to the 55th regnal year of the Eastern Gaṅga king Ananṭhaṭēvaṇavarman registers the gift of five māgas for burning a perpetual lamp to the god Madhukēśvara by Guṇḍama who is described as a guḍi-sani (temple dancer). An inscription from Śrikūrmam dated 1143 A.D. records that one peggaṇa made the gift of five māgas to the god Śrikūrmāṭha for maintaining one perpetual lamp on the occasion of a lunar eclipse probably with the stipulation that only the interest (poli) should be spent for the purpose,

Solar eclipse:

One of the inscriptions from Mukhaliṅgam dated in the 59th regnal year of the Eastern Gaṅga king Ananṭhavarmadāva registers the gift of five madas by one Kāmadēvapēgaṇa who was a puravari to the god Madhukēśvardāva of Nakaramu (Modern Mukhaliṅgam) on the occasion of a solar eclipse. The eclipse referred to in the inscription occurred on Saturday, 27th January 1134 A.D. It is interesting to note that the donor
Kāmadēva-peggaṇḍa, who was the son of Martandananayaka is stated to have belonged to Mulaghantika-anvaya and Koṇḍalya-gōtra. The surname (anvaya) Mulaghantika suggests that the forefathers of the donor were associated with a principal ghatika which means an educational institution. Though generally only brahmaṇas were associated with ghatikas it is doubtful whether Kāmadēva-peggaṇḍa was a brahmaṇa as he is stated to be of the Koṇḍalya-gōtra which is not found among the brahmaṇas. However, if Koṇḍalya could be a mistake for Kaundinya he he may be taken to be a brahmaṇa. This presumption gains support from the title gaṅga-martanda-brahmanarāyaṇḍu. The geniric Nayaka affixed to the name of the donor’s father need not mislead anybody that he was not a brahmaṇa. We have ephigraphical references in the vedas, having the generic Nayaka. Another inscription bearing the same date records the gift of five māḍas for burning a perpetual lamp to the god Madhukēśvara of Nakara, by Sūrapōtū, son of Dēmāṇḍi-nāyaka who was holding the office of puravari on the occasion of the solar eclipse. The said amount is to be delivered from the land allotted in the Varāhavaṁtani-pāmpu, within the given bounaries, and the Nāyakas of Nakarapuvāḍa were the excutors of the above gift. Another inscription from the same place and dated 1135 A.D. registers the gift of a solar eclipse by one Ponnayya who also endowed two puṭtis and 10 tūmus of land for its maintenance. The grant was made on the occasion of a solar eclipse. The land was entrusted to the kaṃpus, probably of Inturu. One of the inscriptions from the same place and dated 1137 A.D. is interesting in that it records the gift of five māḍas for burning a perpetual lamp to the god Nīlēśvara of Niśuṇjeruvu on the occasion of a solar eclipse by Sāmariya Viṁjamma, wife of Uttama-gaṅga velāṇḍi for the success of the king. It appears that the responsibility to maintain that gift was entrusted to the forty kaṃpus of Āranikandu (It is doubfull whether the expression Āranikandu is a correct reading at all) Another inscription from same place dated 1140 A.D. records that on the orders of the Eastern Gaṅga king Chōḍagaṅga his mahāsandhi-vigrahi and sēṇāpati Sabbana made the gift of lamps for providing daily offerings to the god Nīlēśvara of Nāvapalle. It is further stated that Sabbana purchased the land intended for
gifting to god from three individuals. The land which was 30 tūnumus in extent when measured by twenty two jēna-kōla, was gifted on the occasion of the solar eclipse. The portion of the inscription which details the food offerings to be made to god is slightly damaged. The village names Navapalle and Niḍuje-ruvu are the ancient names of Narayanapuram, the find-spot of inscription). Yet another inscription from the same place and dated 12 years later than the epigraphy mentioned above records the gift of wet land measuring 30 tūnumus by the same Sabbana, who is mentioned here as Sabbana-senapati to the same god on the occasion of a solar eclipse for burning a perpetual lamp. It is further stated that the donor purchased the land from a certain Bhima-singi-katama-cheṭṭi. One of the inscriptions from Srikurram, which is badly damaged, seems to record the gift of wet land (sali-kṣetra) by a mahāsenadhipati for providing daily offerings to the god Kurmanaththa on the occasion of solar eclipse. It is interesting to note that the donor mahāsēnapanati was a brahmāṇa.

The foregoing account, which is only illustrative and not exhaustive, shows that the most favoured endowment on the occasion of the eclipses was a lamp. In this context it may be noted that lamp is considered to be symbol of knowledge and dynamism. It is also believed that endowment of lamp to temples enables the donor to escape from the hell called Āndha-tamisra.

Madhyāhna-sejja-avasaram :

After offering the mahānaivēdyā it is considered that the god along with his consorts would enjoy siesta. It is costomery to offer sweet dishes to the god, after the siesta. This occasion for offering is called madhyāhna-sejja-avasaram in inscription. An inscription from Srikurram dated 1246 A.D. records that Gollaprola-kōnari and other kaṃpus of Indapuramam made the gift of 25 cows for providing five talyas of pāyasamu to the god Śrīkūrmanāṭha and his consorts Lakshmi and Bhūmi at the time of madhyāhna-sejja. The expression anāvala-mōdālu is taken by the Editors to mean “cows identifiable with marks of chakra.” Apparently the term anāvalu is taken in the sense of
identity. However this interpretation is incorrect. In this context anavalu stands for 'cooked rice'. The actual from of this word is nanupralu which literally means 'soaked rice'. Therefore here anāvala-mōḍalu should be taken to mean 'cows which were gifted for providing pāyasa'. Another inscription from the same place and dated 1309 A.D. records that Visvanatha, a later Chalukya chief paid 40 gāṇḍa-mādas in to the temple treasury being the cost of 12 puṭṭis of wet land for providing naivēdyā consisting of various dishes, dhūpa, dipa, sandal paste, garlands, etc., at the time of waking up the god after siesta Śrī-Kūrmanathuni madhyañna-sejja-bhōgana mēlvakāṁchchi garayā āvasar-ānainātaramuna.16 The inscription also gives details about shares in prasada to different temple servants. It appears that this service was to be maintained as Śrivisvanātha-bhōga (after the name of the donor)16a

Mahādvādāśi :

Mahādvādāśi is the same as the 12th day of the bright fortnight of the lunar month Kārtika. On this day Lord Vishṇu is supposed to get up from his sleep. Hence this day is considered very auspicious and special worship is offered particularly in the Vaishṇava temples. Many inscriptions from the temples of the Srikakulam district record the endowments made for the occasion of Mahādvādāśi. One of the inscriptions from Mukhaliṅgam dated 1111 A.D. records the gift of five madas for burning a perpetual lamp in the god Madhukēśvara by Pasayata Kommināyaka on the occasion of Mahādvādāśi.17 The endowed amount is stated to have been entrusted to the kāmpus of the division who were to maintain the lamp. Another inscription from the same place dated 1127 A.D. records the gift of similar amount for the same purpose on a similar occasion by a private individual. A third inscription from the same place dated 1131 A.D. also records the setting up of a perpetual lamp in the temple of Madukesvara on the occasion of Kārtika mahādvādāśi by Dommanāmātya, who is described as puravari and gana-kēśvara (accountant) for the merit of his parents.18 An inscription from Nārayanapuruṣam dated 1127 A.D. records that one Sūraparaju paid five mādas being the cost of some cows (number
lost) for maintaining one *akhanda-dipa* instituted by him in the temple of *Nileśvara*. One of the inscriptions from Srikūrmaṃ records the gift of five *madas* by Suttāṇḍi-nāyakuralu for setting up a perpetual lamp in the name of her mother in the temple of Kūrmanatha. This endowment was made on the occasion of Kārtika-mahādvādaśi.

The above examples attest to the great sanctity attached to *Mahādvādaśi* on which day people of different strata instituted perpetual lamps in the temples of Saivite as well as Vaishṇavite deities.

*Narasiṃhadeva-avasaram*:

Some of the kings and highly placed royal officials instituted certain special services either in their own names or in the names of those who were dear to them. Often such services consisted of special food offerings, music and dance. On the basis of epigraphical evidence it appears that only in the Śrikūrmanātha temple at Srikurumam special services were instituted. The inscriptions of this temple attest to the institution of at least three services during the 13th and 14th centuries. One of the inscriptions of the Later Eastern Gaṅga king Vīra-sri-Narasiṃha dated 1250 A.D. records the gift of 30 *puṭṭis* of areca garden, consisting of 400 trees and also 103 *madas* for the daily offerings to the god Kurmanatha by one *saḥasamalla* and *dakshinādēsadhi kara* Saṅṭēśvara of Chilla-gōtra for the success of Narasiṃhadēva. This *avasaram* was offered to the god daily after the morning worship. During this service *tirumanjana*, eight *akhanda-dipas*, *naivedya* betel leaves and nuts and music and dance were offered to the god. For providing ghee and curd 60 cows were also gifted by the same donor. Of these 60 cows 50 were for supplying ghee to the eight perpetual lamps and the remaining 10 for ghee and curd for the *naivedya*. The inscriptions further states that the music troupe, which was to offer music and dance during the *Vīra-sri-Narasiṃhadeva-avasaram*, consisted of 30 dancers, 6 instrumentalists to play on *mṛidanga*, one dance teacher and one each to play on the instruments *mukhari, avajā, karada, kahali* and *mēlināyaka*. 
The inscription also records in detail the wages to be paid to all those who are associated with this avasaram.\(^{13}\)

The above details clearly point to the importance attached to this avasaram which was instituted in the name of Eastern Ganga king Vira Narasimha by his Dakshana desadhikari.

