

*Epigraphia Telanganica*  
**Volume 2**  
*Imperial Kakatiyas*

**Editor**  
**Gajjala Vasanta Lakshmi**

**General Editor**  
**Dr. Gautam Pingle**



**Dr. MCR Human Resource Development Institute**  
**Government of Telangana**  
**Hyderabad**

# *Epigraphia Telanganica*

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*2023*

## *Epigraphia Telanganica*

### **VOLUME 2**

Imperial Kakatiyas

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## Foreword

The inscriptions engraved on stone or metal are primary sources for the reconstruction of the history of our past. To collect these inscriptions individual scholars as well as government institutions have been working on the collection, decipherment, and publication of these records. In this regard Dr. MCR HRD IT's Centre for Telangana Studies, took the initiative to collect and compile all published inscriptions belonging to Telangana State and placed them in chronological order.

This is a work of a total of four volumes. Volume-I - Pre-Kakatiya Telangana - includes the inscriptions from first century AD to those of the Western Chalukyas of Kalyana – overlords of Telangana. Volume-II - Imperial Kakatiyas - includes inscriptions from early Kakatiyas to first imperial ruler Kakatiya Ganapatideva. Volume-III - Decline of Kakatiyas - includes the inscriptions of Rudramadevi and Prataparudra-II. Volume-IV- Post-Kakatiya Telangana - includes inscriptions of rulers that succeeded the Kakatiyas.

I hope these volumes will help and fulfil the needs of the scholars and historians engaged in the historical research of Telangana State. I am sure that all scholars and students interested in Indian history will welcome this publication.

*Shashank Goel*  
27/9/2023

Dr. Shashank Goel, IAS  
Director General

Dr. MCR HRD Institute of Telangana &  
E.O.Spl. Chief Secretary of Government of Telangana

Hyderabad  
September 2023

## Preface

The problem with the history of Telangana (as it is to an extent with that of India generally) is that the earlier the period under review the scarcer are the basic documents and sources. This has to do with the destruction of records in the turbulent periods due to invasion and conquest. Successive rulers may not have had the same interest or allocated funds to preserve the sources of history of their predecessors in power. It is largely under British rule in India that the indigenous sources – Hindu, Jain, Buddhist and Muslim – were systematically sought out and published. The British interest stemmed from their desire to learn about the country and people that they happened to rule.

In the case of Telangana, official sources of its history emerge with Mughal invasion and conquest. For the earlier periods, we have to rely on accounts by travellers and oral stories of the rulers and conditions in the land. Considerable evidence is also available from the epigraphs – both in stone and copper – that were spread across the region

However, the availability of epigraphical evidence is scattered in various publications of the central and state agencies. The purpose of this set of volumes is to bring together all the published sources of epigraphs concerning Telangana so as to enable scholars to access them easily.

The effort has been painstaking and has taken two years by a dedicated scholar, Ms. Vasanta Lakshmi, who has devoted her time to this task. Such an effort can come only with internal drive and passion for the task. Ms. Vasanta Lakshmi has been solely responsible for this output. My role, as General Editor, has been peripheral and advisory and I have enjoyed seeing the work emerge and the questions of method being raised and solved.

The Centre for Telangana Studies of the MCR HRD Institute of Telangana is pleased to have supported this effort and ensured the publication of all four volumes of Epigraphica Telanganica. Successive Directors-General – Mr B.P Acharya IAS, Mr Harpreet Singh IAS, and the present ADG, Mr Benhur Mahesh Dutt Ekka IAS, present Director General Dr Shashank Goel IAS have made it possible by their support and goodwill.

General Editor  
Dr Gautam Pingle  
HEAD,  
Center for Telangana Studies & Dean of Studies  
MCR HRD Institute of Telangana

## Acknowledgments

I would like to take this opportunity to thank the Government of Telangana. This project Epigraphia Telanganica was initiated and seen through by the Centre for Telangana Studies, Dr. MCRHRD Institute of Telangana.

It is my duty to express my profound gratitude to Dr. Gautam Pingle, Head of Centre for Telangana Studies and Dean of Studies, for initiating the project and for guidance throughout. Most importantly, has been the continued support of successive Director Generals of Dr. MCR HRD IT, Sri B.P. Acharya, IAS, Sri Harpreet Singh, IAS, present ADG Sri Benhur Mahesh Dutt Ekka, IAS and Present Director General Dr. Shashank Goel, IAS. Without their continued support this work would not have been completed.

My gratitude to the libraries who provided access to the library and helped me to collect the necessary data. In this Department of Heritage Telangana Library-Hyderabad, G.P. Birla Library-Hyderabad, C.P. Brown Research Centre for Languages-Kadapa, Deccan College Post-Graduate and Research Library-Pune, Dr MCR HRD IT library and its Librarian Srinivas Bashetty and Junior Assistant G. Neelappa.

My sincere gratitude to Dr. K. Muniratnam Reddy, Director (Epigraphy), Archaeological Survey of India (ASI), who allowed me to use some unpublished inscriptions from his collection in Epigraphia Telanganica.

My gratitude is due to Dr. Aruna Borra (Telugu scholar), Dr. Madhusoodana Pai (Sanskrit scholar) who helped with the translations of two inscriptions. Also my thanks to Divya Archana for her support.

Above all I am grateful to my parents G. Chinna Kumara Swami Reddy and Sai Lakshmi, and my brothers Arjun, Ganesh, Siva and my husband M. Sudarshan Reddy.

Editor  
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## General Introduction

The purpose of this work *Epigraphia Telanganica* is to compile all the inscriptions in a chronological order from various published and unpublished sources related to Telangana. These inscriptions constitute valuable historical evidence for the history of Telangana. It is intended to help scholars working on the history of Telangana.

The leading work on Kakatiya history has been that of Cynthia Talbot's "*Pre-colonial India in Practice: Society, Religion, and Identity in Medieval Andhra*". She has accessed almost all of the published inscriptions and formed the basis of her scholarship on Telangana in the Kakatiya period. This has led to the idea of compiling all these inscriptions chronologically so as to enable future scholars who may not have the resources, time and effort to do the same.

Most of the inscriptions are in the languages and scripts of Brahmi, Prakrit, Nagari, Sanskrit, Siddhamatrika, Nandinagari, Kannada, Telugu, Hindi and Tamil. However only English translations of these inscriptions are compiled in this work. In the case of two inscriptions where translations were not available, we have taken help from Dr. Aruna and Dr. Madhusoodan. Some unpublished inscriptions are taken from the collection of Dr. Muniratnam Reddy. Nine inscriptions were translated by the editor of these volumes, G. Vasanta Lakshmi.

A total of 2396 inscriptions were compiled from various sources like *Epigraphia Indica*, *South Indian inscriptions*, *Archaeological Survey of India: Annual Reports on Indian Epigraphy*, *Epigraphia Andrica*, *Andhra Pradesh Government Archaeology Series No. 3*, *Kannada Inscriptions of Andhra Pradesh*, *Indian Antiquary Reports*, *Andhra Pradesh Archaeology A Review*, *Annual Reports by State Archaeology Department*, *Copper plate inscriptions of the state museum Hyderabad*, *Corpus of inscriptions in the Telangana Districts of H.E.H. The Nizam's Dominions*, *Dynastic list of Copper plate inscriptions*, *Inscriptions of Andhra Pradesh Cuddapah District*, *Inscriptions of Andhra Pradesh Kurnool District*, *Inscriptions of Warangal District*, *Inscriptions of Karimnagar District*, *Inscriptions of Andhra Pradesh Nalgonda District*, *Inscriptions of Andhra Pradesh Mahabubnagar District*, *Stone Sculptures in the Alampur Museum*, *Inscriptions of Telangana Nizamabad District*, *Inscriptions of Andhra Pradesh Medak District*, *Andhra Pradesh Archaeological Series No 9*, *Selected stone inscriptions of Andhra Pradesh*, *A Catalogue of inscriptions upto 1964*, *Select Epigraphs of Andhra Pradesh*, *Memories of Archaeological Survey of India. No-6: The Temples of Palampet* and *Corpus inscriptions of Telangana districts*, etc. In this collection 1916 are the main inscriptions and 480 are the variants of some of them. These variants are indicated with 'Also'.

This work is divided into four volumes. The Kakatiya dynasty had its foundation and was based in present-day Telangana. However as it expanded its rule the Kakatiya dynasty inscriptions were located in districts of Nellore, Kadapa, Krishna, East and West Godavari, Kanchi, Gaya, Tumkur and Kurnool. These are also included in second and third volumes.

**Volume-I - "Pre-Kakatiya Telangana"** - consisting of 829 inscriptions (695 inscriptions and 134 variants), deals with the pre-Kakatiya period. This volume contains inscriptions related to the periods when Telangana was ruled by the dynasties of Ikshvaku, Vishnu Kunda, Western Chalukyas of Badami, Eastern Chalukyas of Vengi, Pallava, Rashtrakuta, Chalukyas of Vemulawada, Western Chalukyas of Kalyana, Kalachuri, Haihaya, Madugonda Chalukya, Eastern Ganga, and Kanduri Chodas. Large number of inscriptions are related to Western Chalukyas of Kalyani.



The earliest Telugu inscription is by Vikramaditya-I of the Western Chalukya of Badami kingdom, found in Amudalapadu, Alampur Taluk, present day Jogulamba Gadwal district back to 30th April, A.D. 660. This has the merit of recording the earliest use of Telugu alphabets in Telangana. The inscription's script uses old Telugu-Kannada alphabets and the language is Sanskrit.

Only one Pallava copper-plate inscription is included in this volume which is at the State Museum whose find-spot is unknown. Kanduri Choda inscriptions are also included. Kanduri Chodas were contemporaries of Kakatiyas, but relatively less known. Their inscriptions were found in the districts of Mahabubnagar and Nalgonda.

**Volume-II - "Imperial Kakatiyas"** - comprises 589 inscriptions (425 inscriptions and 164 variants) starting from early Kakatiya chiefs to Kakatiya sovereign Ganapatideva. Initially Kakatiyas were the feudatories of Western Chalukyas of Kalyana and ruled Telangana as their subordinates. Notable Kakatiya chiefs were Gundyana, Beta-I, Prola-I, Beta-II/Betrarasa and Prolarasa/Prola-II. Kakatiya sovereignty begins with Rudra/Prataparudra-I and continues to Mahadeva, Ganapatideva, Rudradeva Maharaja/Rudramadevi and Prataparudra. After becoming independent rulers, Kakatiyas adopted the titles of Western Chalukyas, using terms/titles like *Mahamandaleswara*, *Pattodathi*, *Sri Pada Padmopajivi* etc in their inscriptions.

This volume deals with the inscriptions of Kakatiyas up to and including the reign of Ganapatideva. Majority of inscriptions in this volume belong to the period of Ganapatideva's rule. He was the greatest ruler of this dynasty who ruled for over 60 years. Under his rule the Kakatiya domains achieved imperial status. These inscriptions are made on behalf of himself and his subordinates. These inscriptions mainly record the expansion of his territory, his marriage to Ayya Princesses and land donations to the various temples.

The Bahal inscription of the Devagiri Yadava King Singhana has been added in this volume as it mentions the capture of Prince Ganapatideva in the war between Kakatiya Rudra and Yadava Jayatugi. Ganapatideva was made king of 'Trikalanga' after his release. But how much time he was in the captivity of Yadavas is not known. During the period of Ganapatideva's captivity Racherla Rudri Reddy suppressed the rebellions in Kakatiya territory and successfully negotiated the release of Ganapatideva from the captivity. This is one of the most prominent events in the history of Kakatiyas. After his release, the friendly relation between Kakatiya and Yadava kingdoms continued till his reign.

Inscriptions of Kakatiya Nayakas like Racherla, Viriyala, Malyala, Natavadi, Cheraku, Kota and Kayastha were also added in this volume. In this Chebrolu Inscription of Jaya mentions about the expedition of Divi or Island (*Diviseema*) by Ganapatideva, his marriage to Ayya princesses Naramba and Peramba, entry of the Ayya Prince Jaya in his service as a Gajasenapati (chief of elephant troops) and Ganapatideva's grant to Jaya of the city of Shanmukha (Chebrolu). This inscription gives the earliest authenticated date of Ganapatideva's reign.

Another notable inscription from this volume is the Bayyaram tank inscription of Ganapatideva's sister Mailambika. This inscription gives the genealogy of Kakatiya's and her marriage to Natavadi Rudra.

The inscription of Ganapambika/Ganapamba (Ganapatideva's daughter) reveals the marriage relations with the Kota family. Yenamandala inscription and Mogalutla Grant of Ganapamba records the marriage of Ganapamba to Kota chief, Beta, and his death, because of disease, her

rule in the Amaravati region. Inscriptions indicate that after the death of her husband Ganapamba ruled his share of the territory with the help of her father. Not only royal women, women employees of the king also donated cows for the perpetual lamps in various temples. Yeitasani who called herself *Sri Pada Padmopajivi* (subordinate) of Ganapatideva in her Vadapuru inscription mentioned the donation of cows to the temple of Ramesvara in the merit of Ganapatideva. From this one notices that many aristocratic women occupied prominent positions in his rule; they were allowed to rule, construct and donate lands, cows to temples in the name of their loved ones and their sovereign.

Last inscription of Ganapatideva along with Rudradeva maharaja is in A.D. 1267 from Upputuru. According to this inscription Ganapatideva was still alive during this inscription period. During Ganapatideva's rule the Kakatiya kingdom reached its imperial zenith. His subordinates were loyal and there are marital alliances involving tributaries and ruling family.

**Volume-III - “Decline of Kakatiyas”** - records the inscriptions of Rudradeva Maharaja/Rudramadevi and Prataparudra (the last ruler of this dynasty). In this volume a total 518 inscriptions are compiled (402 inscriptions and 116 variants). This volume starts with the rule of Rudradeva Maharaja and continues till the Visala grant of Prola-Nayaka in A.D.1325. It mentions the Muslim invasion of Kakatiya dynasty and capture of Prataparudra. But the last inscription about Prataparudra is from Santamaguluru, Narasaraopeta Taluk, Guntur District and is dated 3rd April, A.D. 1326.

After Ganapatideva's death, the majority of the inscriptions were in the name of Rudradeva Maharaja. Only a few inscriptions mentioned the name of Rudrama/ Rudramahadevi/ Rudramadevi, they might be the same or different persons. During this period, we can notice Yadava inscriptions from Rahamantapur, Nalgonda district. These are individual inscriptions of Yadava chieftains. With this we can assume that during Rudradeva Maharaja's rule he maintained friendly relations with Yadavas and some of the Kakatiya territory was under their rule. Bidar inscription of Rudramadevi is also included in this volume.

Prataparudra is mentioned in the inscriptions starting from A.D. 1289. In these inscriptions he is referred to as Kumara Rudra and, after becoming king, he was known as Prataparudradeva Maharaja. An interesting inscription from Tumkur from Karnataka mentioned Prataparudra's father as Mahadeva; the original inscription is not found; only a copy has been taken into the record. Other than this inscription there was no mention about the father of Prataparudra. This Tumkur inscription is also added in this volume because of its historical importance.

Two 19th century inscriptions of Dantewara ruler Dilkpaladeva are included in this volume as he proclaimed himself as the successor of Kakatiyas of Warangal.

**Volume-IV - “Post-Kakatiya Telangana”** - contains 460 inscriptions (394 inscriptions 66 variants) of post-Kakatiya rulers of Telangana and some indeterminate inscriptions. It contains inscriptions in the name of family members of feudal chiefs, military and civil officers such as Musunuri chiefs, Racherla Velamas and Kondaveedu Reddi's.

Along with these, inscriptions relating to the sovereigns of Vijayanagara located or related to Telangana are included in this volume.

Inscriptions of non-Telugu rulers of Telangana such as Tughlaq, Bahmani, Gajapatis of Orissa, Qutb Shahi, Adil Shahi, Mughal and Nizam/Asaf Jahi were also included.

In this volume one Sikh inscription is added, it belongs to Maharaja Ranjit Singh, on a gun near the administrative office in Golconda fort. Chandu Lal Malhotra who is also known as Maharaja Chandu Lal from Khatri family background worked as a prime minister of third Nizam of Hyderabad Sikandhar Jah, and he worked in the court of Maharaja Ranjit Singh. With the recommendation of Chandu Lal, Sikandhar Jah started Sikh regiment; Maharaja Ranjit Singh sent some of his men to join Sikh regiment. This gun also came to Hyderabad with them and was placed in Golconda.

Along with inscriptions, plates of some of the inscriptions were also added at the end of these volumes. These plates were collected from the districts of Warangal, Karimnagar, Medak, Mahabubnagar and Nizamabad, courtesy of the Department of Heritage, Telangana.

With the best of my efforts over two and half years, I accessed more than 2000 inscriptions and compiled them chronologically and dynastically. New discoveries of inscriptions in the future need to be added when available. I hope these volumes will help the scholars to work on the history of Telangana.

**Gajjala Vasanta Lakshmi**

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## Rulers Mentioned in the Inscriptions

<b>Dynasty</b>	<b>Ruler</b>	<b>Reign</b>
Kakatiya	Gundyana	956
Kakatiya	Gunda Beta or Beta-I	966-1051
Kakatiya	Prola I	1052-1076
Kakatiya	Beta II/Betarasa	1076-1108
Kakatiya	Prola II/ Prolarasa	1116-1157
Kakatiya	Rudra or Prataparudra-I	1159-1195
Kakatiya	Mahadeva	1196-1199
Kakatiya	Ganapatideva	1199-1262-7

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# KAKATIYAS AS TRIBUTARIES

## No. 1

Reference	: Epigraphia Indica, Volume XXXI (1987)
Page No	: 37 to 45
Place	: Mangallu, Nandigama Taluk, Krishna District.
Dynasty	: Eastern Chalukya
Reign of	: Amma II
Inscription date	: A.D. 956
Language	: Sanskrit and Telugu

**Note:** This is one of the earliest inscriptions referring to the Kakatiya chiefs.

### Mangallu Grant of Amma II

by

*V. Rangacharya, Madras*

These copper plates were, it is said, dug up somewhere in the Nandigama Taluk, Krishna District, and kept as a treasure-trove by the Sub-Collector of Bezvada, by whom they were sent to the Assistant Archaeological Superintendent for Epigraphy. The record is registered as No. 1 of Appendix A in the *Annual Report on South Indian Epigraphy* for the year 1917. A summary of its contents has been published at pp. 117-18 (para. 24) of the same Report. I edit the record here with the kind permission of the Government Epigraphist for India, who placed inked impressions of the plates at my disposal.

The Assistant Archaeological Superintendent for Epigraphy describes the plates thus: "They are five plates with high rims, measuring 9½" x 4½", and are strung on a ring which had not been cut when the plates reached me. The edges of the ring are deeply set in an ornamental base supporting a circular seal whose rim all round is shaped like a lotus creeper with a full-blown lotus proceeding from one of its ends and represented flat on the surface of the seal. To the proper right of this lotus is an elephant goad (*ankusa*), and above these symbols is the legend *Sri-Tribhuvanamkusa* in Chalukyan characters. Above the legend is the running boar facing the proper left, flanked by the sun and the moon and two *chauris*."

The inscription consisting of 67 lines is engraved on the inner side of the first plate and on both sides of the other four plates. The writing is on the whole well preserved; but there is difficulty in deciphering it in several places on account of defects in the plates, the mistakes and erasures of the engraver, and the corrupt language of the composition itself. The script is of the usual Vengi type of the tenth century A.D. The *jihvamuliya* is found in line 61; the initial *a* in lines 27, 40, 56; *ā* in line 67; *ĩ* in line 60 and *u* in line 59. The *Anusvāra* is marked sometimes at the top of the letter, but more often after it (e.g. line 42), Medial *ē* is usually marked on the top an *akshara* as in *sē* in *sēnāpati* (line 33), but sometimes below as in *lē* in *kausālēna* (line 41). Examples of final *t* are found in lines 21 and 47. Final *n* occurs in lines 17, 20, etc. the latter *r* occurs in line 41, and *l* in line 18. A consonant with *repha* is invariably doubled as in *brahmacharyya* in line 52, etc. the language is Sanskrit except in regard to the names of places forming the boundaries, which are in Telugu. The composition is in prose, interspersed with a

few verses in the *Anushtubh* and other matters, which are not free from flaws. The expression is faulty in many places and even obscure at times. There is not much to say about orthography. In *kauchan*=*daya* in line 53, the *anusvara* is changed into class nasal.

The document opens with a verse in praise of Vishnu and the usual *prasasti* of the Eastern Chalukyas. Lines 7 to 21 give a list of 21 kings from Kubja Vishnuvardhana to Yuddhamalla II, allotting to some of them the number of regnal years differing from other records. This portion also throws some light on the war between the main line and the collateral line of Yuddhamalla. In line 21 a verse begins abruptly in the middle of the prose passage and states that Bhima III, son of Vijayaditya IV, destroyed the Yuddhamalla branch and ruled for twelve years. This is followed by another verse which states that Bhima was succeeded by his son Ammaraja II (Vijayaditya VI) and that he, after a rule of eleven years, proceeded to the Kalinga country on account of the anger of Krishna (Rashtrakuta Krishna III) and that, in consequence of this, his half brother (*dvaimatura*), Danarnava, came to rule over the land after obtaining it from Vallabha (i.e. Rashtrakuta king). The next two verses dwell upon Danarnava's virtues as ruler. In the middle of line 30 begins the prose passage dealing with the actual donation.

The charter records the gift, at the instance of a feudatory chief named Kakatya Gundyana, of the village of Mangallu in favour of a Brahmana named Dommana. It is addressed by king Ammaraja II (Vijayaditya VI) to the householders headed by the Rashtrakutas of the Nätavadi district and the *Mantrin*, *Purohita*, *Senapati*, *Yuvaraja* and other members of the eighteen *tirthas*. Kakatya Gundyana is described as born in the family of *Samanta Voddi*. Judging from the description, *Samanta Voddi* appears to have been an eminent chief of an early generation. His descendant, Gundiya-rashtrakuta, seems to have rendered great service to a Chalukya king. His son Eriya-rashtrakuta was a fire to the forest of enemies and an expert in the management of horses. His son by Vandyanamba was the above Gundyana, at whose request the grant was made.

The grantee, Dommana, was grandson of Chiddamayya of the Kutsa *gotra*, who is described as the foremost scholar and a resident of the village of Velaparru. He was the son, by Machemamba, of Sridhara who proved true to his name by his devotion to the lotus-feet of the god Sridhara (i.e. Vishnu). Dommana pursued the path of the virtuous, enjoined in the *Sruti* and the *Puranas*, and was loved by good people. For the merit of Kakatiya Gundyana and with a view to secure his favour, Dommana observed the *Karpativrata* which included early bath, continence, truthfulness and other vows. In return for this, Dommana was rewarded with the village of Mangallu, which was made a tax-free *agrahara*, on the occasion of the Uttarayana of a particular year which is not specified. The boundaries of the village are then specified. As the order was addressed to the people of Nativadi-vishaya (lines 31-32), it is obvious that the gift village was situated in that *vishaya*.

The record throws some light on the civil wars between the main branch and the Yuddhamalla line from the time of Vijayaditya V onwards. It is a known fact that this monarch ruled for only a fortnight in 925 A.D., and that he was ejected by Talapa (Tadapa, Talapa, Tirapa), the son of Yuddhamalla I of the collateral line. According to some inscriptions, Beta (Vijayaditya V) was anointed as a mere child, being invested with a *kanthika*. The Maliyapundi, Vemalurpadu and Kaluchumbarru grants clearly mention the tender age of Vijayaditya V when he was deposed by Talapa. Another version records his being attacked and imprisoned by Talapa. That Beta did not die young is, however, clear from the fact that he was the progenitor of a line of chiefs who, centuries later, ruled in the Vengi country. We can explain these conflicting views by assuming that Beta came to the throne when he was a child, that advantage was taken of this by Talapa to depose and imprison him, and that he was a prisoner perhaps in

the years which followed, and in which Talapa, Vikramaditya II (926 A.D.), Bhima II (926-27 A.D.), Yuddhamalla II (927-34 A.D.) and Chalukya Bhima III (usually called Bhima II, 931-45 A.D.) struggled and ruled respectively for one month, one year or eleven months, eight months, seven years, and twelve years.

If Beta was a child at the beginning of this period, he would have been about twenty two years of age at the time of the death of Bhima III in 945 A.D. He does not seem to have been favoured by circumstances to come to the throne of his uncle, Bhima III, in the face of his cousin Amma II (Vijayaditya VI, 945-70 A.D.). It is probable that Beta died within the first twelve years (945-57 A.D.) of the reign of Amma II; for, had he lived in 937 A.D., he would naturally have become the regent of the kingdom instead of Danarnava who, as we understand from the present record, was in charge of it on account of the misfortune that fell upon his half-brother Amma II. This seems to be the only way in which we can explain Beta's accession in 925 A.D., his deposition as a child, and his leaving a line of descendants. The present record, which miscalls him Bheka, does not refer to his tender age at his accession.

The inscription gives some more details about the civil war between the two lines (lines 19-21). It says that, after Vikramaditya II had vanquished Talapa I and ruled for a year, the land was usurped for seven years by the forces of the *Samantas* (feudatories), *Sabaras*, *Vallabha* (i.e. Rashtrakuta Govinda IV) and others and that, in the midst of this chaos, Mallapa (i.e. Yuddhamalla II) established himself as the ruler. The Bezwada pillar inscription says that the new king called himself Rajasalki, Rajasraya and Satyatrinetra. In some records, Yuddhamalla II is mentioned immediately after Talapa. This is perhaps due to the reluctance on the part of the Yuddhamalla line to recognise the main line. Similarly, the name of Yuddhamalla II is left out in some records, though he ruled for seven years. This again is possibly due to the reluctance on the part of the main line to recognise the rival junior line. Partisan records are intentionally defective and omit the names of the victorious rivals.

In 933-34 A.D. Yuddhamalla II was overthrown by Chalukya Bhima III, an achievement which made the admirers of the court hail him as 'the purifier of the east' and as 'the expeller of the darkness in the form of the Rashtrakuta Troops'. Yuddhamalla who seems to have depended on the Rashtrakutas, apparently died fighting, and his two sons, Badapa and Talapa (Tala II Vishnuvardhana), had to flee to the Rashtrakuta court. It was to the great credit of Chalukya Bhima that he behaved like a true pacifier. From the records of Amma II we infer that Bhima consolidated the state not only by removing enemies of peace, but also by his consideration for the vanquished and his levy of moderate taxation. He ruled for twelve years.

In 945 A.D. Amma II (Vijayaditya VI), the son of Chalukya Bhima III by Lokambika, came to the throne. His accession took place in Saka 867, Margasirsha ba. 13, Friday, corresponding to the 5th December 945 A.D. He was then twelve years of age, and he had been crowned four years earlier. Amma II is stated to have been born with a tissue round his neck which resembled a *kanthika* (ornament for the neck), and crowned at the express request of all people. This seems to indicate that, though a boy, Amma II was chosen as king in preference to his half-brother Danarnava who was the elder of the two. We can explain this choice of the younger brother on the plausible ground that Danarnava's mother, Ankidevi, was inferior in rank to Lokambika. As for Danarnava, he seems to have acquiesced to the arrangement and even carried on the administration in his brother's name.

The present record says that, after ruling for eleven years (945-956 A.D.), Amma II proceeded to the Kalinga country on account of the anger of Rashtrakuta Krishna III. We know that, by 957-58 A.D., the Rashtrakuta king occupied a large part of the Chola territory in the south and was engaged in extensive operations in the north and was engaged in extensive operations in the north and defied the Gurjara-Pratihāras of Kanauj and the rulers of Chedi,



Vidarbha, Vanga and Kalinga. His campaign against Vengi was part of this comprehensive design. It has been suggested that Yuddhamalla's sons were refugees at his court and supplicants for his favour against Amma II. It is very probable that, incited by Yuddhamalla's sons, possibly by the Kalinga rulers, and by his own insatiable ambition, Krishna III invaded Vengi in or a little before 956 A.D. Amma II had either to go against him on an offensive campaign into Kalinga, or, what is equally possible, he was defeated by the aggressor and even taken as a prisoner to his camp. A scrutiny of the known facts seems to support the theory that Amma II was, for the moment, more a victim than a retaliator of Krishna's anger.

The present record next states that Amma's half-brother, Danarnava obtained the country from Vallabha, i.e. Krishna II, and ruled the kingdom according to Manu's principles. It does not say how Danaenava acquired the kingdom from the Rashtrakuta ruler. But from the fact that Dandarnava carried on the administration and made the present grant in the name of his brother, it is obvious that he was not a rival to the latter. As has been already suggested, Krishna III might have held Amma II as a prisoner for the time being and allowed his half-brother, either for the sake of diplomacy or owing to the pressure of arms, to rule in his name. It was while Danarnava was the regent for Amma II that this grant was Issued.

It is difficult to say how long Danarnava administered the kingdom for the sake of his brother, and when the latter resumed his direct rule. All the records of the dynasty agree that Amma's rule lasted for 25 years and therefore he died in 970 A.D. Danarnava obviously succeeded him then as the sole sovereign and ruled for three years (970-73 A.D.).

As regards the gift village of Mangallu, it has been suggested that it was either Magallu or Mangollu in the Nandigama Taluk, Krishna District. Konduru forming its northern boundary seems to be the modern village of the same name in the same Taluk. Nandigama was a strategic area which played a big part in history. Through the area west of the Kondapalli range and between Bezwada and Sattenapalle passed the highway from the coast to Hyderabad and it formed the heart of the Natavadi country. This area, which abounds in prehistoric remains and Buddhistic associations, became in later times a stronghold of Puranic Hinduism and the fighting ground between the Kannada and Telugu kings. The Nätavadi feudatories had close relations with either of the two parties.

### (Also)

Reference	: Epigraphia Andhrica Volume I, 1969.
Page No	: 57 to 69
Place	: Mangallu, Nandigama Taluk, Krishna District.
Dynasty	: Eastern Chalukya.
Reign of	: Danarnava
Inscription date	: A.D. 956
Language	: Sanskrit and Telugu

### **The Mangallu Grant of Danarnava**

*by*

***P.V. Parabrahma Sastry***

This set of copper plates has been noticed as C. P. No.1 in the Annual Report on South Indian Epigraphy for the year 1917 with a note (p.117) and edited by Sri V. Rangacharya in Epigraphia Indica Vol. XXXI (pp 37-44). As the charter contains some valuable information

regarding the history of the Andhra country, which has remained unnoticed so far, it has become necessary to re-edit the same.

The original plates are now preserved in the Madras Government Museum. The Asst. Archaeological Superintendent for Epigraphy, Southern Circle gives the following description of the plates. 'A set of copper plates (No.1 of Appendix A) received from the Sub-Collector of Bezvada, supplies some interesting information about the kings of the Eastern Chalukya dynasty. The plates were dug up in the Nandigama taluk and have been treated by this office as a treasure trove. They are 5 plates with high rims, measuring 9½" x 4 1/6" and are strung on a ring which had not been cut when the plates reached me. The edges of the ring are deeply set in an ornamental base supporting a circular seal whose rim all round is shaped like a lotus creeper with a full blown lotus proceeding from one of its ends and represented flat on the surface of the seal. To the proper right of this lotus is an elephant goad (*ankusa*) and above these symbols is the legend 'Sri Tribhuvan amkusa' in Chalukyan characters. Above the legend is the running boar facing the proper left flanked by the sun and moon and two chouries."

It is incised in the characters of the Chalukyan Telugu script of the 10th century A.D. The language is Sanskrit, prose and poetry, excepting the names of the boundaries of the gifted village which are in Telugu. The writing begins on the second side of the first plate and ends on the second side of the fifth plate. There are 67 lines of writing in all and the entire record is in a state of good preservation. The inscription contains a good number of mistakes for which its composer as well as the scribe seem to be equally responsible. Medial and final vowels are indiscriminately used irrespective of their being short or long e.g. *Sri* for *Śrī*, *bhūvana* for *bhuvana*; *manavya* for *mānavya* (1. 2); *prasada* for *prasāda*, *palita* for *pālita*, *svami* for *svāmi* (1.3); innumerable examples of this kind can be cited.

Medial *e* is put either at the top of the letter or at the bottom. Medial *o* is shown as *ā* and *e* combined or separately at the top which is sometimes confused with *au* e.g. *gotrānām* (1.2) is correct whereas *Kausikī* is written as *kosikī* (1.3); *tadauraso* as *tadoraso* (1.10). This is clear in *rohana* (1.41), where the elongation is up to the bottom. Final *a* on consonants *pa* and *sa* is represented either by the elongation of the serif or by adding the symbol of the *dīrgha* to the letter itself. Initial *a* is seen in lines 14 and 40, *ā* in lines 36 and 57; initial *i* is written as *ga* (1.37,56). Initial *u* is used in line 59. *Jihvamaliya* is written as *ma* e.g. *yamkarōti* for *yah karōti* (1.61). The letter *ḷ* is seen in *Taḷapa* (1.18) and *Velamba* (1.21.) The Telugu *ḷ* is used in lines 46 and 57. The letter *ga* is written without serif in line 39. *Repha* in compound consonants is placed sometimes on the right side of the letter instead of the right top e.g. *rvva* (1.57.) At times *n* in compound consonants is represented by closed loop shape as at present, e.g. *Dānārnnava* (1.24), though it is generally in the original form of the letter without serif. *Anusvāra* is generally represented by a dot put after the letter, though at times it occurs on the top of the letter itself. *Dha* is generally written like *va* even in compounds with little or no gap towards the longer right wing. But occasionally it is shown in its original form also. *Y* in compounds is often confused with final *u* e.g. *grāmutvā* for *grāmyavā* (1.26) *ādarādudvai dagdhum* for *adarad yad vaidagdhyam* (1.28).

The record begins with the invocation to the god Vishnu in the form of Vamana. With the usual eulogy of the Eastern Chalukyas the following list of kings and their ruling periods are given

Kubja Vishnuvardhana	18 years
his (son) Jayasimha Vallabha	33 years
younger brother Indraraja	7 years
(son) Vishnuvardhana	9 years
(son) Mangiyuvaraja	25 years

(son) Jayasimha	13 years
(step brother) Kokkili	6 months
(elder brother) Vishnuvardhana	37 years
(son) Vijayaditya	18 years
(son) Vishnuvardhana	36 years
(son) Narendra Vijayaditya	46 years
(son) Kali Vishnuvardhana	1 ½ years
(son) Gunakkenalla Vijayaditya	44 years
(brother's son) Chalukya Bhima	30 years
(son) Kollabhighanda Vijayaditya	6 months
(son) Ammaraja	7 years
(son) Bheka (Beta) Vijayaditya	15 days
Talaparaja	1 month
(Ch. Bhima's son) Vikramaditya	1 year
Samanta, Sabara, Vallabha's dandas and }	7 years
Mallaparaju (Yuddhamalla ?) }	
(Vijayaditya's son) Bhima	12 years
(younger son) Ammaraja	11 years

His elder step brother Danarnava Vijayaditya, the donor of the present record, was the next king. This account tallies with the lists generally found in most of the E. Chalukyan records.

It states that Ammaraja the crowned king having ruled for 11 years had to go to Kalinga owing to the wrath of Krishna (ll. 22-23). His step brother Danarnava, son of Bhima by Ankidevi having obtained the kingdom by the mercy of Vallabha was ruling the country according to the tenets of Manu to the satisfaction of his subjects. That Danarnava with the titles of *Samasta bhuvanasraya*, *Sri Vijayaditya*, *Maharajadhiraja*, *Paramesvara*, *Paramabhattaraka* and *Parama-brahmanya*, addressing the householders, the *Rashtrakata-pramukhas* of the *Natavadi-vishaya* issues an order granting to the Brahman Dommana of the *Kutsa-gotra* the village called Mangallu making it an *agrahara* free of all taxes on the occasion of *Uttarayana Samkranti* at the instance of Kakartya Gundyana.

Incidentally it also gives a brief description of the ancestry of Kakartya Gundyana. He was the son of Betiya by Vandyanamba and grandson of Eriya Rashtrakuta and great grandson of Gundyana Rashtrakuta of the *Samanta Voddi* family. After the line 41 which ends with "*tiraskritanindita Vatsa*" some portion is left out by the scribe due to oversight. Line 42 begins with *-to Betiya namadheyah* which obviously cannot be the continuation of the previous line. Hence the gap between the two lines may be filled up with *rajah | Abhut su* which makes it read as:

line 40 *Abhud-aratindhana-vahnir=ugrah tad-atmabhur=*

*Eriya Rashtrakunah |*

line 41 *turamgam=arohana kausalena tiraskritanindita Vatsa*

*rajah | Abhut su-*

line 42 *to Betiya namadhesyas-samasta-Sampan-nilayas-tadiyah*

The pedigree of there chiefs may be shown as follows:

Samanta Voddi or Votti family

|  
Gundiya Rashtrakuta  
|  
Eriya Rashtrakuta  
|  
Betiya m. Vandyanamba  
|  
Kakatiya Gundyana

The gift was made in recognition of a religious ceremony named *Karpati-vrata* performed for the merit of Kakartya Gundyana by the donee, Dommana, son of Sridhara and Machamamba and grandson of Chiddamayya of the Kutsa-*gotra* and resident of Chelsparru-*mahagrama*.

The performance of the *vrata* consists of observing bath in the early morning, strict celibacy, *satya*, *saucha*, *dana*, *daya*, *kshanti* etc.

The boundaries of the village Mangallu are stated as follows: east Vinayagunta, the *polagarusu* (boundary) of Kodupuluru; southeast, the *pannasa* (gift land) of Kurralla Bola; south, Lanjavada; southwest, Munna river; west, (the land of) Pallikanti Bhatar; northwest, Muyyalukatta; north, the boundary of Kondruru; northeast, the *gunta* of Muyyaluku pulugudlu (temples?)

Then follow the usual imprecatory verses, and the names of the *ajñapti* (executor) and the composer of the charter who were Kadakarāja and Potanabhata respectively.

Accepting the mention of *Uttarayana Samkranti*, the record does not contain any date. However, it is stated that Ammaraja ruled for eleven years before he had to leave for Kalinga, which incident may be tentatively taken to be the date of this record. We know from other sources that the coronation of Amma was celebrated in S. 867 which was also his 12th year. This year coincides with A.D. 945, whereby the date of the present charter falls roughly in A.D. 956.

As regards the identification of the place names, Natavaḍi-*vishaya* has been identified with the region near Nandigama in the Krishna district, which in some of the later inscriptions is stated as Pennatavadi. Mangallu is identical with the village of that name near Nandigama; of the other names Kodupuluru, Pallikallu and Kondruru, only the last mentioned Kondruru is traceable. Munnanadi is the river Muneru that flows between Nandigama and Mangallu. The word Lanjiya-*vada* literally means a locality inhabited by prostitutes. Probably it denotes a Buddhist locality, as occasionally we notice such places being called so. Vinaya-kunta is also reminiscent of Buddhism.

Historically this charter is of immense importance in more than one respect. To begin with, the donorship of the grant which has been wrongly attributed to Ammaraja II may be taken up for consideration first. The following lines clearly state that Danarnava was the donor.