Narayana-bhōga:

This service was instituted by one Garuda-Nārayanadēva-padirayalu who is endowed with the high sounding titles like Śri-Nasimhadēva-ṛṣipati-samrājya-saṁvahaka, pratyarthi-kṣiti-pāla-pakshamaladrisam vaiḍhavya-dikṣaṅguruh. He paid 40 ganḍa-madās into the temple treasury being the cost of an unspecified extent of land for maintaining this bhōga after offering dhupa in the night to the god Kūrmanatha. The naivēdyā offered during this service consisted of ten madapadlu, 8 vessels (taliya) of payasa, 20 vadas, five kalasas of sweet drinks (panakamu) and 20 sets of betel nuts and leaves. The donor is stated to have further gifted 50 cows, 25 for maintaining one perpetual lamp and the other 25 for providing payasa. This inscription also records shares in the prasada to those who are connected with the Narayanabhōga, which is instituted by the donor in his name.\(^{20}\)

Visvanātha-bhōga:

This bhoga is already dealt with in detail why discussing the Madhyānha-sejja-vasaramu. This service was instituted by the later Chālukya chiefs Visvanātha who was a subordinate of Eastern Gaṅga Vira Bhanudeva and it was to be offered to the god Śri-Kūrmanatha after his siesta. Obviously this bhōga was instituted in the name of the chief Visvanātha himself (for details see madhyānha-sejja-vasara, above).\(^{21}\)

Navaratri utsavam:

Only a late inscription (1828 A.D.) coming from the Śri-Kūrmanatha temple at Śrīkurumam mentions this. This short
epigraph records that in the Saka year 1750 one God Suryanārayanayanudū, a resident of Visakhapathnam performed the Vasanta-Navādra-tratam during the Chaitra month. No other details with regard to this tratam are mentioned in the inscription. However, it is well known that this is vṛata performed for nine days commencing from the first day of the bright fort night of Chaitramasa. That the vasantotsava was a popular festival celebrated in the Vaishnava temples is attested by many inscriptions. The Purushottama-Saṁhita lays down the procedure to observe this vṛatha in the following lines.

"vasautadēvā-tripty-artham varaḥ-adan pūjāyēdd=Harim
vidhivat=snapanam kṛitva nav-āharana-vastakarh
Vasanta-ritu sampraptaih pushpa-mālyair=manoharaṁ
alamkṛitya tato dēvāṁ dakshiṇa-mukham=archayet
mandirāv=api ch=ādyana-nadi-tīrē yatha ruchi
devam=abhyarchya gandh=adyaṁ phaladīṁ nivedayēt".

This utsava is performed at the beginning of the year by worshipping the lord Vishnu to please the god Vasantadeva. After the abhishēka the god is adorned with new jewels clothe and fresh fragrant flower garlands. The god may be worshipped either in the temple or in the garden on the bank of a river. After worshipping the god with sandal paste, fruits, etc., should be offered to him. Thus it is clear that this is a festival celebrated in the beginning of the spring season.

Saṅkranti:

The days of saṅkramana (on the day when the sun transits from one house of the zodiac to another) are considered very auspicious for making gifts to temples, scholar brahmanās and the needy. It is believed that any charity made on such occasions would bring infinite merit not only to the donor but
also to his fore-fathers. Of the 12 saṅkrantis the Uttarāyaṇa Makara) and Dakshināyana (Karkataka) saṅkrantis are con-
dered more auspicious. It is the traditional belief that the period of six months commencing from Uttarayana-saṅkrantī is the day time to the gods and the remaining six months period is considered more auspicious. It is further believed that apart from Makara and Karkataka, the Mesha and Tula-
saṅkrantis are of great importance. The Uttarāyaṇa Saṅkranti is the day on which the sun enters Capricorn and on the Dakshināyana Saṅkranti day the sun moves to the zodiac house Cancer. Many inscriptions of the Srikakulam district record several gifts made on these two Saṅkrantis. Some of the inscriptions record the gifts made on the other saṅkrantis also.

Uttarāyaṇa - saṅkranti:

One of the inscriptions from Mukhalingam which is fragmentary and dated 1069 A.D. records the gift of inapa-
edu, probably numbering 50, by Atyama-mahadevi (mentioned as Aditya in the Sanskrit portion), the queen of Eastern Ganga Vajrahasta for maintaining one perpetual lamp in the temple of Madhukesvara at Mukhalingam. This endowment is stated to have been made on the occasion of Uttarāyaṇa Saṅkranti. Another inscription from the same place and dated 1108 A.D. records the setting up of one perpetual lamp in the temple of Madhukesvara by Vāsama who was a sāni of that temple and the concubine of one Daddappanāyaka who is described as Rajendrachodakulatiloka and brahmārayadu, on the occasion of Uttarāyaṇa Saṅkranti. Yet another inscription from the same place dated in the 45th regnal year of the Eastern Gaṅga king Chodaganga records that one Permandi, daughter of Cholandi who was the resident of Madhurapuramu: (Modern Madurai) in Aruvatinandu (i.e., Tamilnadu) gifted five maḍas for maintaining one perpetual lamp on the occasion of Uttarā-
yana Saṅkranti in the temple of the same god.

One of the inscriptions from Srikurumam, which is damaged and dated 1142 A.D., purports to record the gift of five madas
for maintaining one perpetual lamp in the temple of Kurmanātha by a lady on the occasion of Uttarāyana Sankranti.

Dakshināyana Saṅkrānti:

As mentioned above Dakshināyana Saṅkrānti is considered very auspicious and a number of inscriptions record the gifts made on this day. However, the epigraphical evidence leads us to believe that Uttarāyana Saṅkrānti was considered as more auspicious as comparatively larger number of gifts were made on that occasion. The following are a few instances of the gifts made on the Karkātaka or Dakshināyana Saṅkrānti.

One of the inscriptions from Mukhalingam dated 1118 A.D. records the gift of five madas for burning one perpetual lamp in the temple of Madhukāśvāra by Choda-barma (Brahma) maraya. Another inscription from the same place records a similar gift to the same god on the Karataka Sankrānti day by a certain dāsari. This inscription is dated 1123 A.D. A third inscription from the same place and belonging to the 58th regnal year of the Eastern Ganga king Anantavarmadēva records the gift of five madas for maintaining one perpetual lamp in the temple of same god by an official on the occasion of Dakshināyana Saṅkrānti.

The other Sankrāntis mentioned in the inscriptions of the temples of Srikakulam district are Mesha (Vishnu) Kanyatula (Vishu), Vrischika and Mīna. Liberal gifts were made to the temples on these occasions also.

REFERENCES:

4. a) Ibid No. 1275.
5. Ibid No. 1236.
   The Temple inscriptions of Andhra Pradesh Vol. I
   mentions dantam palu wrongly for Dantamu Pa\l
   See No. 285 text line-19.
8. Ibid. No. 1080.
9. Ibid. No. 1026.
10. Ibid. No. 1040.
11. Ibid. No. 1052.
16. a) The Editors of the two inscriptions under reference
    seem to have understood the expression madhyahna-
    sejja-avasaram as mid-day offerings as evidenced by
    the brief English introductions given to Epigraphies.
18. Ibid. No. 1098.
19. Ibid. No. 1188.
20. Ibid. No. 1204.

21. Ibid. No. 1214.

22. Eg., SII, X, 560, E.1, XIX, 14.


24. 185/77. It is wrongly stated in the English introduction that the gift was 50 ploughs of land. The relevant portion of the text reads inpedlumbadi which is obviously a mistake for inupaedlu-embadi.


26. Ibid. No. 1039.

27. Ibid. No. 1096.

28. Ibid. No. 1032.

29. Ibid. No. 1103.
PATTERN OF ENDOWMENTS

Almost all sections of the society made liberal endowments for conducting various services in different temples of the Srikakulam district. These endowments may be classified into following groups:

(1) Donations of cash,

(2) Donations of cows, sheep, etc.

(3) Donations of land,

(4) Endowments of Jewellery,

(5) Constructions and additions to temples and shrines; installation of deities.

(1) Donations of Cash:

A close study of the temple inscriptions of Srikakulam district reveals the fact that in almost all cases, the cash endowments for maintaining one perpetual lamp was fixed as 5 māḍas. It is very interesting to note that there had been no change in this fixed amount even over a long period. However, there are a few cases where larger amount of money was gifted for maintaining a single perpetual lamp. For example an inscription from Vāsadēvapāṭnam, dated 1131 A.D., registers the gift of as many as 80 māḍas for burning a lamp to goddess Durgidēvi situated in Uttamaṃga-Vaiśya-agahara by Gopama, daughter of Pahiṃḍipalli Baṇapati - nāyaka. Unlike many inscriptions coming from other districts, the Srikakulam district temple inscriptions, coming from other districts, the Srikakulam district
temple inscriptions, usually do not mention the quantity of ghee to be supplied to the temples by those who received the cash endowments for maintaining perpetual lamps.

One of the inscriptions from Mukhalingam (1081 A.D.) records the gift of 5 mādas for maintaining a perpetual lamp in the temple of the god Madhukēśvara by Māṅchchiperggāda, the puravari. It is interesting to note that the said amount was to be derived out of the yield from the land measuring one putti situated near Pullicheruvu which he seems to have given to the temple.²

Another inscription from the same temple (1145 A.D.) registers the gift of 1 māda for the same purpose by another puravari. This inscription seems to suggest that the gift amount is to be derived from the produce of two puttis of land.³

We have a few instances where it is clearly stated that a certain extent of land was purchased by paying cash and was donated to the temple for maintaining perpetual lamps. One of the inscriptions from Mukhalingam dated 1208 A.D. seems to record that the mahājanas, having received 5 mādas endowed by the donor, gifted one putti of land to the god Madhukēśvaradeva for maintaining one perpetual lamp set up by daśāṇḍāyaka Rājanārāyana Pallavaraja.⁴

As stated above many inscriptions record the gift of money for maintaining perpetual lamps in different temples. An inscription from Mukhalingam, dated 1156 A.D., registers the gift of 30 mādas for burning six lamps by a lady.⁵ Another inscription from the same place registers the gift of 5 surhi-mādas for burning a perpetual lamp to the god Anīyāmka Bhimēśvaradeva by Duggama for the merit of her husband Nagadēva-rajađi and son Kapari.⁶ One of the inscriptions from
Śrīkūrmam, dated 1144 A.D., records the gift of 5 nandi-malla-mādās for maintaining one perpetual lamp in the temple of Kūrmanātha by a mahanagaḍalika.7

Another inscription from the same place and dated 1238 A.D., registers the gift of two gaṇḍa mādās and five chinnas for burning half-a-lamp to the god Kūrmanātha by Kāmi-seṭṭi, son of Surapaseṭṭi of Oḍāḍi.8 Incidentally, we understand from this inscription that ten chinnas were equal to one māḍa.

Cash endowments were made to the temples for maintaining certain other services also. One of the inscriptions from Śrīkūrmam dated 1239 A.D registers the gift of twenty gaṇḍa-mādās deposited in the temple treasury by the Śrīvaishnavas and the other temple staff for celebrating the monthly utsava on the day of Svāthi which is the Janmanakshatra of Tirthapādāsā and towards offering 20 maṇḍapaḍalu, 150 viḍyas (sets of betel leaves and nuts) and 40 appālu to the god Kūrmanātha.9

Another inscription from the same place and dated 1241 A.D. registers the gift of 18 gaṇḍa-mādās for meeting the expenditure incurred for celebrating the grama-pradakshina of the god Śrīkūrmanātha on the day of Śri Hasta, which is the donor’s natal star by Śuru-mahāśeṇāpati.10

A third inscription from the same place records the gift of money for maintaining various services to god Śrīkūrmanātha and for paying wages to temple servants.11 This inscription which belongs to the reign of Eastern Ganga Viranarasimha is dated 1250 A.D. Yet another inscription from the same place, and belonging to the reign of the same king (1252 A.D.) records the gift of money for offering a perpetual lamp, 10 flowers, naivēdyā, and for watering six coconut trees and for the lamp-stand. The details of the gift-money and purposes for which it is endowed are as follows.12
1) *ukkhaṇḍa-dīpa*  5 *gaṇḍa-maḍas*
2) for offering  10 *gaṇḍa-chinnas*  
   10 flowers  (i.e., one *gaṇḍamāḍa*)
3) for offering  2 *gaṇḍa-maḍas* and  
   2 kunčhas of  4 *channas.*  
   *maḍapali* daily
4) for watering 6  6 *chinnas*  
   coconut trees
5) for one lamp stand  5 *chinnas*

A fifth inscription from the same place registers the gift of seven *gaṇḍa-maḍas* for food offerings to the god Vidāruna-Prasanna-Srīnarathe, located in the southern *bhādra* of the *mukhamaṇḍapa* of the Śrīkūrmanāṭha temple. It is further stipulated that only the interest accrued on this amount must be utilised for the food offerings. This inscription is dated 1276 A.D.

(2) Gift of cows etc.

Milk and milk products have important place in worship and other rituals in temples. Cows' milk and its products are considered to be most sacred to offer to god. Sheep, goats and buffaloes came only next to the cow. Many temple inscriptions of the Śrīkāṭalūm district record the gifts of cows for maintaining different services like lamps, *abhisēka*, food offering, etc. It may be noted that in a number of instances cows are stated to have been gifted for maintaining perpetual lamps in temples. But it appears from the inscriptions that there was no strict rule with regard to the number of cows to be gifted for burning a single perpetual lamp. The smallest number of cows gifted for this purpose is mere three as evidenced by an inscription Nārāyanapūrīm.14 This inscription, dated 1252 A.D., records
the gift of three cows for maintaining perpetual lamps by an individual to the god Nileśvaradēva of Nāvapalli. The highest number of cows donated for the same purpose is fifty. Prior or the 14th century usually twenty five cows were donated for burning one lamp. But as evidenced by inscriptions dated from about the middle of the 14th century the number of cows required to be endowed for maintaining one lamp had gone up from 25 to 50. One of the inscriptions from Śrikūrmam records that a certain individual endowed fifty cows for maintaining an akhaṇḍadīpa in front of the god Śrikūrmanāthadhēva. This inscription is dated 1372 A.D. It is interesting to note that another inscription from the same purpose. This difference of just one cow may be due to the belief of some people that the number of cows, etc., being given as donation should not end with zero. Hence fifty one cows were endowed instead of fifty. We have instances of making cash endowments in lieu of cows. Such instances suggest the then existing value of the cows in terms of money. One of the inscriptions from Śrikūrmam dated 1357 A.D. states that a queen gifted fifty gaṇḍamādas in lieu of fifty cows for burning two perpetual lamps in the presence of the god Kūrmanātha. It is obvious that each cow costed one gaṇḍamāda at time of the inscription.

Some of the inscriptions refer to the cattle gifted for maintaining perpetual lamps as inupa-eḍalu. One of the inscriptions from Mukhalingam records the gift of fifty inupa-eḍalu, for lighting one perpetual lamp in the presence of the god Madhukēśvara. The term of inupa-eḍalu is interpreted in different ways by different scholars. The acceptable view seems to be that it is a technical term indicating the cows or sheep donated for the purpose of maintaining perpetual lamps. This technical term implies the meaning that the number of cows or sheep gifted for lighting a perpetual lamp should be maintained constantly, either by the donor or persons who receive them. This stipulation is made to ensure regular supply of lighting, medium so that the perpetual lamps can be maintained without any interruption. As stated above cows were also gifted for other
services like *abhlsēka* and food offerings to god. One of the inscriptions from Śrīkūrman (1246 A.D.) registers the gift of 24 cows for the supply of midday offerings, consisting of five *pāyasa-talīgas* to the god Kūrmanātha and his consorts Lakṣmī and Bhumi by the *Kāmpus* headed by *golla* Prola-konari. Another inscription from the same place and dated 1369 A.D. records the gift of forty-three cows and six *dronas* of rice for offering *dadhyōdana* (curd bath) to the same god.\(^\text{19}\)

Below is given a table to show the pattern of endowment of cows in the time scale of half-a-century.

<table>
<thead>
<tr>
<th>Date (A.D.)</th>
<th>For supplying milk</th>
<th>For maintaining perpetual lamps</th>
<th>For other purposes</th>
<th>Total</th>
</tr>
</thead>
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<tr>
<td>1100–1150</td>
<td>—</td>
<td>8</td>
<td>—</td>
<td>8</td>
</tr>
<tr>
<td>1151–1200</td>
<td>—</td>
<td>60</td>
<td>25</td>
<td>85</td>
</tr>
<tr>
<td>1201–1250</td>
<td>—</td>
<td>120</td>
<td>—</td>
<td>120</td>
</tr>
<tr>
<td>1251–1300</td>
<td>—</td>
<td>48</td>
<td>—</td>
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</tr>
<tr>
<td>1301–1350</td>
<td>—</td>
<td>50</td>
<td>—</td>
<td>50</td>
</tr>
<tr>
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<td>—</td>
<td>50</td>
<td>43</td>
<td>93</td>
</tr>
<tr>
<td>1401–1450</td>
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<td>51</td>
<td>—</td>
<td>251</td>
</tr>
<tr>
<td><strong>Total:</strong></td>
<td><strong>200</strong></td>
<td><strong>387</strong></td>
<td><strong>68</strong></td>
<td><strong>655</strong></td>
</tr>
</tbody>
</table>

_Sheep_

The ghee prepared out sheep's milk is considered next best
to that of cow. That is why we find many instances of the gifts of sheep to temples for maintaining perpetual lamps. The Srikakulam district temple inscriptions suggest that the number of sheep required to be donated to maintain one perpetual lamp was fifty. This number did not change till about the middle of the 14th century. From that period, as in the case of cows, the number of sheep required to be endowed for one perpetual lamp had gone up from fifty to one hundred. As mentioned above while discussing about the gift of cows for maintaining lamps, sheep also are referred to in inscriptions with the technical term inapa-ṇaḥu.

One of the inscriptions from Mukhalingam dated 1081 A.D. records the gift of 100 sheep for maintaining two perpetual lamps in the presence of the god Madhukāśvara by a lady for the merit of her parents. Another inscription from the same place dated 1082 A.D. records the gift of 50 sheep for the same purpose by a Nāyaka who is interestingly referred to as the husband of a temple dancer.

One of the inscriptions from Śrīkurīmam dated 1272 A.D. registers the gift of 50 sheep for burning a perpetual lamp in the presence of the god Śrīkurīmanātha. Another inscription from the same place and dated 1277 A.D. registers the gift of 52 sheep for maintaining of a lamp to the same god by Purushottama-chakravarti, son of Rājarājadeva. Yet another inscription from the same place and dated 419 A.D. registers the gift of 100 sheep for maintaining one perpetual lamp with the stipulation that 4 puṭṭis and 10 tūmus of ghee per year, at the rate of one aḍḍa per day, should be supplied to the Śrīkurīmanātha temple.

She-buffaloes:

It is well known that normally the milk products of buffaloes are not preferred for offering to god. That is why we rarely
come across the endowments of buffaloes to temples.²⁵ We have a lone reference to the endowment of she-buffaloes for maintaining lamps in the temples of the Srikakulam district. One of the inscriptions from Srikurmanam, dated 1227 A.D., records the gift of 12 she-buffaloes for maintaining one perpetual lamp in the presence of the god Kūrmantha.