*Sūnus-tasya-Ammarajās -surapati vibhavaḥ patta-  
Baddho dharitrim  
rakshan-nekadasabdan-jitaripur-agamat Krshna  
kopat-Kalimang  
Tasya dvaimaturah kshmam sakalajana-mude*

*Vallabhad-aptarajyō*  
*Bhaimir-Danarnnavesō-py-avati Manunayad-*  
*Ankidevitanujah ||*

Then follow two verses describing Dānārnavas greatness in *kalas* and fame; and next comes the passage

*Sa samasta-bhuvanasraya sri vijayaditya mahārājādhiraja paramesvara parama-bhattarakah parama-brahmanyō etc.*

This may be rendered into English as follows:

His (i.e. Bhima II's) son Ammaraja whose wealth is equal to that of Indra, being invested with the crown and protecting the country for eleven years has gone to Kalinga due to the wrath of Krishna. However, his half brother Danarnava, son of Bhima and Ankidevi having obtained the kingdom by the mercy of Vallabha is protecting the country to the satisfaction of all people. He, whose skill in *kalas* (arts) is being praised by all good people to be greater than that of Brahma or Sarasvati and whose fame spreads all over the world, (such) *Paramesvara paramabhattacharaka Vijayaditya mahārāja* addressing all *rashtrakutas* etc. orders thus.

Now there is no reason for ascribing the donorship of the charter as is done by the Government Epigraphist and others to Ammaraja II for, the immediate antecedent to the pronoun *sah* (he) refers itself to Danārṇava. After ruling for eleven years the crowned king Ammaraja had to leave the country due to the wrath of Krishna and his step brother Danārṇava was made the king (*apta-rajyah*) by Vallabha i.e. same Krishna. Thus, it is clear that when Amma II was in exile Danārṇava, though not crowned, assumed all the royal powers including the title "Vijayaditya" which originally belonged to Amma II and began to rule the country according to the edicts of Manu. His uncrowned position is signified by the indeclinable *api*. This is also one of the reasons why he assumed the title 'Vijayaditya' of the crowned king Amma. Otherwise it was customary that the titles Vishnuvardhana and Vijayaditya were borne by the alternate crowned kings of the dynasty. Danarnava himself after killing Amma II became the crowned king in about A.D. 970 and assumed the title Vishnuvardhana according to the custom.

Hence, we must not be misled by the title Vijayaditya alone (in the record) to attribute the donorship of the charter to Amma II. The Arumbaka plates of Badapa who also drove out Amma II with the assistance of Rashtrakuta Krishna show that he too on becoming king assumed the title "Vijayaditya". Or both these kings Danarnava and Badapa regarding themselves as the rightful successors of their respective fathers viz. Ch. Bhima II (Vishnuvardhana) and Yaddhamalla II (also Vishnuvardhana) may have styled themselves as Vijayaditya. Neither of them could ignore Ammaraja's rightful accession to the throne even though they forced him to leave the Vengi region and seek protection in his eastern territory, that is Kalinga. He was still ruling the Kalinga part of his kingdom. He seems to be the son of Bhima II by his crowned queen (*pattamahishi*) named Lokamahadevi by virtue of which he could ascend the throne even in his twelfth year, whereas Danarnava though elder might have born to a junior queen named Urjapa *alias* Ankidevi and deprived of rightful accession to the throne. This period of Amma's exile in Kalinga is represented by

- (1) the present Mangallu grant
- (2) Badapa's Arumbakam Plates
- (3) Badapa's Interu Grant and
- (4) the Siripundi Grant of Talaraja II.

From these four records it is evident that the Mangallu Grant pertains to the Nativadi-*vishaya* and the rest to Velanada-*vishaya* which fact makes us believe that Danarnava extended his power in the region north of the river Krishna, whereas Badapa and his brother Tala II became rulers of the territory on the southern bank of the river. Danarnava as well as Badapa explicitly mention that they have acquired their respective powers with the assistance of Krishna i.e. Rashtrakuta Krishna III, who might have purposely divided the territory between them so as to weaken the Chalukyan power. It is not unlikely that Danarnava and Badapa joined together against Amma II, their common enemy. The interference of the Rashtrakuta kings in the E. Chalukyan affairs was also a longstanding one. A careful study of the present grant and the Arumbaka plates of Badapa reveal that both the grants were issued under similar circumstances. Danarnava Vijayaditya issued the present charter independently just as Badapa Vijayaditya issued the Arumbaka plates. Another remarkable feature in these two inscriptions is that the title 'Vijayaditya' appears in their personal *prasastis* being detached from that of Ammaraja, though he was the crowned king in that period. Thus, it can be inferred that after driving away Ammaraja to Kalinga both Danarnava and Badapa assumed his title "Vijayaditya" and began to rule the country in parts.

Now coming to the present record, Danarnava achieved his purpose with the assistance of Rashtrakuta Krishna III through Kakartya Gundyana, who need not be mistaken to be a faithful subordinate of the Eastern Chalukyas. On the other hand, he was a loyal Rashtrakuta both by birth and subordination. Danarnava issued this charter to please him. Keeping this in view we may proceed to understand the next part of the record, which reveals certain interesting facts regarding Gundyana's great grandfather, Gundiya Rashtrakuta. At the first instance, it states that Gundyana was a Rashtrakuta born in the Samanta Voddi family. Secondly it describes one of his engagements with the Chalukya army where he sacrificed his life in order to enable Vallabhesa to enter Vata. The following verse in the inscription describes how Gundiya Rashtrakuta played his part on that occasion. The verse is very faulty and needs correction.

lines 37-39 *Srimach=chalukya [Kubhalukya] vamsōdita-bhūmipala-*

*Sridvara-madhay-nugatam pravisya /*

*Nanu vipadvara mama visami tyakshamsta vatam*

*gata Vallabhesam //*

After removing the portion in the brackets the Government Epigraphist remarks thus:

["This verse is metrically faulty and its sense obscure. If we omit *Srimat* in the beginning of the first *pada*, substitute °*n=anyo* and °*m=aham* for *nanu* and *mama* in the third *pada* and emend *mityakshashta* into °*m= ity =achashta* in the last *pada*, it may yield some sense, Ed"]

In the second *pada* the reading of *Sridvara madhyanugatam pravisya* also needs correction. The incomplete transitive verb *pravisya* requires *sridvaram* as its object and there will be only *adhya* but not *madhya*. Hence we may read it as *sridvaram=ajñānugatam pravisya*. In the third *pada* the word *nunam* may be substituted instead of *n=anyo*, for *nanu*. Lastly in the fourth *pada* the words *m=ity=akshashia* may be corrected as *m=ity=akshamsta*. The verse may be reconstructed as follows without much alteration.

*Chalukya=vamsodita=bhumipala=sridvaram=ajñānugatam*

*pravisya /*

*nunam vipad=dvaram=aham visam=ity=akshamsta*

*vatam gata Vallabhesam //*

Translation: He (=Gundiya) according to (his master's) orders entered the *Sridvara* of the kings of the Chalukya *vamsa* saying "I will certainly rent the gates of death", and enabled Vallabhesa, to penetrate into Vata.

This shows Gundiya's loyalty to his master. Irrespective of the corrections in the verse the words "*Vipad-dvaram-visami*" clearly state that Gundiya Rashtrakuta faced death in an encounter between the Chalukya and Rashtrakuta armies. Being himself a Rashtrakuta chief Gundiya must [have been a follower of Vallabhesa This description refers to an incident that took place three generations prior to the date of the Mangallu plates i.e., A.D. 955-56. If Betiya, who has been totally left out in the Bayyaram inscription probably due to his little or no active life, is ignored we are left with Eriya Rashtrakutas time only to trace back to the death of Gundiya Rashtrakuta, that is about fifty years prior to A.D. 956. This period exactly falls in the reign of Chalukya Bhima I (A.D. 892-922). More than one battle took place between him and Rashtrakuta Krishna II (A.D. 878-912). In one of those battles a Rashtrakuta commander by name Gundiya, according to the description in the Musulipatam plates of Chalukya Bhima I was put to death by Irimartiganda, the eldest son of Bhima I in an engagement that took place at Peruvangaru. Putting these two epigraphical statements together we can safely conclude that Gundiya Rashtrakuta of the Mangallu plates who boldly sacrificed his life, to enable his master to enter into the *vata* (fortified town?) is identical with Dandena Gundaya the commander of the Rashtrakuta army mentioned in the Masulipatam plates, who was killed by Irimartiganda in the Peruvanguru battle. If the identification of this village was made by Dr. N. Venkataramanayya and the late M.S. Sarma with a place near Eluru is correct, the purport of the verse seems to imply that Gundiya Rashtrakuta proceeded to Niravadyapura and Eluru so as to divert the Chalukyan army to that side and enable Vallabhesa to enter the headquarters, *Vata* probably Vijayawada the E. Chalukyan capital. After the death of Gundiya in the above battle, his son Eriya Rashtrakuta might have been rewarded for the first time with the governorship of the Koravi region to keep him as a frontier guard by the Rashtrakuta king. This signifies the first entrance of these chiefs to the Telugu country. The Bayyaram inscription also refers to Eriya alone as the ruler of Kuravadi, which is to be identified with Kuravi i.e. the present Koravi in the Warangal district. Since then, Eriya, his son Betiya who may be supposed to have been short lived, and his son Gundiya became the rulers of Kuravi region. In the time of Rashtrakuta Krishna III, the last Gundiya assisted Danarnava in his endeavours and obtained from him the present charter as a reward for his services.

This short genealogy of Gundiya Rashtrakuta, his son Eriya Rashtrakuta, his son Betiya and his son Gundiya resembles a part of the genealogy of the Bayyaram Tank inscription of Kakati Mailama, where Gunda III, Erra and Gunda IV can be safely identified with their namesakes of the former. Omission of Betiya in the latter record must be due to reasons like his early death or disability.

About the family name Samanta Voddi mentioned in the present grant (1,35) there is a doubt in its reading. It appears from the facsimile as either *Voddi* or *votti* but not *Voddi*. The Kazipet Dargah inscription of Kakatiya Tribhuvanamalla Duggaraja mentions 'Samanta Visti' as the family name. 'Vishti' is a Sanskrit word meaning service under forced labour and its *tadbhava* form is *vitti*, and today it is pronounced as *vetti* in Telugu. Or the word *vitti* may be a corrupt form of the word *Vishti* which again has its origin in *Vrishni* as seen in the case of Krishna, Kista and Kitta in the present Telugu. The above revised reading *Voddi* or *Votti* in the present record must be a corrupt form of *Vitti*. Thus both Kazipet inscription and the Mangallu plates tally in this respect. With our present knowledge it is not possible to say whether they

belonged to any Vrishni family from which some Rashtrakuta families claim their origin or any hereditary high officials appointed by the Rashtrakutas for collecting the tax named *vishti* (tax on artisans) which was in vogue during the Rashtrakuta administration.

It may be concluded that Dandena Gunda, the Rashtrakuta commander of Krishna II's army described in the Musulipatam plates of Chalukya Bhima I (A.D. 892-922) was the first Kakatiya chief who entered into the Telugu country. He was slain in the Peruvanguru battle by Irimartiganda, son of Ch. Bhima I. Gundyana's son Eriya Rashtrakuta was the first to obtain the governorship of the Koravi region from the Rashtrakuta king Krishna II. His grandson Kakartya Gundyana assisted Danarṇava in his rebellion against Ammaraja II, being deputed by Krishna III, his overlord. Gundyana's son was Kakatiya Beta I. As such this charter throws much light on the early history of the Kakatiyas and their Rashtrakuta origin, in particular.

## No. 2

Reference : Inscriptions of Karimnagar District (Reprint 2016)  
 Page No : 36 to 38  
 Place : Sanigaram, Karimnagar District  
 Dynasty : Western Chalukya and Kakatiya  
 Reign of : Trailokyamalladeva and Beta I  
 Inscription date : 24th December, A.D. 1051  
 Language : Telugu

This inscription is on a stone set up near the Bhimeswara temple. The record states that *mahasamantha* Kakatiya Beta's *Pergade* Vaijaraja's son Naranayya renovated the Duddhamalla Jainalaya of Sanagara (village) and endowed it with a *ratna* after obtaining of the consent of the local *gamundas* named Muppadayya and Punniraddi.

The Kakatiya Beta mentioned here is obviously Beta I.

## No. 3

Reference : Epigraphia Andhrica, Volume-IV, 1975.  
 Page No : 67 to 90  
 Place : Sanigaram, Karimnagar.  
 Dynasty : Chalukya and Kakatiya.  
 Reign of : Trilokyamalla and Beta-I (Garuda Beta)  
 Inscription date : A.D. 1051  
 Language : Kannada.

### Sanigaram Epigraphs of the Early Kakatiyas

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Sanigaram is a village situated at a distance of about fifteen kilometres from its district headquarters Karimnagar on the road to Hyderabad. Item V in the present group was copied about ten years back from a stone pillar set up near a small shrine of Siva in the village. In the course of the recent epigraphical survey conducted by the department four more epigraphs have been discovered in the skirts of the village. Though brief in content, they furnish valuable



information regarding the chronology and political status of the early four Kakatiya chief Beta I, Prola I, Beta II and Prola II. They are being separately edited here.

## I

Near the hillock outside the village where some Jain images are hewn in bold relief, a stone pillar containing this inscription is found by the side of a cart track. The record contains 43 lines of writing incised on three sides of the pillar. It is in a good state of preservation. The language is Kannada. The palaeography is common to the eleventh century A.D. and calls for no special remarks.

The record begins with the usual Chalukya *prasasti* and refers to the prosperous reign of *Satyasraya-kula-tilaka* Chalukyabharana Srimat Trailokyamalladeva. Then it introduces his subordinate *Sri manmaha-samanta* Kakatiya Betarasa whose minister (*perggade*) named Naranayya son of Valjaraja is said to have renovated the Du(Yu)ddhamalla-Jinalaya of the village Sapagara and endowed it with a *ratana* after obtaining the consent of the local elderly *gamundas* named Muppadayya and Punneraddi, on the occasion of Uttarayana-*samkranti* during the cyclic year Vikriti corresponding to Saka 973.

The said date regularly coincides with 25th December, 1051 A.D. The Chalukya king referred to in the record is obviously Ahavamalla Somesvara I who ruled the Deccan including Telingana from 1042 A.D. to 1068 A.D. The Kakatiya subordinate mentioned here must be Bēta I, as (Tribhuvanamalla) Beta II is known to be a contemporary of Tribhuvanamalla Vikramaditya VI (1076-1126 A.D.) Beta I is known till now from the records of his successors only and as such this is the single known record which belongs directly to his period. Chronologically too this happens to be the second in the order of the Kakatiya records, the first being the Mangallu charter of the Eastern Chalukya prince Danarpava datable to 956 A.D. where we find the earliest reference to the Kakatiya chiefs. Another important feature revealed in the record is that Beta I was alive till the end of 1051 A.D.

Formerly it was only an assumption based on statements in other records which have no definite bearing on this point. For example, the Kazipet Dargah inscription of Durgaraja attributes him with the credit of defeating the Chola army, *Chola-chamu-vardhi-pramathana*. Basing on this statement the early writers assumed that such an occasion for a petty chief Beta I as to attack the great army of the Chola king must have occurred only when he accompanied the Chalukya king in course of the latter's expedition to Kanchi which took place in about 1052 A.D. and concluded that Beta I must have lived upto this time. The conclusion, although made in the right direction, lacks sound reasoning, because it is also possible that Bēta I might have attacked the Chola army even in the Chalukya territory without going to Kanchi during one of the several Chola invasions that occurred in that period. Trailokyamalla's Kanchi expedition of 1052 A.D. cannot thus be the deciding factor in assigning that year as Beta's last year. The date of the present epigraph sets aside all such ambiguity in this regard and makes it unequivocal that Beta I was alive till the end of 1051 A.D.

Beta I according to the Bayyaram tank inscription of Mailamba, sister of Ganapatideva is termed as Garudamka-Beta-*nriparti* which name again occurs in the Telugu portion of the Gudur epigraph of the Chalukya prince Kumara Somesvara dated 1124 A.D. The significance of the term 'Garuda' has been discussed in detail by the present writer while editing the former record.

It may not be out of place to say something about the chronological disparity between Beta I and his father Pindi Gunda or Gunda IV. The Mangallu Charter was issued by the Eastern Chalukya Prince Danarnava at the request of Kakartya Gundyana, that is Gunda IV in about 956 A.D. and the present Sanigaram epigraph which refers to his son Beta I is dated in 1051 A.D., thus leaving a gap of 95 years between father and son. The disparity, though seemingly extraordinary, is not a serious objection in view of other considerations. The Gudur epigraph for instance states that Garuda Beta was restored to his original status while he was quite young, by a certain lady of the Viriyala family. That Beta under certain odd circumstances had to shoulder the responsibility of recovering his lost fortunes is the possible inference one has to deduce from the above statement. His active life thus, after the death of his father, might have been of long duration extending about sixty to seventy years. Including about fifteen years of boyhood his life span might have been roughly above eighty years which is not at all abnormal. Taking away eighty years from 1052 A.D., Beta's birth can be assigned to about 970 A.D. His father Gunda IV might be aged 30 years or so at the time of the Mangallu grant which was issued in 956 A.D. Beta I might have been born in about 970 A.D., i.e., when Gunda was in his forties. His last date can be assigned to some year between 985 A.D. and 995 A.D. Neither of the two, that is Gunda IV or his son Garuda Beta need not be supposed to have outlived beyond the age of eighty years which was not at all uncommon in those days. Thus, it may be surmised that Garuda Beta or Beta I was born in the seventies of the tenth century A.D. and was alive upto 1052 A.D. as evidenced by the second record below of his son Prola I which is dated in the Saka year 975 corresponding to 1053 A.D.

The Jain temple Duddhamalla Jinalaya to which the *ratana*, that is the water drawing device from a well was set up as a gift, might be a Jinalaya built by Yuddhamalla probably one of the kings of that name belonging to the line of the Chalukyas of Vemulawada. The present hillock where some Jain images are located might have been the place where the said Duddhamalla Jinalaya flourished those days. The epigraph ends with the usual imprecatory verse and the name of the scribe Senabova Jakkanamayya.

## II

This inscription is incised on the four sides of a stone pillar set up in a field near the village. The record is contained in 86 lines. The language and script belong to Kannada of the eleventh century A.D. In fact it is set up within two years after the previous record.

The record refers to the prosperous reign of the Chalukya monarch Srimat Trailokyamalla. His subordinate maha-samanta Kakatiya Polalarasar is said to have made a gift to the god Madhipeśvara installed by *pergade* Madhuvapayya in the village Khandi Sanagara, of twelve sites for residential purpose with the approval of the local *gamundas*, one *ratana*, twenty *mattars* of black land twenty *mattars* of *kesu-kalu* and with the approval of the *raddis* of Bejavamke one *mattar* of wetland as *sarvabhyantara-siddhi* grant. The gift was made on the occasion of a solar eclipse that occurred on the new moon day of the Kartika month in the year Vijaya equaled Saka 975. This date regularly corresponds to 13th November 1053 A.D., when a solar eclipse occurred.

The following points are worth noting from this epigraph.

a) As in the case of the previous record of Beta I, this is the only known record of Prola I and this becomes the third of the Kakatiya records in order.

b) It is removed from the first record by a time gap of only less than two years. The former is dated equal to 25th December 1051 A.D. where as the date of the present record corresponds to 13th November, 1053 A.D. These two dates help us in fixing the last year of Beta-I and the initial year of Prola I with slight adjustment within the two dates. The conclusions made in this regard by the early writers as observed in the preceding context are now confirmed by specific mention of the years. However, the year of Somesvara's Kanchi expedition in which the Katta chief took part cannot be said with accuracy. After the sack of the Chalukys capital Kalyans by the Chola king Rajadhiraja is 1052 A.D., as a measure of retaliation Somesvara conducted this campaign on Kanchi and succeeded in seizing it with the able assistance of the Kakatiya generals and others. This event according to Sri K.A. Nilakantha Sastry, took place sometime in the first half of 1053 A.D. are not certain whether Beta I was alive at that time. The attribute *Chola-chamu-vardhi-pramathana* mentioned in the Kazipet Dargah inscription to his credit need not necessarily apply to this event. On more than one occasion earlier than this there were conflicts between the Cholas and Chalukyas and the above attribute might have been achieved by him during any such incident.

c) It is more probable that Prola I who was young and energetic might have accompanied Somesvara I in the said campaign on Kanchi and won victory for his master. The phrase in the present record "*Sri mat-Trailokyamalla-vallabha-prasadasadita-mahamahimaspada*" that is, who (Prola) owing to the mercy of Trailokyamalla-vallabha achieved greatness, lends support to the view that Prola in the initial years of his political career alone had the occasion to please his master who bestowed on him perhaps some extra territory in addition to his hereditary region which virtually raised his political status. In this connection it is interesting to notice in the present record the phrase '*samadhigata-punch-maha-sabda*' (the obtainer of the five musical sounds signifying a rank of subordinate status) which does not appear in the preceding record of Beta-I further, it is stated in the same Kazipet Dargah inscription that Prola obtained a special charter in the form of a *sasana* (inscription) from the king Trailokyamalla bestowing territories in addition to his original fief. Perhaps this might have taken place at a later period. While narrating Prola's victories, the said record does not mention the event of his expedition over Kanchi and the mention of the same in the records of the Recherla chiefs of Pillalamarri make us believe that Prola I did not personally accompany the king to Kanchi but it was only his general Recherla Brama-senapati who participated in the expedition and won the credit.

Prola I according to the Bayyaram epigraph is credited with the title "*arigaja kesari*" (lion to the elephant-like enemies). The record under review being set up in the initial years of his active career need not be searched for such titles and other later achievements.

The place names mentioned in the record 'Khandi Sanagara' must be the village Sanigaram itself or the particular locality of that village where the said temples of Madhupesvara were set up. The actual meaning of 'khandi' is not known. Bejavamke (1.60) might be present in neighbouring village Beijenki.

'Donayya' in the end might be the name of the scribe who incised the record.

### III

The stone pillar containing this record is erected before a ruined temple of Siva outside the village near the hillock on which the Jain images are carved. The total number of lines in all is 74. The record refers to the prosperous reign of the Chalukya monarch Tribhuvanamalla

and introduces his subordinate *Mahamandalesvara*, Kakatiya Betarasa, the lord of Anumakondapura. Mention was made next of *Mahamaṇḍalesvara* Jagaddevarasa whose commander of the army *dandanayaka* Koṇḍamayya is stated to have made to the god Bhimeswara of Sanagara village included in Pulugunuru-70, a gift of twelve *mattars* of *karamba* land and a water pulley (*ratana*) free of all impediments (*sarva-bādhā-parihāra*). The gift is said to have been made on the occasion of the lunar eclipse that occurred on the full moon day of the month of Magha in the year Vyaya and S. 1022.

The date given in the record is not verifiable because the Saka year 1022 does not tally with the given cyclic year Vyaya and no lunar eclipse according to the ephemeris of S. K. Pillay occurred on the said full moon day of the month of Magha. Therefore, the given Śaka year seems to be a mistake for 1028 which corresponds to Vyaya and in that year a lunar eclipse occurred on Thursday, the full moon day of Magha as stated in the record.

If the above correction is acceptable, the record for the first time furnishes a very important date in the chronology of the early Kakatiyas. Till now scholars are of the opinion that Beta II was alive only upto 1090 A.D. as indicated in the Kazipet Dargah inscription of his son Tribhuvanamalla Durgaraj. Unfortunately, the epigraph is partly damaged and the dates are deduced only on the incomplete data furnished in the broken portions. The first of the two dates given in it mentions the cyclic year Pramoda and the Solar eclipse that occurred on the new moon day of the Kartika month, the Saka year being doubtful whether 1018 or 1012. However, the latter Saka year tallies with Pramoda in which there is a solar eclipse on the new moon day of Karthika. This day regularly corresponds to 24th November 1090 A.D. It refers to a gift made by Tribhuvanamalla Beta (Beta II) or his son Mahamandalesvara Tribhuvanamalla Durgantipati on that day.

The second date mentioning Uttarayana-*sankranti* of the year Bahudhanya is contained in the very first line of another side, the top of which is broken. This Bahudhanya corresponds to 1098 A.D. It is said that on this date the pillar containing the charter, stated to be the pillar of fame of the family (*nija-kula-kṛtti-stambha*) was set up. Owing to the incompleteness of the epigraph, it becomes uncertain whether the record actually belongs to Beta II or his son Durganripati. It is equally uncertain whether the epigraph pertains to a fresh document or mere a copy of some former record. In these circumstances neither of the two dates given in the record helps us in deciding the last date of Beta II or the initial year of his son Durganripati. It simply furnishes the information which is otherwise unknown, that is Beta II had another son besides Prola II, named Durganripati who also bears the title *Tribhuvanamalla* like himself (Beta). In the light of the present Sanigaram epigraph the date of which can be equated to 1107 A.D., Beta II's last year can be safely assigned to this date. Thus the gap of twenty years of uncertainty in the chronology of the early Kakatiyas is reduced to ten years from 1107 A.D. to 1117 A.D. the latter being the known initial year of Prola II. During this period of ten years, how long Beta II lived beyond 1107 A.D., how much earlier than 1117 A.D. Prola II succeeded his father and whether Durganripati did ever rule for any time during this ten years period are the questions which need consideration.

It may be said in this connection that Durga according to the above cited Dargah inscription, seems to be Beta's elder son than Prola and it must be the reason how he acquired the title Tribhuvanamalla, adopted by his father after his overlord Chalukya Tribhuvanamalla Vikramaditya VI. Such titles in those days were borne by prince designates or the eldest sons of the chiefs with the permission of their masters. So Durga ought to have succeeded Beta II, had it been a succession in normal course. But we see that Prola II succeeded Beta II. The

reason must be that Durga might have died with little or no opportunity to succeed his father. An epigraph recently discovered in the village Kottapalli in Nalgonda district discloses an interesting point in this regard stating that Prola was so kind that he would protect or forgive even his nephew (*bhrātrivya* i.e., brother's son) when he (the latter) sought protection or asylum, (*bhratrivyam-apy=avati yas-saranam gatam svam*). This is a clear indication that Prola II had acquired the power by adopting some foul means and that too with his brother (*bhratri*) and his son (*bhrātrivya*). In other words, Prola II succeeded to power by means of usurpation. Further, the same record praises Prola with the epithet 'Kulavardhana' that is the founder of the family, besides the usual epithet '*Kaketta vamsa-tilaka*' (the face decorative mark of the Kakatiya *vamsa*). When there was an elder brother, it could not be possible for the younger ones to become founders of the family of a ruling dynasty. In most of the records of the latter members of the family, the Kakatiya genealogy begins with Prola II alone, because he started the main line of successors by overthrowing the legitimate successor Durga or his son. On the basis of this evidence, though scanty it would not be unreasonable to believe that Prola succeeded to the throne of Anumakonda at the cost of the legitimate successor Durga or his son.

The epigraph under review throws light on another interesting point. The donor of the gift Kopdamayya was the *dandanayaka* or commander of the army of *Mahamandalesvara* Jagaddevarasar. The usual way of mentioning subordinates in the inscriptions is in the order of their status and superiority. In the present case it can be noticed that mention of Jagaddevarasar follows that of *Mahamandalesvara* Kakatiya Betarasar, thereby denoting the inferiority in the status of the former to that of Beta. About the identity of Jagaddēvarasa there is a difference of opinion. According to Dr. N. Venkataramanaiah, Jagaddēva is identical with Jagaddēva, a Rashtrakuta chief son and successor of Mēdaraja I of Polavasa. His name is known for the first time from his Medapalli epigraph datatable to A.D. 1112. It was set up by his minister Achitāja *pergga* or Aditya-*mantri* to record a gift of land to the gods Acheśvara and Vishnudēva.

Second time he finds a mention in the Govindapuram epigraph of the date equal to A.D. 1123. It was set up by the minister of his son Gundaraja to record gifts of lands by the said minister and several other devotees of the vaishya community to Pārsvanātha Jinadēva. These chiefs of the Medaraja's family were having their principality in the present Narasampet taluk of the Warangal district, where the two above-mentioned Medapalli and Govindapuram epigraphs have been found. Polarasa and Manthena on the Godavari bank were also included in their province. Both these tracts, probably connected by some forest range, were on the northern border of the Kakatiya principality and there is possibility to believe that Jagaddēva's *dandanayaka* made the present gift. But the only objection is about the difference in the two names Jagaddēva of the record under review and Jaggadēva of the other records in which that name with the same spelling occurs not less than eight times. Hence there is no room for mistaking Jaggadēva with Jagaddēva. On the other hand we know from records of the same period, that there was one Jagaddēva, a Paramāra prince governing the tract comprising Kolipaka and Lembulavāda regions as *mahamandalesvara* under the Chalukya monarch Tribhuvanamalla Vikramaditya VI. He had two inscriptions at Kolanupaka dated in C.V. 29 and C.V. 31 equal to 1104 A.D. and 1106 A.D. respectively and a third at Lembulavada which was dated Śaka 1031 corresponding to 1108 A.D. This region was on the north-western border of the Kakatiya principality. Thus, when a *mahamandalesvara* named Jagaddēva is found in the neighbouring province, there is no need to identify his namesake of the present record with Jaggadēva whose name is noticeable in unmistakable terms in more than one record. Further, the portions containing the *prasasti* in both the present record and the Lembulavada epigraph can be found typically equal in several aspects.

**Present record****Lēmbulavāda record**

line 21. *Samasta praśast-opeta sa*

22. *madhigata-pamcha-maha*

23. *Sabda ḷamkārālamkritam*

24. *Śrī man mahāmaṇḍale*

25. *svaram Jagadde varasar*

... ..

2. ... .. *samasta preśastō*

3. *peta samadhigata-pamcha-m*

4. *ha-sabdaḷamkārālamkrita Srīma*

5. *nmahamandalesvaram Po-*

6. *ravāra-kulatilakam śrīmaj-Ja-*

7. *gaddevarasaru .. ..*

A comparison of these portions in the two records furnishes the clue that Jagaddeva of both records is one and the same and he is none other than the Poravara or Paramāra prince.

Now, how this Paramara prince who was holding a dignified post of *mahamandalesvara* and enjoying paternal affection of the Chalukya king happened to hold a position inferior to that of Kakatiya Beta is the intriguing question which needs consideration. Beta II himself obtained through his minister the region of Sabbi-one thousand from the king Tribhuvanamalla. The village Sanigaram, the find spot of the present set of epigraphs is situated in the Sabbi-nadu. Paramāra Jagadeeva in the early part of the twelfth century was holding the provinces of Kollipake-seven thousand and Lembulavada on either side of Sanigaram, the secondary capital of the early Kaketiya. It might be either on friendly terms that Jagaddeva's general Kondamayya visited Sanigaram which was situated in Beta's province of Sabbindu and made the gift, or it might be also possible that Beta lost this part of Sibbinadu to Jagaddēva on a former occasion and got it back through negotiations and the interference of the king Tribhuvanamalla.

The statement of the Padmakshi temple inscription of Prola II lends support to this latter view. Accordingly, Beta through the good offices of his minister and general *Vaijandandadinatha* could influence the Chalukya-*chakrin*, that is Tribhuvanamalla Vikramaditya VI and obtain Sabbi-*sayira*: All this leads us to the conclusion that the region Sabbi-one thousand which was bestowed on them by the Chalukya monarch Trilokamalla as noticed in the former two records, was once probably lost to Jagaddeva, the Governor of the bordering province and thus arose the need for Bēta II to visit the king through the good offices of his minister Vaija in order to regain the portion from Jagaddeva. The matter otherwise could not have been settled particularly when the other party happens to be a favourite of the king. Finally Jagaddeva through unknowingly had to surrender Sabbi-nadu in favour of Kakati Beta. Perhaps this must be the reason for enmity between the Kaketiya and Jagaddēva which made the latter march against the former and lay siege to the town of Anumakonda on a later occasion. According to the Thousand Pillar temple inscription of Rudra, making Jagaddēva's attempt futile by repulsing him was one of the victories of Prola II. The present inscription thus indirectly furnishes the clue for identifying Jagaddēva of the Thousand Pillar Temple inscription with Paramāra Jagaddēva of Kollipaka and Lembulavada records. Early writers like J.F. Fleet and others for want of evidence had identified him with the prince of that name, the Santara chief of Patt-Pombachchapura who was also a feudatory of Vikramaditya VI and also of his grandson Jagadēkamalla II. Now, in the light of the present record we can say that in the early days of Prola II, there developed some enmity between the Kaketiya and Paramāra Jagaddēva on account of their border adjustments made by the king. When this cold war broke out as a direct attack by Jagaddeva on the Kakatiya capital Anumakonda cannot be precisely said. It is already observed that Prola's accession to power was not a peaceful routine affair,

but it followed some kind of quarrel with his elder brother Tribhuvanamalla Durgarāja and his son. Jagaddeva who was waiting for an opportunity might have intervened in the internecine war raging at Anumakonda. Somehow Prola came out successful in this conflict and forced Jagaddēva and his followers to raise the siege of Anumakonda.

Beta II is generally noticed in many of the Kakatiya records of his successors with his title Tribhuvanamalla acquired from his master Tribhuvanamalla Vikramaditya VI, but here he is not represented by that title.

Among the place names Pulgunuru seventy might be the division comprising Seventy revenue units with the headquarters at the present Pulluru in the Siddipet taluk of Medak district.

The engraver's name Damarasayya is mentioned at the end of the record.

#### IV

The stone pillar bearing this record is unearthed near a field on the same side where the hillock with the Jain images, referred to above is situated. The record was incised on the four sides of the stone, the total number of lines being 69.

Though the language is Kannada of the twelfth century, A.D. local influence of Telugu is conspicuously noticeable; for instance, words '*Sabbi-sahasramu*' (1.26), *kuruvaraju* (11.27, 28) with Telugu endings may be attributed to the fact that the donor Repola Kuruvaraju happened to be a Telugu feudatory of Kakatiya Prola II. As regards palaeography the following points may be noted. *Anusvara* is generally represented by a mere dot on the right top of the primary letter instead of in the form of a circle 'o' which was already in vogue by that time in Kannada as well as Telugu inscriptions. The letter *va* is written in its cursive shape (ll. 11, 30, 38, 48, 50) besides the usual form. Similarly, *ma* is written in two forms.

The record begins with the usual reference to the prosperous reign of the Chalukya monarch Bhulokmalladēva and then mentions the Kākatiya chief Polalarasar who bears the attributes *Mahamamdalesvara*, *parama-maheśvara* and *pati-hita-charita*. His subordinate chief Srimat Repola Kuruva raja the *savadora* of Sabbi *sahasramu* is said to have made a gift of one *ratana*, and five *mattars* of land in *Bammana-pariya* (a locality), eight *mattars* in Bejavāmka, an oil mill for the offerings and a lamp to the god Kommēśvara of Khamdi-Sanagara. The gift is also intended for feeding and clothing of the ascetics. It was handed over to the ascetic of the temple Lōkabharaṇa-Pandita after leaving his feet.

The occasion for the gift is stated to be the solar eclipse that occurred on Sunday the new moon day of the month of Ashwayuja in the year Kilaka corresponding to Saka year 1050. According to Swami Kannu Pillai's ephemeris, though the cyclic year Kilaka corresponds to S. 1050, there was no solar eclipse as told in the record on the Amavasya of Ashwayuja month, and nor that day was Adityavāra or Sunday, either in the Nija-Āśhwayuja or Adhika-Āśhwayuja that occurred in that year.

Prola mentioned in the record must be Prola II, because Prola I was not contemporaneous with the Chalukya king Bhulokamalla Somesvara III who ruled between 1127 A.D. and 1138 A.D. Further, Rēpola Kuruvarāja, the donor of this record appears again in the following record of the reign of Chalukya Jagadēkamalla, and as such Prola of that record and the present record must be one and the same, that is Prola II. From his Padmakshi temple inscription of the date equal to 1117 A.D. and this and the following inscription of Sanigaram

A.D. 11[28] and 1149 A.D. respectively it is clear that Prola II was a loyal subordinate of Vikramaditya VI, Somesvara III and Jagadēkamalla II.

Of the localities mentioned in the record Khamdi Sanagara might be a part of the town Sanigaram. The actual meaning of *khamdi* is not intelligible. Bejavamka is identifiable with the present Bejjamke village near Sanigaram.

## V

The stone pillar containing this record on its four sides is now set up before the Siva mandiram, a small tin shed with a Siva-*linga* installed in it. The total number of lines on all its four sides is 105. The writing and preservation as in the previous cases are in good condition. Except for some portions in the end including the usual imprecatory part which is in Sanskrit the major part of the record is in Kannada prose. A seemingly Sanskrit verse in lines 67-73 with the Telugu case-endings resembles the metre, *Vasanta Tilaka*.

The record refers itself to the prosperous reign of the Chalukya king Srimaj-Jagadēkamall-deva and introduces his subordinate, (*padapadmōpaji vin*) *mahamandalesvara* Kakatiya Prolasar the lord of the town of Anmakumda-*puravara*. Then follows the mention of a feudatory of the latter, named Repola Kuruvarasar who is designated as the *savadora* of Sabbi-*sahasramu* (Sabbi-one thousand). His *dandanayaka* or general *mahasamantadhipati* Sri Mandaparasar of Atreya *gotra* is said to have made gift for the daily offerings and perpetual lamp to the god Partheśvaradēva and for the feeding and clothing of the ascetics. The gift consists of one *ratana*, one *mattar* of wetland, (some) *mattars* of *kisukadu*, the total land being the *mattars* (ten). It was handed over to the ascetic Chandrabharana-*Pandita* after leaving his feet on the auspicious occasion of the lunar eclipse, *vyatipata* and Vishu-sankranti that occurred on Thursday the fifteenth day of the bright half of the Chaitra month in the (cyclic) year Sukla corresponding to the Saka year 1071.

Then follows a verse betraying the *Vasanta Tilaka* metre in Sanskrit but with Telugu case-endings it eulogises the donor Mandaparasa of Atreya-*gotra* and Gokarna-*vamśa*. (11. 67-73). The record ends with the imprecatory verses and the mention of the scribe (name not clear) son of Kondoja.

The importance of the record is in its date S. 1071, Sukla Chaitra su. 15. Thursday when a lunar eclipse. This date according to L.D.S.K. Pillai's Indian Ephemeris corresponds to 25th March 1149 A.D. the week day being Friday, but not Thursday as stated in the record. As the Vishu-*sankranti* is also mentioned in the record to have occurred on Thursday and as the gift being intended for the combined occurrence, the drafting of the record might have taken place on Thursday itself. Thus, another milestone in the chronology of the early Kakatiyas we find in this Sanigaram epigraph. That Prola II was alive till 1149 A.D. and that he was a loyal subordinate of the Chalukya king Jagadēkamalla II are the two important points furnished in this inscription which can be considered as the last record of Prola II or even to be the last of the subordinate Kakatiya chiefs. Between 1149 A.D. and 1163 A.D., on the date of the Thousand Pillar Temple inscription of Rudra we notice only one Kakatiya record and that is in the Bhimeswara temple at Draksharamam. It is dated S. 1080 along with the thirteenth regnal year of the Chalukya-Chola king Rajaraja II. Although it refers to the Kakatiya king Rudra it is not clear in representing his status either as an independent ruler or a subordinate chief. It is opined by historians that the mention of Rajaraja's regnal year along with the Saka year is mere a local convention and no special significance can be attached to it. Leaving this indecisive bit



of information, we have absolutely nothing to bridge the gap of nearly fourteen years duration between the date of the present Sanigaram record of Prola II and the date of the Thousand pillar temple inscription of his son Rudra which can be decidedly represents his sovereign position.

While discussing the possible identity of Prola II's enemy Chalukya Tailapa with the Chalukya king Taila III, the editor of the Anumakonda inscription expressed his doubt that Prola II could not be assumed with certainty to have had such a pretty long reign from about 1117 A.D. to 1151 A.D. The present record dispels that doubt and makes it certain that Prola was alive till 1149 A.D. Of course, on a different ground the said identity of Taila III as Prola's enemy is to be discarded which is discussed elsewhere.

From all the five Sanigaram epigraphs the following conclusions can be deduced.