(3) Land Endowments:

Gifting land to temples for conducting various services to gods was a common practice. In fact the Dharmasāstras consider the gifting of land as highly meritorious and the Srikakulam district temple inscriptions also bear testimony to this. The land gifted to temples in this district may be classified into three broad groups, viz., (1) wet land, (2) dry land and (3) garden land. Some of the land grants made for conducting different services are discussed below:

In the first instance the lands donated for maintaining perpetual lamps in different temples may be considered. One of the inscriptions from Mukhalingam, dated 1097 A.D. records the gift of one putti of land, which is measured by a standard measuring rod and equal to 500 guptas, to the god Madhukēśvara by Purushottama mānalika for maintaining one perpetual lamp.²⁶ Since this land is stated to have been situated under a tank it may be considered as wet land. Another inscription from the same place and 1102 A.D. registers the gift of the same extent of land at the same place for a similar purpose by Śure-pradhāni, who was the brother of Purushottama-māḍalika referred to above.²⁷

A third inscription from the same place and dated 1102 A.D. records the gift of 8 puttis of land as naivēdyabhūmi to the god Madhukēśvara.²⁸ One of the inscriptions from Srikurmanam
dated 1278 A.D. records the gift of land for maintaining a flower garden and two gardeners to supply flowers to god Śrīkūrmanātha.29 Another inscription from the same place registers the gift of a flower garden measuring 3 śūmūs for a daily supply of garlands to the god Kūrmanātha. Three servants were attached to the above garden whose salaries were to be met from a separate land gift measuring 30 śūmūs.30 The said gifts were made by one Bayyana for his own merit. It may be noted that many more inscriptions record the gifts of lands for growing flower gardens to ensure a continuous supply of flowers and fruits to the temple.

(4) Jewels:

It is significant to note that though the inscription at Mukhalingam are legion none of the inscriptions mentions jewels endowed to the god. To a great extent some is the case with many other minor temples of this district. A lone inscription from Mukhalingam dated 1134 A.D. records the gift of 3 mādas for making small tinkling bells, for tying flag, erected on the sikhara of the temple. It also mentions a few other articles the meaning of which is not clear.31

A few inscriptions found engraved on different parts of the Śrīkūrmanam register the gift of jewels to the god. An inscription from this place dated 1543 A.D. records the gift of a crown in which the nine kinds of precious stones were set. seven pearl necklaces, a vessel, one chūlima and ārdhvapūndrādva yaṁ to the god by the queen Gaṁgamāṁba for the prosperity of her self and her husband.32 Another inscription dated 1470 A.D. records the gift of a silver sahasradhāra, weighing 4 palams, by Piṭāpāsarvajānadevendra to the god Kūrmanātha 33 Sahasradhāra is a perforated vessel consisting of a thousand holes. The perforated portion is designed in the form of lotus petals. This is obviously used while performing abhishēka. Since the vessel has a thousand holes the abhishēka performed through this
vessels is supposed to be equivalent to the performance of Sahasr-Abhishëka. A third inscription from the same place registers the gift of a gold kohali, weighing 5 tules, and it is probably a jewel used as face ornament. A fourth inscription, dated 1503 A.D., records that Tallamämba, wife of a mahapatra, presented a silver dish, a necklace designed after mangoes and another necklace (mcandanu). 84

(5) Constructions and additions to temples and shrines, installation of deities:

Of all the temple inscriptions in the Srikakulam district only those coming from the Štikürmanātha temple at Šrikürmam have some interesting information about the constructions of shrines additions made to temple and the consecrations of the images of different deities in that temple. Some of the inscriptions from the same temple mention a few Architectural terms and the images of Iconographical interest. One of the inscriptions dated 1276 A.D. refers to the image of the deity Vidaruna prasanna - Šrinarasimhanatha set up at the southern bhadra of the Mukhamāndapa of the Šrikürmanātha temple. This inscription records the gift of 7 gandamadas for providing food offerings to this deity. The description of Narasimhanātha as Vidaruna prhsanno presence the deity as Awe inspiring and begin at once 85 Another inscription from the same place an dated in the same year refers to Prasanna narasiṁha probably identical with Vidaruna prasanna Sri narasiṁhanatha 86 A third inscription dated 1278 A.D. mentions one shrine dedicated to the serpent (navulagudi) which is situated to the north of the Šrikürmanātha temple 87 It is needless to state that the Serpent worship in Andhra, as is elsewhere in India, is very ancient practice. One of the inscriptions dated 1281 A.D. records that the celebrated Madhva sage Narahari tirtha built the prasada (shrine) in front of the god Šrikürmanātha and set up the deity yogananda - Narasimha. 88 Another inscription dated 1283 A.D. records the construction of a shrine with granite stone and a circumambulatory Maṇḍapa by one Nrusimha
bhatopadhyya.\textsuperscript{39} (Vishnur = nrilasilamapam suruchiram prasa-
dam = abhramkshan chakra yas = truchuttu malya – bhavanam). An incomplete inscription belonging to the reign of later Gaṅga Pratapavira Srinarasihadēva and dated 1291 A.D. refers to the deities Durgadevi and Siddanadadhēva.\textsuperscript{40} However we do not know where the images of these two deities were set up. One of the inscription dated 1294 A.D. records that Naraharitirtha, the Madhva saint referred to have installed the images of the deities of Sri Rama, Sita-parameśvari and Lakshmana in the Kūmanātha temple and endowed the deities with 5! Gaṇḍa-
maḍas for conducting the daily bhogas such as two madapolalu, five Appalu and three vidyas.\textsuperscript{41} The same Naraharitirtha Sri pada is stated to have made provision for performing abhisēka to the mulabera and utsa-perumalū (in the test it is wrongly mentioned as mulabhiran for mulabera) on every year on the 15th day of the bright fortnight of Vrushabha masa and the Jyeshtha Nakshatra.\textsuperscript{42} An inscription dated 10th April 1599 A.D. gives an account of the political events referring to an encounter between the armies of Mukumda Bahubalendrā and the Muslims under the general Bahiramalk Aminmalk near Chintapalle Gamddi. The former seems to have been defeated and driven out towards Banapuram by the Muslim general. The later in his return journey visited Kurmam in the Kalinga simha and constructed a Massid after destroying the temple of Kurma-
natha.\textsuperscript{43} Another inscription dated almost five years later (21st September 1604 A.D.) records that Servappa-Asvaraya, on the orders of Hazarad Mahahamad Kuli padasah, drove away Mukund Bahu Balendra and restored the worship etc. in the temple of Srikurmanatha, which has been suspected for sometime by arranging the renuel of the provision made for several services in the temple, wages to the temple staff and for the maintenance preceeding house (Ramanuja-
kutam).\textsuperscript{44} An undated inscription, which is engraved in late characters records the constructions of a dola-mândapa (wrongly mentioned as dulu-mandapa in the text. \textsuperscript{45} Another inscription dated 1647 A.D records installation of the image of Lakshmi by Raghavacharya son of Krishnamacharya and grand of Bha-
shyam Appalacharya, the Sthanapati of Srikurmakshetra.\textsuperscript{46}
REFERENCES:

1. No. 15/1975.
3. Ibid. No. 1068.
4. Ibid No. 1275.
5. Ibid No. 113.
6. Ibid. No. 1135.
8. SII, Vol. V. No. 1296
9. Ibid. No. 1303.
10. Ibid. No. 1299.
11. Ibid. No. 118.
12. Ibid. No. 1268.
13. Ibid. No. 1168.
15. SII, Vol. V. No. 1160.
16. Ibid No. 1154 and 1158.
17. 185/77.
18. For details, See S.S. Ramachandra Murthy, Andhra Pradesh Devalaya Sasana Samiksha, pp. 126 ff.
20. For S.S. Ramachandra Murthy, op. cit.
22. Ibid. No. 1117.
23. Ibid. No. 12-8
25. Ibid. No 1292.
26. Ibid. No. 1046.
27. Ibid. No. 1142.
28. Ibid. No. 1005.
29. Ibid. No. 1238.
30. Ibid. No. 1151.
31. Ibid. No. 1081.
32. Ibid. No. 1339.
33. Ibid. No. 1247.
34. Ibid. No. 1229.
35. Ibid. No. 1168.
36. Ibid. No. 1166.
37. Ibid. No. 1238.
39. Ibid. No. 1179.
40. Ibid. No. 1217.
43. Ibid. No. 1312.
44. Ibid. No. 1260.
45. Ibid. No. 1253.
46. Ibid. No. 1164.
TEMPLE OFFICIALS AND DONORS

Inscriptions of the Srikakulam district, except those coming from the Śrīkūrmanātha temple at Śrīkūrmaṁ, generally do not convey much information about the temple officials and donors. Among the temple officials referred to in the inscriptions under study mention may be made of sthānapati, bhōg, parikṣha and śrikaraṇa. Information with regard to the administrative responsibilities of even these officials is scanty.

A Temple officials

Sthānapati:

Sthanapati is the head of the temple. He was generally appointed either by king or local assembly or the person who is responsible for constructing the temple. An inscription from Mukhaliṅgam dated 1179 A.D. states that the sthānapati of the temple received five māgas from the donor for maintaining a perpetual lamp.¹ A damaged inscription from Śrīkūrmaṁ dated 1135 A.D. records the gift of a lamp by a sthānapati of the Śrīkūrmanātha temple.² Another inscription from the same place dated 1330 A.D. records the grant of a share in the food offered to the god to a sthānapati. This inscription, partly in Saṁskrit and partly in Oriyā. The above references suggest that sthānapati was responsible for the maintenance of endowments made to temples and that he was entitled for a share in prāsada.

Inscriptions coming from the districts other than Śrīkākūlām give us some valuable information about the duties of
Sthānapati. Many inscriptions from Pālakollu suggest that chiefly sthānapati and sāni – 300 were entrusted with important duties like supervising the maintenance of various gifts made to the temple, maintaining temple treasury, etc. from the Bhāvanārāyaṇāsvāmi temple in Bāpaṭla also attest to the fact that they were responsible for the maintenance of endowments made to the temple.4

On the basis of this information it may not be illogical to conclude that the sthānapati was in charge of temple administration in the temples of the Śrīkākulam district also.

Bhōga-pariksha:

Though the official bhoga-pariksha is found mentioned only in the inscriptions coming from the Śrīkūrmanāṭha temple at Śrīkūrman, we have many references to this official in the inscriptions of the Narasimhāsvāmi temple at Śīnāhāchālam in the Visakhapatnam district. However, none of the inscriptions in the Śrīkākulam district, except those found in the Śrīkūrmānāṭha temple, refer to this official. This leads us to conclude the bhōga-pariksha was generally appointed only in big temples. In this context it may be noted that the office bhōga-pariksha is not found in the remaining districts of Andhra Pradesh.

Though the inscriptions under reference do not give any details with regard to the duties of the bhōga-pariksha, we may conclude that he was a high official supervising the maintenance of the offerings made to god. In all probability he had administrative powers also. We may compare this official with Kaliṅga-pariksha mentioned very frequently in the inscriptions of Śrīkākulam and Visakhapatnam districts. Kaliṅga-pariksha was a royal official with supervisory and administrative powers; while bhōga-pariksha was a temple official, probably with similar
powers as far as the temple is concerned. This finds support from the fact that sometimes Kalinga-pariksha himself acted as bhoga-pariksha as evidenced by inscriptions found in the Narasimhaswami temple at Simhachalam. In this connection, it is worth noting C.V. Ramaiah's Rao's observations:

"As in the present day temple administration, during the later Ganga Gajapati times, the Government appears to have appointed all executive officer, who was a 'over all charge of the temple administration, and to whose authority all the temple employees, including the trust board of Vishnavas - were responsible. The executive officer who represented the government on the administration of the temple was called bhoga-pariksha. The office of bhoga-pariksha to be in overall charge of the affairs of famous temples to have been created during the time of Bhavadeva I for this office appears in the inscriptions of the later Gangas of Simhachalam and Srikurumam, from the time of Bhavadeva I only. Bhavadeva I who was credited with the reorganisation of the administration of the empire, appears to have brought the temple also under his purview. The temple, with its employees running to several hundred, being a state with in a state, the government might have felt the need to appoint its own representative on the temple administration. That the Bhoga-pariksha was a government official is evident from the fact that sometimes we find the Kalinga-pariksha officiating also as bhoga-pariksha of the temples at Simhachalam and Srikurumam. As representative of the government and the trust board of the temple the bhoga-pariksha might have seen to the proper utilization of the temple funds and took measure against misappropriation and embezzlement.

There are at least seven references to the bhoga-pariksha in the Srikurumanastra temple inscriptions. The earliest reference to this official is found in one of the Srikakulam district inscriptions dated 1277 A.D. It records that a certain Marumai
made the gift of a perpetual lamp when Narasimhadāsa-pandita was the bhōga-pariksha. A second inscription dated 1282 A.D. records the institution of a service called khaṇḍadharā-kolpu when the same Narasimhadāsa-pañjita was the bhōga-pariksha. The third inscription dated 1331 A.D. records the gift of a garden while the same pañjita was the bhōga-pariksha. Next inscription dated a year later than the previous record (1332 A.D.) registers the gift of a perpetual lamp while Nārāyaṇa-mahāsēnapati was the bhōga-pariksha. We have a reference to this official after again a lapse of about 100 years. An inscription dated 1455 A.D. mentions one Ādityanāyaka as the same Śrīkūrmanatha temple. Yet another inscription dated in the 35th Aaka year of Parushe-tama-gajapati mentions Anā-ysdāsa bēhāri as bhōga-pariksha.

The above references make it clear that in the beginning a brāhmaṇa scholar was appointed as the bhōga pariksha as evidenced by the reference to Narasimhadāsa-pañjita, who acted as bhōga-parikha for as many as 54 years, probably without any interruption (1277-1331 A.D.) It may be observed from 1332 A.D. onwards, probably after the death of Narasimhadāsa-pañjita, a royal official was appointed to this office. Thus a mahāsēnapati, a nāyaka and a bēhāri (vyavahāri) were appointed to this high office. As C V. Ramachandra Rao observes the government might have felt the need to appoint its own representative as bhōga-pariksha as the temple grew into a large institution with hundreds of employees.

Śrīkaraṇa:

Śrīkaraṇa is temple accountant. He is responsible for maintaining the accounts of temple income and expenditure. An inscription from Mukhaliṅgam dated 1133 A.D. mentions one Bhīmanatha as the śrīkaraṇa probably of the Madhukāśi-varasvāmi temple at Muhaliṅgam. He was born in the Kayāsth family and was endowed with the titles rajavidyadhara and
gaṅga-vaiṣṭyamārāya. He is stated to have made a gift of five maḍṇās for burning a perpetual lamp in the Madhukāśvāra temple. Another inscription from the same place and dated in the next year (1134 A.D.) records a similar grant by a śṛiṅkaṇa who is described as pratapa gaṅgavēḷāṇḍi. A third inscription from the same place belonged to the Kayastha family and had the titles gaṅga-vidyādhara and vaiṣṭyomārāya. Yet another inscription bearing the same date refers to another śṛiṅkaṇa named Gaṅga Vidyādharā or who was also a Kayastha family, as a śṛiṅkarāṇa. In all probability Rāvana is wrongly read for Rēchana and he may be identical with Rēchana mentioned above.

One of the inscriptions from Śrīkūrmaṃ dated 1241 A.D. mentions Śuru-maḥāśeṅnapati as a śṛiṅkaraṇa. Another inscription from the same place dated 1266 A.D. refers to one Paṭṭunāyaka as a śṛiṅkaraṇa and Kalinga-parikṣha. An inscription from Arasavali dated 1132 A.D. refers to Śūrapūṭu, who is mentioned as puravari and a śṛiṅkaraṇa. Another inscription from Mahāndragiri mentions one Bhimaryaṇa as a śṛiṅkarāṇa. No details about his family, except the name of his father, are given in the inscription.

The foregoing account leads us to conclude that generally the members of the Kayastha family were appointed as śṛiṅkaraṇas in the Mukhalināṅgārāva temple. The titles like vaiṣṭyamārāya, ṛṣa-vidyādharā and gaṅga-vidyādharā enjoyed by them indicate their high status in society. From the Śrīkūrmaṃ inscriptions we understand that royal officials also served as śṛiṅkaraṇas. This is supported by the fact that they were referred to as maḥāśeṅnapati and kalinga-parikṣha. Thus it is obvious that the temple accounts were maintained by people of responsible positions in the administration.

An inscription from Śrīkūrmaṃ dated 1309 A.D. mentions
a few officials while recording the shares in prajā pāda to be made over to various persons associated with the temple. The following are the officials mentioned in this context.

Kālinga-mudra, Vaishāvva-vyavahārī (probably, those who supervise rituals, etc.), sthānapati, vyavahāri, temple supervisor), Kālinga-vyavahāri, koshṭa-kārāṇam, temple storekeeper), bhaṅdāru, (temple treasurer), śīrṣa-kārāṇam, bhoga-parikṣha-mudra, śīrvaishvva-mudra, sthānapati-mudra, and śakāki-mudra (the śakākis are associated with the temple and probably their duties are of supervisory nature). The term mudra in the above denotes the person who was in charge of the real (mudra) of the respective officials.

The foregoing evidence suggests that many of the temple officials were of responsible position in the society. They were given a share in the food offerings made to the god, probably as stipulated by the donors of various services.

B. Donors

In this section a brief account of the donors, whose munificence made the temples of the Śrīkakulam district rich, is given. From inscriptions it appears the temples like those of Śrīkūrūmānātha at Śrīkūram and Mukhalinga-vyāra at Mukhalingam enjoyed greater patronage of almost all sections of the society. These temples have larger number of inscriptions compared to other temples in the Śrīkakulam district. From the inscriptions discovered in these temples we also understand that people from very far off regions like Tamil Nadu were visiting these temples. (Details of such donors are given in the sequel.) The donors who made endowments to the temples can be classified into the following groups:

40
(1) Kings and queens and other members of royal families,

(2) Chiefs and their wives,

(3) Officials
   a) Royal officials,
   b) Temple officials,

(4) Women and

(5) Common people.

(1) Kings and Queens and other members of the Royal Families:

One of the inscriptions from Śrīkūrām dated 1273 A.D. is very interesting. It records the gift of 25 cows for burning a perpetual lamp to the god Kūrmanṭha by Vijayāditya, a king of the later Chāḷukya family, for the merit of the Chāḷukya-vaṃśa. The chief interest of the inscription lies in the fact that it makes particular reference to the translation of the Sanskrit Mahābhārata into Telugu under the patronage of Rājarāja, son of Vimalāditya and the lord of the city Rājamahendrapura. Another inscription, from the same place and dated four years later (1277 A.D.), records the gift of 52 sheep for the maintenance of a lamp to the same god by Purushottama chakravarti, son of Rājarajadēya, also belonging to the later Chāḷukya family. A third inscription from the same place, states that the same chief Purushottama made the gift of a gold necklace of seven nishakas to the god Kūrmanṭha. This inscription is dated 1318 A.D.