1. The four early members of the Kakatiya chiefs namely Bēta I, Prola I, Bēta II and Prola II are individually represented by their own records.
2. The earliest known Kakatiya record after their settling in the Telugu country is that of Bēta I dated S. 973 or 1051 A.D.
3. The last year of Bēta I and the first regnal year of Prola I are respectively S. 973 (1051 A.D.) and S. 975 (1053 A.D.)
4. The last regnal year of Beta II is to be shifted from 1098 A.D. to 1107 A.D.
5. Sanigaram which was included in Sabbi-*nadu* one thousand, though not their capital town, seems to be their early stronghold, for more than a century. There are indications that they once lost and regained it during the reign of Vikramaditya VI.
6. Till 1149 A.D., at the last known date of Prola II, the Kakatiyas remained as loyal subordinates of the Chalukya kings.
7. Jagaddeva whom Prola II is said to have repulsed from Anumakonda can be possibly identified with Paramara Jagaddēva of Kolipaka inscriptions.
8. Leaving Beta I, other three chiefs are mentioned in these records as *parama-mahesvaras*, thereby suggesting that besides their attachment to Jainism they were the followers of Shaivism.

## No. 4

Reference : Indian Archaeology 1971-1972, A Review.  
 Page No : 52  
 Place : Senigram, Karimnagar.  
 Dynasty : Kakatiya  
 Reign of : Beta I  
 Inscription date : A.D. 1051  
 Language : .....

Of the five inscriptions, the earliest record dated in Saka 973 (A.D. 1051) is the only record of Beta I available so far. All these five inscriptions reveal certain facts regarding the history of the early members of the family. viz. Beta I, Prola I, Beta II and Prola II.

## No. 5

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's  
 Dominions, Part- II, 2017.  
 Page No : 78 to 79 and 189 to 190.

Place : Gudur, Jangaom Taluk, Nalgonda District.  
 Dynasty : Kakatiya  
 Reign of : Beta  
 Inscription date : .....  
 Language : Telugu.

### Translation

[V. 1.] (After) a number of princes had passed away, in the ocean of nectar (that was) the incomparable Durjya dynasty, Boranti-Venna was born,- (Venna), (who was) famous, and was extolled (even) by the enemy feudatories: from him was born, even as Venna, king Era, a grant man, praised by the world, and (endowed) with great fame.

[V. 2.] To him, of proved fame, was born Viriyala-Bhima, the devourer, even as Bhima, the middle (one) of the Pandavas; to him born in excellence king Era, praised by this earth, the ornament of feudatories, endowed with the best of wealth, and served by his relatives.

[V. 3.] He took up the cause of Bottu-Beta, killed his enemy violently, (and having) established him in the Koravi country, that unrivalled (person) is now ruling in the name of that boy (i.e., Bottu-Beta) Podagaladayamu, Bittaragadyanamamu and his mogudupalli (together) with twelve (villages ?).

[V. 4.] That rare king Erra took in hand the young Kakati lord, Beta, the lord of the earth, and, (considering) that he was the resort of the resort of the maiden Kamama-sani saw Pallava-raya, the emperor, who was the lord Sun for his lotuses, and established Kakati. Does it not amount to a crore (of great actions) ?

[V. 5.] (This) warrior, a (veritable) Siva in his activities, killed Kadaya-nayaka, established the king of Velupu-gomda in Velupu-gomda and well obtained from him Neredubotipadu, Bekumavidlu and Remdayaraju-samgadlu.

[L1. 35-36.] Architect (sculptor) Kommojana-baraha. Prosperity. Adapagattu goes to God.

### Contents and Remarks

This inscription is inscribed on a stone pillar standing in a street not far from the Patel's house. This inscription is by Viriyala Bhima, this is an unusual inscription judging from its form as well as its contents. There is no mention of either the date or the purpose of the grant. It records mainly the achievements of Era or Erra whose genealogy is given as follows:

Durjaya dynasty  
 :  
 :  
 Boranti-Venna.  
 |  
 Era  
 |  
 Viriyala-Bhima.  
 |  
 Era or Erra.

Erra's activities are summed up as follows:

(i) Championed the cause of a minor prince called Bottu-Beta, killed his enemy and having established him in the Koravi country ruled in his name Podagala-dayamu, Bittaragadyanamamu and, mogudupalli together with 12 villages (?).

(ii) Took under his care the young Kakati lord Beta, because he was the resort of the maiden Kamama-sani'; interviewed the Pallava-roya, the emperor, on Beta's behalf and established Kakati.

(iii) Killed Kadaya-nayaka and established the king of Velupu-gomda in velupu-gomda obtained from him Neredubotipadu, Bekumavidlu, and Remdayaraju-samgadlu.

The artisan (who chiselled the letters) was Kommojana-baraha. The last line refers to something that goes to the god but it is not clear what it is.

## No. 6

Reference : Inscriptions of Karimnagar District (Reprint 2016)  
 Page No : 38 to 42  
 Place : Sanigaram, Karimnagar District.  
 Dynasty : Western Chalukya and Kakatiya  
 Reign of : Trailokyamalladeva and Prolarasa-I  
 Inscription date : 13th November, A.D. 1053  
 Language : Telugu

This inscription is on a stone pillar in the field near the village. The record states that the king's subordinate *mahasamanta Kakatiya* Polalarasar after informing the local *gavundas*, made a gift of *twelve maneya* of residential sites, a *ratana*, twenty *mattars* of black soil, twenty *mattars* of *kesukadu* and with the consent of Kateraddi and others of Bezavanka (village) gave one *mattar* of wetland to the god Mudhupisvara of Khandi Sanigara (village) installed by *pergada* Madhuvappayya.

The Kakatiya Prola mentioned here is obviously Prola I.

## No. 7

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part-II, 2017.  
 Page No : 55 to 56 and 187  
 Place : Hanamkonda, Warangal.  
 Dynasty : Kakatiya.  
 Reign of : Prola.  
 Inscription date : .....  
 Language : Sanskrit.

### Translation

[V. I.] [Damaged]..... Raddikunta with devotion.....for the protection of *dharma*.

[V. 2.] This Ramesvara pandita, who pervaded the quarters (i.e. was well known) with the moonlight of his fame, who was a *Meru* mountain for the gems of qualities, the greatest of Shiva's devotees, compassionate, the giver of food to the poor, to the wretched, to the mendicants and to the brahmins, and who was well known for his *tapas*, conducted service at these temples with great interest.

[V. 3.] After giving the (new name) of Siva-pura to Vaijanapli (that is) Tripusa-tirtha, it was given away with devotion to Ramesvara pandita, by the father of Tribhuvanamalla.

[V. 4.] This *Calamartti-ganda*, (namely) king Prola, the best pupil of that Ramesvara pandita- (Ramesvara-pandita), who knew the nectar of the essence of the great cult of the *Lakulesvara agama* and who spread its practice in the word, -created this pillar looking like his own fame taken shape as a pure and eternal pillar.

[V. 5.] [This is the usual imperatory verse.]

[L1. 24-26.] This grant was written by Prolama-raja, son of Ganapati-raja, and lord of Pidiceti.

### Contents and Remarks

This inscription is inscribed on a stone pillar laying in the compound of the library. Records that the father (?) of king Tribhuvanamalla granted Vaijianapali alias Siva-pura to Ramesvara-pandita, who conducted service at some temple; and that Prola, the best pupil of Ramesvara-pandita, erected a pillar. The title *Calamartiganda* applied to Prola is the earliest instance of the occurrence of this title. Prola is stated to have known the essence of the great cult of the Lakulesvara-agama. A certain village by name Raddikumta is referred to.

The grant was written (i.e. composed *likhitam*) by Prolama-raja, son of Ganapati-raja, and lord of Pidiceti.

## No. 8

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 90  
 Place : Matedu, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : Prola ?  
 Inscription date : .....  
 Language : Telugu.

This inscription is on a stone in front of Vishnu temple. Some details regarding the early Kakatiya history are given. A certain Vema Chola fought with the enemies of the Kakatiya kingdom and secured firm foundation for the same. Thus he obtained several villages from the Kakatiya king. He established Harihara and Bhaskara temples and some tanks.

## No. 9

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part-II, 2017.  
 Page No : 25 and 185  
 Place : Hanamkonda  
 Dynasty : Kakatiya.  
 Reign of : Beta-II  
 Inscription date : 26th December, A.D. 1079  
 Language : Telugu and Kannada.

### Translation

[Verse I.] The excellent *mandalika* (called) Beta, who is glorious, and a Vishnu in valour, gave a light to (God) Prolesvara, to last as long as the Moon and the Stars.

[L1. 3-13.] Hail ! in the Saka year 1001 (being the cyclic) year Siddharthi during the Solar Eclipse, the glorious Maha-mandalesvara, king Beta gave for Prolesvara in (the temple of) Betesvara, for removal of all suffering, ten *marturus* of wetland, dry land, and his own house.....Sri Sabbane-Racci-setti....., to pour twelve, 12, *manikas* of ghee for special light (*namda-diviya*) (to last), as long as the Moon and the Stars.

[L1. 13-14.] He who conducts this becomes (one) protected by god and lives happily.

[V. 2.] [The usual imprecatory verse].

## Contents and Remarks

Records the gift of a *nanda-diviya* to Prolesvara in the temple of Betesvara by Beta.

### (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 108.  
 Place : Hanumkonda, Warangal District.  
 Dynasty : Kakatiya  
 Reign of : Beta-II  
 Inscription date : 26th December, A.D. 1079.  
 Language : Sanskrit and Telugu.

This inscription is on a pillar lying by the side of the road to Kazipet, dated S. 1001, Siddharthi, Solar eclipse, (A.D. 1079, Dec. 26, Thursday). Records the gift of 12 *manigas* of ghee for a *Nandadivipa* to Prolesvara in the temple of Betesvara by Beta.

### No. 10

Reference : Archaeological Survey of India, Annual  
 Report on Indian Epigraphy 1958-1959  
 Page No : 40  
 Place : Hanumakonda, Warangal.  
 Dynasty : Kakatiya  
 Reign of : Beta-II  
 Inscription date : 26th December, A.D. 1079.  
 Language : Sanskrit and Telugu.

This inscription is on a huge boulder near Mala Pochamma Gudi in Komarapalli, hamlet of Hanumakonda, dated Saka 1001, Siddharthi, solar eclipse=1079 A.D., December 26. Records a gift of land for a perpetual lamp to the gods Prolesvara and Betesvara by *Mahamandalesvara* Betaraja who enjoyed the title *Vikramachakrin*.

### No. 11

Reference : Indian Archaeology 1958-1959, A Review.  
 Page No : 58  
 Place : Kompalli, Hanamkonda, Warangal.  
 Dynasty : Kakatiya

Reign of : Beta II  
 Inscription date : A.D. 1079  
 Language : Telugu and Sanskrit

It is engraved on a rock at Komarapalli, a hamlet of Hanamkonda, and is dated in *Saka* 1001. Siddharthin (A.D. 1079). It states that *Vikramachakrin Mahamandales-vara* Beta-II granted some land on the occasion of a solar eclipse, for the maintenance of a perpetual lamp in honour of the god Prolesvara. The gift was made free, from all taxes. This is the earliest record of the Kakatiya dynasty so far discovered.

### (Also)

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy for 1958-59.  
 Page No : 13 and 40.  
 Place : Komarapalli, Hanumakonda.  
 Dynasty : Kakatiya.  
 Reign of : Beta II.  
 Inscription date : A.D. 1079.  
 Language : Telugu and Sanskrit.

The earliest among the Kakatiya inscriptions is engraved on a boulder at Komarapalli, a suburb of Hanamkonda. The record, written in Telugu, is dated Saka 1001 (1079 A.D.), Siddharthin, and states that *Vikrama Chakrin Mahamandalesvara* Beta granted some land, free from all taxes, to the gods Prolesvara and Betesvara for a perpetual lamp. The first deity was apparently named after Prola who was the father of Beta II and the son of Beta I.

### No. 12

Reference : Inscriptions of Warangal District. (2016)  
 Page No : 26 to 30.  
 Place : Banjipet, Warangal District.  
 Dynasty : Western Chalukya and Kakatiya.  
 Reign of : *Tribhuvanamalla* Vikramaditya VI and Betarasa (Beta II).  
 Inscription date : 25th December, A.D. 1082.  
 Language : Telugu and Kannada.

This inscription is on a pillar lying in the east of the village. Registers the gift of some land by *Mahamaṇḍalesvara* Kakatiya Betarasa to Vira Kamala-Jinalaya built by *Mahamandalesvara* Medarasa of Ugravadi, a subordinate of the Western Chalukya king Tribhuvanamalladeva (Vikramaditya VI). The inscription is dated S. 1004 Dundubhi, Pushya Su. 3, Adivara (A.D. 1082; December, 25, Sunday). Medarasa is said to belong to Vengonta *kula* of the lineage of Madhavavarman who had 8,000 elephants, 10 crores of horses and countless foot-soldiers. The inscription is written by Ayyupayya and Sridhara.

### (Also)

Reference : Epigraphia Andhrica, Volume-I. (1969)  
 Page No : 111 to 117.

Place : Banajipet village, Narsampet Taluk, Warangal District.  
 Dynasty : Western Chalukya and Kakatiya.  
 Reign of : Vikramaditya and Beta-II  
 Inscription date : 25th December, A.D. 1082  
 Language : Kannada and Telugu.

## **Banajipet Inscription of Kakatiya Beta II**

by

*M.V.N. Aditya Sarma, M.A., Hyderabad.*

The inscription under review is from Banajipet village, Narsampet taluk, Warangal district, and is noticed in A.P.A.R. No. 342 of 1965. It records the gift of some land and money by Beta II, the third in the line of Kakatiya, rulers so far known.

The language and the script employed in the inscription are Kannada. The characters belong to the 11th century A.D.

There are no palaeographic peculiarities worth noting in the inscription under review.

The subjoined inscription commences with the usual Western Chalukya *prasasti* and mentions Tribhuvanamalladeva, that is, Chalukya Vikramaditya VI. The brief contents of the inscription are as follows:

While Tribhuvanamalla was ruling the flourishing kingdom, *Mahamandalesvara* Medarasa of Ugravadi-(*vishaya*) constructed a *basadi* called Vira Kamala Jinalaya. Medarasa is said to have possessed the qualities of one, Madha[va]varma who is described as having eighty thousand elephants, eight crores of horses and endless crowds of foot-soldiers. Further, the inscription introduces Kakatiya Betarasa, lord of Anumakondapura, who possessed the titles of "*samadhigata-pancha-maha-sabda, maha-mandalesvara, parama-mahesvara pati-hita-charita, vinaya-vibhushana*" etc. In the order of the liege lord, feudal lord and his subordinate, Vikramaditya occupies the position of the sovereign, Medaraja, the feudal lord, and Kakatiya Beta II, his feudal subordinate. Beta II made the following gifts to the said Vira Kamala Jinalaya: the tank Mannanakere in the village of Manmaddi and a small field of 40 *mattars* to the south of it, and 120 *mattars* of *bilvola* and the tank of Sri Ravichandra Pandita; for flower garden Vittalakere to the west of the *basadi*; and 10 *mattars* of black land to the south of it; forty house-sites and 12 *simgava-gadyanam* payable to the *chaitra pavitra* festival of Jogasiddhesvara.

In line 27 on the first side appears "*savutu nakaramu datti*", the significance of which is not known.

*Simgava-gadyana* denotes a *gadyana* bearing the emblem of the lion which was obviously a monetary unit at the time.

The names of the scribes are given as Sri Ayyupayya and Sridhara.

The gift was made in Saka 1004, Dumdubhi, Pashya, su. tadige, Adivara, Uttarayana Sankranti. This date regularly corresponds to Sunday, December 25, A.D. 1082. On the basis of this date Beta mentioned in the inscription under review may be identified with Beta II of

the Kakatiya lineage, whose earliest inscription is from Hanumakonda (Kumarapalli, dated Saka 1001 (A.D. 1079 ).

The name Medaraja occurs in six inscriptions up till now:

1. Banajipet inscription of Beta II dated S. 1004,
2. Polavasa inscription (unpublished), dated S. 1030,
3. Medapalli inscription (unpublished) dated S. 1034;
4. Undated inscription of Prola II,
5. Hanumakonda inscription of Prola II,
6. Nagunor inscription dated (C.V.) 21. (?)

Banajipet inscription refers, as noticed already, to Medaraja as a feudal lord over Kakatiya Beta.

Medapalli inscription, refers to Medaraja as a descendant of Madhava Varma, who possessed crores of horses, numberless foot soldiers.

The undated inscription of Prola II refers to the defeat of Medaraja of Polavasa-*desa*.

The Hanumakonda inscription of Prola II refers to Medaraja of Ugravādi-*vishaya* who made certain gift of land included in his territory to Kadaḷalaya, *basadi*. Medaraja referred to in this inscription occurs as a feudal subordinate of Prola II.

Another inscription from Hanumakonda of Kakati Rudradeva, dated Ś. 1084, refers to one Jagaddeva, who was defeated by Prola II when the former laid siege to the fort of Hanamkonda. Though the identity of Jagadeva is difficult to establish, it may be opined that he may have been the son of Medaraja, referred to in the Medapalli inscription, dated S. 1034, mentioned above.

The Nagunur inscription refers to one Jagaddeva, son of Medaraja. It may be inferred that he is identical with Jagaddeva referred to in the Medapalli inscription.

We have already noticed that Medaraja referred to in the inscription under review was the feudal lord of Beta II, whereas in the Padmakshi temple inscription at Hanumakonda dated C.V. 42 he is referred to as a feudal subordinate under Beta II's successor, Prola II. This change in the status of Medaraja may be explained with the evidence of Prola II undated inscription from Hanumakonda, which refers to the defeat of Medaraja, and the conquest of Polavasa-*desa*. The Medapalli inscription dated S. 1034 does not refer to Prola II as a feudal lord over Medaraja. Therefore, it may be concluded that Médaraja may have become a subordinate of Prola in or some time before S 1041.

From the above discussion, it may be noted that both Medaraja and his son attempted to suppress the Kakatiyas and grab the territory. Jagaddeva, the son of Médaraja, made an



attack on Prola II, but suffered defeat at his hands, which led to the conquest of Polavasa-*desa* and the subordination of Médaraja to Prola II.

Thus the inscription under review helps us to identify Medaraja and Jagaddeva, referred to in the inscriptions mentioned above.

Polavasa mentioned in the undated inscription of Prola II may be identified with Polasa, in Jagtiyal taluk, Karimnagar district. This identification is confirmed by an inscription of Médaraja found in that place. This inscription is dated in cyclic year Sarvadhari, bahula panchami (?) Budhvara (Brihaspativara?), which corresponds to S. 1030, that is, Thursday. 24th December A.D. 1108. The inscription mentions Medarāja as ".... ..*Mahamandalesvara, Lattalur-puravaradhisvara, Suvarnna-garuda dhvaja.....Chakra- gotta-roya-disapatta*" and elsewhere in the same inscription as "*visuddha garuda-dhvaja virajita*". From these titles it may be inferred that Médaraja was a Rashtrakuta and a subordinate of Western Chalukya ruler Vikramaditya VI, whom he must have accompanied during his expedition to Chakrakuta, probably prior to A.D. 1108.

To understand the importance of the inscription under review, it is necessary to trace briefly the early history of the Kakatiyas.

The founder of the dynasty as is known up till now, was Bēta I, whose activities are only known from the inscriptions of his grandson, Bēta II. He was succeeded by his son Prola-I who is said to have subdued a number of chiefs hostile to his Western Chalukyan overlord Ahayamalla Somesvara I, for which acts of chivalry he was awarded the grant territory of Anumakonda-*vishaya*. He was succeeded by Beta II. According an inscription dated C.V.42, of Prola mentioned above, Beta II fell prostrate at the feet of Vikramaditya VI (son of Ahavamalla Somesvara I) the instance of his minister Vaija, and consequently obtained from emperor the Sabbi-1000 addition to his hereditary of Anumakonda-*vishaya*. The circumstances in which Beta II had to fall to the feet of the emperor are not known.

During this time there was a civil war in the Western Chalukya kingdom Somesvara I, was succeeded by his son, Somesvara II, in A.D. 1069. But the latter's younger brother, Vikramaditya VI, rebelled against him and after a struggle, succeeded in wresting the kingdom from him. During the struggle between the brothers, Beta II obviously took Somēsvara II's side and fought against Vikramaditya VI. As the latter made himself master of the kingdom, Bēta II was compelled to make peace with him by falling at his feet through the good offices of his own minister Vaija. He seems to have been allowed to retain his own hereditary territory of Hanumakonda-*vishaya* where Sabbi-1000 was added as subordinate Medaraja, as is known from the epigraph under review.

## No. 13

Reference	: Corpus of Inscriptions in the Telangana Districts, Part-VI, 1973.
Page No	: 11 to 14.
Place	: Senegavaram, Nalgonda District.
Dynasty	: Western Chalukya and Kakatiya
Reign of	: Tribhuvanamalla (Vikramaditya VI) and Prola
Inscription date	: 20th December A.D. 1089
Language	: Kannada

The inscription is in Kannada language and script mentions and the Western Chalukyan king Tribhuvanamalla (Vikramaditya-VI), his subordinate *Mahamandalesvara* Kakatiya Polarasu a mistake for Beta-II the lord of Anumakondapura, the latter's subordinate, Kuruvarasa, the *Sarvopalika* (Tax Collector) his subordinate *Dandanayaka* Mandaparasa of *Kamma kula* and *Atreya gotra*-The last mentioned having washed the feet of *Chandrabharana pantita deva* gave on the said date to *Parthesvara deva* for daily offerings, Nandadiva and for feeding the ascetics some marturs of wetland, the income from twelve *marturs*, oil mill etc., Mandaparsa is said to have been an ornament of the *Gokarna* line of kings.

The record is dated, *Saka* 1012, *Sukla*, *Chaitra* Su. 15, *Guruvara* (Thursday, *Vishu Sankranti* *Vyati pata*, *Somagrahana*.)

*Sukla*, *Chaitra* Su. 15 was Wednesday the 28th March 1089 A.D. but there was no eclipse on that day. There were two lunar eclipses in the cyclic year *Sukla*. On Monday the 25th of June (*Ashadha Purnima* or) Thursday 20th December, 1089 A.D. (*Pausha* Su. *Purnima*).

## No. 14

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 108 and 109.  
 Place : Kazipet, Warangal District.  
 Dynasty : Western Chalukya and Kakatiya.  
 Reign of : Tribhuvanamalla and his subordinate Kakatiya Beta.  
 Inscription date : 24th November, A.D. 1090.  
 Language : Sanskrit and Kannada.

This inscription is in a stone pillar in Dargah. Dated S. 1012 Pramoda, Kartika ba. 15, Sunday, Solar eclipse (A.D. 1090, Nov. 24). Records the grant of a certain village as *sarvamanya* by king Dugga-Tribhuvana Malla son of Betarasa to the Kalamukha monk Ramesvara Pandita of Parvatavali the head of the famous Mallikarjuna silamatha of Sri Parvata. It also records the grant of one *mana* of oil everyday for *nandadivige* by the *nakram* of Anumakonda to the god Umamahesvara.

## (Also)

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part-II, 2017.  
 Page No : 25 to 31 and 185  
 Place : Kazipet, Warangal  
 Dynasty : Western Chalukya and Kakatiya.  
 Reign of : Tribhuvanamalla-devara and Kakatiya Batarasa (Beta II).  
 Inscription date : 24th November, A.D. 1090.  
 Language : Sanskrit and Kannada.

## Translation

### I SIDE

[Verse 1.] There was Beta of the feudatory family of the working class lord of the Kakati city; (one) who had earned goddess lakshmi by churning the ocean.

[V. 2.] His son king Prola, whose conduct was pure in all the world, who straightened the Cakrakuta *visaya*, who made Bhadranga take to his heels, and (who), conquering the Konkan *mandala*, beached (literally, washed) the quarters with his fame, and completed his spreading fame, extolled by noble men, (by) driving away the enemies;

[L. 11.] That same (king).

[V. 3.] That ocean of virtues, the proud and victorious (Prola), conquering the son of Dugga of Kadparti, driving him to the forests and killing in battle the chief of Purakuta, named Gonna, obtained permanently from king Trailokyamalla, by way of grant, the Anmakonda *visaya*, comprising of several places.

[V. 4.] There was his son, well-known in the world as king Beta, who was by his valour a bonfire in the forest of his enemy kings, and a lion to the maddened elephants namely the Malava and the Chola kings; and who was Visnu himself Siva-pura, and a temple, after his own name.

## II SIDE

[V. 6.] That this (grant)- that ought to be honoured by everybody- might be protected as long as the Moon and the Sun, by a sinless king of his own family or alien or alien, and (that it might be) for the good (?) of his parents and himself, that king *Calamarttiganda*, who drives away poverty, established this grant (looking verily) like the fame-pillar of his family.

[L1. 33-34.] This is the composition of the great poet Devanabhatta, the chief of Odikonda.

[L1. 35-42.] Hail ! the refuge of all words, the lord of wealth and earth, the great emperor, the supreme lord, the supreme master, the ornament of the family of Satyasraya, the jewel of the Chalukyas, the prosperous Tribhuvanamalla devara, while reigning in his victorious kingdom, increasing in prosperity (to last) as long as the moon, the Sun and the stars;

[L1. 42-50.] (one) who finds sustenance at his lotus feet, who has attained the five maha-sabdas, the Maha-mandalesvara, the lord of the excellent city of Anamkonda, the great devotee of Siva, (one) whose actions were for the good of his lord, to whom modesty was an ornament, the prosperous maha-mandalesvara, Kakatiya Betarasa.....Sivapuram, in the reign of the South-western direction of the city of Anmakonda.

## III SIDE

[L1. 51-54] In the Saka year 1012, (which is) the (cyclic) year Pramoda, on the 15th (day) of the dark fortnight of the month of Kartika, on sunday, on account of the Solar Eclipse,

[L1. 54-60.] To Aliya-Ramesvara-pandita of Appa-parvata, the head of the famous Mallikarjuna-sila-matha of Sri Parvata, an ascetic of the Kalamukha (creed), and to the succession of masters, his disciples,

[L1. 60-66.] that good son of Betarasa resuscitated his duty towards his preceptor, having given away as *sarva-manyā* (*sarva-namasyavagi*)- in the formal manner, (*dana-puruakam*) after washing his (donee`s) feet and giving him *hast-odaka* (water for the hand),- that village, along with the enjoyment of the money (derived from) natural hoards, penitential acts, customs, administration of justice, and the money (literally, pament) enjoyable from the three kinds of internal (sources) :

[L1. 67-70.] King Dugga-Tribhuvanamalla, the Maha-mandalesvara, (was) an ornament to (his) family, an ornament to the entire world, (one who was) considered (to be) the emperor of good nature and (who) was respected for his valour.

[L1. 71-76.] The valour of other kings grew less and warriors shrank in war and forgot their bodies, while strength, insolence and valour in war increased and became servants of the great hero, the protector of the earth Dugga, who ruled for ever the realm of the (entire) world, while his brilliant fame filled the quarters and spread over the Lokaloka mountain.

[L. 77.] His ministers and circle of relatives.....

#### IV SIDE

[L1. 78-81.] This pillar of (i.e. containing) inscription was set up as the Pillar of Fame of his family, in the year Bahudhanya Sra. Ba., on ( the occasion of) Uttarayana Sankranti.

[L1. 81-82.] May it stand as long as the moon, the sun and the Stars. Good fortune and great prosperity.

[L1. 83-87.] The merchant community (*nakaramu*) of the city of Anmakonda for the purpose of a perpetual lamp to God Uma-Betesvara have made as their gift one *manu* of oil everyday.

[L1. 87-90.] Those great men, who conduct all the gifts (formerly) given as in no way different to their own gifts, are persons who can share in the fruit of Asvamedha sacrifice.

[L1. 90-93.] The ignorant fellow, who slightens and destroys even as much as a sesamum seed of this, (obtains) the sin of having killed a thousand brahmins and numberless tawny-coloured cows in Varanasi (i.e. Benares).

[Vv. 9-11.] [These are the usual imprecatory Verses.]

[L. 105.] Obeisance to Siva.

#### Contents and Remarks

This inscription is inscribed on a stone pillar now erected in Dargah of Hazrat Syed Shah Afzal Biabani, not far from the railway station. It records a grant of a certain village as *sarva-manyu* by King Dugga-Tribhuvanamalla, 'son Betarasa', to Aliya-Ramesvara-pandita, the head of the famous Mallikarjuna-sila-matha of Sri Parvata.

This also records the grant of one *mana* of oil everyday for *nandadivige* by the merchant-community (*nakaramu*) of Anmakonda to Uma-Mahesvara.

#### (Also)

Reference	: Inscriptions of Warangal District. (2016)
Page No	: 30 to 35.
Place	: Kazipet, Warangal District.
Dynasty	: Western Chalukya and Kakatiya.
Reign of	: Tribhuvanamalla and Betarasa (Beta II).
Inscription date	: 24th November, A.D. 1090
Language	: Telugu and Kannada.

This inscription is inscribed on a stone Pillar in the Dargah. The introductory part of the inscription describes the genealogy of Betarasa and the achievements of his ancestors Beta I, the lord of the city of Kakati, with whom the genealogy begins is said to have belonged to the Samanta-Vishti *kula*, and won the goddess of victory by churning the ocean of the Chola army. His son Prola set right Chakrakuta *vishaya*, put to flight Bhadramga, conquered Konkana, defeated and drove into the forests the son Dugga of Kadaparti, killed Gonna of Purukuta and obtained permanently by means of an edict Anmakonda *vishaya* comprising several places from king Trailokyamalla. His son Beta II won fame by his victories over the Malava and the Chola kings.

Mentions that *Mahamandalesvara* Kakatiya Betarasa, the lord of Anmakondapura and a subordinate of the Chalukya king *Tribhuvanamalladeva* built a Sivapura to the South-west of Anmakondapura and having washed the feet of the *Kalamukha* ascetic Ramesvara *Pandita* of Parvatavali, the *acharya* (abbot) of the well known Mallikarjuna Silamatha at Sri Parvata and granted to the disciples that village along with the enjoyment of the income derived from natural hoards, customs, administration of justice etc., as *sarvamanya* on the occasion of the solar eclipse on Adityavara ba.15 Pramoda, S.1012 (Sunday, 24th November, A.D. 1090) to him and the succession of his. The inscription was composed by the great poet Devanabhatta of Omtikonda that is Orumgallu.

*Mahamandalesvara Tribhuvanamalla* Dugga-nripati the son of Betarasa set up this pillar inscription on the occasion of *Uttarayana Sankranti* in the year Bahudhanya (S. 1020.)

The *nakaramu* (merchant guild) of the city of Anmakonda made a gift of one *mana* of oil every day for maintaining a perpetual lamp in the temple of the god Uma-Betesvara.

Now the Inscriptional slab is missing. Text restored from (Corpus of Tel. Ins. Part 2, No. 7, page 25).

## No. 15

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)  
 Page No : 142 to 145  
 Place : Mittapalli, Saidapet Taluk, Medak.  
 Dynasty : Western Chalukyas of Kalyana and Kakatiya  
 Reign of : Tribhuvanamalla and Beta II  
 Inscription date : 24th March A.D. 1098  
 Language : Kannada.

The inscription registers the gift of gadde land measuring two *marttars* and *karamba* land measuring 40 *marttars*, along with *ratana* and *gana* [oil mill] after making it free from all encumbrances to the god *Somesvara* in the *agrahara* village *Mittapalli*, towards the daily rites as well as repairs to the temple by *Erapareddi*, after washing the feet of Tarkavalapandita who was in the service of the temple. The village lies in Pulganuru-70. The said donor was in the service of Kakatiya Tribhuvana Malla Raja i.e., Beta II ruler of Anmakundapura.

## No. 16

Reference : Indian Archaeology 1970-1971, A Review.  
 Page No : 46  
 Place : Khammam.  
 Dynasty : Chalukya and Kakatiya  
 Reign of : .....  
 Inscription date : 11th century.  
 Language : .....

This copper plate grant, recorded in characters of about the eleventh century, registers a grant made by a Chalukya chief Kusumaditya of Mudugonda. Their relationship with the Kakatiyas is known from this record for the first time.

## No. 17

Reference	: Inscriptions of Karimnagar District (Reprint 2016)
Page No	: 49 to 52
Place	: Sanigaram, Karimnagar District.
Dynasty	: Western Chalukya and Kakatiya
Reign of	: Traibhuvanamalladeva (Vikramaditya VI) ana Betarasa
Inscription date	: 10th January A.D. 1107
Language	: Telugu

This inscription is on a pillar in front of the old Shiva temple. It mentions the king's subordinate Mahamandalesvara Kakatiya Betarasar and states that the *dandanayaka* of Mahamandalesvara Jagaddevarasar named Kondamayya made a gift of a *ratana* and some lands for the worship and offerings of the god Svayambhu Bhimesvaradeva of Baliya Sanagara including in Pulgunuru-70.

Kakatiya Beta mentioned here is Beta II and Jagaddeva is likely Paramara Jagaddeva.

## No. 18

Reference	: Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part-II, 2017.
Page No	: 22 to 25 and 185
Place	: Hanamkonda
Dynasty	: Chalukya and Kakatiya.
Reign of	: Chalukya Tribhuvanamalladeva, and his subordinate Kakatiya Betarasa.
Inscription date	: .....
Language	: Sanskrit and Kannada.

### Translation

#### I SIDE

[Verse I] is an invocatory verse very much damaged. The substance of it seems to be the following : “May that valorous (God) Narayana, the primaeval person you ; (Narayana) the lustre of whose (pendent gem ?) mingles with the beautiful sparking of the necklace on the breasts of (Goddess) Lakshmi ”

[V. 2.] King Beta, the *Calamartiganda*, whose arms are lustrous with martial victories, (who is) the moon risen in the ocean of the Durjaya dynasty and to whom truth is wealth, is all victorious in the whole universe.

[V. 3.] His son, king Prola, whose feet are fondled on the crests of enemy kings, made Vishnu; an image of (?) lord of the whole world,.....of excellent fame, with his whitening in all directions.....

#### II SIDE

[L1. 21-26.] The asylum of all the worlds, the lord of the Earth, paramount sovereign of kings, supreme Lord, the most venerable person, an ornament of the Satyasraya family, a jewel of the Chalukya dynasty (endowed with these titles);

[L1. 26-30] while the glorious Tribhuvanamalla-deva was ruling the victorious kingdom (to last) as long as the moon. The sun, and the stars;

[L1. 30-39] a dependent on his lotus feet, (one) who has attained the five Maha-sabdas, Maha-mandalesvara, the great devotee of Mahesvara, one whose actions are always for the advantage of the lord, (one) to whom modesty is an ornament, the Maha-mandalesvara, Kakatiya Betarasa, (for merit ?) to his father, the glorious Maha-mandalesvara Polalarasa-de[va?].

### III SIDE

[L1. 40-43.] In the (cyclic) year.....in the month of Margasira on the eleventh day of the bright fortnight, on Thursday, established a pillar at the time of the establishment of Varuna.

[L1. 44-60.] [From now onwards the inscription is damaged and no connected sense can be made out of it. Perhaps, two tanks called Kesari-samudram (l. 47f.) and Setti-kereya (l. 45) were constructed for the enjoyment of (the deity); there seem to be mentioned rates at which people had to pay (for the use of water ?) ; Khanduga was a unit of measurement, for the inscription says ‘ one Khanduga for one.....’, ‘10 Kolaga for one water-baling machine (Tg. *etam*, Kd. *ratnam*.)’]

[Verse 4.] [This is the usual imprecatory verse.]

### Contents and Remarks

On a broken pillar lying by the side of the road between Hanmakonda and Kazipet road not far from the Police outpost. The inscription is badly damaged and the portion giving the details of the object of the inscription is lost. The genealogy of the Kakatiya ruler is given as follows:

Durjaya dynasty

:

:

1. Beta

|

2. Prola or Polalarasa-deva

|

3. Betarasa

The establishment of a pillar at the time the establishment of Varuna is referred to. Two tanks called Kesari-samudram and Setti-kereya are referred to. The terms *Khanduga* and *Kolaga*, units of measurement, are noteworthy.

### (Also)

Reference	: Inscriptions of Warangal District (Reprint 2016)
Page No	: 83 to 86
Place	: Hanumakonda, Warangal District.
Dynasty	: Western Chalukya and Kakatiya
Reign of	: Tribhuvanamalla (Vikramaditya VI) and Beta II
Inscription date	: .....
Language	: Telugu and Kannada.

This inscription is on a stone in the Rajaraja Narendra Library. States that while the Chalukya emperor Tribhuvanamalladeva was ruling the earth, his subordinate *Mahamandaleśvara* Kakatiya Betarasa set up for the merit (?) of his father Polalarasa a pillar on the occasion of the installation of the image of Varuna and gifted two irrigation tanks *Kesari-samudra* and *Setti-kere* probably for the enjoyment of the deity. The inscription gives a short genealogical account, according to which *Chalamartiganda* Beta of the Durjaya family had a son called Prola. The donor of the present record Beta II was apparently son of the latter. He had in his turn, a son named Polarasa.

### (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 107 to 108  
 Place : Hanumkonda, Warangal District.  
 Dynasty : Chalukya.  
 Reign of : Tribhuvanamalla and his subordinate  
                     Kakatiya Betarasa.  
 Inscription date : .....  
 Language : Sanskrit and Kannada.

This inscription is on a broken pillar lying by the side of the road to Kazipet, dated Margasira su. 11 Thursday. Damaged. Betarasa is said to be the son of Prola and grandson of Beta of the Durjaya dynasty. The establishment of a pillar at the time of the installation of the god Varuna is referred to. Two tanks called *Kesari Samudram* and *Settikereya* are also referred to.

### (Also)

Reference : Archaeological Survey of India  
                     Annual Reports on Indian Epigraphy 1957-58  
 Page No : 23  
 Place : Hanumakonda, Warangal District.  
 Dynasty : Chalukya of Kalyana and Kakatiya  
 Reign of : Tribhuvanamalla and Beta  
 Inscription date : .....  
 Language : Kannada and Sanskrit

This inscription is on a pillar kept in front of the Rajaraja Narendra Library. Damaged and fragmentary. Records the construction of god Varuna by Beta for the merit of his father Prola. Published in *Hyd. Arch. Series*, No.5, p. 22; *Telanganasasanamulu*, Nos. 1 and 2.

### No. 19

Reference : Andhra Pradesh Archaeology A Review 1987-2001. (2002)  
 Page No : 104.  
 Place : Mirdoddi, Ramanyapet, Mahaboobnagar District.  
 Dynasty : Western Chalukya of Kalyana and Kakatiya  
 Reign of : Tribhuvana Malla Vikramaditya and Betarasa  
 Inscription date : .....  
 Language : Telugu and Kannada.



It records the gift of vrittis (tenures) to the temple of Betesvara, under orders of the king Kakati Betesvara by a certain Pullingi, the *ankakara* of the *Vengidesa* Chalukya king and Lord of Nagarjunapalli. The gift was placed in the custody of the priest *Jnanasakti*. It throws light on the relationship of the early Kakatiya Chiefs with the Chalukyas of Vengi.

## No. 20

Reference : Indian Archaeology 1957-1958, A Review.  
 Page No : 55  
 Place : Hanamkonda, Warangal.  
 Dynasty : Kakatiya.  
 Reign of : Beta-II.  
 Inscription date : .....  
 Language : Telugu-Kannada

The earliest of the records mentions the Kakatiya ruler Beta II as the son of Prola and grandson of Beta I of Durjaya-kula and as a subordinate of the Western Chalukya king Tribhuvanamalla. Two other epigraphs belong to the time of Prola II, son of Tribhuvanamalla and grandson of Beta II. Another inscription of the time of Rudra, son and successor of Prola II, mentions Gangadhara, who took up service under the father and rose to the position of the chief minister under the son.

## No. 21

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 55 to 60  
 Place : Hanumakonda, Warangal District.  
 Dynasty : Chalukya and Kakatiya  
 Reign of : Tribhuvanamalla [Vikramaditya VI] and Prola  
 Inscription date : 24th December, A.D. 1117.  
 Language : Telugu and Kannada.

This inscription is on a slab fixed in the Museum. The inscription records the construction of the Kadalalaya *basadi* on the top of the hill by Mailama, the wife of Beta, the minister of Kakati Prola and the gift of two *mattars* of wet land below the bund of the tank built by her husband Betana-*Pergade* and two *martars* of the black soil on the west of the tank and six *martars* of uncultivated land for the daily worship, incense, lights and oblations in the temple and for the food, clothing etc., of the temple priest in the C.V. 42, Hevalambi, Paushya ba.15 Somavara, Uttarayana samkranti (Monday, 24th December, A.D. 1117). It starts with the *prasasti* of the Chalukya emperor *Tribhuvanamalladēva*, that is, Vikramaditya VI and introduces his subordinate *Mahamandalesvara* Kākati Betarasa, the lord of Anmakonda. His minister, the *dandadhi-nayaka* Valja, who is said to have induced his master to accompany him to the court of the Chalukya emperor and obtained as a favour from the latter Sabbi-*nadu* (one) thousand. To Valja-*daṇḍadhinatha* and his wife Yakamabbe was born Bēta the husband of the donor Mailama who became the minister of Kakati Prola.

It also records a subsidiary gift by *Mahamandalesvara* Medarasa of Ugravadi, who was born in the family of Madhavavarman, of 1 *mattar* of wetland at the head of the canal *Kuchikere* (tank) of Orumgallu included within his fief, and 10 *mattars* of other land in the same place.

### (Also)

Reference	: Andhra Pradesh Government Archaeological Series No-3 Kannada Inscriptions-1961.
Page No	: 24
Place	: Hanamkonda, Warangal District.
Dynasty	: Western Chalukya and Kakatiya
Reign of	: Tribhuvanamalla Vikramaditya VI and Prola
Inscription date	: 25th December A.D. 1117
Language	: Kannada

This inscription refers to the reign of the Western Chalukya king Tribhuvanamalla Vikramaditya VI. It is dated the Chalukya-Vikrama year 42, Hemalambi, Paushya ba. 15, Monday, Uttarayana-Sankranti. This date corresponds to A.D. 1117, December 25, the week-day being Tuesday. On Monday the *tithi* ba. 14 ended at 0.03, after which commenced amavasya.

It introduces the king's feudatory Mahamandalesvara Prola, son of Beta, lord of the foremost Anmakonda and ruler of Sabbi-Thousand, who belonged to the Kakati family. Melama wife of Pergade Beta, a counsellor of Prola, constructed a Jaina temple named Kadalaalya Basadi on the top of the Anmakonda hill and bestowed a gift of wetland for the conduct of the worship and other rituals therein.

### (Also)

Reference	: A Catalogue of Inscriptions copied upto 1964.
Page No	: 95 and 96
Place	: Hanumakonda
Dynasty	: Western Chalukya and Kakatiya
Reign of	: Tribhuvanamalla (Vikramaditya VI)
Inscription date	: 25th December A.D. 1117
Language	: Kannada

Dated C.V.E. 42, Hemalambi, Pushya ba 15, Monday, Uttarayana samkranti, (A.D. 1117, Dec.25). Introduces the King's feudatory Mahamandalesvara Prola son of Beta, Lord of Anmkonda and ruler of Sabbi-thousand. Melama, wife of *Pergada* Beta a counsellor of Prola constructed a Jaina temple named Kadalalaya Basadi on the top of the hill and granted some land for the worship of the deity. (Edited in Ep. Ind. Vol. IX, pp 256-63).

### (Also)

Reference	: Epigraphia Indica, Volume-IX
Page No	: 256 to 267
Place	: Anmakonda
Dynasty	: Kakatiya.
Reign of	: Prola-II
Inscription date	: 24th December, A.D. 1117
Language	: Kanarese language of 12th c (Kannada), Sanskrit.

**Anmakonda Inscription of Prola**  
**The Chalukya-Vikrama year Forty-Two**  
 by

**H. Krishna Sastri, B.A.**

On a hillock to the south of Hanamkonda (Anmakonda) near Warangal in the Nizam's state, stands the small temple of Padmakshi which, unlike other buildings attributed to the Kakatiya period, is devoid of any architectural pretensions. The rock close to which the temple stands bears on a portion of its dressed surface, sculptures of some Jaina images seated in a row. In front of the temple is an inscription quadrangular pillar of black granite bearing in relief within a countersunk square at the top of each of the four faces, the figure of a squatting Jaina acoustic with his arms folded over his lap crosswise. On the east face of the pillar this figure is flanked by a cow and calf on one side and a dagger and shield (?) on the other side. The north face of the pillar bears representations of the sun and moon on the right and left sides, respectively, of the squatting Jaina figure.

From these sculptures and from the inscription on the pillar, which is published below, it appears that the Padmakshi temple was originally dedicated to the Jaina goddess Kadalalaya and that the pillar was set up there by the lady who built the *basads* (Jaina temple). At present the Brahmans of Anmakonda, who have somehow got possession of the temple worship the goddess in it under the name Padmakshi, which they believe to be synonymous with Durga. It is not below how or when the ownership of the temple passed from the Jainas to Brahmins.

Anmakonda or as it is called in the subjoined inscription, Anmakonda or Ammakunde, was originally the capital of Kakatiya kings and was situated in the Andhra country. The neighbouring town of Warangal (Orumgallu in Telugu or Ekasilanagara in Sanskrit) became the seat of government about the end of Ganapati's reign and continued as such until the collapse of the Kakatiya family. Anmakonda and Warangal are now stations on the Hyderabad-Bezwada section of the Nizam's State Railway and seem to have been included about the beginning of the 12th century A.D. in the district of Sabbi-sayna 'the sabbi one thousand', which formed part of the Western Chalukya empire and have been conferred by Tribhuvana Malla-Vikramaditya VI on his feudatory the Kakatiya chief Tribhuvana Malla Beta Sabbi-sayna is not mentioned in other published records and, consequently, its extent cannot be defined until more in the records from that part of the Nizam's Dominions are published.

The subjoined inscription engraved on the front faces of the pillar above referred to, is written in bold and clear Kanarese characters of the twelfth century A.D. The written surface measures roughly in breadth 1'3½" on the east and west faces and 1'2½" on the north and south faces, while in height it is 3'6", 3' 5½", 3'7", and 3'8 ½" respectively, on the east, north, west and south faces. The sculptures with the four faces of the pillar beam have been noted already. Verse 1, which contains the invocation, and the imprecatory verses are in the Sanskrit language. Lines 89 and 91 contain an incomplete Sanskrit verse which is evidently meant to be a quotation. The rest of the inscription is in Kanarese prose and poetry. The writing calls for very few remarks. The *viridma* occurs once in 1, 62 where it is marked by a wavy vertical line added to the top of the letter. The design which is almost similar in form to the *veranda* is also attached to the top of the letter, but is horizontal. In II 40 and 55, however, the *e of dem* the word *perggada* and *ê of yê* in the word *hrrdayêsvart*, are marked differently by a curved line attached to the left bottom elephant corner of the letter and drawn horizontally by curved has attached to the left bottom corner of the letter and drawn horizontally to its right. In other cases this sign

along with the ê-sign first described, marks the *as-sign*. An attempt is made to distinguish the long from the short : but it is not kept throughout. Among consonants it may be noted, that the length of the horizontal stroke in the middle, which in the case of *pa* ought to be shorter than in that of *sha*, is in some instances lengthened so far as to make *pa* look almost like *sha*. The forms *krama*° for *Karma*° m 1 20 and *yejna*° for *yajñe*° m 1 103 are due to the peculiarities of Kanarese pronunciation.

The record begins with an invocation addressed to the feet of Jinendra and refers in II 6 to 34 to the reign of the *maharajadhiraja*, *paramesvara* and *parama bhattaraka*, the (Western) Chalukya king Tribhuvanamalladeva (Vikramaditya VI) and his feudatory the *mhamandaleisvara* Kakati Beta, who had secured the five great sounds and who was ‘the lord of Anmakonda, the best of towns’. The hereditary minister of Kakati Betarasa was the *dendadhinatha* Vaija. Verse 3 states that vijaya brought his master the *mandalika* Kakati Beta to the feet of the Chalukya emperor and made him rule the Sabbi-sauna as a feudatory of the monarch. According to verses and 5 Vijay's son by Yakamabba was the *pergade* Beta, who became the minister of Kakati Prola.

The only act of this Beta which the inscription records, is that he constructed ten houses for gods in his native village. The wife of this minister Beta the son of Yakamambika was Mailama. Lines 70 to 87 state that she built the Kadalalaya-basadi on the top of the hill and that-in the Chalukya Vikrama year forty-two, which corresponded to the cyclic year Hemalambi, on the occasion of the Uttarayana-samkrnti, which fell on Monday, the 15th day of the dark half of Paushya, while the king Kakatiya Prolalarasa, son of the *mandalaka* Tribhuvanamalla was ruling at Ammakunde- she gave for the benefit of that temple six *mattar* land below the tank built and named after herself, by her husband *Betana-pergade*. The pillar that bears the inscription was also set up by Mailama on the same occasion. Lines 88 to 99 register a gift of ten *mattar* of land to the same temple by the *mahamandlesvara* Melarasa of Ugravadi, a member of the family of Maha(va)varmn of eight thousand elephants, ten crores of horses and numberless foot-soldiers. The land which Melarasa granted was situated below the Kuchikere tank, which belonged to Oramgallu. This town was under the control of Melarasa at the time of the grant. Lines 111 to 112 record the assignment of a *paga*(haga) coin to the temple sweeper Boya-Pedda, to be paid, apparently from the proceeds of either of two grants mentioned above.

The late Professor Kielhorn kindly contributed the following remarks on the date of the inscription - “Ch V 42=S 1039 exp=Hemalamba. The date regularly corresponds to monday, 24th December A.D. 1117, On this day the Uttarayana-Sankranti took place 14 h 55 m after mean sunrise, during the 15th *tithi* of the dark of Pusha, which commenced 0 h 38 m after mean sunrise, and ended 0 h 13 m before mean sunrise of the following day”.

Seven inscriptions of the Kakatiya dynasty have been published so far. The earliest of these belongs to the time of Rudra, five to that of Ganapati, and one to that of Prataparudra. The first of these and the Kanchi inscription of Ganapati supplement one another in supplying the full name of the first historical person of the Kakatiya dynasty *vis* Tribhuvanamalla Betama. The Chebrolu record of Ganapati and the subjoined inscription gave, instead of Betma, the form Beta the former of these two records and the unpublished Pakhal inscription of about the time of Ganapati mention a certain Durjaya in the Kakatiya ancestry- the one, as the father of Beta and other as the father of Prola. The Pakhal inscription further states that Karikala chola of the solar race was one of the predecessors of Durjaya. The Kanchi epigraph quoted above, which also traces the Kakatias, as the Chebrolu and the Pakhal inscriptions do, to the Sun,

Manu, Ikshvaku, and other mythical kings of the Raghu family, does not give the names of either Karikala-Chola or of Durjaya.

The appearance of these two names in the Kakatiya genealogy is at present difficult to explain satisfactorily. But two facts which may be of some use in this connection have to be registered before passing on to the historical portion of the genealogy. As regards the mention of the mythical king Karikala-Chola as an ancestor of the Kakatiyas, attention may be drawn to the fact that the Telugu-Chodas who invariably claim connection with the mythical Chola king, become feudatories of the Kakatiya in the time of Ganapati. With regard to Durjaya, the name occurs among the ancestors of two of the contemporary local families of the Telugu country. The first historical ancestor of the Kakatiya family was Tribhuvanamalla-Beta. He appears to have been a powerful chief who held sway over some portions of the Andhra country before he became a feudatory of the Western Chalukyas and the governor of the Sabbi one thousand district. The surname Tribhuvanamalla which occurs here as well as in the Kanchi and Anmakonda inscription, was probably borrowed from his overlord Tribhuvanamalla Vikramaditya VI.

Beta's son and successor was Prola, Prolaraja, Prodaraja, or Prolalarasa, whose surname Jagatikesarm is known to us from the Kanchi inscription of his grandson Ganapati. The importance of the subjoined epigraph consists in its being the earliest Kakatiya record and the only one of Prola found as far like his father Beta, Prola appears to have continued as a feudatory of Vikramaditya VI. The Anmakonda inscription of his son Rudra and the Ganapesvaram record of his grandson Ganapati, mention in detail the military exploits of Prola. These have been fully discussed by Dr. Fleet and Professor Hultzsch. One of the opponents of Prola was Tailapadeva, called "the crest-jewel of the 'Chalukyas' in the Anmakonda inscription. Dr Fleet has identified him with the western Chalukya king Taila III (A.D 1150-51 to 1162-63). This implies a pretty long reign for Prola from at least the Chalukya-Vikrama year 42 (=A.D. 1117), the date of the present record, to at least A.D. 1150-51, the first year of the Taila III, unless we suppose that Prola fought with Taila while the latter was yet a prince. That Rudra, son of Prola, successfully averted a usurpation of the Chalukya this one after the death of Taila III, by a certain Bhima whose capital was at Vardhaman Nagari, shows the extent of the power wielded by this feudatory family in the last days of the Chalukyas.

Prola's other enemies referred to the Anmakonda inscription were Jagaddeva, Govinda (or Govindadandesa, as he is called in the Ganapavaram inscription), Gunda and Udaya or Chododaya. Jagaddeva has been identified with Tribhuvanamalla Jagaddeva, the Santara chief of Patti-Pombuchohapura, who was a feudatory, first of Tribhuvanamalla Vikramaditya VI and then of his grandson Jagadekamalla II. He must have stood encompassing the city of "Anumakonda" on behalf of the Chalukya emperor in order to avenge himself upon Prola, who, it may be supposed, was trying to throw off his allegiance to the Chalukyas. It was, probably, as the first step in this direction, that Prola indicated the defeat of prince Taila III as stated above. Indeed, Prola appears to have extended his military operations into the modern Kistna district as well. For, the next opponent of his was Gunda, the lord of the city of Mantbena or Mantrakuta which is probably identical with the village of Mantena in the Zamindari of Godavari district. Govinda or Govindadandesa, identified with the Govindaraja of the Ablur inscription, who was the nephew of Anantapala, the general of Vikramaditya VI- and with the *dandanayaka* Govindarasa, who in the Chalukya-Vikrama year 51, corresponding to A.D 1126-27 was ruling the Kondapalli three hundred district according to an unpublished inscription at Tripurantakam. Here we are told that this *dandanayaka* Govindarasa "burnt Bengipura (Vengi ?)" and conquered Gonka. This Gonka is apparently identical with the

Velanadu chief Gonka II, father of Rajendra Choda Udaya or Chododaya, whom Prola first defeated and then reinstated in his dominions is according to Professor Hultzsch perhaps “to be connected with Kulottunga-Choda-Gonka of Velanadu”. Thus Prola who, in his early career, was a Chalukya feudatory, appears to have gradually grown powerful and to have thrown off the imperial yoke in the latter part of the reign of the Western Chalukya king Jagadekamalla II, preparing, thereby, the way for Rudra’s extensive conquests, which according to the Anmakonda inscription, reached in the east to the shore of the salt sea and in the South as far as Srisaila.

The other facts mentioned in the subjoined inscription do not call for any remarks. Melarasa of Ugravadi who belonged to the family of Madhavavarman, is not known from other inscriptions. A feudatory family of the time of Vijayanagara king Krishnaraya, whose members claim to have been lords at Bezvada and were ruling a portion of the Udaya-giri-rajya, traces its origin to a certain Madhavavarman of the Solar race and the Vasishtha gotra. It is doubtful if this Madhavavarman could be connected with the mythical Madhavavarman referred to in the subjoined inscription as an ancestor of Melarasa of Ugravadi.

### Translation

(Verse 1) May the lotus-foot of the blessed Jinendra, which (like the lotus) is worthy of being praised by the lords of kings and the lords of ascetics in the three worlds, whose powerful doctrine completely destroys (all) sins, which is the origin of the *ratna-traya* which has his attention fixed on excellent virtues only, protect all Bhavyas.

(Line 6 f) Hail ! While the victorious reign of the glorious Tribhuvanamalladeva,- the asylum of the whole world, the glorious Prithvivallabha, Maharajadhiraja, Parameswara, Paramabhattacharaka, the front ornament of the Satyasraya family, the jewel of the Chalukyas,- was flourishing with perpetual increase as long as the moon, sun and stars.

(L.14 f) A dependent on his lotus-feet the prosperous *mahamandaleshwara*, the chief Kakati Betara who had acquired the five great sounds, a *mandamandalesvara*, the lord of Anmakonda-the best of towns, a great devotee of Mahesvara, whose actions were for the good of master whose ornament was modesty.

(L. 20 f.) Resplendent in (his) position as the hereditary prime minister interested with the administration of the kingdom of that king, great of self-respect possessing the triple qualification of pre-eminence, counsel and energy.

(V. 2) The *dandadhandtha* Vaija, minister of the glorious king Kakati Beta, worshipped by the world for liberality which bestowed desired objects on crowds of supplicants for his surprising beauty which amazed for his high proficiency in the sciences, for refined goodness, for charming behaviour, for the greatness of his pride for the display of dauntless heroism-become famous.

(V. 3) Who does not extol the minister of the *mandalika* Kakati Beta, Vaija, that master of prodigious fame, who by immeasurable powers made amidst the applauses of the world, the renowned king Kakati Beta to successfully visit the feet of the Chalukya emperor to rule by the favour of that the Sabbi (one) thousand as to attract the attention (of the world).

(V. 4) To him and to the blooming lotus-faced Yakambbe was born *pergade* Beta who, famous in the world, was a head-jewel in the diadems of the master class.

(V. 5) He, (Beta), the exalted minister of the prosperous king Kakti-Prola, who was counted as equal to Mandhata and Rama, the foremost among the wise, proficient in all

sciences, an admirer of good behaviour, a mine of literary lore, a celestial tree to learned men possessing truth and virtue, built with great delight, ten houses for gods in his own village.

(V. 6) The wife of the minister Beta, the son of (Ya)kamambika, (was) Mailamma, whose face was the moon whose lips were the *bimba* (fruit), the colour of whose body was praised as being fair breasts as being golden pots, the lady Bharati, a Sasanadevi acceptable to the doctrine of the Jaina religion decidedly, Lakshmi without fickleness.

(V. 7) Who, who in this world does not extol Mailama saying “The lotus-born having produced, out of the five gems as best suited the portion of the body, the limbs with their adjuncts from the feet right up to those tiemulons curls, having filled with happiness, grace, joy, beauty called from among the celestial nymphs, loved this gem of womankind (-has own creation)”.

(V. 8) The whole world would praise deservedly the wife of the minister Beta saying “She possess praiseworthy beauty, she is full of lustre, (she) is a Rati in dalhance, (she) is the lady Sri (i.e Lakshmi), (She) is the lady Ghantaki, (she) is the lady Vani (Saraswathi)”.

(V. 9) The thus-praised adobe of Rama (*i.e.* Lakshmi)- Mailama- having caused to be built with delight and devotion the resplendent Kadalalaya-basadi (temple) on the top of the hill in order that may bring prosperity to her-

(L. 70) for the daily worship incense, lights (and) oblations (in the temple) (and) for food, clothing *etc.* of the temple priest-

(L. 72) while the reign of Kakatiya Polalarasa, son of the glorious king, the *Mandalika* Tribhuvanamalla, was continuously prosperous and successful, at Anmakonda, as long as the moon, sun and stars- in the forty-second year of the prosperous Chalukya-Vikrama years, corresponding to the Hemalambi-samvatsara, on account of the Uttarayana-sankranti (which happened) on Monday, the 16th day of the dark fortnight of Paushya (of the year)-

(L. 80) gave to that (temple), with libations of water, two *mattar* of wetland (lying) between two flat slabs below the band of the tank built in her name by her husband Betana *pergade*, and four matter of black-soil land (lying) south of the pond (done) on the west side of the same tank and six mattear of uncultivated land, set up this inscribed pillar.

(L. 88 f) And as a (subsidiary) gift of this charity the prosperous *mahdmandalesvara* Melarasa of Ugravadi who was born in the family of Madh(vav)arma, (whose army consisted) of “eight thousand elephants, eight crores of horses and endless crowds of foot (soldiers) *etc.*”, gave one *mattar* of wet-land at the head of the canal below the band of Kuchikere (tank) which belonged to Orugallu with in his rule, and ten *mattar* of miscellaneous land close to the same (Land).

(V. 10) He that destroys this (charity) shall always bear the sin of having killed thousand tawny cows, and he that carefully protects it, shall ever enjoy happiness acquired as the fruit of a thousand sacrifices (yagna)

(L. 104 to 110 contain two of the usual imprecatory verses)

(L. 111) One *pdga*<sup>1</sup> is assigned to Boya-Pedda who removes the sweeping in that temple.

## No. 22

Reference : Inscriptions of Warangal District (Reprint 2016)  
Page No : 62 to 69  
Place : Matedu, Mahabubabad Taluk, Warangal District.

<sup>1</sup> The small coin, more popularly pronounced *haga* is equal to `one-fourth of a *hana*`

Dynasty : Western Chalukya and Kakatiya.  
 Reign of : Tribhuvanamalla [Vikramaditya VI] and Prola II.  
 Inscription date : 3rd March, A.D. 1120  
 Language : Telugu.

This inscription is in front of Siva temple. States that while the Chalukya emperor Tribhuvanamallaadeva was ruling the earth, Vemabola Boddama Mallenayaka, a soldier (*bamtu*) in the service of the emperor's feudatory *Mahamandalesvara* Kakatiya Prola Raju, the lord of Anumakondapura, built temples to the gods Isvara, Narayana and Aditya and granted *vruttis* to them in C.V. 45 (S.1042) Sarvari, Chaitra su.3, Vaddavara (Thursday, 3rd March, A.D. 1120). Mentions the *sutradhāri* Boloju, son of Malloju of Mānakondruru.

The *vruttis* are described in detail; to Mahadevara, Adityadevara and to the ascetics who smear the floor of the houses with cow-dung 2 *marturs* in Mallasamudram; for *nivedya* (offerings) 1 *martur* to the gods (Mahadevara, Adityadevara) and the ascetics, *velichenu* (dry field) *kha* 1; to Narayānadevara *martur* 1; for offerings *martu* 1; *velipolamu* (dry field) *kha* 1; to Vinayaka *martu* 1; *velipolamu* (dry-field) *kha* 1; to *Brahmapurulu* (Brahmanas of the Brahmapuri, that is the quarter in which brahmanas attached to the temple reside) *martu* 4. Then follows an account of the family of Mallinayaka also called Malla, in Telugu verse.

Vanipriya (*i.e.*, the god Brahma) created the four castes, *bhudeva* (brahmana), *kshatra* (kshatriya), *Vaisya* and *Sudra* and then for the protection of these four, the progenitor of the Pulinda-vamsa. In this family was born Buchana surnamed *Nadakotamalla*, who became the ornament of the Vemabola family. He had four sons Rama, Appa, Reva and Nacha. Of these the third became the promoter of the kingdom of the celebrated Beta *bhupati*, and exacted tributes from several enemies whom he subdued. He espoused the cause of the Kakati kings and having vanquished their enemies in battle established them in their kingdoms, and obtained from them honours, titles, copper-plate charters and villages. To Reva and his wife Boddama was born Malla (*i.e.* Mallinayaka) who equalled his forefathers in fame. In the Saka year reckoned by *naya* (6) *Jalanidhi* (4) *nabhas* (0) and *vidhu* (1) Malla the eldest son of Reva and Boddama had temples built to the gods Hari, Hara and Bhaskara, and caused a tank as big as the sea to be excavated.

## No. 23

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 69 to 71  
 Place : Matedu, Mahabubabad Taluk, Warangal District.  
 Dynasty : Western Chalukya and Kakatiya.  
 Reign of : Tribhuvanamalla [Vikramaditya VI] and Prola.  
 Inscription date : 4th March, A.D. 1120.  
 Language : Telugu and Kannada.

This inscription is on a stone in front of the Vishnu temple. States that Male Nayaka, son of *mahasamanta* Vemabola and Boddama and a soldier (*bantu*) of *mahamandalesvara* Kakatiya Prola Raju granted some land behind the tank Mallasamudra in Maratedu to god Mallesvaradeva set up by him and to Kesava-jiyya the *sthanapati* of the temple for offerings and worship to the deity. Also records the gift of land to Memje Bhattu, the *sthanapati* of the god Kesavadeva for offerings, worship *nivēdya* and lamps in the temple.



## No. 24

Reference	: Inscriptions of Karimnagar District (Reprint 2016)
Page No	: 55 to 58
Place	: Sanigaram, Karimnagar District.
Dynasty	: Western Chalukya and Kakatiya
Reign of	: Bhulokamallaadeva and Prolarasa
Inscription date	: 26th September A.D. 1128
Language	: Telugu and Kannada

This inscription is on a stone unearthed in a field near the hillrock. The record states that the king's subordinate Mahamandalesvara Kakatiya Polalarasa's officer *Savadora* of *Sabbi-sahasra* (region) named Repola Kuruvaraju made a gift of one *ratana* called Brahmanapariya, one oil-mill and some lands for the worship and offerings to the god Kommesvaradeva of Khamdi Sanagara and for feeding the ascetics. The gift was made over to Lokabharana-pandita after washing his feet.

## No. 25

Reference	: Indian Archaeology 1975-1976, A Review.
Page No	: 61
Place	: Etikala, Medak.
Dynasty	: Kakatiya.
Reign of	: .....
Inscription date	: A.D. 1139.
Language	: .....

Dated in Saka 1061 (A.D. 1139), it registers some grant for the maintenance of perpetual lamp in the temple of Visvanatha Deva by the members of the Nakharamu from Ittikala, during the time of certain chiefs Gundraju and Hariharadeva belonging to the Kakatiya family ruling from Hanumkonda.

## No. 26

Reference	: Inscriptions of Andhra Pradesh, Medak District (2001)
Page No	: 223 to 225
Place	: Itikala, Gazvel Taluk, Medak.
Dynasty	: Kakatiya
Reign of	: Harihara son of Gundaraja.
Inscription date	: 28th October, A.D. 1148.
Language	: Telugu.

This inscription is on a pillar near Siva temple outside the village. The inscription is one of the early inscriptions of the Kakatiya dynasty. The inscription registers the gift of income accrued out of the sale proceeds of items by the *Nakhara* of *Ittukala*, towards the daily rites of the god *Somanatha* on the occasion of Solar eclipse. Details of the gift are enumerated.

## No. 27

Reference	: Journal of Epigraphical Society of India, Volume-IV
Page No	: 56 to 57
Place	: Itikala, Gazvel Taluk, Medak.
Dynasty	: Kakatiya
Reign of	: .....
Inscription date	: 23rd November A.D. 1148
Language	: Telugu.
Script	: Telugu-Kannada

This inscription is on a pillar lying near the hillrock in the village. The inscription states that Gumdaraju-Hariharadevaraju of the Kakatiyya family, gifted tax according to *tumun-ayamu*, for every basket carried on head and sold by all the members of the guild *nakharamu* of the village Ittukala for maintaining *akhanda-dipa* in the temple of Somanathadeva. It is further stipulated that irrespective of the number of persons, who sell articles by carrying them in baskets in a house, one *tumu* and one *adda* of oil per basket per year should be given to the temple.

Note: Summary is given in Inscriptions of the Kakatiyas of Warangal (2011) Editor S.S. Ramachendra Murthy, ICHR Publication, Page no-27 to29.

## No. 28

Reference	: Inscriptions of Karimnagar District (Reprint 2016)
Page No	: 60 to 64
Place	: Sanigaram, Karimnagar District.
Dynasty	: Western Chalukya and Kakatiya
Reign of	: Jagadekamalla and Prolarasa
Inscription date	: 25th March A.D. 1149
Language	: Telugu

This inscription is on a stone pillar set up near the Shiva temple in the village. The king's subordinate Mahamandalesvara Kakatiya Polalarasar of Anmakondapura is introduced His officer *mahasamanta* Repola Kuruvrasar's *dandanayaka* (commander) Mamdaparasar of Atreya *gotra* is said to have made the gift of a *ratana*, some lands and an oil mill for the offerings and a perpetual lamp to the god Parthesvaradeva (at Shanigaram) and for feeding and clothing of the ascetics.

## No. 29

Reference	: A Catalogue of Inscriptions copied upto 1964.
Page No	: 110.
Place	: Hanumakonda, Warangal District.
Dynasty	: Kakatiya.
Reign of	: Prola II
Inscription date	: .....
Language	: Sanskrit.

This inscription is on a stone pillar lying in the library. Records that the father (?) of King Tribhuvanamalla granted Vaijanapalli to Ramesvara Pandita who conducted service at

some temple, and that Prola the best disciple of Ramesvara Pandita erected a pillar. The title *chalamarti ganda* applied to Prola is worth noticeable.

### (Also)

Reference : Archaeological Survey of India  
Annual Reports on Indian Epigraphy 1957-58  
Page No : 23  
Place : Hanumakonda, Warangal District.  
Dynasty : Kakatiya  
Reign of : Prola  
Inscription date : .....  
Language : Kannada and Sanskrit

This inscription is kept on a slab in the Rajaraja Narendra library. Fragmentary. Mentions Ramesvara-pandita as the *guru* of the king and refers to the setting up of the *kirtti-stambha* by the latter in Vaijanapalli *alias* Sivapura, which is stated to have been granted to Ramesvara-pandita by Tribhuvanamalla's father. Published in *Hyd, Arch. Series*, No. 13, p. 55, No. 12.

### No. 30

Reference : Andhra Pradesh Government Archaeological Series  
No-3 Kannada Inscriptions-1961  
Page No : 25  
Place : Khajipet, Warangal District.  
Dynasty : Western Chalukya  
Reign of : Tribhuvanamalla Vikramaditya VI (A.D. 1076-1126)  
Inscription date : .....  
Language : Kannada

This damaged inscription refers to the reign of the Western Chalukya king Tribhuvanamalla Vikramaditya VI (A.D. 1076-1126). The details of the date are not fully preserved.

It introduces the king's feudatory Mahamandalesvara Betarasa, son of Prolarasa, of the Kakatiya family. It states that the pillar bearing the epigraph was set up on the occasion of the installation of the god Varuna. The charter seems to lay down certain regulations for the collection of cess on quantities of water supplied from the tank for irrigating the lands.

### (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
Page No : 97.  
Place : Kajipet, Warangal District.  
Dynasty : Western Chalukya and Kakatiya  
Reign of : Tribhuvanamalla (Vikramaditya VI) and Prolarasa  
Inscription date : .....  
Language : Kannada.

Records the installation of the god Varuna by Mahamandalesvara Betarasa son of Prolarasa of the Kakatiya family. Damaged.

## No. 31

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.  
Part III, 1956.  
Page No : 139 to 141  
Place : Matedu, Warangal District.  
Dynasty : Chalukyas of Kalyana and Kakatiya  
Reign of : Tribhuvanamalla Vikramaditya VI and Prola II  
Inscription date : .....  
Language : Telugu

Matedu village is about 40 miles from Warangal on the road to Khammamet. About 3 furlongs from the road are two temples side by side in a single enclosure dedicated to Siva and Visnu respectively. Each has an inscription in front of it and the following is the one in front of the temple of Visnu.

The inscription, in Telugu prose, records the construction of temples for Aditya-devara..... on Vaddavaramu, the seventh day of the bright half of the year Sarvari, the 45th year of the Calukya Vikrama era by Mahasamanta Vemabola-Boddama-Malle-nayakudu servant of mahamandalesvara Kākatiya Prola(raju) (evidently Prola II), lord of the excellent city of (Ha)numa-konda during the victorious rule of 'the ornament of the Chalukyas', srimat-Tribhuvana Malla (obviously Tribhuvanamalla Vikramaditya VI of the dynasty of the Chalukyas of Kalyana).

## No. 32

Reference : A Catalogue of Inscriptions copied upto 1964.  
Page No : 89 and 90  
Place : Matedu, Warangal District.  
Dynasty : Western Chalukya and Kakatiya.  
Reign of : Vikramaditya VI and Prolaraju.  
Inscription date : .....  
Language : Telugu.

This inscription is on a stone in front of Vishnu temple. Dated C.V.E. 45 Sarvari, Chaitra su 7, Sunday. Records the construction of temples for Narayana and Adityadeva by *Mahasamanta* Mallenayaka son of Boddam of the Vemachola family and servant of Mahamandalesvara Kakatiya Polaraju.

## No. 33

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1958-59  
Page No : 13 and 40  
Place : Manthani, Karimnagar.  
Dynasty : Western Chalukya and Kakatiya  
Reign of : Bhulokamalla and Prola II

Inscription date : .....  
 Language : Telugu and Sanskrit

Inscription from Manthani mentions Gundaraja as the feudatory of the Western Chalukya king Bhulokamalla. This Gundaraja is no doubt identical with Manthanya-Gunda mentioned in the Hanumakonda, Palampet and Ganapesvara inscriptions as the lord of Mantrakuta (i.e. Manthani) and as one who was killed by Kakati Prola II.

## No. 34

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)  
 Page No : 180 to 182  
 Place : Mirdoddi, Siddipet Taluk, Medak.  
 Dynasty : Western Chalukyas of Kalyana and Kakatiya Chiefs  
 Reign of : Tribhuvanamalla deva.  
 Inscription date : .....  
 Language : Kannada.

This inscription is on a broken pillar in the village. The inscription is fragmentary and incomplete. Seems to record some gift to the *Jhanasakti* of the baliya nakhara by a general [name lost], lord of Nagarjunapalli who was in the service of Kakatiya chiefs of Anumakonda. The donor is said to have been in the service of Vehgi[desa] Chalukyas.

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# KAKATIYAS AS SOVEREIGNS

## RUDRADEVA

### No. 35

Reference	: South Indian Inscriptions, Volume-IV.
Page No	: 366
Place	: Draksharamam, Ramachandrapuram Taluk, East Godavari District.
Dynasty	: Kakatiya
Reign of	: Rudra I
Inscription date	: A.D. 1160-61
Language	: Telugu
Script	: Telugu-Kannada

This inscription is on the wall between the fifth and sixth pillars of the Bhimeswara temple at Draksharamam. This inscription is damaged, states that Dannamadevi, the queen of Kakati Rudradevaraja, set up a perpetual lamp (*Akanda vatti*) with metal stand to the god Bhimeswara and also gifted 50.....dlu (probably cows) for the supply of one Tribhuvana[nkusa]-mana of ghee.

The writer of the inscription was Peddanacarya.

**Note:** Summary of the inscription is given in “Inscriptions of Kakatiyas of Warangal” Edited by S.S. Ramachandra Murthy, ICHR Publications, 2011.

### No. 36

Reference	: The Indian Antiquary, Volume-X 1881.
Page No	: 211 to 212
Place	: Anumakonda.
Dynasty	: Kakatiya.
Reign of	: Rudradeva.
Inscription date	: A.D. 1162-3.
Language	: Old-Canarese, old Telugu and Sanskrit.

### Sanskrit and old-Canarese Inscriptions

by

*J.F. Fleet, B.O. C.S., M.R.A.S*

In the temple at Anumkonda, in the Nizam's Dominions, there is a long and highly interesting inscription of Rudradeva of the Kakatya or Kakatiya dynasty. Versions of it have been published in the *Journal* of Bengal Asiatic Society, Vol. VII., p.901, where the date was interpreted as Saka 1054,-- and in the *Journal* of Bombay branch of the Royal Asiatic Society, Vol. X., p. 46, by Dr. Bhau Daji, who interpreted the date as Saka 1064. And Mr. Rice,- recognising from these discrepant readings of the date, and from the fact that the *samvatsara*,

the name of which is recorded as Chitrabhanu, does not agree with the above dates by respectively thirty and twenty years, that there was some mistake about the date,- has stamped the inscription as belonging unmistakably to the ninth century A.D., and as recording the fate of Taila-I and Bhima-II of the western Chalukya dynasty.

Through the kindness of the Political Authorities at Haidarabad. Now it has been furnished with an excellent ink-impression of this important inscription, and shall shortly publish it in full in this journal.

Meanwhile it may be useful to state that the real date of this inscription is Saka 1084 (A.D. 1162-63), the Chitrabhanu *samvatsara*, and that, therefore, it records the downfall of Taila III, the last but one of the Western Chalukya of Kalyanapura, and not his ancestor Taila-I.

### (Also)

Reference : Archaeological Survey of India  
Annual Reports on Indian Epigraphy 1957-58  
Page No : 22  
Place : Hanumakonda, Warangal District.  
Dynasty : Kakatiya  
Reign of : Rudra  
Inscription date : 19th January A.D. 1162  
Language : Telugu.

This inscription is on a pillar set up in the compound of the Thousand-pillared temple, dated Saka 1084, Chitrabhanu, Magha su. 13, Saturday=1163 A.D. January 19. Records the construction of the temple by the king and the construction therein of the deity Rudresvara after his own name, together with Vasudeva and Surya and the gift of lands made to them. Gives a descriptive genealogy of the king and mentions the ascetic. Achintendra as the author of the record.

### (Also)

Reference : The Indian Antiquary, Volume-XI, 1882.  
Page No : 9 to 20  
Place : Anumakonda  
Dynasty : Kakatiya  
Reign of : Rudradeva  
Inscription date : A.D. 1162-3  
Language : Old-Canarese, old Telugu and Sanskrit.

In the temple of god Rudra in the eastern part of Anamkonda which is a short distance to the north of Worangal in the Nizam's Dominions, there is a long and highly interesting inscription of king Rudradeva of the Kakatya or Kakatiya dynasty, of which has given a brief notice in Vol. 10-p.901, apparently by the Secretary, where it is stated that this inscription "had been obtained and communicated by *Raja* Dharma Venkata Esvarao, who had been for some time in Calcutta, to urge on the Supreme Government of India his Claim to the *gadi* of the *raj* of 'Paluncha' or 'Kummummet', which through some recent arrangement of the Nizam's Government had been assigned to a rival claimant," and where the date was interpreted as Saka,-1054,-and in the *Jour. Be. Br. R. As. Soc.*, Vol. X., p. 46, by Dr. Bhau Daji, who

interpreted the date as Saka 1064. Neither of those two versions, however, represents the original at all correctly in essential points. It has also been noticed by Mr. Rice, who recognising, from the above discrepant readings of the date, and from the fact that the *samvatsara*, the name of which is recorded as Chitrabhanu, does not agree with the above dates by respectively thirty and twenty years, that the date had not been interpreted correctly,- give as his opinion that the inscription belonged unmistakably to the ninth century A.D. and recorded the fate of Taila I and Bhima II of the Western Chalukya dynasty.

Through the kindness of the Haidarabad Political Authorities, in furnishing with an excellent ink-impression of this inscription, J.F. Fleet was able to publish a revised and satisfactory version of it, with lithographs.

It is engraved on the four faces of a stone, perhaps a *dhwaja stambha*, at the temple of Rudra, in the eastern division of Anamkonda. The entire stone is about 8` high by 2'2" broad and 1'2" thick. Lines 1 to 41 of the inscription are on the front face of the stone, and cover a space of about 4'8" high by 2'1¾" broad. Lines 42 to 89 are on the rear face, and cover a space of about 6'0½" high by 2'2¼" broad; and judging from the impression, there must be some sculptures between the first and last parts of lines 90 to 104. And lines 151 to line 166, the last, are on the left hand face, and cover a space of about 1'10" high by 11½" broad. The characters are well executed and well preserved old-Canarese characters of the period to which the inscription belongs. The language of lines 1 to 8 is Old-Telugu; the rest of the inscription is in Sanskrit.