We find from the Śrīkākulam district, temple inscriptions that the Eastern Gaṅga queens made liberal grants particularly to the Śrīkūrmanṭha and Mukhalingesvara temples Śrīkūrām and Mukhaliṅgam respectively. An inscription from Mukhaliṅgam registers the gift of five perpetual lamps to the god
Madhukāśvara by Prithvi-mahādevi, the chief queen of Eastern Gaṅga Anantavarman Vajrakṣatradēva. She is also called here as Mārajayā and stated to do the daughter of Dharma-Sattirāja. Yet another inscription dated 1948 A.D. records the gift of a lamp by Somāla-mahādevi, the queen of Chōdagāṅga of the Eastern Gaṅga family. She deposited five mādas in the temple treasury for providing ghee to the lamp instituted by her. Three years later (1111 A.D.) Chōdagāṅga, another queen of the god, again after a couple of days (1113 A.D.) Erakama, another queen of the same king, made the gift of three putris of land for burning an akhaṇḍa-dīpa in the presence of the same god. The gift was made on the occasion of a lunar eclipse. On the same occasion Prithvi-mahādevi, another queen of Chōdagānda, gifted a perpetual lamp to the same god. It is stipulated in the inscription that the kāmpus of the village Palava were to provide ghee for the lamp. The inscription does not record the gift of cattle or land or any such other object to the kāmpus to ensure regular supply of ghee by them. One of the inscriptions from Śrikūrṇām dated 1174 A.D. registers the gift of ten surābhi-mādas for maintaining a perpetual lamp in the Kurmanātha temple by Prithvi-mahādevi, the queen of Chandrabharadevā. This endowment was made on the occasion of a solar eclipse by the queen for her own merit. Another inscription from the same place records that Gaṅgamāṃbā, the queen of the Eastern Gaṅga Narasimha gifted a dipa-pratime, a diamond crown a pair of ear ornaments, eight pearl necklaces, a chōlimāla, one golden vessel and ārdhva-puṇḍras, for the longevity and prosperity of herself and her husband. After seven years (1350 A.D.) the same queen gifted some cows, a pair of (golden) feet (śripadas), one lotus bud necklace, two lotus flowers, eight gold ketaki petals, one gold waist-band, four vessels and a fly whisk with a golden handle. She also made provision for food offerings to the same god Kurmanātha. An amount of 36 mallamādas were also deposited by her in the temple treasury.
We find from the inscriptions that many princes, subordinate chiefs and their wives also made liberal grants to the temples of the Śrīkākūlam district. One of the inscriptions from Mukhaliṅgam records that Ulagiyavānda-perumāḍidēva, the younger brother of Chōrāgāṃga, gifted five mādas for setting up a perpetual lamp in the Madhukāśvara temple. This inscription is dated 1132 A.D. and the grant was made on the occasion of the Kanyā-saṅkrānti. Another inscription from the same temple, dated 1134 A.D., records a similar gift for the same prince and his wife Māṅkamamhādēvi. This charity was made on the occasion of Uttarayāna-saṅkrānti. We also find this prince making another gift of five mādas for maintaining perpetual lamps in the Nīlēśvara temple at Nīḷūjjerovu. It is further stated that the gift money was entrusted to the thirty families of Nāvapalli, who were to maintain the lamp. One of the inscriptions from Śrīkūrmam, dated 1309 A.D. records that during the 7th regnal year of the Later Gaṅga King Vīrābhānu, his subordinate chief Viśvanātha of the Later Chāḷukya family made the gift of 12 putṭis of wet land for conducting a bhūga in his name to the god Śrīkūrtiṇa. The inscription gives details about the allotment of shares in the prasada to the temple officials and others.

A) Royal officials: A good number of inscriptions record the endowments made by royal officials to different temples in the Śrīkakulaṁ district. An inscription from Mukhaliṅgam registers the gift of one putṭi, probably equivalent to 500 guṇas of land by Purushottama-mañḍālika, the brother of Śūrya-prabhāni, for maintaining one perpetual lamp in the Madhukāśvara temple.
Another inscription from the same place records that Sūrapradhāni, referred to above, made a similar grant for burning one akhaṇḍa-dīpa in the Aniyama Bhimāsvara temple. This inscription is probably dated 1102 A.D.

Yet another inscription from Mukhaliṅgam records the gift of a lamp to the god Madhukēśvara by Dommana who was a purāvārī and chief accountant (gahaśyavarī). The endowment is made on the occasion of Karttiṅka-mahādvādaśī in 1131 A.D. The same official is referred to as Gaṅga-brahmamārāya in the Telugu version of this inscription. A fourth inscription from the same place and dated 1130 A.D., states that Erādora of Srivatsa-gotra and Āśvalāyana-sūtra gifted one akhaṇḍa-dīpa and that the villagers (i.e., local assembly) were to maintain it. This Dora was a minister and general under the Eastern Gaṅga king Chōḍaganga and his parents were the residents of Drākshārāma (identical with the famous Drākshārāma in the East Godavari district). One of the inscriptions from Mukhaliṅgam itself and dated 1156 A.D., records the gift of 30 maḍas for burning six lamps in the Madhukēśvara temple by Māṇkama-nāyakaruḷu, who is described as mudiseli. She is further stated to be the daughter of Erapotn-nāyaka and kannama-nāyakaruḷu. It is very interesting that the donatri Māṇkama-nāyakaruḷu is referred to as mudiseli. The term of mudiseli denotes an office, the exact nature of which is not clear. We have a few other epigraphical references to the mudiselis. An inscription dated 1120 A.D. refers to one Nārayana-paggada as the mudiseli of Rājendra-chōla. The Sanskrit portion of this inscription mentions him as the bhujāsahāya of the king. Another inscription dated 1496 A.D. mentions one Suppu-nāyaka as the mudiseli of Rudradēva, who was a sthanapati. An inscription from Drākshāram refers to Dārapa Nāpaka and Chāmana-paggada as the mudiseḻu of the Velanāṭi chief Kulāttunga-chōṣagānga. Yet another inscription from the same place refers to one Mudaanāyaka as mudiseli and talayaṇṭu. The Sanskrit portion of this inscription describes him as patri-
kāryadaksha and śirasija-prakshālanaikakshamaḥ. The Sanskrit expressions patikāryadaksha and śribhuja-sahāya suggest that mudiseli was an important official. In this background it is very interesting that we have a lady mudiseli as mentioned in the above referred to Mukhaliṅgam inscription. But the epigraph does not give any other details about this lady official.

(B) Temple officials

Not only the kings, chiefs and royal officials but also temple officials and some others who were associated with the temple in some capacity or other contributed much to the conduct of different offerings and services in the Srikakulam district. An inscription from Mukhaliṅgam dated 1083 A.D. records an endowment of a perpetual lamp and 50 sheep for its maintenance by Mādhva-bhaṭṭu, who was a pūjāri in the temple. Another inscription from the same place registers the gift of ten māḍas by the dance-teacher Tyāgi and his daughter for burning two lamps in the temple of Madhukēśvara. An inscription from Nārāyanapuram dated 1117 A.D. records the gift of five māḍs for a lamp by an Aruva-pūjāri. Here the term Aruva suggests that this pūjāri, or more probably his ancestors, belonged to Tamil country. Another inscription from the same place records the gift of 30 tūmūs of land by a sani-kaṃpu of the Nilēśvara temple for maintaining an akhaṇḍavattī-dipa. This inscription is dated 1152 A.D.

(4) Women:

Fairly a good number of inscriptions relevant to our study attest to the liberal grants made by women for conducting various services and food offerings in the temples of the Srikakulam district. This perhaps suggests the freedom enjoyed by women to associate themselves with the activities, particularly of religious nature. The women who made gifts to the temples includes
apart from the queens, already referred to above, the bhōga-
strīs of kings and chiefs, wives of the officials, women asso-
ciated with temples in some capacity or the other and house
wives. An inscription from Mukhalīnām records the gift of
perpetual lamp by Vāsama, who was a dancer in the temple of
Madhukēśvara and the concubine of an official.50 Another
inscription from the same place and which is incomplete, seems
to registers some gift by Ballama, who was a temple dancer.51
This inscription is dated 1111 A.D. A third inscription from the
same place is interesting in that it records the gift of five mādās
for one perpetual lamp by Perumāndi, daughter of Chōlāndi,
who was a resident of Madhurā in Tamil Nadu. (Aruvati - nāṭi
Madhurāpurāṇa).52 This inscription belongs to the Eastern
Ganga king Chōgagaṅga. A similar gift was made by Kupama-
ṇāyakurālu, who was a concubine of Potayasenāpati to the god
Mudhukēśvara in 1123 A.D.53 Another inscription from
Mukhalīnām dated 1148 A.D. records the gift of five mādās
for burning lamp to the god Aniyaṅka-Bhimēśvara by Sūrama,
daughter of Vidyāpati-paṇḍita, for the merit of her sister
Dāsama.54 An inscription from Vāsudēvaṇāṭnam dated 1131
A.D. registers the gift of 80 mādās for burning a lamp to the
goddess Durgi situated in Uttama gaṅgavaiśyāgrahāra by Gō-
pama, daughter of Pahiṅḍipalli Baṅpatināyaka.55 We have
many more inscriptions recording the gifts made by women of
different sections of the society. The above instances are only
illustrative. These instances attest to the religious freedom en-
joyed by women in the medieval period.