This inscription is dated in Saka 1084 (A.D. 1162-63), the Chitrabhanu *samvatsara*. And the primary object of it is to record that the *Mahamandalesvara* Rudradeva of the Kakatiya or Kakatiya dynasty, set up at his capital in Anumakundapura, Anumakodanagari, the god Rudra or Mahesa, i.e. Siva,-the god Vasudeva or Sauri, i.e. Vishnu,-and the god Surya or Ravi, i.e. the Sun,-and allotted either the large village of Matticheruvala, or the village known as the larger Matticheruvala, for the maintenance of their worship.

But the genealogical and descriptive portion of the inscription, from line 20 to line 163, gives us a variety of historical information which will prove of extreme interest when it can be properly worked out.

It gives us first the name of Tribhuvanamalla, the grandfather of Rudradeva; but then releasing again, Tailapadeva, the ornament of the Chalukyas. This Tailapadeva is not Taila I of the Western Chalukya dynasty as Mr. Rice thought,- but Taila III of the western Chalukya dynasty, who reigned from Saka 1072 (A.D. 1150-1) to Saka 1084 (A.D. 1162-3). It further records that Prola defeated a king name Govinda, and also that he conquered, and shaved and branded, Gunda, the lord of the city of Mantrakuta; but, with what place Mantrakuta is to be identified, and who Govinda, Udaya, and Gunda were, Fleet was not at present prepared to say,-except that this Govinda necessarily was not Govinda III of the Rashtrakuta dynasty, with whom Mr. Rice identified him,- and that there are some indications in subsequent passages of this inscription that Udaya was of the Chola dynasty. And it finally records that in Prola's time Anumakonda was besieged by Jagadeva, who, however, was repulsed and put to flight. This Jagadeva is evidently the *Mahamandalesvara*, Tribhuvanamalla Jagadeva, one of the Santara kings of Patti-Pombuchchapure, the modern Humcha in the Nagar District of Maisur.

Jagadeva's mother was Bijjaladevi, whose sister, Chattaladevi, was married to Vijayaditya I. (about Saka 1020) of the Kadambas of Goa in his early days he seems to have



been held in check by the Hoysala kings Ballala I and Vishnuvardhana, as a Gadag inscription states that Ballala I attacked Jagadeva and despoiled him of his kingdom, and a Belur grant, dated Saka 1039, calls Vishnuvardhana “a very Bhairava in destroying the strength of Jagadeva.” But we find him after words, in Saka 1071, governing at Setu, and coming to Balligave and there making a grant of the village of Kundur in the Kodanda Thirty of the Santalige Thousand; and the fact of this inscription being dated in the Sukla *samvatsara*, which was the thirteenth year of the reign of the Western Chalukya king Jagadekamalla II, coupled with Jagadeva’s possession of the title of Tribhuvanamalla, indicates that he was then a feudatory of Jagadekamalla II., and had been previously a feudatory of Vikramaditya VI. It was probably as a feudatory of Taila III that he laid siege to Anumakonda. Prola’s wife was Muppmadevi; and their son was Rudra or Rudradeva.

Rudradeva only styles himself a *Mahamandalesvara*; but with the exception of the expression *pati-hita-charita*, ‘he whose actions were for advantage of his lord’, in 1.3, the inscription gives an indication of any paramount sovereign to whom he was feudatory; and that expression itself does not of necessity imply that he was only a feudatory noble, and the probability is that, as in the case of the Silanara *Mahamandalesvara* of Kolhapur, the title was only a customary one, and Rudradeva was really an independent king. In connection with him, the first record in this inscription is that he subdued a certain Domma, whose strength evidently lay chiefly in his cavalry. No clue is given as to who Domma was; but, as *doma*, *domba*, or *dama*, is the name of ‘a despised mixed caste,’ he may have been the leader of some aboriginal tribe which had not then lost all its power. The next record is that he conquered a certain Mailigideva and acquired the country of Polavasa; but here, again, there is no clue in the inscription itself, and Fleet have none as yet from extraneous sources, to the identification of the names of this king and his country. Further on, mention is made of the death of Taila III; this event, though it cannot be fixed precisely, even with the help of Taila’s own inscriptions and those of his *successor*, Somesvara IV, is shown by the present inscription to have occurred some time before the thirteenth day of the bright fortnight of the month Magha of Saka 1084, the Chitrabhanu *samvatsara*.

The next record is that a powerful opponent of Rudradeva then rose up in the person of a certain king Bhima. To what dynasty Bhima belonged, is not indicated, but the inscription intimates that he established himself by slaying a king named Gokarna. Also as we find him afterwards in possession of the city of Chodadaya, it is plain that he took advantage of the death of that king, which is recorded just before the death of that king, which is recorded just before the death of Taila III, and appropriated part of the Chola dominions; this Chodadaya is perhaps the Udaya who has been mentioned in connection with Prola. And the inscription mentions Bhima in such a way with Taila III as to lead us to infer that, during the interruption of the Western Chalukya power that ensued between the death of Taila III in Saka 1083 or 1084 and the accession of his son, Somesvara IV in Saka 1104, Bhima must have seized upon, but retained for a short time early, some of the eastern portions of the dominions of that dynasty. A graphic description is given of the overweening pride of this Bhima, “the vilest of kings, a very beast of a man, the husband of his mother’s rival wife, the slayer of the best of brothers while he was engaged in eating,” - and of Rudradeva’s expedition against him. Rudra first took the city of Vardhamananagiri, which from the expression, “having three or four steps,” we must evidently look for not far from Anamkond itself. Bhima then at once abandoned everything and fled to the forests; and Rudradeva, pursuing him, burned down the forest; and Rudradeva, pursuing him, burned down the city of Chodadaya and cut down the forest in which he had taken refuge, and built there, in its place, a city with a great lake in the centre of it.

What was the ultimate fate of Bhima, we are not told. Lines 107 to 140 are occupied with panegyrics of Rudradeva, which contain no further historical details. In lines 140 to 149 there is given a fanciful description of his city of Anumkonda, and in lines 149 to 158, of his troops of cavalry. Lines 158 to 163 define the position and boundaries of his kingdom. The editor of this inscription in the *Bengal Journal* read :- *Rajyam prachyam lavana-Jaladhes=tiraparyyantam=asya Sri sail-antam pracharati sada dakehinasyam samagram pratichyam Vakataka-nikata-sthayauf raja-lakshmim Kauveyy-hsa-tata-vilasith Malyavontam prapede*, and translated:- "His kingdom is bounded on the east by the salt sea, on the south by the Srisaila (mountains). His royal Lakshmi extends as far as Vakataka; and on the north she reaches the mountain Malyavanta". His readings, however, especially that which introduces Vakataka in the third *pada*, cannot be upheld. Dr. Bhu Daji read and translated the verse materially in the same way that Fleet did. The Srisaila mountain, which was the southern limit of his kingdom, is a hill of considerable sanctity and repute in the Karnul (Kurnool) District; it is to the north-east of Karnul itself, and is at about Lat 16°5' N. and Long. 78° 55' E. The western limits of his kingdom are not specially mentioned; the word used is *oratichya*, which must be by material licence for *pratichya*, 'being or living in the west, western, westerly,' i.e., as Fleet translates it, 'the western countries,' and it seems to denote the kingdom of the Western Chalukyas. The northern boundary of his kingdom lay in the region of Malyavanta, or more properly Malayavan. Dr. Bhu Daji calls this "the country in the neighbourhood;" while the editor in the *Bengal Journal* suggests that it is the Malayavan mountain west of 'Baleswar;' and Prof. Monier Williams, in his *Sanskrit Dictionary*, says that Malayavan is 'one of the smaller mountains of India proper, lying eastward of mount Meru.' Fleet was not prepared at present to offer any identification of it. The extent of Rudradeva's kingdom is also sketched out, but not so definitely, in lines 111 to 114, where Bhima and all the other kings living between the province of Kanchi and the Vindhya mountains are said to have been subject to him. Finally, lines 163 to 166 record that Rudradeva allotted the large village of Matticheruvala, or perhaps the village called the larger Matticheruvala, to provide for the worship of gods Siva, Vishnu and the Sun, which he had established, as recorded in the opening lines of the inscription.

In the verse commencing in line 107, Rudradeva is called "the sole resting-place of the goddess of fortune who springs forth from the womb of the charming ocean of milk which is the lineage of Kandurodyacheda." Fleet do not know as yet whether this simply refers to the acquisition by him of the Choda dominions, or whether the Kakatiya kings claim a descent from the Cholas.

Dr. Burnell (*Vamsabrahmana*, p. Vii, note +) says that the family name of Kakatiya, -is explained by the commentator Kumarasvami as being derived from the name of a local form of the goddess Durga. At the same place he says that Warangal (or Worangal) is a Muhammadan and corrupt way of writing Orukkal, which means 'One-rock', and is translated in Sanskrit books, that mention the place, by Ekasila, - and that there is not the least trace of such a name as Aranyakunda, which Lassen gives in his map as the ancient name of Worangal. Lassen was probably led into this mistake by the writer of the introductory remarks and the translation of the present inscription, as originally published in *Bengal Journal*, in both of which, though the name is read correctly in the text itself, 'Arunakunda' is submitted for Anumakunda, Anumaakonda and Anumakonda, and is identified with Worangal instead of with Anamkond.

### Translation

Om ! Hail ! Let there be good fortune and victory and prosperity! Hail! While the victorious reign of the glorious *Mahamandalesvara*, the Kakatiya king Rudradeva, - the

*Mahamandalesvara* who of Anumakunda, which is the best cities; he who was a most devout worshipper of Mahesvara; he whose actions were for the advantage of his lord; he who was adorned with modesty,- was continuing the government at the city of Anumkonda, with the delight of pleasing conversations, so as to endure as long as the moon and sun and stars might last:

(L.6.)-Having established his own namesake (*the god*) Rudresvara, and the god Sri-Vasudeva and the god Sri-Surya Deva, on Vaddavara the thirteenth day of the bright fortnight of (*the month*) Magha of the Chitrabhanu *samvatsara*, the Saka year 1084 being current:-

(L.9.)-I praise Hari, the boar; when he lifted up the terrestrial globe, the water of the seven oceans beat against the skies with its lofty waves, and yet reached only up to the tips of the nails of the great-toes of his feet; and the three worlds, like a drop of water, were contained in the interior of the cottage which was the point of his tusk; and the bulbs of his bristles were as if they were *brahmandas*! O Sri-Heramba be most graciously disposed to me; thou who art the asylum of the multitudinous hummings of the bees which are attracted by fragrance poured forth by the clusters of the opening buds of jasmine which mingle with thy pendent tresses; and who art the asylum of the excessive splendour of that shining tusk, the single prowess of which entirely extinguishes the lustre of the tusks of the elephants of the regions! May Sarasvati always reside in my mouth; she who is as it were a mother; who elevates us with the milky waves of the ocean of milk; who is as it were fashioned from the moon; and who is as it were a little statue of a very pale colour like that of a ball of sandal-wood !

(L. 16.)- Achintendravaraha, whose father was Sri-Rameshwara Dikshita, the increaser of the glory of the family of Bharadvaja, the performer of the *srauta* ceremonies, the foremost man in the world, and who sin myself an ascetic, the disciple of the ascetic Advayamrita, with confidence describe the genealogy of the benevolent and glorious king Rudresvara.

(L. 20.)- There was the glorious king Tribhuvanamalla, born in the Kakatya lineage, the effector of the widowhood of the wives of his mighty enemies. Glorious was Sri-Tribhuvana Malla Deva, the ornament of the Sri-Kakatya kings, who stressed the hearts of the greatest of his foes; who day by day bestowed wealth upon worthy objects; who charmed the hearts of lovely women; who was the seducer of a crowd of evil women; who was the worshipper of the waterlilies which are the feet of Purahara; and who humbled (*all other*) lenders (*of men*).

(L. 24.)- His son,-the place of the enjoyment of the nectar of meditating on the water lilies which are the feet of Siva; the robber of the glory of the good fortune of the great auspiciousness of the lovely women of his enemies; the destroyer of the pride of the greatest of his forces; a very Lankeevara in respect of the pride of fearlessly engaging in battle,-attained celebrity under the name of Proloraja. In an instant he made captive in war the glorious Tailapadava, the ornament of the Chalukyas, whose habit was skilful in the practice of riding upon elephants, whose inmost thoughts were ever intent upon war, and who was mounted upon an elephant which was like a cloud; and then at once he, who was renowned in the rite of severing the throats of his (*captive*) enemies, let him go, from good-will (produced) by (his) devotion.

Having made captive him who was named Govindaraja and who was skilled above all others in discharging the shining trickling rain of (*the ashes of*) the smooth edge of his sharp battle-axe,-he, the pillager of his country in war, the preceptor for the initiation of excellent heroes, who was fierce against the hostile kings, liberated him, and then sportively gave his kingdom to king Udaya. Then the shameless Ganda,--who was the lord of the lofty city of Mantrakuta, and who, having been defeated by him in his anger, had his head shaved and his

breast marked with the sign of a boar,-became intent upon flight, like a lamb, and betook himself to his own city, though, in the presence of the land of that kings, he was called upon by *Prola* to battle. And again, (famous) Jagadeva,-who was attended by many chieftains, and who was like a god upon earth, and who stood encompassing the city named Anumakonda,-was made (by him) to stand motionless as if paralysed, and, being unable to accomplish his object, departed at once; how can we describe the majesty of the glorious and victorious king *Prola*? The queen, who was named Mappama,- whose virtues were (like) stars, and whose fame was like the autumn moon, but for whose charming beauty there is no object of comparison; who was like Kausalay, and the chaste Janaki, and Kunti, and Padma, and Paulomi, and the excellent Chandika. -became his beloved wife.

(L. 43.)- From her there was born to him, for the welfare of the world, a son, the king Sri-Rudradeva, who worshipped and was devoted to Sri-Girisa, and who was the sprout of the excellent bulb of supreme felicity: (*in comparison with him*), what is Kama or Nalakubara, or Skanda, the son of Siva, or Jayanta, or Jishnu, the wielder of the thunderbolt, or Hari, or the two young Dasras?

(L. 49.)- Having at ones with ease broken (*the power of*) Domma, who was skilful in monating numbers of excellent horses, prancing and tall, and who carried himself with elegant prowess, and having, as Partha did Karna, again and again put him to flight with hundreds of shining arrows,-he, the king Rudra, acquired a number of towns possessed of all things that were the best of their kind.

(L. 55.)- I always praise Sri-Rudradeva, who is capable of trampling upon the burden of the mass of the annoyance of the Medas: who is the sole preceptor for initiation in the acquisition of lofty and brave counsels and opportunities which are hard to be resisted by the (*hostile*) kings; who destroyed the pride, that arose in the time of war, of the glorious Mailigideva; and who acquired the wealth of the country of Sri-Polavasa.

(L. 61.)- Like house-mouse (*seized*) in dense darkness by a fine young cat, so the serpent named Gokarna, who was of low birth, but who took himself to be a hero in the world, died instantly when he was Seized by the terrible mongoose Bhima. Then the vital airs of the graceful king Chododaya-whose whole body was terrified by the gleaming weapon named 'the bewildered' which was the fear that sprang from the prowess of the glorious Rudra, -being, as it were, made mad, or made oblivions, or possessed by a great demon, or greatly overcome by agitation, or thrown into confusion, departed to the sky. Though king Tailapa went to the sky, his delicate body being wasted by violent diarrhoea through fear of this most valorous king, Sri Rudradeva-get Bhima assumed a transitory position of sovereignty. Just as one young jackal, surrounded by many still more insignificant jackals, despises the earth through vain-glory in imagining himself to be a king, and matches himself with a line, and then, causing all the regions to reecho with the confused noises of his howlings, becomes terrified and is rendered incapable by the (*mere*) shaking of the mano of the lion, and goes away somewhere or other (*and hides himself*) -so Bhima, the vilest of kings,-a very beast of a man, the husband of his mother's rival wife; the slayer of the best of brothers while he was engaged in eating, - being intuit upon attempting to swallow the skies, matched himself against the terrible Sri-Rudradeva, and ascended to the highest summit of the mountain of pride increased by rivalry.

Having heard, through his spies, of the wealth of the kingdom of Bhima, and of his evil deeds, the glorious king Rudra commenced his preparations for an enterprise of victory; and he, who had no adversary of equal standing with himself, joyfully and quickly then set out for good fortune, being led along by the array of his whole army, and being attended by his forces,

which straightway were made ready. At the time of his setting out on his expedition of dawning victory, the clouds fell down through the perturbation caused by the augmentation of the alterations of the uproar that sprang from the rumbling of his low-sounding drums; the earth trembled; the mountains tottered, the tortoise suffered; the serpent was perplexed; and the elephants of the points of the compass were stupefied. Through fear of Rudradeva, the (*hostile*) kings, -frightened by the uproar, and roaming about (*vainly*) in (*the face of*) his active preparations, and trembling with the fever of having their ears filled with the rumbling of the low-sounding drums used in his simultaneous enterprises-abandoned their treasure in their houses, their elephants and horses on the road, their relations halfway along their path, and their harems in their forts.

Having rapidly advanced three or four steps, the king sacrificed first the city of Vardhaman Nagari, as if it were the pounding of grain or as if it were a preliminary oblation, in the fire of his anger which was increased by the knitting of his eyebrows, Trembling with fear at his glances, as (*the Pandara prince Bhima trembled at the glances*) of Duryodhana, and being disquieted in his body, he, Bhima, abandoning all his possessions, shamelessly betook himself to the forests, accompanied by his brother, his mother, and his wife. Then the king pursued him, and burned the city of (*the king*) Chododaya, a city of not great importance, - just as Anjaneya (*burned*) the city of Lanka, which was like the city of the gods, and which was graced by the amorous pastimes of crowds of fawn-eyed woman. And he cut down the forest which was his fortress, the intricacies of which were its door-bars; and he made there a great and wonderful lake in the centre of a city.

(L. 107)- How shall be described the prowess of king Radradeva, the lord of the earth, who is the sole resting-place of the goddess of fortune who springs forth from the womb of the charming ocean of milk which is the lineage of Kandurodaya-Choda; who destroys the pride of the race of petty warriors; who possesses the wealth of the whole world; and who, like Rama, cuts down the multitude of his enemies with his axe ? The earth was pounded by the hoofs of his excellent horses, prancing and tall; the sky was pervaded by the number of his excellent umbrellas which possesand the (*white*) radiance of the moonlight, the regions were filled by the masses of his *chauris* which were as beautiful as a number of full-moons; and his enemies ran away when they saw the setting out of the armies of the king.

(L. 111)- When Bhima and the king's living between the province of Kaunchi and the Vindhya (*mountains*),-who day by day were heard of by Sri Rudradeva- saw him (*in person at last*), they became for a long time (*unable through astonishment to close open their eyelids*), as if, mortals (*though they were*), (*they had become*) gods possessed of the lovely women of the immortals, and then, having returned (*to their senses*), they betook themselves to that same Rudradeva, asking for protection.

(L. 114)- I praise king Rudra, whose mind there never enters any suspicion of pride, though he makes hundreds of learned people the sole recipients of his wealth; (*just as*) the oceans, having made Sri-Purushottama the sole possessor of Sri, still (*condescends* and) wakens up the earth with the murmuring of its waves. The king Sri Ruadra in himself a very Chaturanana, a very Satanands, upon this earth, having humbled the highest of kings, as Chaturanana has subjected the *rajahamsa* birds to himself, being the sole place of the production of wealth, just as Chaturanana's sole habitation is that which sprang from the waterlily, being the sole cause of the happiness of the best of learned men; being skilled above all others in investigating many sacred writings; being the asylum of the recreations of religious practices, just as Chaturanana is the sole place of the amorous dalliance of Brahmi; and having

his behaviour fashioned in accordance with the sacred precepts, just as Chaturanana has an existence which is determined by (*the duration of*) a Kalpa.

Rudra is himself a very Kesava, - having a mind intent truth, as the mind of Kesava is devoted to Satya; having thrown aside the miseries of hell; being the asylum of good fortune, as Kesava is of lakshmi; being the supporter of the earth, being the abode of endless enjoyments, as Kesava's abode is the hoods of Ananta; being ever dear to the most excellent of the twice-born, as Kesava is to the king of snakes; being the destroyer of evil misfortunes. as Kesava was of the evil Arishta; being the giver of desired objects to learned people, as Kesava is to the gods; being the raiser of his family, a Kesava was of the mountain (*Govardhana*); and being of handsome appearance, as Kesava is the wielder of (the discus) Sudarsana. Beautiful is Rudradeva, who is charming with the necklace of the pearls which have dropped down from the tall elephants in the contests of his unrivalled battles; who destroys the fear that is generated by Bhava; and who is adorned with the petals of water lilies which are the beautiful eyes of lovely women. While this same Rudradeva rules, the world, -the title of king belongs only to the moon, and not to the greatest among men; the condition of lordship belongs only to Indutilaka, and not to those who have accumulated riches, fierceness of brilliance exists only in the sun, and not among enemies; the catching hold of hair is confined to the act of sexual intercourse, the holding of staves exists only among ascetics, and not among the body of the people; disputation is confined to the sacred writings, and exists not in litigation; and there is nowhere any attrition of the wicked, but only of the *aram*-wood<sup>2</sup>.

The liberality of Rudra is limited only by the disappearance of poverty; his prowess is limited only by the destruction of his enemies; his wisdom is as extensive as that of Chaturanana; and his virtuous qualities are without any limit: his lustre is as extensive as the heating power of the sun; the mass of his fame is limited only by pervading the three worlds; and his intellect shines without any limit in (*the study of*) religion. Ocean, -though thou persuadest the regions; though thou art very great, though thou art the sole refuge of the great, though thou art the birth-place of Sri; though thy heart is propitious; and though thou art the abode of jewels, -thou was drunk up by Kumbhasamudbhava (*and didst become*) a salt ocean: but not so is this king Rudra: therefore, do not vainly enter into rivalry with him! Verily Sri-Rudradeva was fashioned by Abjnasamudbhava by joyfully selecting liberality from the tree of the gods, dignity from the mountain which is made of gold, fortitude from Dasarathi, strength from Purabhit, profundity from the ocean, beauty from Makaradhwaja, and delight in learning from Suraguru. Wonderfully victorious is Sri-Rudradeva; in the ocean of milk which is his widely diffused fame, the moon plays the part of an opening waterlily, the sun plays the part of a water lily in full bloom, the moving clouds play the part of blue water lilies, the stars play the part of bright bubbles of water, the regions play the part of shores, and the three worlds play the part of tumbling billows. I think that, in the river of blood (*shed in the battles*) of the victorious Rudradeva, the heads of his enemies, which have been cut off by his sword in war and have fallen into the charming mad which is (the *particles* of) their flesh, are stepping stones, and the writhing headless trunks are boats, both for the goddess of victory as she approaches him, and for his fame as it sets out for the (*uttermost*) regions.

(L. 140.)- His (capital), the city named Anumakonda,-which is as it were the capital of Sri, and which was created by the power of his excellent and unbroken axe that cut to pieces (his foes), is like the city of Kandarpa, being full of delight, as that is possessed of Rati, and being full of the condition of love, and it is like Mahendri, in being possessed of (temples of) Jishnu and Vishnu, (as the other is of those gods in person,) and in being full of the elegance

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<sup>2</sup> The wood of the *Ficus religiosa*, used for kindling fire by attrition.

of plantain trees, as the other is of the amorous play of Rambha. There the women, whose eyes are like the petals of blue water lilies; who are of slender form; who are the best of the lovely eyed women of the three worlds; and who move lazily on account of the weight of their full and high breasts-are as it were the capital cities of Makaraketana. There, in the houses of the Brahmans, the clever parrots, assembled with the young students, recite, in spite of attempts to prevent them, the Vedas, together with all the Vedangas, and according to the pada and the krama methods which are studied by all those whose pleasing conduct consists of investigation. In the houses of the harlots, the low musical notes of the young parrots, who imitate the actions and the sounds that are produced at the time of sexual intercourse, and who are the full moons of the tremulous ocean of the excitement of love, -in the day time make all the regions vocal.

(L. 149.)- The army of the horses of Sri Rudradeva invades not the sky, because it is the place where Vishnu placed his foot, and touches not the earth with its hoofs, because it is (*as sacred as*) a cow; but, -filling all the regions, and terrifying his enemies with its prancing, and day by day putting them to flight and killing them in the battlefield, -it is victorious. His horses are of most pleasing shape, - of Jow sounding neighings, - possessed of all the excellent characteristics that are made famous by the writings that treat horses, -adapted in their make for speed and weight, very long-lived, and trained in the five kinds paces.

(L. 158.)- His extensive kingdom reaches (on the east) to the shore of the salt sea; his regal power always extends over the whole country of the south as far as Srisaila, and standing (in one direction) on the confines of Kataka, (in the other direction) it has the western countries for its boundary, and it has its northern region in the country of Malyavanta, which is charming with its precipitous heights.

(L. 163)- The king Rudradeva, who is esteemed by good people, gave here, as a permanent grant, the great village named Mattichoruvala to (the gods) Sri Mahesa and Ravi and Sauri, for the performance of (their) worship.

### (Also)

Reference	: Inscriptions of Warangal District (Reprint 2016)
Page No	: 94 to 100
Place	: Hanumakonda, Warangal District.
Dynasty	: Kakatiya
Reign of	: Rudradeva
Inscription date	: 19th January, A.D. 1163.
Language	: Telugu and Sanskrit
Script	: Telugu-Kannada

This inscription is on the thousand pillared temple. Records that *Mahamandalesvara* Kakatiya Rudradeva Maharaja, the lord of Anumakondapura who was ruling from Anumakonda *pattana* consecrated on Vaddavara, Magha Su. 13, Chitrabhānu, S. 1084 (Saturday, 19th January, A.D. 1163) the god Rudresvara after his own name as well as the gods Vasudeva and Surya Deva and granted the village of Maddicheruvula for their worship. The king bears among others the title of *Vinayabhushana*. The inscription describes the genealogy of the king and recounts the exploits of himself and his father in the Sanskrit verse composed by Achintendra, son of Ramesvara Dikshita of the Bharadvaja-kula, and a disciple of Advayāmrita-yati.

The genealogical account of the family begins with Tribhuvanamalla of whom, however, nothing of importance is mentioned. His son, Prolaraja is said to have captured king Tailapa the crest-jewel of the Chalukyas, but released him on account of love and devotion he had towards him; he is also said to have captured a certain Govindaraja and released him subsequently although he pillaged his territory, and presented it to king Udaya. Among the other enemies conquered by him were Gunda of Mantrakuta and Jagaddeva. His queen was Muppama by whom he had a son called Rudradeva, who was a great warrior like his father. It is stated that Rudradeva defeated several chiefs of whom Domma, Meda of Polavasa, Mailigideva, Bhima the enemy of Gokarna and the ruler of Vardhamananagara, Chododaya and Tailapa are mentioned. His marriage with Padma of the lineage of Kandur-Odaya Choda is referred to in verse 28; and the extent of the Kakatiya kingdom under him is described in verse 48. It is stated that it extended in the east as far as the ocean, in the south up to the Srisaila mountain, in the west to the neighbourhood of Kataka (Kalyani) and in the north to the slopes of the Malyavanta mountain.

### (Also)

Reference : Selected Telugu Inscriptions by N. Venkata Rao. (1952)  
 Page No : 42 to 53  
 Place : Hanumakonda.  
 Dynasty : Kakatiya.  
 Reign of : Rudra Deva.  
 Inscription date : A.D. 1162.  
 Language : Sanskrit and Telugu.

Note : Both references have the same translation except date written in it.

### (Also)

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H.  
 The Nizam's, Dominions, Part- II, 2017.  
 Page No : 8 to 21 and 184  
 Place : Hanamkonda  
 Dynasty : Kakatiya.  
 Reign of : Rudradeva.  
 Inscription date : 19th January, A.D. 1163.  
 Language : Sanskrit and Telugu.

### Translation

[L. 1.] Om ! Hail ! May there be wealth, victory and prosperity.

[L1. 1-4] Hail ! the prosperous maha-mandalesvara, the Kakatiya king Rudra-deva, (who) has attained the five *maha-sabdhas*, (who is) a Mahamandalesvara (who is) the lord of the excellent city of Anmakonda, (who is) the great devotee of Mahesvara, whose actions are for the good of his lord, to whom modesty was an ornament:

[L1. 4-6] while (he) was ruling the victorious kingdom, increasing in prosperity from day to day as long as the moon, the Sun and the Stars, from (literally, in) the city of Anmakonda, enjoying pleasing conversations;



[L1. 6-8] in the Saka year 1084 (being) the present (cyclic) year Citrabhanu, in the month of Magha, on the thirteenth day of the bright fortnight, saturday, (he) established Rudresvara, sri-Vasudevara, and sri-Surya-devara.

[V. I] I bow to Hari of the Boar-incarnation to whom while lifting the globe the waters of the seven oceans splashing against the skies came only up to the tip of the toe-nails, the three worlds resembled a drop of water in the cavity of the cottage-like tip of his tusk and the several worlds resembled his many bristle-roots.

[V. 2.] Oh ! Sri Ganesa, become very pleased in mind towards me ; (you), in whom there is a chorus of humming by the bees covetous of the fragrance arising out of the lusters of the blooming jasmine-buds in your pendant tresses ; and (you) who has the lustre of the tip of the tusk which is glorious with the sole exploit of forcibly destroying the lustre of the tusks of the quarter elephants.

[V. 3.] May Sarasvati ever dwell in my face-(the Sarasvati, who is) like one born of the milky ocean, like one made out of the nectar-rayed moon, and like a very white image carved out of a block of Sandalwood.

[V. 4.] I, the excellent Acimtemdra, whose father is Ramesvara diksita- the lord of the lakshmi of the Bharadvaja family, the performer of the vedic ceremonies, and the foremost man in the world-I, an ascetic and a pupil of the ascetic named Advayamrta, shall describe with respect the genealogy of the good and the glorious king Rudra.

[V. 5.] There was king Tribhuvanamalla born in the Kakatiya dynasty, the high-priest giving widow-hood to the women of the multitudes of his strong enemies.

[V. 6.] That king Tribhuvanamalla shone,- (he, who was) an ornament of the Kakatiya kings, who distressed the hearts of his great foes, who gave wealth every day to deserving persons, who delighted the minds of his wives, who condemned evil women, who worshipped the lotus feet of Siva and who defeated all other kings.

[V. 7.] His son by name Prole-rajā become famous, enjoying the bliss of the nectar of the meditation on the feet of Siva, depriving the women folk of his enemies of the fortunes and prosperity of having their husbands, and destroying the pride of his great enemies (Prola, who was) a veritable Ravana in his great pride in having to his credit continuous encounters in battle.

[V. 8.] (Prola) captured in a trice king Tailapa in battle, -- (Tailapa), the crest-jewel of the Chalukya, skilful in riding elephants, with his deep mind ever intent on battle, and mounted on a cloud-like elephant; but because of his (Prola's) devotion and love (Prola) released him instantly.

[V. 9.] (Prola), the preceptor for the initiation of excellent heroes, and (one who was) severe towards his enemy kings, made captive and released him, who was called Govimda-rajā and who was singularly skilful in cutting with his fine-edged unfailing battle-axe: then (Prola) pillaged his country and sporting presented (his) kingdom to king Udaya.

[V. 10.] Beat by the irate Prola, Gunda, the able chief of the city of Mamtrakuta, was shaved on the head and marked on the breast with the boar sign; (Gunda) took to his heels shamelessly like a child, and through called for a fight with Prola before the king, turned a deaf ear and went away to his own city.

[V. 11.] How can we describe the greatness of the triumphant king Prola surrounding whose city of Anumakonda stood the god-like king Jagaddeva with feudatories; but Jagaddeva being stupefied, paralysed and incapable of doing the work, went away in a minute.

[V. 12.] There was to him [Prola] an excellent wife and queen with the name Muppama whose good qualities were like the stars, fame like the autumnal moonlight, her shining beauty

devoid of any comparison, and who was a *Pativarta* (*Sati*) like Kausalya, Sita, Kunti, ; Lakshmi, Indrani, and Parvati.

[V. 13.] To him and her was born a son- a shot from the one root of greatest felicity. Was he Cupid, Nalakubara, Skanda son of Siva, or at least Jayanta, Arjuna, Indra, Vishnu, or the two Asvins ? No, not these, but king Rudra, the great devotee of Siva born for the welfare of the world.

[V. 14.] That king Rudra shattered more than once with ease Domma who was skilled in riding the best of prancing horses, and who was full of the best valour; and again and again having made him fly by his hundreds of shining arrows as Arjuna did (regarding) Karana, (he) obtained the village and city having all excellences.

[V. 15.] I always extol king Rudra-deva, capable of completely putting down the arrogance and the annoyance of the Meda, the sole preceptor for initiating the kings into the *mantra* of heroism, (who) destroyed the pride of Mailigi-deva exhibited in battle, (and who) acquired the possession of the reign of Polavasa.

[V. 16.] Like a rat in the house caught in the darkness by a powerful kitten, the low-born serpent, namely Gokarna, who considered himself a powerful man in the world was caught by a terrible mongoose, namely Bhima: and instantaneously (Gokarna) died.

[V. 17.] The life of the shining king Cododaya, whose whole body was frightened by the flashing missile, namely the bewilderment born of the fear produced by the prowess of Rudra-deva, passed away at that time as if that life was mad, forgetful, possessed by some great evil spirit, extremely perplexed and distressed.

[V. 18.] When out of the fear for the very valorous king Rudra-deva king Tailapa, with a body completely overcome by dysentery died, even Bhima's kingship obtained momentariness.

[V. 19.] One young king of jackals surrounded by other very small jackals, scoffing at the world in its egoism, vies with the lion ! But that jackal, which makes all the qualities noisy with its thundering of howlings, goes away somewhere in distress and suffering as a result of the lion's shaking of its mane.

[V. 20.] In the same manner that base king Bhima, - an animal among men, the husband of his own step-mother and the murderer of his own excellent brother while the latter was dining (or through the means of his dinner, that is poisoning), - engages himself in the tiresome task of swallowing the skies, vies with the terrible Rudra-deva and months up to the tip of the highest peak of the mountain of his own pride grown high by his vying with Rudra.

[V. 21.] Hearing through his spies about the flourishing of the rule of king Bhima and his misbehaviour, king Rudra, for whom there was (now) an enemy (in Bhima), made preparations for starting on his campaign of victory, engaged himself in gathering the whole army, and accompanied by his equipped army immediately issued forth in joy for success.

### III-SIDE

[V. 22.] As a result of the force of the rising of a state of confusion born of the greatest noises of the high-sounding war drums at the time of the starting of his (literally, whose) expedition of victory, multitudes of clouds fall, worlds shake, mountains whirl round, the tortoise struggles, the serpent Adisesa faints and the quarter elephants become lame.

[V. 23.] Kings in a flurry as a result of Rudra's expedition, trembling with the severe pain in their ears filled with the sounds of the deep war-drums-deep as a consequences of being struck simultaneously-frightened at their echoes and looking at the quarters, out of fear for Rudra-deva leave their treasures in their abodes, their horses and elephants on the roads, their

relatives in their echoes and looking at the quarters, out of fear for Rudra-deva leave their treasures in their abodes, their horses and elephants on the roads, their relatives mid-way, and their wives in the forts.

[V. 24.] As though it was (as easy as) the cutting of grass and as though it was the first oblation, king Rudra having gone three or four steps offered the city of Vardhamana as oblation to the fire of anger developing from his glance with knitted brows.

[V. 25.] Like Bhima afraid of king Duryodhana's sight, that shameless king Bhima trembling in fear at the very sight of Rudra went away to the forest. With his body in agony, leaving all his royal fortune and accompanied by his brothers, mother and ladies.

[V. 26.] As Anjaneya set fire to Lanka, king Rudra chased him (Bhima) and set fire to the big city of king Cododaya which resembled the city of gods and was beautiful with the sport of rows of deer-eyed women.

[V. 27.] Rudra also destroyed (literally, crushed) his forest and his fort scattered with bolts (or surprisingly like *argala*, one of the several hells); and there in the midst of the city constructed a big and wonderful tank.

[V. 28.] How is the valour of that king Rudra-deva to be described, (that Rudradeva), who was the resort of the royal fortune born of the shining milky ocean of the dynasty of Kandurodaya-Coda, who put down the rising of petty royal families, who had the wealth of the whole world, and who, like Parasurama, cut down his enemies with his axe.

[V. 29.] The world was reduced to power by the hooves of the excellent and high horses of Rudra-deva which were running; the sky was covered by the collection of good umbrellas shining like moonlight; the quarters were filled with multitudes of Chowries beautiful like a collection of full moons; and the enemies fled on seeing the starting out of the army of king Rudra.

[V. 30.] Those kings, who like Bhima and others dwelt between Kamchimamdala and the Vindhyas, and who came to be heard of by Rudra-deva, become gods (literally, persons who do not wink their eyes) at the very sight of him: groups of gods along with men returned after a long time and sought shelter of king Rudra.

[V. 31.] I praise king Rudra who makes hundreds of learned men the sole recipients of wealth, but still in whose mind there does not arise (even) the suspicion of pride: but the ocean, having made only one person, namely Vishnu, the recipient of Lakshmi, makes the earth sleepless even now with the noise of its waves (boasting).

[V. 32.] Putting down multitudes of swan-like kings (riding a troop of royal swans), the sole resort of the Goddess of prosperity (having his abode in the lotus), having a beautiful face (having four faces), the sole cause of great joy to the best of learned men, skilful above all others in investigating the various sciences, the receptacle of the grace of the Goddess of learning (the receptacle of the dalliance of Sarasvati), having his conduct regulated accordingly to scriptures (whose period is measured as a *kalpa*), - this king Rudra is verily a Satananda (one who has plenty of Happiness) in this world.

[V. 33.] With devoted to truth (with mind attached to Satyabhama), with the troubles of hell conquered (having put down the annoyance of Narakasura), the rest of the fortune (Lakshmi), being the supporter of Earth (being the Preserver of the world), the abode of endless enjoyment (with his abode on the body of the separate Ananta), always attached to the beat of brahmins, (always attached to the kings of birds, the Garuda), the destroyer of evil misfortune, (being the destroyer of the evil Aristasura), the giver of the desired objects to the good men (to the Gods), (one who) raised his family to a high position (one who lifted the Goverdhana mountain), (one who has) an excellent hand (one who has the Sudarsana disc)- this Rudra is verily Vishnu.

[V. 34.] King Rudra-deva, who has destroyed the fear born of *samsara*, shines beautifully with the heavy pearl garland made out of the pearls fallen from the heads of the high elephants in the contests of his unrivalled battles, and with the adoring clusters of the petals of the lilies of the beautiful eyes of the damsels.

[V. 35.] When this Rudra-deva was ruling the earth, the name *raja* was only for the moon and never for the best of men (kings); the quality of being Lord (Isa) was only for God Siva and not for the wealthy; and the quality of having lustre (prowess) was only for the Sun and not of enemies.

[V. 36.] Catching hold (of a person) by the hair happened only in the fury of sexual enjoyment; the adoption of the stick (punishment) was only seen among ascites, and not (in the case of rulers) towards subjects; quarrelling there was, (but) only in scholastic discussions, (and) not as a result of litigation; and friction among evil men existed nowhere, except between flint-sticks.

[V. 37.] The removal of wretchedness (poverty) was the limit to his munificence; the annihilation of his enemies (was) the limit to his valour; Brahma himself (was) the limit to his skill; the collection of his good qualities was (indeed) unlimited in numbers; burning the sun was the limit to his brilliance (prowess); pervading the three worlds was the limit to his fame; and (as for) his righteousness, (indeed), there was no limit.

[V. 38.] Oh ocean ! through you have pervaded all the quarters, through you are very big, through you are the resort of grant things, through you are the birth-place of Lakshmi, through you are clear in the centre (i.e. though your heart is gracious), and though you are an abode of gems, you have been drunk by the sage born of the Pot, and you are a salt ocean; and since this king Rudra is not so, do not vie with him in vain.

[V. 39.] King Rudra-deva was surely created by Brahma out of curiosity after taking munificence from the celestial tree, majesty from the golden mountain, Meru, courage from Rama, strength from Siva, depth from the ocean, beauty from Cupid, and love of learning from Jupiter.

[V. 40.] What wonder that Rudra-deva is Victorious ! (Rudra-deva), in the milky ocean of whose clear fame the Moon now becomes a blooming white lily, the Sun (becomes) a clear lotus, the sky (becomes) a moving blue lotus, the several plants and stars clearly become the bubbles, the quarters become the banks and the three worlds become the billows.

[V. 41.] I think that in the floods of blood (in the battle-field), the heads of his enemies, cut by sword in battle and laying fallen in the mire of flesh, are stepping stones, and the dancing trunks are the boats for Lakshmi of victory coming to Rudra-deva, the victor, and for Fame going out to the (ends of the) quarters.

[V. 42.] He had a capital city named Anumakonda, which was like the capital of the goddess of fortune, raised to a great state by the rise of the excellent and full grace (*lila*) of God Siva who was there; which was full of delight (Rati) likely the city of Cupid; which had the display of the feelings of love like the city of Indra; (which) had Indra and Vishnu (as images in its temples; and (which was) beautiful with the charm of plantain trees (with the amours of Rambha):

[V. 43.] where, the women were indeed the metropolis of Cupid, having eyes like the petals of the blue lotuses and slim bodies; (they were like) ornaments to the women of the three worlds, and had bodies weighed down by the weight of big and high breasts:

[V. 44.] (where) in the houses of the excellent brahmins clever parrots join the students, though prevented, and study the Vedas, (which contain) all the Vedangas, all appropriate subjects, beautiful histories, and (which are) in well studied *pada* order:

[V. 45.] (and where), in the houses of courtesans the loud and sweet sounds of young parrots make all the quarters resound- (parrots) imitating the sounds of amorous sports in sexual enjoyment, which are during day-time like full moons to the billowing ocean of the pride of the love of men about town.

[V. 46.] The horse-troops of Rudra-deva do not jump over the sky out of consideration for the sky being the place of Vishnu; and do not rest their feet on this earth out of consideration for the earth being a cow: (they) are all vectorious filling all the quarters with their prancing (literally, dancing) on the battle-field, frightening enemies, making them run and killing them every day:

#### IV-SIDE

[V. 47.] horses have very charming bodies and low neighbours, are rich in the good characteristics (described) in all the books on horses, very fast with bodies endowed with firmness, very living, and versed in the five kinds of paces.

[V. 48.] His kingdom is up to the sea-shore on the East and extends always over the full South up to the mountain, Srisaila; on the West the prosperous kingdom continues as far as the neighbourhood of Karnataka, and (in the North) as far as the neighbourhood of the mountain slopes in the territory of Malyavanta, shining in the Northern quarter.

[V. 49.] King Rudra-deva, respected by the good, gave as a permanent gift the great village named Maddiceruvula for the sake of services for God Siva, Sun and Vishnu.

#### Contents and Remarks

This inscription is inscribed on a black stone pillar standing near the Thousand pillared Temple. It records the grant of a village called Maddiceruvula for the sake of services for gods Shiva, Sun and Vishnu, by the Kakatiya king Rudra, whose genealogy is given as follows:

Kakati dynasty

⋮

1. Tribhuvanamalla

|

2. Prole-*raja md.* Muppama

|

3. Rudra

The main achievements of Prole-*raja* and Rudra are summed up in this inscription and an excellent description of the city of Anmakonda is also given. The poet who composed this inscription was an ascetic named Acimtemdravara. His father was Ramesvara- *dikshita* and his preceptor or *guru* was Advayamrta.

Prole-*raja* (i) captured in the battle Tailapa the crest-jewel of the Chalukyas,  
 (ii) captured and released Govimda-*raja*,  
 (iii) pillaged his country and sportingly presented it to king Udaya,  
 (iv) beat Gumda of Mamtrakuta, shaved his head and marked his chest with the boar ensign, after which Gumda ran away:  
 (v) Jagaddeva who had besieged Anumakonda was paralysed and driven away.

Rudra (i) defeated several times Domma,  
 (ii) subdued the Medas,  
 (iii) defeated Mailigi-deva and acquired the country of Polavasa,

- (iv) acquired the kingdom of Bhima who had in turn defeated Gokarna and won it.
- (v) cododaya passed away merely out of fear;
- (vi) Tailapa died of dysentery for fear of Rudra-deva;
- (vii) Rudra set out against Bhima, destroyed the city of Vardhamanapura, burnt the city of cododaya, pursued Bhima into the forests which he destroyed and later demolishing the fort in the middle constructed a big and wonderful lake,
- (viii) acquired the prosperity of the dynasty of Kandurodaya-coda.

The capital city of Anumakonda is described elaborately.

The boundaries of Rudra's kingdom are given as follows: East, Sea-shore; South, up to the mountain of Srisaila; West, neighbourhood of Kataka (i.e. Kalyan); North, till the slopes of Malyavanta.

### (Also)

Reference	: A Catalogue of Inscriptions copied upto 1964.
Page No	: 105 to 107
Place	: Hanumkonda, Warangal District.
Dynasty	: Kakatiya
Reign of	: Rudra
Inscription date	: 19th January A.D. 1163.
Language	: Sanskrit and Telugu

This inscription is on a stone pillar near thousand pillared temple, dated S. 1084, Chitrabhanu, Magha su 13, Saturday, (A.D. 1163, Jan. 19). This famous Hanumakonda Thousand pillar temple inscription records the grant of the village Maddicheruvula for the services of the gods Siva, Sun and Vishnu by Kakatiya Rudra. The main achievements of Prola raja and Rudra are summed up and the city of Anumakonda is described. The poet Achintendravara composed this inscription. Rudra was the son of Prola and grandson of Tribhuvanamalla (Beta). It describes the military achievements of Prola II and his son Rudra.

Prola captured in battle the Chalukyan King Tailapa and released him, captured and released Govindaraja, pillaged Udaya's country and again presented it to him, defeated Gunda of Mantrakuta, shaved his head and branded his chest with bore (the crest of the Kakatiya king) and put to flight Jaggaddeva who besieged Anumakonda.

Rudra vanquished Domma, Medas, Mailigideva of Polavasa, and acquired the kingdom of Bhima who defeated Gokarna. It refers to the death of Chododaya and Tailapa out of fright. The boundaries of Rudra's kingdom are given as follows: East: sea-shore; South: Srisaila; West: Kataka (i.e. Kalyani); North: Malyavanta slopes.

### No. 37

Reference	: Archaeological survey of India, Annual Report on Indian Epigraphy for 1958-59.
Page No	: 41
Place	: Rapati, Warangal District
Dynasty	: Kakatiya
Reign of	: Rudra [I]
Inscription date	: 29th January, A.D. 1166
Language	: Telugu

This inscription is on the stone pillar in the compound of Kasana-boyani Rajamallu's house, dated Saka Parthiva, Magha ba. 11 [Saturday]=A.D.1166, January 29. Damaged. Records a gift of land and money probably for the merit of the king. Mentions the names of a number of *settis*.

## No. 38

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 112 and 113  
 Place : Karimnagar  
 Dynasty : Kakatiya  
 Reign of : Rudra  
 Inscription date : 13th January, A.D. 1171  
 Language : Telugu  
 Script : Telugu-Kannada

This inscription is on a pillar in the talukdar's house. Dated S. 1092, Vikrti, Magha su. 5, Wednesday (A.D. 1171, Jan. 13). Records the gifts and establishment of gods at various places by Gangadhara the minister of Kakati Rudra. The genealogy of the donor is given as follows:

Atreya *gotra*  
 |  
 Kommanarya  
 |  
 Narayana m. Aytamambika  
 |  
 Govinda m. Turukamamba  
 |  
 Gangadhara

## (Also)

Reference : Inscriptions of Karimnagar District (Reprint 2016)  
 Page No : 64 to 71  
 Place : Karimnagar, Karimnagar District.  
 Dynasty : Kakatiya  
 Reign of : Rudradeva  
 Inscription date : 13th January, A.D. 1171.  
 Language : Telugu

This inscription is on a stone pillar laying in the Collector's Bungalow. The record is in Telugu verse except a few lines in the end which are in prose. It gives a lengthy account of the minister Gangadhara. His ancestors are said to be the natives of Vellanki village in *Vengi-des*. In the gotra of Atri, Kommanarya was born. His son and grandson were respectively Narayana and Govinda. To Govinda and his wife Turukamamba was born Gamgadhara. After completing his education Gamgadhara joined the service of Kakati Prola and became the minister of Rudradeva. The present record registers the grant of Dimdomta village as *agrahara* to the brahmanas and the construction of Trikuta temple to the god Siva by Gamgadhara. He is also said to have constructed temples at several places, Anumakonda, Hidimbachala, Nagaruru etc., the last name being the capital of Sabbi-*nadu* over which he was appointed as governor.

## (Also)

Reference	: Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part-II, 2017.
Page No	: 169 to 177 and 198 to 199
Place	: Karimnagar.
Dynasty	: Kakatiya
Reign of	: Rudra
Inscription date	: 13th January A.D. 1171
Language	: Telugu.

### Translation

#### I SIDE

[Verse 1.] May that charitable Lord of beloved Lakshmi, whose body has the complexion of sapphire blue, (may) the courageous Lord of beloved Gauri, whose body has the complexion of shining crystal, and may that lord of the beloved Goddess of Speech, whose body has the complexion of the brilliant filaments of the lotus, always give us in their mercy, all that we desire.

[V. 2.] In the Vemgi country shone the town of Velleki, in which were born great and strong men- excellent men of Atreya *gotra*-who proposed there and ruled the land.

[V. 3.] In that lineage of Atri was born Kommana-arya of the conduct of Manu, worshipped by all men in the world and (endowed) with brilliance, as well as famous and increasing prosperity.

[V. 4.] To him was born Narayana of wide-spread fame and firm mind, endowed with prosperity and good speech, an ornament to the dynasty of Atri and a (veritable) *Cintamani* to poets and relatives.

[V. 5.] To him of unequalled prosperity and various good qualities ever growing with the pleasure caused in the minds of all men, and to Aytamambika whose tremulous eyes shone like this petals of a lotus, was born in this world Govimda the lord of Prosperity and of pure and famous knowledge.

[V. 6.] To him of wide-spread fame and to the prosperous Turukamamba, the ideal wife shining with the qualities of a *pativrata*, (was born Gamgadhara, V. 7) of famous conduct, (and one) who caused happiness to the minds of relatives.

[V. 7.] Gamgadhara had his auspicious birth in this world-(Gamgadhara), who was as brave as a mountain, of a very highly meritorious conduct, the bearer of Lakshmi of endless fame, the friend of the wise, the sanctifier of the *gotra*, (one) devoted to the worship of Acyuta, (a veritable) preceptor of the king of Gods, and (one) shining with his great intellect.

[V. 8.] His mother and father brought him up with great care, put him to study with pleasure, made him accomplished with the excellence of brilliant study and performed his marriage well in all grandeur.

[V. 9.] King Vrola of well-known fame sent for me with great consideration (stating) that I was a lover of fierce battle and a man of upright character-me who could be considered to have known all the arts, and whose group of good qualities was always praised by all men in the assemblies of the wise.

[V. 10.] 'Go, attend diligently to all the necessary work in this town, and carry out (your duties) with skill, devotion, tact, and great pleasure besides brilliance'.



## II SIDE

[V. 11.] By the Lord of Lakshmi, by (one who was) the lord of the Lakshmi of a form and large kingdom restored to by the wise men, by the Lord of the Lakshmi of the Lakshmi of other kings appropriated by the sword held in his extended arms, by the Lord of the Lakshmi of unquestioned (literally, observers) fame spreading over the directions, the earth, and the heaven, and by (one who was a veritable) lion to the rows of animals (called) the powerful enemies;

[V. 12.] by him whose lotus feet shone with the assemblage of the creepers (rays) of the brilliant lustre of the gems in the heads of enemy-kings; by the proud lord of elephants skilled in churning the lake of the armies of enemy-kings; by the sharp *hari* (thunderbolt?) of the chief of Gods versed in cutting off the heads of enemy kings;

[V. 13.] by the store-house of attractive, clear and brilliant fame, resembling the chief of divine elephants (*Airavata*), the lion, the Moon, the Ganges, the white lotus, and the pearl; by the treasure of good poets and brahmins;

[V. 14.] by him whose mighty and brilliant right arm promoted the earth surrounded by the ocean,- by that king Rudra, the lord of the city of Anmakonda;

[V. 15.] I (Gamgadhara) obtained the prosperity of a minister, famous *vrittis* by command, the handle of the sword, white umbrella and other ornaments, ointments and cloths; I patronised the Brahmin community; established many temples as I desired, and worshipped them in great pleasure.

[V. 16.] By the grace of the Lord of men I gave the great *agrahara* called Demdomdu to learned men and caused sacrifices to be performed in great grandeur.

[V. 17.] I constructed there the Triple-shrine of Siva and a beautiful lake; and (also laid out) beautiful flower gardens and gardens of *Madi-phala*, cloves, palmyras, and mangoes so as to give happiness to all people; (besides this) in Anmakumda by the kindness of king Rudra, of pleasuring form.

## III SIDE

[V. 18.] in devotion, I established firmly in the middle of that town, God Prasanna-Kesava, the lord of Lakshmi, by the side of God Rudresvara;

[V. 19.] and near the temple of Punnesvara I built a large temple in great delight and with a pure mind to that snake-ornamented (God, Siva).

[V. 20.] While people praised (Him) in great joy as a treasure among men, a jewel among men, and the best among men, I established the Tri-purusas (The three gods) for purposes of worship, in great joy.

[V. 21.] The temple of God Kesava near (the tank) Gamgaciya-ceruvu and the neighbourhood was made by me as a gift to the brahmins, as (their) resort for purposes of worshipping the deity of Sandhya.

[V. 22.] In that shrine of Hidimba, an ornament to the sea-girt earth, famous brahmins of noble minds formerly built the house of Bhimanatha and other houses of Brahmins; and in their vicinity I established Hari, best among men (Purus-ottama).

[V. 23.] I established in devotion in this hall (*patta-sala*) God Buddha (to stand there) forever- the Hari (who is the) Supreme Lord who assumed the form of Buddha to deceive the chief among the demons.

[V. 24.] I worshipped the universally praised god with the crest of the Moon-crescent, since the temple of Shiva, that is Samvartakesvara, is the best object of worship on this earth;

I constructed a temple and a tank as I desired to last forever, and in true devotion established Isvara, the Lord of Bhavani and the God worshipped by the (entire) world.

[V. 26.] Listening to these words of the early sages the warrior Kakati Rudra-deva by the.....of the learned men, thought of erecting as *dharma*.....

[V. 27.] That Viresvara-deva.....of immense brilliance,.....established, the supreme Lord.....Rudresvara, the God with the black throat, whose glorious lotus feet were worshipped by the ten-headed (Ravana).

#### IV SIDE

[V. 28.] Near that temple of Rudresvara, I constructed a beautiful temple (literally, house of gods) and erected there, the lord of Gauri, the three-eyed one, the bearer of the Ganges.

[V. 29.] I established near that (temple) the God with the *Srivasta* mole (Visnu) and arranged for the conduct of a beautiful festival in the tank, while its beautiful and world-wide fame shone in this world.

[V. 30.] In the excellent city of Mantra-kuta I established, frimley, to last as long as the Moon and the Sun, a temple for the three-eyed god, the giver of boons, whose lotus feet are worshipped by all the people of the world.

[V. 31.] I established Acyuta, the soul of the universe, along with jewels (*dhvaja-stambhas*), ornamental arches (*toranas*) and the twenty-four (conventional) images- (Acyuta), who grants fruits of merit desired by brahmins and other people that always worship his lotus feet with praiseworthy and intent devotion, and who takes away the pride of the dynasty of the Raksasas.

[V. 32.] The children brought up by oneself, one`s own children, (literary) work, one`s *agrahara*, garden, tank, and temple-these are famous among men as one`s seven children.

[L1. 161-171.] Hail, in Saka year 1092 in the (cyclic) year Vikriti on the 5th day of the bright fortnight of the month of Magha on Wednesday,.....the glorious Maha-mandalesvara the Kakatiya king, Rudra-deva.....Nagaruru.....as share.....having proudly.....the entire Sabbi-namdu and give (it ?) to.....the King.

[L1. 171-172.] Good Fortune, and great prosperity.

#### Contents and Remarks

This inscription is inscribed on a stone pillar standing in the compound of the Rakukdar`s Bangalow. Records the gift by Gamgadhara of an *agrahara* called Demdodu; the construction of a Triple-shrine of Siva, a beautiful lake, flower gardens and fruit gardens in Demdodu, the establishment of god Prasanna-Kesava, by the side of god Rudresvara in Anumakonda; the construction of another temple in which were established the Tripurusas; the gift of god Kesava near Gamgaciya cheruvu; the establishment of Buddha-one of the *avatars* of vishnu in the shrine of Hidimba; the establishment of Samvartakesvara; the establishment of a temple for Siva in Mantra-kuta; the establishment of Acyuta with the 24 *murtis*.

The last portion is unfortunately damaged and seems to record some order by king Rudra-deva. A certain village by name Nagaruru and a district by name Sabbi-nadu is mentioned.

The genealogy of the donor is as follows:

Atreya-gotra  
 :  
 :  
 Komman-arya  
 |  
 Narayana *md.* Aytamambika  
 |  
 Govimda *md.* Turukamamba  
 |  
 Gamgadhara.

The entire inscription, except for 11. 161-171, is in a beautiful Telugu verse.

## No. 39

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 101 to 104  
 Place : Akunuru, Jangaon Taluk Warangal District  
 Dynasty : Kakatiya  
 Reign of : Rudradeva  
 Inscription date : 31st March, A.D. 1172  
 Language : Telugu  
 Script : Telugu-Kannada

This inscription is on a stone before the Shiva temple in the fields. States that *Mahamandalesvara* Kakatiya Rudradeva Maharaja, the Lord of Anumakondapura visited Akunuru in S. 1095 Nandana, Vaisakha Su.5, Guru (Friday 31st March, A.D. 1172) and granted *ayas* (incomes) on *ratnas* to certain communities and articles for *anga* and *ranga-bhogas* to the God Rudresvara of the temple built in his name by the *ekkatis* (soldiers) of the village. The king is also said to have granted *vruttis* to the gods and brahmans on the occasion of the visit and exempted the people from the payment of *sunkams* and certain quantity of grain grown in the village.

## (Also)

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)  
 Page No : 113.  
 Place : Akunuru, Warangal District  
 Dynasty : Kakatiya  
 Reign of : Rudradeva  
 Inscription date : April, A.D. 1172.  
 Language : Telugu.

It records the visit of the king *Rudradeva* to the village *Акunuru*. Pleased at finding a tank named *Rudra Samudra* and temple called *Rudresvara*, constructed in his name by the *Ekkadis*, the king exempted them from paying taxes and gave tenures to the Brahmins. It also grants exemption of tax to the various communities like Golla, Kummari, Tammadla, Mangali etc. for daily worship of the God *Rudresvara*.

## No. 40

Reference : Archaeological Survey of India  
Annual Reports on Indian Epigraphy 1983-84  
Page No : 28  
Place : Akunuru, Cheriya Taluk, Warangal  
Dynasty : Kakatiya  
Reign of : Rudradeva  
Inscription date : A.D. 1173  
Language : Telugu

This inscription is on a stone kept before the Siva temple, dated Saka 1095. Records the construction of a temple to god Rudresvara by the soldiers (ekkatis) of the village Akunuru in the name of the king who visited the village. It also records grants of tax income on ratnas (water-mills) and articles for the anga-ranga-bhoga of the god and grants of lands and money by different communities (names mentioned) to the same deity.

## No. 41

Reference : Archaeological Survey of India  
Annual Reports on Indian Epigraphy 1983-84  
Page No : 29  
Place : Bekkallu, Cheriya Taluk, Warangal  
Dynasty : Kakatiya  
Reign of : Rudradeva  
Inscription date : 17th January, A.D. 1174  
Language : Telugu

This inscription is on a stone pillar lying in the compound of Siva temple near hillrock, dated saka 1097= 1174 A.D. January 17. States that Ekkamati Malli-reddi caused the construction of a temple and installed the images of Mallikarjuna and other deities and granted lands for the worship in the temple, feeding of ascetics and for the purpose of repairs in the temple. It also registered grants of some more lands for the purpose of a perpetual lamp in the temple and to Gundaja (probably the sculptor).

## No. 42

Reference : Corpus of Inscriptions in the Telangana Districts,  
Part-VI, 1973.  
Page No : 54 to 56  
Place : Bekkallu, Jangaon Taluk, Warangal District.  
Dynasty : Kakatiya  
Reign of : Rudradeva  
Inscription date : A.D. 1175  
Language : Telugu and Kannada

(At top there are two lines of writing; it is stated that something was not granted to the *Sthanapati* of the *Brammarasi matha*.)

This inscription belongs to the reign of the *Kakatiya* king *Mahamandalesvara Kakati Rudradeva Maharaja* when he was ruling at Anumakondapura, a certain Mallireddy built a temple at Vrekkallu, installed therein God Mallikarjuna together with all the other deities, and for the *devabhoga*, feeding casual visitors (*abhyagati*) and ascetics, and for whitewashing and repairing temples, he gave, behind the *Mailasamudram* tank which he constructed, 14 *marturs* of wetland, and 1 *martur* to the stone mason Gunduju yielding two crops (?) free from all taxes. He also donated for the maintenance of a perpetual lamp (*Nanda-divi*) for 40 *marturs* of *rela-land* and for Gunduju, 10 *marturs* to the north of the village *Tomkarela*.

Last two lines record another gift of *Adda, tamadu* yielding two crops (?) free from taxes by a certain Boppiseti.

Saka 1097, Manmatha, Magha, Su. 13 *Brihaspativara*

### (Also)

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 105 to 106  
 Place : Bekkallu, Jangaon Taluk.  
 Dynasty : Kakatiya  
 Reign of : Rudradeva  
 Inscription date : 25th January A.D. 1176  
 Language : Telugu

This inscription is on a stone pillar in the Siva temple on nearby hillrock. At the top there are two lines writing; it is stated that something was not granted to the *Stanapati* of the *Brammarasi-matha*.

This inscription belongs to the reign of the *Kakatiya* king *Mahamandalesvara, Rudradeva maharaja*. When he was ruling at Anumakonda, a certain Mallireddi built a temple at Vrekkallu, installed therein god Mallikarjuna together with all the other deities, and for the *devabhoga*, feeding casual visitors (*abhyagati*) and ascetics, and for white washing and repairing temples, he gave 14 *martars* of wetland behind the *Mailasamudram* tank which he constructed and 1 *martar* to the stone mason Gunduju yielding two crops (?) free from all taxes. He also donated for the maintenance of a perpetual lamp (*Nanda-divi*) for 40 *martars* of *rela-land* and for Gunduju 10 *martars* to the north of the village *Tomkarela*.

Last two lines record another gift of *Adda, tamadu* yielding two crops (?) free from taxes by a certain Boppiseti.

### No. 43

Reference : Archaeological Survey of India Annual Reports on  
 Indian Epigraphy 1905-06  
 Page No : 17  
 Place : Tripurantakam, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Rudradeva Maharaja.  
 Inscription date : A.D. 1175.  
 Language : Telugu

This inscription is on a slab lying in the room of a small *mandapa* in front of the Ramadeva Shrine in *prakara* of the Tripurantakesvara temple near Tripurantakam, dated Saka 1107, Visvavasu. Gift of a village on the bank of the river Krishnaverna in the (district of) Kondapalli-nandu for the merit of [Tripu]rantaka deva at Kumaragiri, which was the head jewel of Sri Parvata.

## No. 44

Reference : Inscriptions of Karimnagar District (Reprint 2016)  
 Page No : 71 to 73  
 Place : Mydaram, Peddapalli Taluk, Karimnagar District.  
 Dynasty : Kakatiya  
 Reign of : Rudradeva  
 Inscription date : A.D. 1176-77  
 Language : Telugu

This inscription is on a broken stone lying near Chinnakondalrao's house. The first side records a gift of land to the god Kesavadeva and mentions the name Bamdi Brammenayaka. The second side gives the above date and mentions the temple of Trikuta installed by Medaraja. The third side mentions the name of Mahamandalesvara Kaketa Rudradeva. The fourth side records some gifts to Prolesvaradeva. The contents of all the four sides have no connection with each other.

## No. 45

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
 Volume-II (1994)  
 Page No : 86 to 89  
 Place : Tungapadu  
 Dynasty : Kakatiya  
 Reign of : Mahamandalesvara Rudradeva Maharaja  
 Inscription date : 8th July A.D. 1180  
 Language : Telugu and Kannada

This inscription is on a stone pillar in the field outside the village. States that, Mahamandalesvara Kakatiya Rudradeva Maharaja, the Lord of Anumakondapura made the gift of the village of Ambali palli, pravishtha etc. for the *anga-ranga bhogas* of the God Mahadeva of Elesvaram, the north-eastern gate of Srisailam.

Saka 1102, Sarvari, Ashadha is an intercalary month, Adhika Ashadha su. 15 falls on Monday, while Nija Ashadha su.15 falls on Tuesday; but not on Guruvara as stated in the inscription. If the former is the intended day, it corresponds to Monday 9th June A.D. 1180 and if the latter, to Tuesday, 8th July A.D. 1180.

## (Also)

Reference : Archaeological Survey of India  
 Annual Reports on Indian Epigraphy 1982-83  
 Page No : 28  
 Place : Tungapadu, Miryalaguda Taluk, Nalgonda District.

Dynasty : Kakatiya  
 Reign of : Rudradeva  
 Inscription date : 8th July A.D. 1180  
 Language : Telugu and Kannada

This inscription is on a slab near the old fort, dated saka 1102, Sarvari, Ashadha su.15, Thursday=1180 A.D. July 8. Records the gift of land situated in between two canals (names specified) and two tanks (names specified) at Ambatipalli, for providing the offerings and worship to the god Elesvaradeva of Elesvaram and also a choultry by the king. (Published in *Sasana Samputi*, (Telugu) pp. 223 ff. and plates).

## No. 46

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.  
 Part III, 1956.  
 Page No : 147 to 150  
 Place : Moripirala, Warangal District.  
 Dynasty : Kakatiya ?  
 Reign of : .....  
 Inscription date : A.D. 1181  
 Language : Telugu.

This inscription in Telugu prose, is inscribed on a slab lying by the roadside in this village situated at a distance of 18 miles from Warangal on the road to Khammamet.

The date of the inscription is Saka 1103, in the year Year, Magha sa. 12 Monday, Mesalagna and Punarvasu nakshatra.

Records the construction of Prolesvara temple, digging of well and granting of vritis and mango garden to the deity by Proli-reddi. Proli-reddi also gave vrttis for merit to his son Devi-reddi Betaya who was a servant of Viryala people. The Karnam appointed by Proli-reddi for Viryala house, by name Malapa-raj, set up this inscription.

The genealogy of Proli-reddi is given: It starts with Koti-reddi, the pet servant of Somanatha of Kolipaka (Kulpak) and his wife Vallusani who had a son Bali-reddi. The latter had 5 sons through his wife Bollasani and their names are (1) Bhimireddi (2) Kotireddi (3) Bacireddi (4) Proli-reddi and (5) Malli-reddi, Proli-reddi, the donor of the present record had a wife Macamambika.

## (Also)

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 107 to 111  
 Place : Moripirala, Warangal District  
 Dynasty : Kakatiya ?  
 Reign of : .....  
 Inscription date : A.D. 1181.  
 Language : Telugu.

This inscription is on a stone lying in the village. States that Proli Reddi, probably a descendent of the Viriyala family constructed several temples including that of Prolesvara, dug a well and granted *Vrittis* and mango garden to the deity. The genealogy of his family is given as Kotireddi, a servant of the god Somanathadeva of Kollipaka, had by his wife Vallusani a son named Balireddi. The inscription ends with the signature of Malaparaju, who Prolireddi had appointed as the *Karanam* (accountant) of the Viriyala family.

## No. 47

Reference : Archaeological Survey of India  
Annual Reports on Indian Epigraphy 1957-58  
Page No : 25  
Place : Warangal  
Dynasty : Kakatiya  
Reign of : Rudra  
Inscription date : A.D. 1183  
Language : Telugu and Sanskrit (verse)

This inscription is on a broken slab lying in the fort area, dated saka 1105,....dvadasi, Thursday. Fragmentary. Seems to record the grant of the village [Pa]sumadapalli to god Siva by the king.

## No. 48

Reference : A Corpus of Inscriptions in the Telangana Districts of  
Andhra Pradesh, Part III, 1956.  
Page No : 170 to 172  
Place : Warangal, Warangal District  
Dynasty : Kakatiya  
Reign of : Rudradeva  
Inscription date : A.D. 1183-84  
Language : Sanskrit  
Script : Telugu-Kannada

This fragmentary inscription in Sanskrit Verse is inscribed on a stone outside a Muslim's house in the Fort of Warangal. This is badly damaged and broken at the sides, and also at the top and the bottom.

The date of the inscription is damaged but the words Saka 1105 is clear. The inscription records the gift of the village Modapalli by Rudradeva. Some of the verses seem to be identical with those in the Pillar Inscription in the 1000 Pillar Temple, Hanamkonda.

## (Also)

Reference : Inscriptions of Warangal District (Reprint 2016)  
Page No : 111 to 113  
Place : Warangal Fort  
Dynasty : Kakatiya  
Reign of : Rudradeva  
Inscription date : A.D. 1185  
Language : Sanskrit and Telugu.



This inscription is on a stone near a Muslim house. Several verses in Sanskrit to invoke the blessings of various gods on Rudradeva. The inscription is dated Saka 1105.....Dvadasi, Guruvara and it seems to register the gift of Madapalli *dvandva* together with gems, jewels and golden vessels apparently to a temple of Siva. The fragmentary verses resemble those of the thousand pillar temple inscription at Hanamkonda.

### (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 94.  
 Place : Warangal  
 Dynasty : Kakatiya  
 Reign of : Rudradeva  
 Inscription date : A.D. 1183-84  
 Language : Sanskrit

This inscription is on the stone in the fort, dated S. 1105. Records the gift of the village Modapalli by Rudradeva. Rest damaged.

### No. 49

Reference : South Indian Inscriptions, Volume-X.  
 Page No : 122 to 123.  
 Place : Tripurantakam, Markapur Taluk, Prakasam District.  
 Dynasty : Kakatiya  
 Reign of : Rudra Deva I  
 Inscription date : A.D. 1185  
 Language : Telugu.

This inscription is on a slab laying on the roof of a small mandapa in front of the Ramadeva shrine in the temple of Tripurantakesvara (S. 1107, Visvavasu). This inscription states that Kakatiya Rudradeva I made a gift of the village of Revuru on the banks of the Krishnaveni river, in the Kondapalli-nadu to god Tripurantakesvara of Sri Parvata.

### No. 50

Reference : South Indian Inscriptions, Volume-IV.  
 Page No : 394  
 Place : Draksharama, Ramachandrapuram Taluk, East Godavari District.  
 Dynasty : Kakatiya  
 Reign of : Rudradeva  
 Inscription date : 29th October A.D. 1186  
 Language : Telugu  
 Script : Telugu-Kannada.

This inscription is on a north wall between the fourth and fifth pillars of the Bhimeswara temple. This inscription is dated Saka 1108, Kartika Purnami, Monday. This record states that the ruler of Anumakonda *Mahamandaleshwara* Kakatiya Rudradeva maharaja gifted a Perpetual lamp and a metal stand (*loha-dandu*) to the lord Bhimeswara. Rudra also gifted 50

*inupa-yedlu*. The gift was entrusted to the *boyas* of the temple cow-pen (*kilaramu*) with the stipulation that one *Tribhuvanankusa-mana* of ghee should be supplied every day for the maintenance of the lamp. It is also stated that four *boyas* stood surety. The writer of the record was Potanachari.

**Note:** Summary of the inscription is given in “Inscriptions of Kakatiyas of Warangal” Edited by S.S. Ramachandra Murthy, ICHR Publications, 2011.

## No. 51

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)  
 Page No : 226 to 227  
 Place : Kondapaka, Siddipet Taluk, Medak.  
 Dynasty : Kakatiya  
 Reign of : Rudradeva  
 Inscription date : 1st May A.D. 1194  
 Language : Telugu and Sanskrit.

This inscription is on a pillar in the Siva temple. This contains two separate records-  
 No.1: Dated in S. 1116 Ananda, Vai Su: 10, Guruvara A.D. 1194, falling in the reign of Kakatiya Rudradeva.

No.2: This contains only the prasasti of the family. The inscription registers the gift of dry land measuring 12 *marttars* and remission of tax called `*tumunaya*` to the god [name lost] by 130 Ekkatis of Kondapaka for the merit of the king.

### (Also)

Reference : Department of Archaeology and Museums, Andhra Pradesh.  
 Annual report on Epigraphy, 1967.  
 Page No : 132 and 133  
 Place : Kondapaka, Medak District.  
 Dynasty : Kakatiya  
 Reign of : Rudradeva  
 Inscription date : 1st May, A.D. 1194  
 Language : Telugu.

This inscription is on a pillar in the compound of the Siva temple dated S. 1116; Ananda, vaisakha su. 10, Thursday [A.D. 1194, May, 1 Sunday]. Records the installation of the god Rudresvara for the merit of the king by the one hundred and thirty *ekkatis* of Kondapaka and the gift of some lands for conducting lamps and *patra bhoga* to the same deity.

### (Also)

Reference : Indian Archaeology 1999-2000, A Review.  
 Page No : 145  
 Place : Kondapaka, Medak.  
 Dynasty : Kakatiya.

Reign of : Rudradeva.  
 Inscription date : A.D. 1194.  
 Language : Telugu.

This inscription in Telugu language and characters, engraved on a blackstone slab kept in front of the Siva temple outside the village belongs to the reign of Kakatiya king Rudradeva. Dated in Saka 1116 (A.D. 1194), it states that thirty soldiers of archery-wing (*ekatalu*) got installed the god Rudresvaradeva at the village Kondapaka and made grant of twelve *marutur* of wetlands located near the tank named Dakshina-Ganga for the maintenance of lamps *nanda-divve* and *nanda-dipa* in the temple, for the merit and well-being of the king.

## No. 52

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
 Volume-II (1994).  
 Page No : 89 to 91  
 Place : Pillalamarri  
 Dynasty : Kakatiya  
 Reign of : Rudradeva  
 Inscription date : 23rd April, A.D. 1195  
 Language : Telugu and Kannada

Recheruvula Nama or Nami Raddi, son of Kama and a subordinate of king Rudradeva built a *trikuta* (triple-shrine) to God Siva consisting of Kamesvara (in the name of his father). Kachesvara (in the name of his mother) and Namesvara (in his own name) at Pillalamarri and granted for the *anga-and ranga-bhogas* of the god Namesvara and the worship of the other two deities, lands under Sabbi samudram, Visvanatha samudram and Gaurasamudram at Kudukudi.

## No. 53

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's  
 Dominions, Part-II, 2017  
 Page No : 110 to 113 and 193  
 Place : Pillalamarri, Suryapet taluk, Nalgonda District  
 Dynasty : Kakatiya  
 Reign of : Rudra-deva  
 Inscription date : 23rd April, A.D. 1195  
 Language : Telugu and Sanskrit.

## Translation

[Verse 1.] May this Mahesa (Siva), the mass of whose matted locks is glorious with the beautiful moon, whose body is beautified with the ornaments made out of the bodies of big serpents, and who is the friend of Kubera, protect him, who is called Nama, who has pure fame and to whom prowess is wealth.

[V. 2.] When king Rudra-deva, whose foot-stool was kissed by the rays of the gems at the edges of the crowns of several kings, was ruling this sea-girt earth without a fault;

[V. 3.] Nama was always devoted to the lotus feet of king Rudra-deva as also the lotus feet of god Rudra himself,- (the Rudra-deva) who had several enjoyments, who fostered great

brahmins, who destroyed the cities of his enemies, who moved with the poets (*vag-isvarah*), who was restored to with love by all learned men, and whose mind was devoted to the carrying out of the wishes of the noble men.

[V. 4.] Nama, whose soldiers became lions and tigers, whose horses become (swift as) mind and wind, and whose elephant-troops became monuments and clouds, (that Nama) was famous with great strength of arms in Rudra-deva's army which was of terrible appearance and which uprooted, scared away and brought captive, several kings with great ease.

[V. 5.] Nama who attained his position and prosperity by the grace of that king Rudra, who was the son of Kama, (who was) the receptacle of good qualities, and one who gives the desired objects of the learned and the good,

[V. 6.] in Saka 1117, (the cyclic) year Raksasa, in the month of Vaisakha, in the bright Fortnight, on the thirteenth day, on a Sunday, this Nama established three *lingas* of Siva and gave for their service *vritti* for the increase of merit to his mother, father and himself.

[V. 7.] God Kamesvara for his father, Kacesvara for his mother and Namesvara for his own self-these three were established in the Triple-shrine.

[V. 8.] The god temples of Namesvara and others established in the village of Pillalamarri, shine white with plaster like a mass of virtue taken shape, giving happiness to the eyes of people.

[L. 9.] Beautiful, as high as the peak of *Kailasa*, with the clouds kissed by their banner-clothes, and with golden *kalasas*, placed on top,-may these temples of Siva be glorious for all time.

[V. 10.] Receiving manifold services from good men and giving them well all their desires, may the moon-crested inscrutable Siva make his presence in these temples as long as the Moon and the Sun last.

[L1. 30-31] Hail ! the glorious Recerv(v)ula Nami-reddi, endowed with all qualities.

[L1. 31-38.] In the Saka year 1117, (being the cyclic) year Raksasa, in the month of Vaisakha, on the thirteenth day of the bright fortnight on Sunday, for virtue to his father, his mother and himself, established god Kamesvara, god Kacesvara, and god Namesvara, and for the fulfilment of all worship to those gods gave, (to last) as long as the Moon and the Sun, seven *marturas* of wetland just behind Sabbi-samudram near Pillalamarri, and seven *matlus* of dry land in the north-western direction of Guntupalli.

[L1. 38-47.] For the personal and public enjoyment of god Namesvara Nami-Reddi gave, under Visvanatha-samudram(tank) eight *marturus* without tax (?) for cultivation during both the seasons; two *marturus* (are) given there for merit to Visvanathayya, without tax (?) for cultivation during both the seasons; for the gardens of the Triple-shrine of Kamesvara two *marturus* in the rainy season under Kudu-kudiya-Gaura-samudram, and during the month of Vaisakha one *marturu* (was also given).

## Contents and Remarks

This inscription is inscribed on a stone in the temple inside the village. Records the establishment of three *lingas* named after his father, mother and himself by Nama, son of Kama and Kaca and the granting of various amounts of wet land behind the tanks of Sabbi-samudram near Pillalamarri, Visvanatha-samudram and Kudu-kudiya-Gaura-samudram and some dry land near a village called Guntupalli.

**(Also)**

Reference : A Catalogue of Inscriptions copied upto 1964.