Common people:

A large number of inscriptions record the grants made by
common people to the temples of Srikakulam district. The
following examples are only illustrative and not exhaustive. An
inscription from Mukhalīnām dated 1127 A.D. is interesting in
that it records a gift of five mādās for a perpetual lamp to the
god Madhukēśvara by rācha-maṅgali (king’s barber) for the
merit of his parents.56 One of the inscriptions from Śrikūrmam
dated 1113 A.D. states that the guild Teliki-1000 made the gift of tax-income on an oil press for maintaining a perpetual lamp in the temple of the god Śrīkūrmanātha.57

References:

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4. Ibid., pp. 46-47.
7. Ibid. No. 1219.
8. Ibid. No. 1205
9. Ibid. No. 1194.
12. Ibid. No. 1079.
13. Ibid. No. 1033.
15. Ibid. No. 1088.
16. Ibid. No. 1136.
17. Ibid. No. 1298.
18. Ibid. No. 1173
19. Ibid. No. 1342.
20. Ibid. No. 1350.
21. Ibid. No. 1214.
22. E.I, 5, pp. 31 ff.
23. Ibid., pp. 34 ff.
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25. SII, Vol. V, No. 1122
26. Ibid. No. 1012
27. Ibid. No. 1079
29. Ibid. No. 1080.
30. Ibid. No. 1270.
31. Ibid. No. 1189.
32. Ibid. No. 1190.
33. Ibid. No. 1015
34. Ibid. No. 1019.
35. Ibid. No. 1032
36. Ibid. No. 1214
37. Ibid. No. 1046. The Saka date 1109 given in the inscription appears to be wrong for 1019.
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39. SII, Vol. V, No. 1098
40. Ibid. No. 1099
41. Ibid. No. 1101.
42. SII, VI, No. 636
43. SII, IV, No. 1013.
44. Ibid., No. 996
45. Ibid. No. 1165
46. SII, V.No. 1043
47. Ibid. No. 1033.
48. Ibid, No. 1049
49. SII, X, No. 654
50. SII, Vol. V, No. 1083
51. Ibid. No. 1025.
52. Ibid. No. 1093.
53. " "
54. Ibid. No. 1147.
55. Ibid. No. 11
56. Ibid. No. 1009
57. Ibid. No. 1316
SOCIAL CONDITIONS

Though the main purpose of the temple inscriptions is to record the gifts made for maintaining various services in temples incidentally they throw much light on the contemporary society. The description of the donors like their caste, profession, status, education, etc., officials and non-officials associated with temples, objects of gifts such as land, villages, cattle, money, jewellery, utensils, etc., contribute valuable information regarding various aspects of the society. A brief account of the social conditions as can be gleaned from the temple inscriptions of Srikakulam district is given below. This chapter is divided into two sections, the first dealing with education and the second with society.

Of the Srikakulam district temple inscriptions only those coming from Srikurmam have valuable information with regard to the role played by the temple in promoting music, dance and education. It is well known that in the ancient days agraharas, mathas, ghatikas and temples were the important centres for imparting education and disseminating knowledge. Of these centres of education, the ancient and medieval temple had a more significant place as a patron of education in that apart from providing facilities for teaching vedic lore it attracted highly talented musicians and dancers. In fact a number of temples, particularly the larger ones, had dance teachers on their staff to train young girls in music and dance. These teachers were called nattuvas in inscriptions. We have epigraphical evidence to show that young girls of eight years age were dedicated to temples and that they were trained in dance and music by the nattuvas so that they (young girls) could, in course of time,
become devoted and highly talented dancers and musicians of the temples. It is needless to say that these young dancers and musicians were well educated in Natyasstra, Alankarasstra, Kavyas, Purapas and Natakas. Their rendering of music and dance in temples served dual purpose, namely, offering ranga-bhoga to the god and attracting people towards the temple and thus to the path of devotion. Thus each major temple was a centre of higher education in not only Vedas, Vedangas, etc., but also in music and dance. As in agrahamas and mathas in temples also education was free, sometimes provision being made for food and shelter of the teacher and taught.

An undated inscription belonging to the reign of Eastern Ganga king Anantavarma Chadagaanga refers to temple dancers and musicians including the instrumentalists and their nibandhas. This inscription comes from Mukhalingam. That the Madhukasvara temple had dancers is evidenced by many inscriptions. One of the inscriptions dated 1082 A.D. records the gift of fifty sheep to the god Madhukesvaradeva by one Kalapa nayaka who was the husband of Madali Rekama, a dancer in the temple. Another inscription from the same place and dated 1098 A.D. registers the gift of a hundred madas for burning two perpetual lamps in the presence of the god Madhukasvara by the dance teacher Tyag and his daughter Bhumandi. An incomplete inscription from the same place and dated 1111 A.D. refers to one Ballama as guddi-seni. One of the inscriptions from the same place and reign of Eastern Ganga Anantavarma records the gift of five madas for burning a perpetual lamp by Erakama who was a dancer in the temple of Lord Vishnu.

An inscriptions dated 1250 A.D and coming from Srikur-mam mentions the following musicians and dancers who were rendering rangabhoga to the god Srikurmanatha. This troupe was instituted by the Eastern Ganga king Narasimhadeva and hence was known as Vira-sri-Narasimhadeno-sam-pradayamu.
Sanis - 30
Drumers (mridanga vadakas) : 6
Dance teacher (nattuvu) : 1
Mukhari - player : 1
Avajakadu : 1
Karadakadu : 1
Meli-nayakudu : 1

The same inscription gives the details of wages to paid both in cash and kind, to the members of the above troupe.

1. To each of the 30 sanis
   Forty two puttis of paddy per year; 2 tambulas daily and 3 Appams per month.

2. To the dance teacher
   4 madas and 8 chiṇṇas per year; 4 kuṇchas of prasadam and one tambulu daily; 4 appams per month.

3. To the Mukhar player
   3 madas per year, 2 kuṇches and one aḍḍa of prasadam and one tambula daily 4 appams per month.

4. To each of Mrudanga Avaga Karada and Kahala players and Meli Nāyaka
   42 puṭṭis of paddy per year
   2 kuṇchas of prasada and half-a-tambula every day and 3 appams per month.

This clearly shows that the musicians and dancers and the teacher attached the temple were paid liberal remuneration. We also understand from this inscription and another that viṇa,
Brahmanīna, mridanga, ṛṇaja, karada and kahaṇa were among the important musical instruments that were played in the Śrīkurmanathā temple. A few inscriptions from Śrīkuramam bear testimony to the fact that some of the Later Eastern Gāṇ-ga kings and other chiefs instituted certain bhōgas in their armes and music and dance often formed part of such special services. These special bhōgas are already discussed in the Second chapter dealing with temple festivals, rituals, etc.

The inscriptions of the temples of Śrīkākulam district do not have much information about the patronage extended to the field of general education. However, since we know that the celebrated sages like Naraharitirtha and Narasimhabharatimuni were very closely associated with the Śrīkurmanathā temple, it may not be illogical to conclude that they were imparting education to the pupils in different branches of knowledge and holding scholarly discussions of a very high standard.

Society:

A close study of the donors, temple staff, and others who were referred to in the temple inscriptions of the Śrīkākulam district helps us to a considerable extent to understand the society of the medieval Andhra country. As already stated elsewhere in this dissertation people from all walks of life were liberal in donating to the temples of the district under consideration. Following is a brief account of the people of various sections of the society. Among the brāhmaṇa donors there were several scholars and royal officials. An inscription from Mukhalingam mentions one Vidyāpati-paṇḍita without giving details about his scholarly accomplishments. A couple of inscriptions from Śrīkurumam refers to Nrisimhabhattopadhyaya, who was the son of Tīrtha-padadāsa. The title bhattoyadhyaya suggests that he was a scholar as well as a teacher. He is credited to have performed the vēdic sacrifice sarva-kratu.
It is very well known that *brahmanas* occupied many key posts in royal courts. An inscription from Mukhalingam dated 1081 A.D. mentions one Manchi-preggada as the official *puravarī*. Another inscription from the same place and dated 1091 A.D. refers to Gokarna as the son of Brahmachakravarti and endows him with the epithets *sukavindrastutiya-nityādayaḥ* and *mandalika-gandhavarana*.

A third inscription from the same place mentions Daddappa as a *brahmaṇa minister*. Yet another inscription from the same place registers the gift of a perpetual lamp to the god Madhukesvara of Tikalīṅgavani Nagara by Era Dora-chandrapati, a famous *brahmaṇa minister and general in the service of Chōda and son of Āditya and Vallemāmba of Draksharama. This inscription is dated 1170 A.D. The above instances, which are only illustrative, bear testimony to the fact that *brahmanas* held high positions in the royal service during the medieval periods as was the case with the preceding and following periods.

Strangely inscriptions do not have much information about the *kṣatriyas* who were not the rulers of the land. That is, what particular profession was adopted by a common *kṣatriya* is not known. However, we have evidences to show that the valiant joined royal army while others adopted different occupations including agriculture. The Srikakulam district temple inscriptions do not have specific information with record to the common *kṣatriyas*.

A large number of inscriptions, not only from Srikakulam district but also other parts of Āndhra Pradesh attest to the munificence of the *vaiṣyas*. In fact even today this community is known for its generosity. We have fairly a good number of inscriptions in the temples of Srikakulam district recording to the endowments made by rich *vaiṣyas*. An inscription from
Mukhalingam dated 1127 A.D. records the Madhukēśvara temple, on the occasion of mahādvādasi by one Magañi, who was the son of Avalenga Prolisetti. One of the inscriptions from Narāyanapuram records the gift of five maḏas for a perpetual lamp to the god Nīlesvara of Nīlamjēruvū by Poli-setti, son of Erapota, and his wife Prālama for the success of the arms of Chōda Gangadeva. It is interesting to note that the donor Poli-setti is described as antavariya which, if taken to be antah-puriya, may suggest that he was an official of the royal harem. It is well known that many of the vaisyās held high positions in royal service.

Several inscriptions record the gifts made by people belonging to the fourth class of the society. One of the inscriptions from Mukhalingam dated 1127 A.D. records that the Rārama, who is described as rācha-maṅgalī (royal barber) gifted five maḏas for maintaining an akhaṇḍadīpa in the name of his parents in the temple of Madhukēśvara. Often sheep and cows endowed to the temples were entrusted to shepherds on condition that the stipulated quantity of ghee was to be supplied to respective temples.