Page No : 72

Place : Pillalamarri, Nalgonda District.  
 Dynasty : Kakatiya  
 Reign of : Rudradeva  
 Inscription date : 23rd April, A.D. 1195  
 Language : Telugu and Sanskrit

This inscription is on a stone in the temple. Dated S. 1117 Rakshasa, Vaisakha su. 13, Sunday. (A.D. 1195, April 23). Records the installation of three lingam named after his father, mother and himself by Nama son of Kama and Kacha and the grant of lands.

## No. 54

Reference : Archaeological Survey of India  
 Annual Reports on Indian Epigraphy 1983-84  
 Page No : 30  
 Place : Bekkallu, Cheriya Taluk, Warangal  
 Dynasty : Kakatiya  
 Reign of : Rudradeva  
 Inscription date : 26th April, A.D. 1195  
 Language : Telugu and Sanskrit

This inscription is on the inner wall of the Siva temple near hillrock, dated saka 1117= 1195 A.D. April 26. Gives an elaborate description of Ranjana and his family. States that Gadadjhara, son of Kullvana and grandson of Pommana caused the construction of the temple of Srikantha. Also refers to the construction of the temples of Goyyesvara and Bayyesvara, within the precincts of Ramesvara temple by Mahamandalesvara Grahicha-ravuta and registers grant of lands of by him for the worship to be conducted in the above temples.

## No. 55

Reference : Corpus of Inscriptions in the Telangana Districts,  
 Part-VI, 1973.  
 Page No : 52 to 54  
 Place : Bekkallu, Jangaon Taluk, Warangal District.  
 Dynasty : Kakatiya  
 Reign of : Rudradeva  
 Inscription date : A.D. 1195  
 Language : Telugu and Kannada

The stone bears the figures of three lingas. Sun and moon, and the labels *Sri Ramesvara*, *Sri Goyyesvara* and *Sri Byyesvara* and below them are representations of a cow and calf and a cowboy offering *Dhupaharati* with a commemoration tablet below which is engraved, the actual inscription. While *Mahamandalesvara*, *Kakatipuravaresvara*, *Maharajadhiraja* Rudradevaraja was ruling, the kingdom from the *nelavidu* in Orugal, his subordinate, Grahicharavutu the younger brother of *Goyyaruvatu* and *Bayyaravutu*, who is styled as a *Mahamanlaesvara* and *Bhadrangapuravaradhisvara*, gave to Visvevsara Jiyya and his descendants for maintaining worship on the said date, in the presence of *Sri Ramesvara Deva* of Bekkallu to the temples *Goyyesvara* and *Bayyesvara*, which he had built, and to Ramesvara and other temples, *Vritti* consisting of the following: 3 *marturs* of land, yielding two crops a

year, behind *Nirohari*, in *Nagulakunta* within *Nalla Cheruvu*, 11 *marturs* yielding the crops behind *Nirohari* and under the same tank, a mango garden and 120 *martars* of dry land.

The record is dated Saka 1117, *Rakshasa*, *Vaisakha* Purnima.

## No. 56

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 114 to 118  
 Place : Bekkallu, Jangaon Taluk, Warangal District.  
 Dynasty : Kakatiya  
 Reign of : Rudradeva  
 Inscription date : A.D. 1195  
 Language : Telugu and Kannada.

This inscription is on the inner wall of the Siva temple. Gives a lengthy description of the king's subordinates of Ranjana family. Pommana, his son Daddapa, his son Kulvana and his son Gadadhara are stated. The last name is said to have constructed the temple of Srikantha (Siva). The poet Nagadeva son of Damodara of the Gautama *gotra* composed the inscription.

The middle portion, which is in Telugu, records that in the year Saka 1117 installed the gods Goyyesvara, Bayyesvara and Ramesvara after the names of his brothers Goyyaravutu and Bayyaravutu and gifted some lands for the worship and offerings of the above deities, by Gadadhara and his brothers.

## No. 57

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
 Volume-II (1994).  
 Page No : 152 to 153  
 Place : Pillalamarri.  
 Dynasty : Recheruvula.  
 Reign of : Namireddi (A.D. 1195)  
 Inscription date : .....  
 Language : Telugu.

States that, Recheruvula Nami Reddi gave houses in the fort of Pillalamarri to the following temples:

1. Gamga-Jiyya
2. Avuja Muppoju
3. Maddelas (a) Maloju (b) Damana and (c) Bramma
4. Patras (a) Sitama (b) Anyama (c) Parvati and (d) Muttama
5. Vasekara Potana
6. Mokari Dama
7. Padis (a) Tripurama (b) Jakka, (c) Brammaka and (d) Maraka
8. Padihari Vimale
9. Pujaris (a) Ramajiyya (b) Prolajiyya and (c) Kommajiyya

Gangajiyya appears to be the *Sthanapati* (Chief Priest) *Avuja* (a musical instrument) *Maddelas* (Drummers) *Padis* (Singers) *Patras* (dancers) *Padihari* (messenger) *Vasekara* (flute-players) *Mokari* (?)

### (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 72  
 Place : Pillalamarri, Nalgonda District.  
 Dynasty : Racherla  
 Reign of : Nami Reddy.  
 Inscription date : .....  
 Language : Telugu.

This inscription is on a stone in the wall of the temple. Records the grant of 19 houses in the front to musicians and priests of the temple of Namesvara by Rechruvula Nami reddy.

### No. 58

Reference : Epigraphia Indica, Volume-XXXIII (1959-1960, Reprint in 1987)  
 Page No : 103 to 107  
 Place : Gaya  
 Dynasty : Kakatiya  
 Reign of : Prataparudra-I  
 Inscription date : 12th century A.D.  
 Language : Sanskrit and Nandi-Nagari

### Inscriptions from Gaya

by

*D.C. Sircar and K.H.V. Sarma, Ootacamund*  
*(Received on 12.5.1958)*

We have elsewhere suggested that inscriptions set up at well-known *tirthas* by visiting pilgrims sometimes mention kings of distant lands not because the holy places in question formed parts of their documentations but merely because the pilgrims were there subjects or subordinates and that pious people including king often sought to secure the merit of visiting *tirthas* of their choice by sending others to those locations at their own cost as their proxies. The four inscriptions edited Gaya which is one of the most celebrated *tirthas* of India and they throw welcome light on the said question. The holiest shrine at Gaya is the Vishnupada temple and all the records are found within the precincts of that temple.

Gaya is regarded as the most suitable place for the celebration of the post-funeral ceremony called *shraddha* for the salvation of the spirits of dead ancestors. *Gaya-shraddha* (i.e. the performance at *shraddha* at Gaya) can be celebrated by anybody for any deceased person at any time of the year, although the fortnight ending with the *Mahalaya-Amavasya* (i.e. the new-moon day in *amanta* Bhadrapada or *purnimanta* Asvina) is regarded as the best time for it and lakhs of pilgrims from all parties of India visit the holy place on that occasion.

## Inscription of the time of Kakatiya Prataparudra I

The inscription is engraved on a black slab of stone fixed into the eastern wall (right side) of the shrine of Siva in front of the Vishnupada temple. There are in all 31 lines of writing. The preservation on the whole is satisfactory, though some letters are damaged here and there. The inscribed space measures 31 inches in height and 11 inches in breadth. Beneath the writing, there are the representations of the *Chakra* (discus) and *Sankha* (conch-shell), the latter on a pedestal, and below these there is K. 1848 incised in English. The English writing apparently refers to the utilisation of the stone slab some time in 1848 A.D; but it has nothing to do with the inscription. The *Chakra* and *Sankha* are the well-known emblems of the god Vishnu and appear to point to the Vaishnava learnings of the person who set up the record under study.

The characters are Nandi-Nagari of the twelfth or thirteenth century. The language of the inscription is Sanskrit and it is written in verse with the exception of a passage in prose at the end. There are altogether 12 stanzas, the metre employed being *Anushtubh* in all cases. The author's command over the language was, however, not quite satisfactory. The orthography of the record is characterised by the use of *anusvara* in the place of final *m* and class nasalas. The name *Mallikarjuna* (lines 11 and 19) has been spelt with *kh* instead of *K* as in Telugu inscription. The inscription bears no date.

Verses 1-4 in lines 1-9 describe a king named Prataparudra. The first of these stanzas speak of him as *nikhila-bhupala-mauli-ratna-lasat-pada* and *raja-siro-mani* which may indicate that he was an independent or imperial ruler. The suggestion seems to be supported by verse 3 which represents the king as hearing the burden of the entire earth. Verse 2 refers to his capital as excelling Amaravati, the city of the gods, but does not mention its name. This reference to the capital, which has no direct relation with the purpose of the inscription, seems to indicate that king Prataparudra was ruling from the unnamed city when the inscription was incised.

The following five stanzas (verses 5-9) in lines 9-20 describe the preceptor of Prataparudra. Verse 5 states that the name of the king's preceptor was Mallikarjuna who enjoyed the title *Tribhuvanividyachakravartin*. He is also called *suri* in the same stanza and *kovida* in verse 9 and was apparently famous for his learning. The name Mallikarjuna is repeated in verse 9, while verse 7 represents him as a great devotee of the god Siva as it says that Indusekhara (Siva) liked his stay in Mallikarjuna's mind better than his residence on Mount Kailasa. Verses 8-9 states that a locality called Mantrakuta lying on the southern border of the Vindhya mountain range (*Vindhya-adri-dakshina-prante*) and on the bank of the river Gautami (*Gautami-tate*) was studded with numerous *lingas* and that the city called Simhadri-nagari, situated in the said locality, was beautified by Mallikarjuna with many buildings. Gautami is another name of the river Godavari, while Mantrakuta appears to be the same as Manthani (also called as Mantenna), the headquarters of a taluk of the same in the Karimnagar District in the former Hyderabad state, but now in Telangana. A chief named Gunda is described as the lord of Mantrakuta-nagri in the Hanmakonda inscription (Saka 1084-1162 A.D.) of Kakatiya Prataparudra I, while the same chief is called Manthanya-Gunda in the Palampet inscription of Saka 1135 (1213 A.D.), and Manttena-Gunda in the Ganapesvaram inscription (Saka 1153-1231 A.D.) of the Kakatiya king Ganapati. Thus, the same place is called Mantrakuta-nagari, Manthani and Mantenna. A Siva temple built at the same place, called Mantrakutapura, by Gangadhar, a general of Kakatiya Prataparudra I, is mentioned in the Karimnagar inscription of Saka 1092 (1170 A.D.).



Verse 10 in lines 21-23 states that Mallikarjuna's wife was Gauri who caused the *Gaya-shraddha*, apparently of her husband Mallikarjuna, even though the husband's death is not clearly referred to in the inscription. As already indicated above, *shraddha* performed in honour of the departed spirits of dead relatives at Gaya is regarded as especially efficacious especially during the dark half of the *amanta* month of Bhadrapada or the *Purnimanta* month of Asvina. Verse 11 in lines 23-26 speaks of Gauri's daily entry through the gate of Gaya and to her securing the salvation of the foremost of her relations (i.e her husband). Apparently, she was performing what is called *nitya-saddha* for the emancipation of her husband Mallikarjuna.

Verses 12 in lines 26-29 gives some interesting information about Gauri, wife of Mallikarjuna. It is stated that formerly she had a Kandammati family, but that at time her residence was Manikarnika. As regards her later residence, the place appears to be the same as the famous Manikarnika Ghat at Benaras. But the location of the deity Gopinatha worshipped by the members of the Kandammati family is difficult to determine, although Kandammati seems to be the name of a locality from which the family derived its name. Gauri's relationship with the said family is not stated in the inscription. We may conjecture that she was born in the Kandammati family. It is, however, very interesting to note Gauri's devotion to the god Gopinatha, undoubtedly a form of Vishnu. Thus she was a Vaishnava, while her husband Mallikarjuna was a staunch devotee of the god Siva. The document ends with an adoration of the god *Gopinatha*. But, while the latter is described as the lord of the Kandammari family, the former is called Mantra Kuta-Gopijana Vallabha, apparently meaning 'Gopijana Vallabha of Mantrakuta', even if the two appear to be one and the same deity. It is possible to think that the Kandammati family, which originally hailed from the village of Kandammati and to which Gauri seems to have belonged, was at a later date living at the locality called Mantrakuta. In that case, *Kandammati-kul-abhisa Gopinata* may of course be safely identified with Mantrakuta Gopijanavallabha.

There is no obvious clue in the inscription to help us in identifying king Prataparudra and his preceptor *Tribunana-vidya-chakravartin* Mallikarjuna. As regards the king, who appears to have been an imperial ruler, we can only think of Prataparudra I (generally called as Rudra) and Prataparudra II of the Kakatiya dynasty, who flourished respectively in the periods of 1163-65 A.D. and 1291-1330 A.D., and the king of the same name belonged to the Suryavamsi Ganapati family of Orissa and ruled in the period 1496-1539 A.D. Of these three rulers, Ganapati Prataparudra of Orissa was a grant devotee of the god Purushottama-Jagannatha of Puri and was therefore a devout Vaishnava. It is thus extremely doubtful if he could have had a staunch Saiva teacher like Mallikarjuna of our inscription as his preceptor. On the other hand, we know the Saiva learnings of most of the Kakatiya rulers who are described as *param mahesvara* in the records of their time and some of whom are known to have received initiation from Saiva religious teachers. This fact leads us to the suggestion that king Prataparudra mentioned in the inscription under review may be identical with other of the Kakatiya monarchs bearing that name. Of the two Kakatiya kings of the same name, viz, Prataparudra I and Prataparudra II, the former is described in several records as *param maheswara* and *Svyambhu-Pada-Padm-aradhaka* and there can be no doubt that he was a devout Saiva. Kakatiya Prataparudra II has not, however, been called a *parameswara* in any of the numerous records of his time and does not appear to have been a staunch devotee of Siva. The possibility therefore is that king Prataparudra of our inscription is identical with Kakatiya monarch Prataparudra I.

There is a tradition that the great Saiva teacher Mallikarjuna-panditaradhyā was the preceptor of the Kakatiya king Ganapati (1199-1260 A.D.) who was the brother's son of

Prataparudra I. This, however, is clearly wrong since the Malkapuram inscription represents the great Saiva teacher Visvesvarasambhu, hailing from Purva grama in the Radha division of Gauda, as the *diksha-guru* of king Ganapati. But, confused even if it is, the above tradition seems to be based on the fact that a Kakatiya monarch was amongst the disciples of the grant *Panditaradhya*. If such was the case, the Kakatiya disciple of Mallikarjuna-panditaradhya was probably none other than Prataparudra I since the contemporaneity of the Saiva teacher and the Kakatiya king has been admitted by scholars. Under the circumstances, it may not be unreasonable to identify Prataparudra and Mallikarjuna, mentioned in the inscription under study, respectively with the Kakatiya king Prataparudra I and the Saiva teacher Mallikarjuna-panditaradhya at least tentatively for the present till further light is thrown on the subject by new discoveries.

A number of legends grew around the celebrated name of Mallikarjuna-panditaradhya, the details of which may not have any foundation in facts. But, as indicated above, the traditions representing him as a contemporary of Kakatiya Prataparudra I appear to be genuine. Dr. P. Sreenivasachar identifies the *Panditaradhya* with the Saiva teacher Mallikarjuna mentioned in an inscription of Saka 1109 (1187 A.D.) from Kudavel-Sangamesvaram about 10 miles from Alampur in the Mahbubnagar District. Two inscriptions from the Kurnool District of the same state, dated respectively in Saka 1154 (1232 A.D.) and 1157 (1235 A.D.), speak of a disciple of Mallikarjuna who may be no other than Mallikarjuna-panditaradhya. The language of our inscription seems to suggest that the royal disciple Prataparudra was still on the throne when his preceptor Mallikarjuna died. This may suggest that Mallikarjuna-panditaradhya died before 1195 A.D.

In spite of the mention of king Prataparudra I of the Kakatiya dynasty of Warangal in the inscription under study, there is certainly no reason to believe that the Gaya region in South Bihar formed any part of his dominions. We know that South Bihar lay in the empire of Palas of Bengal and Bihar from the eighth to the twelfth century and in the dominions of the Musalmans from the end of the twelfth century and in the dominions of the Malmans from the end of the twelfth century till the British conquest in the eighteenth century. Even in the absence of any reference in the present inscription to the ruler whose dominions comprised Gaya, king Prataparudra mentioned in it cannot be regarded as having ruled over the Gaya region.

Of the geographical names mentioned in the inscription, the holy *tirthas* of Gaya and Manikarnika (called Manikarnika in the record) at Banaras, the mountain range Vindhya and the river Gautami (Godavari) are well known. Kandammati cannot be satisfactorily identified. The location of Mantrakuta has been discussed above.

## No. 59

Reference	: Inscriptions of Warangal District (Reprint 2016)
Page No	: 123 to 126
Place	: Hanumakonda, Warangal District.
Dynasty	: Kakatiya
Reign of	: Rudradeva (?)
Inscription date	: .....
Language	: Telugu and Kannada

This inscription is on a broken piece of stone in the Rajaraja Narendra Library. Damaged and fragmentary. Refers to someone who offered *pinda* to the manes of his ancestors

together with the libations of water in *Rudrapada*, worshipped the God Visvanatha at Varanasi, and satisfied the supplicants in every place of pilgrimage by the liberal distribution of money. Next, it introduces King Prola of the Kakati family. He defeated the son of Gokarna in battle and reinstated him in his kingdom; he conquered Pulavasa and subjugated the kingdom of Medaraja. Having obtained the wealth of Medraja, Gangadhara built a temple to the god Prasanna Kesava in Anamakondapuri and made pilgrimage to Prayag and Varanasi and bathed in the waters of the Ganga at the *Dasasvamedha* (ghat) in the latter place.

## No. 60

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 119 to 123  
 Place : Hanumakonda, Warangal District.  
 Dynasty : Kakatiya  
 Reign of : Rudradeva  
 Inscription date : .....  
 Language : Sanskrit  
 Script : Telugu and Kannada

This inscription is on a stone in the Rajaraja Narendra Library. Damaged. Refers to Vella, an *agrhara* in Vengi and mentions a subordinate of the Kakatiya king Rudra, who bore the title, *Manyaka Gonda* and who defeated a chief of the name of Meda *kshitipa* and captured *Chakra-tirtham*. It also alludes to the flight in panic of someone from his capital to the formats on the slopes of the *Malyavanta* hill thinking that Rudra would burn down his capital.

## (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 87.  
 Place : Hanumkonda, Warangal District.  
 Dynasty : Kakatiya  
 Reign of : Rudradeva  
 Inscription date : .....  
 Language : Sanskrit verse

On a stone lying in the local library. Records the construction of Prasanna Kesava temple by Gangadhara minister of Kakatiya Rudradeva. Gangadhara built the temple of Vishnu and gifted Rudrapura to Brahmins. He also constructed a tank and established Vishnu, Surya and Siva. His exploits over Medaraju and the ruler of Chakrakuta are given.

## (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 87.  
 Place : Hanumkonda, Warangal District.  
 Dynasty : Kakatiya  
 Reign of : Rudradeva  
 Inscription date : .....  
 Language : Sanskrit verse.

This inscription is on another stone at the same place. Seems to be part of the previous one. Prola appointed Gokarna's son in his kingdom. The event of conquering Medaraju is given again. He also won Polavasa. Other details are lost.

### (Also)

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.  
Part III, 1956.  
Page No : 124 to 128  
Place : Hanamkonda, Warangal District.  
Dynasty : Kakatiya.  
Reign of : Rudradeva.  
Inscription date : .....  
Language : Sanskrit.  
Script : Telugu-Kannada.

This inscription in Sanskrit verse is on a stone now lying in the local Rajarajanarendra library. Unfortunately the bottom of the stone having been broken off the last lines in each face of the inscription are lost. It records the construction of Prasanna-Kesava temple of Gangadhara, Minister of Kakatiya Rudra-deva, and gives many details of great historical value.

Gangadhara was of the Atreya-gotra and his ancestors came from Vellaki-agrahara in Vemgi-desa. In this dynasty was born Kommaraju and Narayana. Turukamamba was the wife of Narayana.\*

Gangadhara built the temple of Visnu and gave away Rudrapura to Brahmins. He also constructed a tank and established Visnu, Surya and Siva. He further established on the tank-bund and on the top of the hill Shiva-lingas, Parvati and Vighnesvara. He gave away Salivahana for purposes of worship and also established 4 tanks.

He wrested from Medaraju the title Manyaka-Kheta Kara. He captured the ruler of Cakrakuta along with his elephant.

Medaraju fled to the hills and was thinking that the Kakatiya king Rudra would burn down his capital and that the Sala trees of Malyavan would obtain destruction (pralaya). Rudra conquered Setu, burnt down his City and conquered Medaraju with 2 of his elephants. Though quite unwilling Medaraju was forced to give his daughter in marriage to Rudradeva.

Rudra-deva burnt down the city of Pulastya (Polasa ?).

### (Also)

Reference : Archaeological Survey of India  
Annual Reports on Indian Epigraphy 1957-58  
Page No : 23  
Place : Hanumakonda, Warangal District.  
Dynasty : Kakatiya  
Reign of : Rudra

Inscription date : .....  
 Language : Telugu and Sanskrit

This inscription is on a pillar now kept in front of the Rajaraja Narendra Library. Gives the genealogy of Gangadhara, minister of Kakati Rudra. States that his ancestors hailed from Vellaniki in Vengi country and describes at length his conquests against king Meda. records the establishment of an *agrahara*, after the name of the king and the construction of a tank and the construction of the deities Siva, Vighnesvara, Durga etc. Cf. *Telanganasasanamulu*, No.6.

## No. 61

Reference : Archaeological Survey of India  
 Annual Reports on Indian Epigraphy 1957-58  
 Page No : 23  
 Place : Hanumakonda, Warangal District.  
 Dynasty : Kakatiya  
 Reign of : Rudra  
 Inscription date : .....  
 Language : Telugu and Sanskrit

This inscription is on four sides of a broken pillar in the Rajaraja Narendra Library. Fragmentary. Refers to Gangadhara and his exploits.

## No. 62

Reference : Indian Archaeology 1980-1981, A Review.  
 Page No : 79  
 Place : Mator, Nalgonda.  
 Dynasty : Kakatiya.  
 Reign of : Rudra.  
 Inscription date : .....  
 Language : Sanskrit.

This inscription belonged to Rudra, an ancestor of Ganapati of the Kakatiya dynasty.

## No. 63

Reference : A Corpus InscriptionS of the Telangana Districts, Volume-IV.  
 Page No : 56  
 Place : Yelesvaram, Devarakonda Taluk, Nalgonda District.  
 Dynasty : Kakatiya  
 Reign of : Rudradeva  
 Inscription date : .....  
 Language : Telugu

This inscription registers the grant of the village *Ambalipalli* made by *Mahamandalesvara* Kakatiya Rudradeva *Maharaja* to God Sri Yelesvaradeva for *angabhoga* and *rangabhoga* and for maintaining *dhupa*, *dipa* and *naivedya*.

## No. 64

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 64 to 65  
 Place : Panugallu, Nalgonda District.  
 Dynasty : Kakatiya  
 Reign of : Rudradeva  
 Inscription date : .....  
 Language : Telugu

This inscription is on a stone in the wall near the doorway of Somesvara temple. Records the gift of 4 *marturs* of wetland behind Udayaditya tank to be cultivated in both seasons and 20 *marturs* of dry land by Tamtrapala Mallinayaka to the god Abhinava Somanatha for the merit of Rudradeva. This gift was obtained by Sripati.

## No. 65

Reference : Archaeological Survey of India  
 Annual Reports on Indian Epigraphy 1957-58  
 Page No : 21  
 Place : Elukurti, Warangal District.  
 Dynasty : Kakatiya  
 Reign of : Rudra  
 Inscription date : .....  
 Language : Telugu.

This inscription is on a slab built into the wall at the entrance into the Siva temple. Records a gift of land in the village Elakuriki to the god Vaijanatha of Golakota by *Katakarakshapalaka Talari* Bhairava-nayaka.

.....

# MAHADEVA

## No. 66

Reference : Inscriptions of Karimnagar District.  
 Page No : 73 and 74  
 Place : Sundella, Peddapalli Taluk.  
 Dynasty : Kakatiya  
 Reign of : Mahadeva  
 Inscription date : 28th March A.D. 1197  
 Language : Telugu

This inscription is on a pillar in the field. Incomplete. Mentions the king's subordinate (name not available).

### (Also)

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy for 1958-59.  
 Page No : 14 and 38  
 Place : Sundella, Sultanabad Taluk, Karimnagar.  
 Dynasty : Kakatiya  
 Reign of : Mahadeva  
 Inscription date : 28th March A.D. 1197  
 Language : Telugu  
 Script : Telugu-Kannada

This is a fragmentary record from Sundella, Karimnagar District, dated Pingala, Chaitra su. 8, Friday, regularly corresponding to the 28th March 1197 A.D. It mentions king Mahadeva on a dated record of whose reign is so far known, although he seems to have ruled for a new year (c. 1195-99 A.D.) between the reigns of his elder brother Rudra or Prataparudra I and his son Ganapati. Another fragmentary record of Mahadeva's reign in the Warangal fort.

## No. 67

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)  
 Page No : 132.  
 Place : Kummariakunta, Mahaboobabad, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : Mahadeva.  
 Inscription date : 13th May, A.D. 1197.  
 Language : Telugu and Sanskrit

The record is important as it falls during the reign of the king *Mahadeva* father of *Ganapatideva* and mentions a series of gifts made by his feudatory mahamandaleswar Kusumanayaka Lord of *Koravi* in whose tenure village, *Repundi*, was built the *Trikuta* temple by *Mallireddi* and granted tenures for the daily services of the Gods *Mahadeva*, *Vasudeva* and *Suryadeva*.

### (Also)

Reference : Indian Archaeology 1986-1987, A Review.  
 Page No : 105  
 Place : Kummarakuntla, Warangal.  
 Dynasty : Kakatiya  
 Reign of : Mahadeva.  
 Inscription date : 29th May A.D. 1197  
 Language : Telugu and Kannada

Belonging to the reign of the Kakatiya king Mahadeva, brother of king Rudra, the inscription is dated Saka 1119 (corresponding to Thursday, 29th May, A.D. 1197) and records the construction of temples of Mahadeva, Vasudeva and Surya along with tanks, endowment of land for the daily rites of the gods as well as *Vritti* to Brahmanas by Malli Reddy of the fourth caste, a native of Repudi, the chief of *mahasamanta* Kusumerayaka.

### No. 68

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
 Volume-I (1992).  
 Page No : 160 to 162  
 Place : Maturu, Miryalaguda Taluk.  
 Dynasty : Kakatiya  
 Reign of : Mahadeva  
 Inscription date : 26th November A.D.1197.  
 Language : Telugu  
 Script : Telugu-Kannada

This inscription is on a pillar in the fields outside the village near the Anjaneya image. The inscription registers the grant of the village Lemkala Maruturu to the god Mahesvara of the northern gate of Sri Parvata by Sriman Mahamandalesvara Kakati Mahadeva Maharajulu, the lord of Anmakondapura. It is peculiar to note that the sword is shown on the top standing inverted, unlike the usual way in some of the Kakatiya records. We notice this feature in the Vijayanagara records. This is one perfect record of Kakati Mahadeva.

### (Also)

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy for 1986-87.  
 Page No : 40.  
 Place : Meruru, Miryalaguda Taluk, Nalgonda District.  
 Dynasty : Kakatiya.  
 Reign of : Mahadeva.  
 Inscription date : 26th November, A.D. 1197.  
 Language : Telugu.

This inscription is on a pillar lying near the Anjaneya image, situated in a field on the eastern side of the village, dated Saka 1119, Pingala, Margasira su. 15, Monday= 1197 A.D., November 26 the weekday was Wednesday. Registers the gift of the village Lemkala Maratura



to the temple of god Mahamandalesvara at the northern entrance of Sri Parvata by *mahamandalesvara* Kakatiya Mahadeva.

## No. 69

Reference : Indian Archaeology 1986-1987, A Review.  
 Page No : 104  
 Place : Maturu, Nalgonda.  
 Dynasty : Kakatiya  
 Reign of : Mahadeva  
 Inscription date : A.D. 1197  
 Language : Telugu

This inscription, in Telugu language and characters, is engraved on a pillar found in a field locally called Anjaneya-polamu. Dated Saka 1119 (AD 1197), it belongs to the reign of the Kakatiya king Mahadeva and registers the royal grant of the village Lemkala-Maraturu to the deity Mahesvara Deva, installed at the northern entrance of Sri Parvata.

## No. 70

Reference : Indian Archaeology 2000-2001, A Review.  
 Page No : 161.  
 Place : Warangal  
 Dynasty : Kakatiya  
 Reign of : Mahadeva  
 Inscription date : A.D. 1197  
 Language : Telugu

This inscription, written in Telugu language and characters on slab kept in the Archaeology Museum, Warangal, was originally found at Kumari Kunta, Dautalapalli Mandalam of the same district. Dated in Saka 1119 (AD 1197), it refers to the reign of Kakatiya king Mahadeva and records the consecration of three gods namely, Mahadeva, Vasudeva and Suryadeva. Further, it records the gift of *vruttis* to the temple for the maintenance of worship and food offerings to the above gods and to a number of brahmanas (name given) by Mallireddi, son of Navireddi and Kommambika. The village Romupuru where a tank was stated to have been constructed is described as *nija-vritti* of *mahasamanta* Kusumanayaka, the chief of Kotakuravi-pura and subordinate of *Mahamandalesvara* Kakatiya Mahadeva.

## No. 71

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part- II, 2017.  
 Page No : 62 to 65 and 187 to 188  
 Place : Warangal  
 Dynasty : Kakatiya  
 Reign of : Mahadeva ?  
 Inscription date : .....  
 Language : Sanskrit

## Translation

### I SIDE

(Verse 1.) (May God Vignesvara), the giver of all, you always, the bees clinging to the surface of whose temples streaming with ichor appear like obstacles incarnate, and having frustrated the undertakings of all evil persons, appear to recount at his ear the work they executed.

(V. 2.) May the lord of lakshmi, who took the boar-form in sport extend to you will always; the globe with the (golden) Meru at its centre resting on the moon-white tusk of him who is dark in colour, appeared like a lotus risen on the surface of a shining, big sapphire with silver stalk and dazzling gold pericarp.

(V. 3.) There was the prosperous king, named Prola, an ornament to royalty, the protector of the world by the ramparts of his own great prowess, the store-house of all good qualities, the famous lord of the Kakati family, whose commands were honoured like chaplets on the heads of the rows of the heroic and famous kings, eminent in self-respect, and living in the world encircled by the shores of the oceans.

(V. 4.) By plucking off all the hair and removing the dress (of the enemies) by their thrones, the (thorny) shrubs taught the initiation of the path of the naked Jain monks, to the enemies running in dense forests in fear of (which) Prola, who had destroyed in battle, with the strength of his arms, the army of the valorous enemies.

### II SIDE

(V. 5.)..... that group, (consisting) of the *Kalpa* tree, the *Cintamani* and the *Kamadhenu* was no comparison.(V. 6.) Afraid of snakes in creepers, of falling down (in respect of) trees, of crocodiles (in the case of) the sea, of the closing boulder (in the case) of currents, whose (Prola`s) enemies, thinking out the possibilities with their ministers as they go into battle, decide on grass as the (only) helter, since it is (easily) available on earth, and devoid of (all) possibility of fear.

(V. 7.) To him there was a son, king Prola, a store-house of valour, and a forest fire to the bamboo clusters of the families of the enemy kings of great.....

(V. 8.) Enjoying amply the fresh oblations- more tasteful than ambrosia-made in the sacrifices performed by..... with the wealth granted by whom (him), the Gods regretted their action regarding the churning of the milky ocean.

(V. 9.) Whose fame, shining like the moon of autumnal nights, seems to laugh at Rama who crossed the sea by a causeway built with mountains and with an army; for singly, and quickly (his fame crosses) with ease, all the seven formidable and vast oceans.

### III SIDE

(V. 10.) Having elephants (or serpents), shining with riches and missiles, (or, the rays of the sun), with the halls crowded by horses (or birds), the abode of auspicious things (or jackals), alack, the city of whose enemy appears the same whether he is gracious or furious.

(V. 11.) There was his son king Mahadeva, who had overcome impurity by the worship of the lotus feet of God Siva.

(V. 12.) The golden foot-stool shines on account of the placing of the lotuses of the beautiful feet of king Mahadeva, who had attained in this world, a secure and extensive kingdom by the grace of the lord of Gauri; the sides (of the golden foot-stool) are made into whetting-stones by the rows of multitudes of beautiful, renowned and flashing (gems on the

crows of) multitudes of all kings, (who) come from the ends of all quarters and prostrate at his feet.

(V. 13.) Seeing whose (great piety) it was learnt by the learned that the great eulogy of the devotion of sage Upamanyu, in the Puranas, is not false.

(V. 14.) Acquiring the enjoyable sovereignty of the earth to the very ends,-the sovereignty, which is hard to acquire and which was accepted by all as full of riches,- he (Mahadeva) cared a straw for the whole of it, and become one completely engrossed in the worship of the lotus feet of this God Siva.

(V. 15) (Mahadeva) who learnt the whole of the *dharma* from Dhruvesvara, the king of sages to whom the Saivite path had fully dawned.....

## Contents and Remarks

This inscription is inscribed on a stone pillar lying in front of the pillar lying in front of the Sambhuni gudi in Warangal fort. The inscription is damaged and a portion on each side of the pillar is lost. Two kings of the name of Prola and referred to, the first of whom is called the lord of the Kakati family. The third side refers to Mahadeva as a pious man who learnt the whole of the *dharma* from the sage Dhruvesvara. He acquired the enjoyable sovereignty of the earth.....but cared a straw for the whole of it, and became one completely engrossed in the worship of the lotus feet of this God Siva’.

## No. 72

Reference : Indian Archaeology 1986-1987, A Review.  
 Page No : 105  
 Place : Togarrayi, Warangal.  
 Dynasty : Kakatiya.  
 Reign of : Mahadeva.  
 Inscription date : .....  
 Language : .....

The inscription mentions the king Mahadeva having the titles *Sri Praudha Pratapa chakravarti Rayanarayana* and *Rayabhujabalabhima*. The inscription further records a gift of land made to the god Somanatha Deva by Virayareddi within the territory of Mahadevarajya.

## No. 73

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 94  
 Place : Warangal  
 Dynasty : Kakatiya  
 Reign of : Mahadeva  
 Inscription date : .....  
 Language : Telugu

This inscription is on a stone slab lying in a mosque in Saudagar Bazar fort. Records the gift of some land in Kame Oddapalli to Rudresvara by Mahadeva.

**No. 74**

Reference : Archaeological Survey of India  
Annual Reports on Indian Epigraphy 1957-58  
Page No : 24  
Place : Warangal  
Dynasty : Kakatiya  
Reign of : Mahadeva  
Inscription date : .....  
Language : Telugu and Sanskrit

This inscription is on a broken pillar kept in front of Khush Mahal in the fort. Fragmentary. Mentions Prola of the Kakatiya family and Mahadeva who learnt the whole of the Saiva Siddhanta (*dharma*) from the sage Dhruvesvara. Published in *Hyd.Arch.Series*, No. 13, p. 62, No.15.

.....

## GANAPATIDEVA MAHARAJA

### No. 75

Reference	: Inscriptions of Karimnagar District (Reprint 2016)
Page No	: 75 to 80
Place	: Manthena, Karimnagar District.
Dynasty	: Kakatiya
Reign of	: Ganapatideva
Inscription date	: 26th December A.D. 1199
Language	: Sanskrit

This inscription is on a pillar in the Hanuman temple near the tank called Tamma cheruvu. The record refers itself to the first regnal year of Kakatiya Ganapatideva. A chief named Allamprolaraja, who was ruling over Chennuridesa is stated to have made with the consent of the king Ganapatideva, a grant of land to Manchibhattopadyaya, the priest of the latter, the object of the grant being to enable the donee to construct a village and a tank in it. The gift land is stated to have been bounded by Godavari on the south.

The donee Manchibhattopadhyaya accordingly founded a village and excavated a tank in the said land and gave house sites to brahmanas of Mantrakuta. He also installed temples for Kesavadeva and Mahadeva and gave a garden to the god Gopijanavallabha of Mantrakuta.

### (Also)

Reference	: Archaeological survey of India, Annual Report on Indian Epigraphy for 1958-59.
Page No	: 14 and 38.
Place	: Manthani, Karimnagar.
Dynasty	: Kakatiya.
Reign of	: Ganapatideva.
Inscription date	: A.D. 1199.
Language	: Nagari and Sanskrit.

This inscription from Manthani, bears the date Saka 1121 (1199 A.D.) and records a number of transactions by Anchanarya. Manchanaya or Manchi-bhatto-padhyaya, the priest of Kakati Ganapati. Besides mentioning Allumprolaraja as the governor of Chernuridesa the record also mentions Mallikarjuna and his brother Kesava-suri and son Gopala-suri. The lower portion of the record having broken away, the exact relationship of Manchanarya with the above persons cannot be satisfactorily established though he appears to have been a son of Kesava-suri, the younger brother of Mallikarjuna. This Mallikarjuna is apparently identical with his namesake of the Gaya inscription wherein he is referred to as the preceptor of Prataparudra I. (From page no. 38 - This inscription records that Manchanarya, the priest of Kakati Ganapatideva, having received lands from Allum-Proalaraju, granted them with permission of the king for the establishment of a village and the construction of a tank. Also records gifts by the members of his family, namely, Mallikarjuna, Kesava-suri and Gopala-suri. Published in *Ep. Ind.*, Vol. XXXIV, pp. 61 ff).

**(Also)**

Reference : Indian Archaeology 1958-1959, A Review.  
 Page No : 58  
 Place : Manthani, Karimnagar.  
 Dynasty : Kakatiya  
 Reign of : Ganapati  
 Inscription date : A.D. 1199  
 Language : Nagari and Sanskrit

The inscription records a number of transactions, the first of them being a grant of land made in Saka 1121 (A.D. 1199) by Allumprolaraja, governor of Chenuridesa, in favour of Manchi-bhattopadhyaya, the priest of king Ganapati. Mention is also made of Mallikarjuna already known from a Gaya inscription to have been the preceptor of Kakatiya Prataparudra I.

**(Also)**

Reference : Epigraphia Indica, Volume-XXXIV, 1961-1962. ( 1963)  
 Page No : 63 to 76.  
 Place : Manthani, Karimnagar District.  
 Dynasty : Kakatiya  
 Reign of : Ganapati  
 Inscription date : A.D. 1199  
 Language : Nagari and Sanskrit.

**Inscription from Manthni****(1 Plate)**

by

***D.C. Sircar, Ootacamund.******(Received on 11.6.1959)***

Sometime after D.C. Sircar completed his study of the Gaya inscription mentioning king Prataparura and his preceptor Mallikarjuna, Mr. K. H. V. Sarma, one of the Epigraphical Assistants in Sircar's office, drew his attention to a small Telugu work entitled *Veyistambhalagudi Sasanamu* (1934) by Kambhampati Appanna Sastri. This book (pp. 52 ff.) summarises the contents of an inscription on a stone pillar lying at headquarters of a Taluk of the same name in the Karimnagar District. The record is stated to have been published by Tiruvaramgam Papayya Sastry in the *Golakondapatrika* (Telugu), Vol. VII, No. 67, pp. 1 ff. The journal was, however, not available to Sircar. Since the Manthani epigraph apparently mentions Mallikarjuna known from the Gaya inscription, he visited Manthani and copied the inscription in October 1958. On a careful examination of the record, it was found that many of the statements about the contents of the epigraph in Appanna Sastri's book are wrong as they were apparently based on wrong readings and faulty interpretations of the text published by Papayya Sastri. The most serious of the numerous errors of omission and commission are the statements that the hero of the inscription, who set up the pillar and whose pious activities are recorded in the epigraph, is Mallikarjuna-sūri, that he was the son of Krishna-nayaka, the ruling chief of Mantrakūta, and that Mallu-bhatta was the priest of the Kakatiya king Ganapati. It is of course unnecessary to deal with such mistakes in detail.