Several inscriptions of the Later Eastern Gaṅgas and the Gajapatis mention the community of Kāyaṣthas, who next to the brahm nās, appear to be most favoured class for recruitment into royal service. Kāyaṣtha actually means a lēkhaka or writer. However, like the members of brahmana community, we find members of the kāyaṣtha community occupying different cadres of posts in the government. An inscription from Mukhalingam dated in the 39th regnal year of Eastern Gaṅga Anantavarma Vajrāhasta describes the donator as born of kāyaṣtha-kūla and wife of a sēnapati. Another inscription from the same place and dated 1133 A.D. records the gift of five maḏas for maintaining a perpetual lamp in the temple of Madhukēśvara by Bhimānatha of the kāyaṣtha family. He is described as Gaṅga-vaisyā-mārāya and stated to have been holding the office of srikarana.
Another community often mentioned in the inscription of Srikakulam and Visakapatnam district is dandavasi or mahadandavasi. The exact meaning of this term is not clear. It is not improbable that dandavasi and mahaandavasi were officers, the exact nature of which is not known. Inscription also do not help us in this regard. An incomplete inscription from Srikurmanam records the gift of five madas for maintaining one perpetual lamp in the temple of Srikurmanatha by a woman who was stated to be the wife of a mahadandavasi.\textsuperscript{21} This inscription is dated 1142 A.D. Another inscription from Mukhalingam and dated in the same year records a similar gift to the god Madhukeshvara by a Kavahara-danda\textsuperscript{22}

It is well known that some of the communities like those of the oil mongers formed into guilds. They had their own rules and regulations and authority to collect taxes from their members. Generally kings were not interfering in their internal affairs. The guild of cultivators, known as the kampulu or kapulu was an important one often mentioned in the inscription under study. Many inscriptions state that the kampus of respective villages were entrusted with the responsibility of maintaining of the gifts made by the donors to the temples. An incomplete inscription from Mukhalingam dated 1134 A.D. states that the donor deposited three madas with the kampus of the village Tulasana for providing tinkling bells, etc., to the temple of Madhukesvaradeva.\textsuperscript{23} One of the inscriptions from Narayana-puram dated 1177 A.D. states that lamp instituted in the temple of the god Nilesvara by a lady called Vinjama was to be maintained by the 40 kampus of the village.\textsuperscript{24} The number forty attached to the guilds of the kampus is interesting. We know that the guilds of the telikis and the Ayyavalis also, had

The guild of the telikis is also mentioned in the inscriptions of the temples of Srikakulam district. Epigraphical evidence shows that this is one of the very ancient guilds. The members of the teliki guild were known for their benevolence throughout
the Andhra country. They endowed several temples with their liberal contributions. One of the inscriptions from Mukhalingam dated 1105 A.D. records the gift of a perpetual lamp and three *puttis* of land for its maintenance by a lady. The inscription further states that the gift-land was handed over to two *teliki kampus* with the stipulation that they should regularly supply the lighting medium to the perpetual lamp.  

Another inscription from the same place and dated 1113 A.D. records the gift of five *madas* for burning a perpetual lamp in the temple of the god Madhukesa and that one Nukana of the *teliki* community, to whom the gift money was entrusted, was to supply oil regularly. An inscription from Srikurumam dated 1113 A.D. is interesting. It registers the gift of a perpetual lamp by the *teliki*-vevuru (1000) community to the god Kurmanatha on the occasion of *Maha-saunkranti.* The gift was made out of the tax proceeds on one oil mill which was due to the *teliki* guild.

Inscriptions, including those from different temples, have valuable information to understand the position of women in the Andhra country. Particularly the temple inscriptions lead us to conclude that woman, even of common status, enjoyed freedom to temples not only for the longevity and prosperity of her husband and children but also for her parents, brothers and children but also for her parents, brothers and sisters. Secondly, we also understand from inscriptions that often women were closely associated with the temple administration. However, it must be noted that the inscriptions under study do not suggest that women had any say in the administration of the temples of the Srikakulam district. Thirdly, a number of inscription attest to the fact that even women of high status rendered music and dance in temples. Finally, many inscriptions reveal that even women who were the *bhoja-stris* of kings, chiefs and other rich people were not looked down upon by the society as evidenced by the fact that they proudly declared their status of being a concubine. Since these facts are amply borne out by many inscriptions of the present study there is no necessity to give examples.
Several inscriptions bare eloquent testimony to the harmonious relationship that existed between the members of the family. We come across people making endowments to the merit of their parents, children, brothers and sisters. Inscriptions recording the gifts of women for the merit of their husbands are legion. Such instances highlight the respect the people had to the elders and affection to the youngsters.

The foregoing account, which is brief, drives home the point that temple played significant role not only in promoting education including fine arts, but also in building a healthy society. Temple was also an important centre of activities other than of religious nature where certain disputes were discussed and solved. In this context the following two instances deserve special mention. An inscription from Mukhalingam dated 1111 A.D. and belonging to the 37th regnal year of Eastern Ganga king Anantavarma-Choda-Gangadeva records an arrangement relating to the welfare of the incoming traders (desis), by the king. According to this “if any visiting desi dies on the way responsibility of handing over his belonging to his nearest kith and kin shall be taken under oath by the members of the Nakara by keeping the said articles in their custody. If no such person who can take the responsibility under oath comes forward, the entire wealth of that deceased will be under the state custody for 3 years and necessary management for the disposal will be made afterwards. Similarly, if a native desi dies in similar circumstance elsewhere, his brothers and sisters, or their sons or the sister’s sons (mena-alludu) Sufficient money of the deceased will be handed over to his legal wife and daughter’s marriage. After observing the above procedure the residuary will go to the state’s Treasury. Obviously this inscription was set up in the Madhukāśvara temple at Mukhalingam for the benefit of the public.

The second inscription pertains to the settlement of a border dispute. This epigraph which comes from Srikurumam and
dated 1230 A.D. refers to an arrangement made by the king Aniyanka Bhima Ravuta such as establishing the boundary stones with wheel marks along the village Ponnći thereby protecting certain rights originally conferred by the different Nayakas on the Nayakas of Ponnadi and Bomttakoṭi villages. It seems that the Latter Bomttakoti Nayakas disputed over the execution of sāsanās by Ponnadi Nayakas. Hence the king made the above arrangement confining the original one. If the king made the above arrangement is violated by Bomttakoṭi Nayakas they will be punished by confiscating their fief and will be excommunicated. The names of different concern Nayakas with their nativity are given.29 The fact that this inscription is engraved on a slab which was set up in the Śrīkurmanāṭha temple proves that the dispute was settled by the officials after assembling the disputants in that temple and in the presence of the god Śrīkurmanathadēva.

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4. Ibid. No. 1033

5. Ibid. No. 1053

6. Ibid. No. 1183.

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8. Ibid., No. 1179-1177
9. Ibid., No. 1055
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21. Ibid. No. 1281
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25. SII, Vol. V, No 1076
26. Ibid. No 1038
27. Ibid. No. 1316
CONCLUSION

The Srikakulam district, which formed part of Ancient Kalinga, has a hoary past. If it are situated the famous temples of Madhukēśvara at Mukhalingam, Śrikuśmanathā at Śrikuśram, Nīlēśvara at Nārayanapuram and the temple of Sun God at Arasavalli. Fairly a good number of inscriptions were discovered in the first two temples. These inscriptions are of immense value for the cultural history of Srikakulam region. From these inscriptions we understand that the temples of Mukhalingēśvara, Śrikuśmanathā and Nīlēśvara enjoyed Royal patronage particularly from the period of the Later Eastern Gaṅgas and registered Economic growth in considerable measures over centuries. A close study of the inscriptions discovered in these temples attest to the significant role played by these temples in promoting education, fine arts and building a health of the society. Much information can also be gathered from these inscriptions about officials, Royal and temple, people of different sections, position of women etc. Further these lithic records survey as valuable information about the pattern of endowments and different festivals and rituals observed in respective temples.

A good number of inscriptions, particularly from Śrikuśram inform us that some of the kings, chiefs and Royal officials instituted special services called as avasārams are bhāghames either in their own names or in the names of those who were close to them. Viranarasimha deva avasāram and visvānātha bhāgām may be cited as a few examples. Often special food offerings dance and music formed important parts of these special services. Munificent grants in the form of land, cattle and money were made for the maintenance of these prestigious ser..
vices. Apart from the daily puja and offerings festival and auspicious occasions like Srijayanti Kumarpunnnavam Mahādvādasi, Sankramanas eclipses etc. were celebrated in a fitting manner. With rich endowments made for these celebrations the temples became economically strong consequently devotees were thronging even from far off places like Tamil nadu to offer their obeisance. Thus we have references to the devotees who came from Madhura and Tamilnadu. Since these temples were located near the border of Orissa it is no wonder that many people from that country of visited these temples and enriched them with their liberal donations.

As the temples started becoming rich and attracting devotees in larger numbers an elaborate administrative missionary become necessary for the proper conduct of the temple affairs. As a result temple officials like bhoga Pariksha, sthānapati, Srikarana and others were appointed as far as the Srikurmanātha temple is concerned the local SriVaisṇavas were often found discharging important duties like maintaining and supervising the endowments made by the devotees. Great sages like Naraharitirtha were closely associated with the Srikurmanatha temple in particular.

People from all walks of life contributed their mite to the growth of the temples of Srikakulam district. A close and analytical study of the donors, prove that people of all communities made gifts to the temples. We have an interesting reference to the gifts of a lamp by a royal barber in the temple of Madhusūkṣvara. Several inscriptions purport to record different kinds of gifts, particularly of perpetual lamps by women of whom a great majority were housewives. A few inscriptions record to the endowments made by those women who unhesitatingly describe them self to be the bhogastris of respective chiefs or nobles, a fact which suggests that concubinage was not treated with contempt in the medieval Andhra society. It is interesting to note
that among the dancers and musicians associated with the temples for rendering Rangabhoga were the wives of nobles as well as the concubines. Apart from these two categories of women there were also others who participated regularly in serving the god with music and dance. We learn many inscriptions that dance teachers, we were to train young girls in music and dance were appointed by the temple. As a result temple became a very important centre for promoting the twin fine arts, i.e., dance and music.

The foregoing observations make it abundantly clear that the temple inscriptions of Srikakulam district have much to contribute for understanding various aspects of the medieval Andhra society. They certainly deserve an elaborate and analytical study.
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