The inscription is engraved on the four faces of a stone pillar now standing in a shed attached to the temple of Hanuman on the eastern bank of a big tank called Tammacheruvu. The writing is continued from the front side to the left, back and right sides. But the lower part of the pillar is broken away and lost. Consequently, the writing on all the four sides are fragmentary. A few *aksharas* are also damaged or broken away at the beginning and end of many of the lines of writing. This fragmentary nature of the record renders the interpretation of some of its sections considerably difficult. It is also impossible to be sure about the exact number of lines broken away from the bottom of the inscription on the different faces of the pillar. But the facts that about 30 *aksharas* are certainly lost at the end of the second side and that they cannot be properly distributed in lines of 13 *aksharas* each as found in the lower lines of this face of the pillar would suggest that at least one more stanza is lost between the last verse on the second side and the first stanza on the third and that the number of lost lines of writing is more than 3 at least on the second face of the pillar.

There are some figures above the writing on each of the sides. Thus, we have the representation of the god Ganesa, of the sun and moon, of a bull and of a Siva-linga respectively in the upper part of the first (i.e. front), the second (i.e. left), the third (i.e. back) and the fourth (i.e. right) sides. The areas covered by the extant writing on the said four faces are between 12 and 13 inches in breadth and between 37 and 39 inches in height. Individual *aksharas* are generally a little above one inch in height though their size on the first and second sides is slightly bigger than that on the third and fourth. There are 28 lines of writing on the first side, 27 on the second, and 33 each on the third and the fourth, the last line showing only the upper parts of the letters in most cases. On the first side a line contains between 9 (line 1.6) and 13 (line 14) *aksharas*, on the second between 9 (line 2) 14 (line 22- 23) on the third between 12 (line 12, 15) and 18 (line 1), and on the fourth between 11 (line 3) and 16 (line 6).

The characters of the inscription are Southern Nagari of about the 12th century A.D. and closely resemble those of the Gaya inscription referred to above. The language of the inscription is Sanskrit and the composition is a mixture of prose and verse. There is a versified introduction covering the first and second faces of the pillar together with a small space at the beginning of the third and this is followed by a number of transactions delineated in prose on the third and fourth sides. Little is noteworthy in the orthography of the record except the facts that the dynastic Kakatiya has been spelt as Kkatiyya, and that the use of *anusvara* for class nasal is common while that of the latter is rare. Consonants following *r* have been rarely reduplicated while there is one case of *p* being reduplicated before *r* in line 12 on the third side.

The inscription under study is a document of the *prasasti* type. Its object is to record several pious acts of more than a single person, although one of these persons was the hero of the *prasasti* and was apparently responsible for setting up the pillar. The inscription refers itself to the reign of the Kakatiya king Ganapati and the first of the transactions recorded in it is stated to have taken place in 1199 A.D. which falls in the first regnal year of the said monarch. The same transaction is associated with the rule of a chief named Allumprolaraja who was Ganapati's governor ruling over Chernuri-desa, i.e, roughly speaking, the modern Chinnur Taluk in the Adilabad District. Since a different transaction recorded in our epigraph is similarly associated with the rule of the *dauhitra* (daughter's son) of the said Allumprolaraja likewise ruling over the same Chernuri-desa as the viceroy of Kakatiya Ganapati, there is little doubt that the inscription under study was composed and engraved a few years later than Ganapati's first regnal year. In the rule of the Chernuri-desa, the chief Allumprolaraja seems to have been succeeded by his daughter's son. This is also suggested by the fact that Mallikarjuna, who is represented as dead in the introductory part of the record, is stated to have accepted,

with Ganapati's consent, a gift of land from the successor of Allumprolaraja apparently sometime after 1199 A.D. when the latter was ruling. The inscription also refers to an earlier transaction of the time of Rudradēva or Prataparudra I (c. 1163-95 A.D.).

The contents of the writing on the different faces of the pillar are analysed below.

### *First Side*

The inscription begins with an adoration in prose to Mantrakuṭa-Gopijanavallabha, i.e. the god Gopijanavallabha (literally, 'the lover of the milk-maids', i.e. Krishna) worshipped in a temple situated at Mantrakuta. The same deity is mentioned in the Gaya inscription and we have seen elsewhere that Mantrakuta was another name of the locality otherwise called Manthani, Mantena or Mantenna, where the inscription under study has been discovered. As will be seen below, our record gives the name both as Mantrakuta and Manthenna, the latter in the geographical name Manthenna-kaluva (literally, 'the Manthenna canal').

Verse I is in praise of the glittering of the pearls in the hair of the mother of Gajamukha (i.e. the goddess Parvati the mother of Ganesa), while the next stanza (verse 2) is in adoration of the Kola, i.e. the boar incarnation of Vishnu.

The next three stanzas (verses 3-5) describe king Gapapati who was reigning at the city of Orumgallu (i.e. Warangal) in the Andhra country. As clearly stated repeatedly in the prose portion of the record that follows, the king is identical with the Kakatiya monarch of that name, who ruled in the period 1199-1200 A.D. The inscription was engraved during the reign and in the domains of Kakatiya Ganapati and, as we shall see below, the first of the transactions recorded in it took place in the first regnal year of the said king and a later transaction is also specially associated with the same king's reign.

Verse 6, the latter part of which is broken away, introduces a scholar named Añchandrya. His relations with the persons mentioned in the stanzas on the second side of the pillar are not clear, because, as stated above, several lines of the original writing in the lower part of the first side are lost. But there is no doubt that the author of the *prasasti* introduces the hero of the eulogy with this stanza following the description of the reigning monarch. We know that there were two ways of introducing the hero of a *prasasti*. In some cases, the hero is described as a descendant of his ancestors so that the mention of his first ancestor immediately follows the reference to the reigning monarch, while in others the hero is first introduced after the ruling king and then again as the descendant of his ancestors. That Anchanarya was not an ancestor of the hero of the eulogy but the hero himself is, however, clear from the fact that he is stated in the verse to have played a prominent part in the quarters of the scholars proficient in the Sruti and Smriti, belonging to king Ganapati, and was therefore a contemporary of that king. As will be seen from our analysis of the writing on the third face of the pillar, the main object of the inscription was to record certain pious deeds of Manchi-bhattopadhyaya *alias* Manchanarya who was the priest of Kakatiya Ganapati. It appears that the same person has been called Anchanarya, Manchi-bhattopadhyaya and Manchanurya.

### *Second Side*

This section begins with a stanza (Verse 1) in the *Upendravajra* metre, the first five syllables of which are lost in the concluding part of the writing on the first side. The verse speaks of the installation of a deity described as 'accompanied by Ramā (i.e. the goddess Lakshmi)' (*Ramasahayam*) and as 'charming on account of the three bends [in his three limbs while standing]' (*madhuram tri-bhangyā*). There is no doubt that the reference is to the god



Vishnu-Krishna. As will be seen below, verse 3 of this section seems to give the name of deity as Krishna in a passage which has a twofold meaning. The word *tri-bhangi* used in this stanza is of lexical interest since it is not generally found in Sanskrit lexicons, even though it occurs in Lilāsuka Bilvamangala's *Krishnalilamrita* or *Krishnakarnamrita*. Brown's *Telugu-English Dictionary* rightly explains the word as the pose in which images like those of Venugopala, 'the flute-playing Gopala (Krishna)', are made. He further says, "The word frequently occurs in books on sculpture and in some poems but is nowhere precisely defined." But the dictionaries of such languages as Hindi, Bengali, Oriya, Assamese, etc., generally recognise the word *tri-bhanga*, which is a variant of *tri-bhangi*, in the sense of a posture of standing with a bend in the knee, the waist and the neck, while Tribhanga (i.e. one standing with a bend in the three limbs referred to above) is a popular name or epithet of the god Vishnu-Krishna in Eastern India.

The second half of the same stanza speaks of a person proficient in the Vedānta. The name of this person is lost; but there is little doubt that he was the ancestor of the hero of the *prasasti*, with whom the description of the hero's ancestry began. As our analysis of the following stanza will show, he was apparently the grandfather of Anchanarya, the hero of the eulogy, introduced in the last verse on the first side of the pillar.

Verse 2 states that the person responsible for the installation of the deity in question also constructed a temple probably for enshrining the same god. The following stanza (verse 3) says that the said person adorned the city called Mantrakuta-nagarti (i.e. modern Manthani where the inscription under study has been found) with a garland of pearls, which was a row of new buildings. The expression *saydha-pali-nava-mauktika-sraja*, by a garland (i.e. necklace) of pearls, which was a row of new buildings', is endowed with the epithets *suribhir=manibhir=utprakasayā* and *krishna-nāyaka-santhaya*. The first of the two epithets shows that the word *sraja* (literally, 'a garland') has been used in the sense of a necklace since its jewels are compared with the learned men adorning the houses in the row. In the second epithet, the expression *krishna-nayaka* seems to have a *double entendre*, viz. 'a black jewel as the central gem' (in relation to the necklace), and 'lord Krishna [in one of the buildings in the row]' (in relation to the row of buildings). The verse further suggests that the deity in question (i.e. a form of the god Vishnu-Krishna) was installed in a temple at Mantrakūta or Manthani. It is not impossible that this is the deity called Mantra Kuta-Gopijana Vallabha both in the present record at the beginning and in the Gaya inscription. Lines 23-24 on the third face of the pillar probably mention the same deity as Mantrakūta-Gopinatha. It is very probable that the god was named after the person who installed him. It may thus be conjectured that the name of the person was Gopinatha, Gopijanavallabha being rather too big for a personal name.

Verse 4 introduces Mallikarjuna as the son of the person referred to in verses 1-3 this section from the latter's wife Jakkamamba. The next two stanzas (verses 5-6) describe the learned Mallikarjuna as a great teacher of the Advaita philosophy. Verse 6 seems to refer to Mallikarjuna as dead, the following stanza (verse 7) stating that his younger brother Kesava-suri was still living as a reflected image of his [deceased] elder brother. These two stanzas appear to make it clear that Mallikarjuna was dead at the time the inscription was composed and engraved during the early years of reign of Kakatiya Ganapati. As we have elsewhere seen, the Gaya inscription represents Mallikarjuna as the preceptor of Ganapati's uncle Prataparudra I (1163-95 A.D.) and records the performance of his *śraddha* ceremony at Gaya.

The last stanza (verse 8) on the second side of the pillar, the concluding part of which is broken away, refers to a scholar who was apparently another member of the same family

representing the generation following that of the brothers Mallikarjuna and Kesava, that is to say, he was a son of either of the two brothers.

### *Third Side*

With the only verse at the beginning of this section, the first few letters of which are broken away with the concluding part of the second side, the introductory part of the inscription concludes, the rest of the epigraph being details of certain transactions in prose. This stanza apparently referred to the hero of the *prasasti* and to his younger brother, the two being compared to the epic brothers Raghupati (Rama) and Saumitri (Lakshmana). The personal name of the hero of the eulogy was apparently quoted in a stanza lost with the concluding section of the writing on the second side. But we have seen that his name is given as Anchanarya in the writing on the first face of the pillar and as Manchi-bhattopadhyaya and Manchanarya in the prone part of the epigraph to be discussed below. One of these names therefore must have been mentioned in the lost stanza in question. The name of his younger brother, who is described as a poet in the incomplete verse at the beginning of the third side and may have been responsible for the composition of the *prasasti* under study, seems to have been Gopala. We have seen that the latter half of the preserved portion of the writing on the second side of the pillar mentions Mallikarjuna and his younger brother Kesava. The elder brother of the poet Gopala, i.e. the hero of the eulogy (Anchanarya *alias* Manchi-bhattopadhyaya or Manchanarya) was, as indicated above, a son of either Kesava or his elder brother Mallikarjuna.

As, however, will be seen below, lines 14-16 of the writing on the fourth side of the pillar speak of one Gopala-suri as a son of Mallikarjuna and it is not impossible that poet Gopala mentioned in the concluding stanza of the introductory part of our inscription is identical with Mallikarjuna's son of the same name. In that case, the hero of the *prasasti*, who was Gopala's elder brother, was another son of Mallikarjuna. Since, however, Rama and Lakshmana were stepbrothers and not co-uterine brothers and the word *anuja* (the same as *anujanman* used in this context in our inscription) is sometimes found in the sense of 'a younger cousin', the possibility of the hero of the eulogy having been a son of Kesava-suri is not altogether precluded. The writings on the third and fourth faces of the pillar delineate the pious deeds of the following persons: (1) Manchi-bhattopadhyaya *alias* Manchanarya, (2) Mallikarjuna, (3) Mallikarjuna's younger brother Kesava-suri, and (4) Mallikarjuna's son Gopala-suri. Unfortunately, the word indicating the relations of the first with the second is lost. But the available space suggests that it was a small word like *pituh* and not a bigger expression like *pitri vyasya*.

The formal part of the record begins line 3 of the present section. The first transaction recorded here states that, with the permission of Kakatiya Ganapatideva-maharaja, Allumprolaraja, the governor (*palaka*) of Chernuri-desa, made a grant of land favour of Manchi-bhattopadhyaya was priest (*purohita*) of Ganapatideva-maharaja. As we have seen above, Manchi-bhattopadhyaya *alias* Anchanarya was perhaps a son of Kesava-suri or more probably of the latter's elder brother Mallikarjuna who is known from the Gaya inscription to have been the preceptor of Prataparudra, i.e. Prataparudra I or Rudra (c. 1163-95 A.D.). It is interesting to note that the title *Tribhuvana* (or *Tribhuvani*) *vidya chakravartin*, which is applied in the Gayā inscription to Mallikarjuna, applied in inscription under study to Manchi-bhattopadhyaya. This reminds of the fact that the same title was often enjoyed by different scholars associated with the court of a royal family.

The object of the was to enable the donee Manchi-bhattopadhyaya to create a village and excavate a tank and the date of the grant is quoted as the Makara-sankranti in the

Siddharthi-samvatsara corresponding to the Saka year 1121 (given in words), i.e. the 26th December 1199 A.D. This date falls in the first year of Kakatiya Ganapati's reign. The gift land called *desa* doubt the restricted sense of 'land', is stated to have been granted at the confluence of the Godavari and the Pranita (i.e. modern Pranhita) and was bounded on the east by Venakeghandi, on the south by the Godavari, on the west by Ayyanavroli-tataka (literally, the tank of Ayyanavroli) and on the north by Puchchakayalavogili. We have seen that Chernuri-desa can be roughly identified with the modern Chinnur Taluk lying to the north of the Godavari in the Adilabad District. The junction of the Godavari and the Praphita lies near Sironeha about 6 miles to the east of Chinnur, the headquarters of the Taluk of the same name, the distance between Chinnur and Manthani, the headquarters of the Manthani Taluk lying to the south of the Godavari, being about 18 miles across the river. The gift land lay on the northern bank of the Godavari, though the localities mentioned as lying on its eastern, northern and Western boundaries cannot be traced on the maps.

Line 17-20 states that Manchanarya, i.e. the donee Manchi-bhattopadhyaya, founded a village and excavated a tank in the *desa* or land granted to him and gave them to the Brahimagas, who were residents of certain house-sites at Mantrakuta, as well as to one of his own relations. Then he also installed, apparently in the same land, a deity called Kesava and probably another called Mahadeva (i.e. Siva). He is further stated to have given a garden (*arama*) in favour of the god Gopijanavallabha of Mantrakuta.

The above section of the inscription recording the pious deeds of the hero of the eulogy is followed by the delineation of those of other members of his family. Lines 22-23 contain a damaged sentence referring to the *dharma* (probably meaning *dharma-dana* or *dana-dharma*) of Mallikarjuna-suri. The word indicating his relation with Manchi-bhattopadhyaya is lost. But, as suggested above, the most plausible restoration of the lost word would suggest that the former was the father of the latter. Most of the pious deeds specified in the section below were no doubt done by Mallikarjuna some years earlier than the date of the record since, as we have seen, he was apparently dead when the pillar was set up. The said sentence is followed by a reference to the pious deeds mentioned below as grants made in favour of the god Mantrakuta-Gopinatha (apparently the same as Gopijanavallabha of Mantrakuta); (1) a tank at Nagavura (modern) Nagaram on the Godavari, about 4 miles to the north of Manthani); (2) one *nivartana* of land at Angalura (modern Angular to the north-west of Manthani); (3) a plot of land producing *yavanāla* crops at Manapadi-tataka (literally 'the tank of Manapadi'), the area of which may have been seven *halas*; and (4) ten plots (probably *halas*) of land at Gahlaruḍavura.

The last transaction (lines 29 ff.) recorded in the section under review, the latter part of the writing being lost, refers to a piece of land which was apparently received from a governor of Chernuri-desa with the consent of Kakatiya Ganapatideva-mahārāja. The name of the governor was probably Sômesvara who is stated to have been the *dauhitra* (daughter's son) of Allumprolaraja. As suggested above, the Kakatiya king possibly appointed the daughter's son of Allumprolaraja the governor of Chinnur Taluk on the death of his maternal grandfather. The details about the location, etc., of the gift land, which seems to have been situated in the Chinnur Taluk, are lost with the exception of the reference. its southern boundary at the beginning of the next side. This section shows that, although Mallikarjuna was dead before the pillar was raised, he was alive during the first few years of Kakatiya Ganapati's reign. Otherwise it would not have been possible for him to accept a gift from the successor of the daughter's son of Allamprolataja who was living in 1199 A.D. with king Ganapati's consent. Mallikarjuna therefore outlived his disciple Pratāparudra I.

### *Fourth Side*

The writing on this side begins with the statement that the piece of land, which was the subject of the transaction recorded in the concluding part of the writing on the third side, was bounded on the north by Gundi-vangu (literally, 'the Gundi canal or stream'). It is further said that a Siva-linga was installed in the said land apparently by Mallikarjuna.

Next it is said that, at the time the above transaction was conducted, the person responsible for the immediately preceding transaction, i.e. Mallikarjuna, purchased from certain Brahmapas the village called Kotapalli (probably the locality of the same name about 8 miles to the north of Chinnur) and renamed it as Mallikarjunapura apparently after himself. There he excavated a tank and both the township of Mallikarjunapura and the tank excavated there were given to some Brahmanas and to one of his relatives. These Brahmanas and the relatives of the donee appear to be the same as those who received from Manchi-bhattopadhyaya a village and a tank in the Chinnur Taluk as recorded on the third side of the pillar.

The boundaries of Mallikarjunapura are given in lines 7-10 as follows: Pōtakulu in the east, Kattundala in the south. Maddikunta-vangu in the west, and Pregadapalli-vangu in the north. There the donee installed a deity called Ganapatisvara no doubt after the reigning Kakatiya king Gapapati. It is further stated that he installed the god Lakshminarayana at Jonnagrama which may be the same as Jangaon on the Godavari (in the Sultanabad or Usman Nagar Taluk) to the north-west of Gunjapadga (in the Manthani Taluk). A house-site for rehabilitating a Brahmana (probably the priest in charge of the worship of the god Lakshminarayana) was also given by him in the same village.

Lines 13-14 state that Kesava-suri, younger brother of the person involved in the previous transactions, i.e. Mallikārjuna, installed the god Ambanarayana apparently in the same village of Jonna-gramia, That Kesava-suri was a younger brother of Mallikarjuna is already known from the writing on the second face of the pillar, analysed above.

The following section in lines 14 ff. states that Gopala-suri, son of Mallikarjuna, received a plot of land at Mantrakuta from Kakatiya Rudradeva. Since the introductory part of the record mentions Ganapati as the reigning monarch, this Rudradeva can only be a predecessor of Gapapati. Rudradeva therefore has to be identified with Prataparudra I (c. 1163-95 A.D.). Gopala-suri is further stated to have created in the said gift land a township called Simhagiripura as well as two tanks. The township seems to have been named after the god Nrisimba whom Gopala-suri installed there (line 19). He also made there twenty houses for the Brahmanas to whom he gave some lands in the following localities: (1) Manthenna-kaluva (literally, 'the Manthenna canal'), (2) Edlapalli, (3) Vilasavura, (4) Viripatlu, (5) Nallaballi, (6) Kamisetipalli, (7) Jangavidu, (8) Gunjapadiga (modern Gunjapadga on the Godavari to the north of Upatla). (9) Nagavura (modern Nagaram mentioned above), (10) Mustala (modern Musthal or Mustial on the Godavari near Jangaon in the Sultanabad or Usman Nagar Taluk), (11) Uppatla (modern Upatla near Gunjapadga referred to above), and (12) Nadikuda. Gopala-suri also gave some *yavanala* fields lying to the east of Simhagiripura apparently to the same Brahmanas. There is no doubt that Simhagiripura mentioned in our inscription is the same as Simhadrinagari within Mantrakuta, which is mentioned in the Gaya inscription as having been beautified with many buildings by Mallikarjuna suri, father of Gopala-suri of our inscription. The township of Simhagiripura or Simbadrinagari was thus built by Gopala-suri considerably before the death of his father who, as we have seen, died sometime in the early years of the reign of Ganapati.

A tank and a locality called Bablitakunta to the east of the township (i.e. Simhagiripura) were given to the god Narasimhadeva (i.e. Nrisimha mentioned above). One *nivartana* of land at Avapalli was also granted apparently to the same deity. Gopala further made the following donations in favour of the god Gopljanavallabha: (1) two *vrittis* or rent-free holdings at Prolareddipalli and Kundavura, (2) one *nivartana* of land at Lingala-grama (possibly the village of the same name in the Sultanabad or Usman Nagar Taluk), and (3) eight *navaratnas* of land at the villages of Gunjapadiga (modern Gunjapadga referred to above), Kosamepalli, Manthenna-kaluva (referred to above), and Parchlapalli. The last line of the extant part of the writing on the fourth side ends with the *aksharas umama*, the reference probably being to a god called *Umamahesvara* in whose favour certain grants may have been made.

The importance of the inscription lies in the fact that it throws some light on the family of Mallikarjuna known from the Gaya inscription. It also gives us the names of two rulers of the Chinnur Taluk under the Kakatiya king Ganapati.

The location of many of the geographical names occurring in the inscription has already been discussed. Some of the localities mentioned cannot be traced on the maps.

## No. 76

Reference	: Department of Archaeology and Museums, Andhra Pradesh. Annual report on Epigraphy, 1967.
Page No	: 126 and 127
Place	: Manthenna Karimnagar District.
Dynasty	: Kakatiya
Reign of	: Ganapatideva
Inscription date	: 26th December, A.D. 1199.
Language	: Sanskrit in Nagari script.

This inscription is in the Gopalaswamy temple, dated S. 1121; Siddartha, Makara Samkranti [A.D. 1199, Dec. 26, Sunday]. Records the grant of land for constructing a village and a tank to the *purohita* of Ganapatideva named *Tribhuvana Vidyachakravarti* Manchibhattopadhyaya by Alluprolu raja the ruler of Chernuru *desa*. Manchanarya in turn constructs a village with a tank in the gift land and installs the god Mahadeva and Kesava and apportioned the village to the brahmanas of Manirakuta. A garden to the god Gopijanavallabha of Mantrakuta was also granted. Some other grants of lands by other donors and installation of other gods are also recorded.

## No. 77

Reference	: Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part-II, 2017.
Page No	: 114 to 122 and 194.
Place	: Pillalamarri, Suryapet Taluk, Nalgonda District.
Dynasty	: Kakatiya
Reign of	: Ganapati
Inscription date	: 9th March, A.D. 1202
Language	: Telugu and Sanskrit
Script	: Telugu-Kannada

## Translation

[V. 1.] I salute the two feet of Sambhu, which bestow all prosperity, and which are saluted by all the chief Gods, Demons and Sages.

[V. 2.] The dance of Siva shines rousing the joy of Siva's attendants, dispelling the darkness of the twilight, making all the mountains beautiful and splendid like heavenly mountains, and ringing the quarters and the sky with the red lustre emanating from the gems on the hoods of the great serpents which form his ornaments and which spread out of great exultation.

[V. 3.] May the Lord of Parvati, the one universal object of veneration, the soul of all things, and the father (literally, maker) of Creation, Sustenance and Absolution of all things, be for your happiness for ever,-the Lord, by offering at whose lotus feet a leaf or flower or water with devotion, man crosses over the great misery of this metempsychosis (*samsara*).

[V. 4.] In the large family which originated from the lotus feet of Brahman, worshipped by all the words. There was a great man named Bamma, who delighted in terrific battles and uprooted the three of the dignity of the Coda king by carrying away the gate of the city of Kanci.

[V. 5.] Afraid of whom, the enemy-kings leave the battle, and run pell-mell to forests-(forests), reverberating with the terrible roars of the lions, full of blazing forest fires, and terrible with the long hisses of the numberless serpents whose hoods are spread in anger,- and (also) to the high tops of mountains, with caves unenterable because of the big stones.

[V. 6.] In that family appeared a Mucca of great qualities, whose good fame was heard all over the world, and who was efficient in removing the misery of those suffering in great battles, and in (giving) uncommon gifts.

[V. 7.] The fire raised by his armies-terrible with the noise from the wood broken forcibly in twain and looking like the suddenly risen dark clouds full of lighting, on account of its huge and wide-spread smoke shot with fire-particles pervading the sky,-burnt the houses in the villages and the cities of his enemy-kings.

[V. 8.] His son was Kata, praised by the learned, one who learnt all that ought to be learnt, who sent to heaven his enemies of immense valour by killing (them) in battle, who blew far away to the very ends of quarters numberless (enemies) flying in fear, and who, being a virtuous man, saved well in his mercy those that took refuge (under him).

[V. 9.] To him, who gave all that they wanted to those (that were) attached to him, and who protected learned and good men, there was a wonderful companion, very terrible, in the shape of the demon-like sword, which appeared in the night-like vanguard of his army (that was) covered with the darkness of the dust raised by the army, (and which) slew the enemy-armies and propitiated the goblins with abundant flesh.

[V. 10.] His son was Kama, of well-known modesty, devoted to the lotus feet of Lord Siva, and in the arena of numberless battles a (very) lion amidst the herds of elephants huge like peaks of mountains.

[V. 11.] Those terrible and immense streams of downpour, dense with the big water particles blown out by the wind of the deep breathings from the trunks of elephants leaden with the blood coming out of hard hits, performed in his battle the vast display of the syringing of saffron-mixed water on the occasion of the union of the Goddess of Victory with (his) warriors.

[V. 12.] To the best among men there was the wife named Kaca, born in an excellent family abounding in gem-like good men of fame and munificent to all learned men,- Kaca whose hand was beautiful like the lotus and whose beauty was evident.

## II SIDE

[V. 13.] From him and her was born the wise Nama of pleasing character, an eternal worshipper of Gods and Brahmins, whose virtue was praised a great deal in every village, in every town and in every house, by all the people of the world, (since they were) pleased (with him).

[V. 14.] The soldiers in the ranks of the enemies attain the fame of warriors-(the soldiers), who came in battle before him who was an expert in displaying dexterity (skill) and whose arm was fierce with the bow, (and who were) killed, being short through with the thunderbolt-like and unfailing shower of arrows which fell on them even before they could think of running away.

[V. 15.] In which blessed person reside the vast political science, great valour, ceaseless and magnificent munificence, truthful speech, desire to worship all who deserve to be worshipped, pure mind, incomparable mercy, in sooth all excellences.

[V. 16.] He (lit., who) had steadfast devotion towards lord Siva the terror of unbearable demons; (he was) beneficent to the immoveable and the moveable world and (always) did good to his devotees.

[V. 17.] That great soul of great prosperity, beautiful land by big tanks (which had) deep, extensive and good waters and (which) always gave happiness to numerous living beings.

[V. 18.] He planted for the sake of Dharma groves of cool shades, very pleasant with shining sprouts, filling the quarters with the fragrance of the flowers, beautiful with the humming of bees, bent (under the weight of) tasteful and excellent clusters of fruits, and (in fine), enjoyable and giving pleasure to all the senses.

[V. 19.] In these wonderful alms-houses, people from various parts of the country, having eaten to their heart's content well-cooked food rich in good pulses, noteworthy ghee, along with vegetables of various tastes, buttermilk and curd, utter forth (i.e. Praise loudly) amidst people, in their extreme joy, his good qualities in manifold ways.

[V. 21.] In his water-sheds containing cool water, constructed for the sake of numberless thirsty people, the fatigue of travellers quickly disappears even in the terrible summer and happiness arises.

[V. 22.] That son of Kama, named Nama, was of pure fame and spotless, a treasure to his friends and the (very) moon risen in the ocean of his family, whose rise was auspicious.

[V. 23.] In the excellent and extolled reign of king Ganpathi, who was an ocean full of the gems of good qualities praised by learned men, and who, towards the world, was plainly bearing in himself the natures of the moon and the sun by his beauty and valour;

[V. 24.] when royal fortunes like ladies going to tryst, embraced that Ganapati in joy in the dusk of the wonderful battles frenched with the downpour of the rut of the clouds of elephants, terrible with the darkness created by the mass of dust raised by the hooves of the cavalcade and flashing with the lustre of the lightnings of numerous arms;

[V. 25.] when the whole world had become glad on having that excellent king (Ganapati), great like Indra, one who had put an end to all calamities in his flourishing state, who was the recipient of thousands of blessings extended by the supremely pleased brahmin-folk, and whose feet were aglow with the lustre of the crest-gems of other kings;

[V. 26.] when the three worlds were filled by him (Ganapati) with fame, when the world all around had been conquered, when the people had been led on the path of good action and when the *kali* age had been made to look like the *satya* age;

[V. 27.] by the grace of that master (Ganapati) of immense greatness and munificence, the great Nama, successful in his undertakings, charming with laudable qualities, the son of Kacamba and of no small valour;

### III SIDE

[V. 28.] that Nama, the best among the intelligent and of great success, with his heart set on Lord Siva established a *linga* with the name Namesvara, in Saka 1124, in the (cyclic) year Dundubhi, in the month of Chaitra, on the 11th day of the bright fortnight on Saturday.

[V. 29.] That Nama, son of Kama, praised by all people, gave to God Namesvara, for the sake of the grandeur of worship, splendid with all the accessions for the varied personal and public enjoyment, two tanks, deep like the ocean with an expanse of water, and also fields (cultivable lands) yielding (crops) richly and abundantly.

[V. 30.] One of those tanks was well known by the name of Gudla-cervu; the other was called by the people, by the name of Katyake-cervu.

[V. 31.] The munificent wife of Nama, by name Aitama, the best among the intelligent, established with pleasure (an idol of) Siva, the benefactor of all good men, and then gave that God the (necessary) maintenance.

[V. 32.] Visvanatha, the learned son of this Nama, praised by all learned men, one who was on the path of the good and had steadfast devotion, established (an idol of) Siva, and then gave the necessary maintenance to that God.

[V. 33.] His nephew (sister's son) named Prola, of great fame and good fortune, established (an idol of) Siva and at once gave away the necessary maintenance for that God.

[L1. 100-105.] [These are the usual Racerla titles.]

[L1. 105-109.] The glorious Receruvula Nami-Reddi, son of Kacambika, in the Saka year 1124 (being the cyclic) year Dundubhi, in the month of Chaitra, on the 14th day, of the bright half, on Saturday, established the glorious God Namesvara in Pillalamarri.

[L1. 109-111] For the personal and public enjoyment of that God (he) gave as *vritti* Gudla-cervu and Katyake-cervu, (to last) as long as the Moon and the Sun.

[L1. 111-115.] These two tanks, Neradla tank of Bikkimalya-Kalluru, Billapalli-nadmu and two *marturus* behind Katyake tank, (were given) for the performance of all worship to God Ayitesvara; and two *marturus* (were also given) there for the God Vishwanath Vara;

[L1. 115-118.] That lady, Vallasani, sister of this person, gave two *marturus* east of Pattapu-ravi under the tank that she had given, for offerings to God Prolesvara named after her son Prolaya.

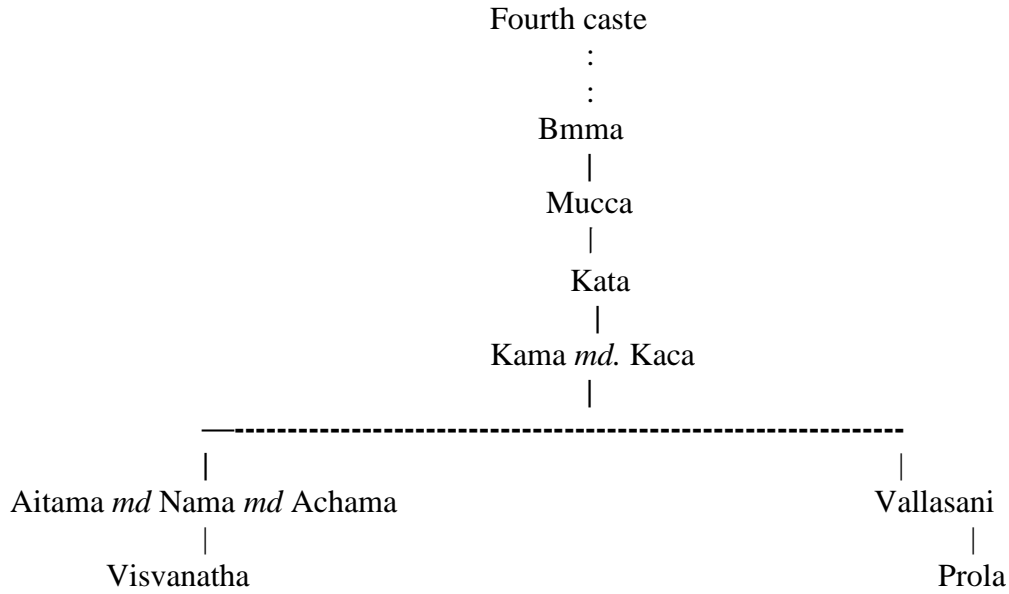
[Vv. 35-36.] [These are the usual imprecatory verses.]

[L1. 124-128.] Aytasani gave for the performance of all worship to God Aytesvara three *marturus* of land, to be cultivated during both the seasons, behind Kudu-kudiya-Gaura-samudram (tank); and two 2 *marturus* there for God Visvanatha for merit to Gaurama, to be cultivated during both the seasons.

### Contents and Remarks

This inscription is inscribed on a stone pillar standing in the courtyard of the Komaresvara temple, the temple inside the village. Records (i) the grant of two tanks called Gudla-cervu and Katyakecervu with the fields attached to them by Nama to God Namesvara; (ii) the establishment of two images of Siva and the gift of maintenance for them by Aitama (Nama's wife), Visvanatha (Nama's son), and Prola (Nama's nephew, i.e. sister's son) respectively; (iii) the grant of Neradla tank of Bikkimalya-tank for god Aytesvara; (iv) the grant of 2 *maruturs* of land east of Pattapu-ravi under the tank she had given for offerings to God Prolesvara, named after her son; (v) the grant of 3 *marturus* of land behind Hudu-kudiya-Gaura-samudram to God Aytesvara and 2 *marturus* to god Visvanatha by Aytasani. The genealogy of Receruvula Nami-reddi or Nama is given as follows:





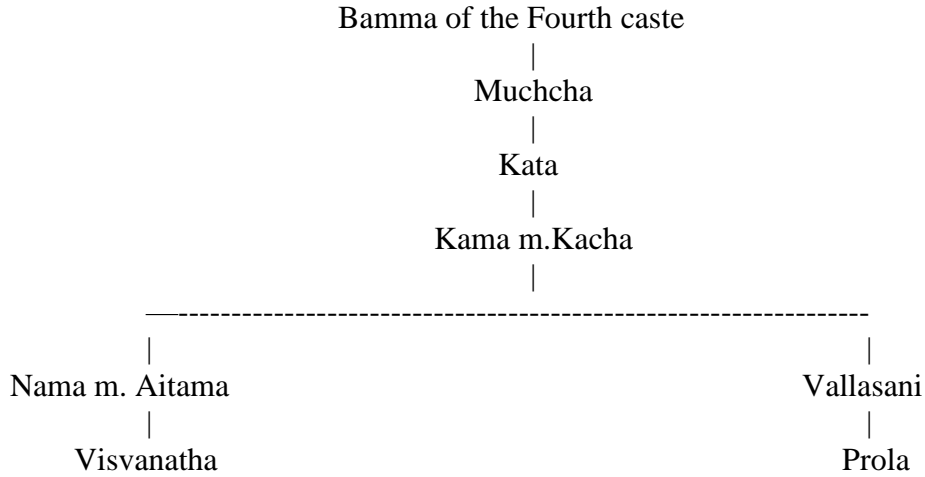
A certain Gaurama is also mentioned for whose merit Aytasani or Aitama made a gift. She may be Aitama's mother.

### (Also)

Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994).
Page No	: 92 to 98
Place	: Pillalamarri
Dynasty	: Kakatiya
Reign of	: Ganapatideva
Inscription date	: 9th March A.D. 1202
Language	: Telugu and Kannada

This inscription is in the Komaresvara temple. Records show that, while Ganapatideva was ruling the kingdom, Recheruvula Nami Reddi, son of Kama and Kachamba set up a linga named Namesvara after him at Pillalamarri and made a gift of two tanks viz. Gudlacheruvu and Katyake-Cheruvu and fields yielding rich and abundant crops; that Aitama, the wife of Nami Raddi, Visvanatha, his son and Prola, his nephew also set up lingas; and that Vallasani, his sister established a linga called Prolesvara named after her son Prola, and made necessary gifts of land for carrying on worship in them.

The inscription describes the genealogy of the donor. It begins like the previous inscription with Bamma of the fourth caste who is said to have uprooted the dignity of the Choda king by carrying away the city of Kanchi. In his family was born Muchcha; his son was Kata who had a son named Kama; the latter married Kacha; and their son was Nama, the donor of the present inscription. His wife was Achama.



**(Also)**

Reference : A Catalogue of Inscriptions copied upto 1964.  
Page No : 73.  
Place : Pillalamarri, Nalgonda District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : 9th March, A.D. 1202.  
Language : Telugu and Sanskrit.

This inscription is on a stone in Komesvara temple. Dated S. 1224 Dundudhi, Chaitra su. 11, Saturday, (A.D. 1202, March 9th). Records the grants of two tanks by Namaya, establishment of Siva by his wife Aitama and others and some other grants by other members of the same family. The genealogy of the donor is also given.

**No. 78**

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
Volume-I (1992)  
Page No : 162 to 167  
Place : Jalalpur, Suryapet Taluk.  
Dynasty : Kakatiya  
Reign of : Ganapatideva  
Inscription date : 10th March A.D.1202.  
Language : Telugu and Sanskrit  
Script : Telugu-Kannada

This inscription on the stone is now preserved in the K.B.Museum, Golkonda, Hyderabad. The inscription gives the genealogy of the Cheraku chiefs. The founder of the family was Kata who is said to have obtained the lordship of Cheraku-12 included in the Eruva-mandala from the king Bhima (likely the Telugu Choda chief either Bhima I or Bhima II) owing to which they got the family name as Cheraku. He had three sons named Keta, Sura and Bolla, by his wife Kamambika. Keta by his wife Tikkambika had four sons named Kata, Mara and two Erras, who served Kakati Rudra in securing victory over Chododaya, along with his general Arasalu. Kakati Rudra in return gave them the villages Gumdiapumdi, Rapumdi, Gottipasumdala, Torruru and Rupurala. Kata had three sons by his wife Kuppambika and they were Kata, Mara and Bolla. Kata was the lord of Gundiapumdi, Mara of ...parru and Bolla became the lord of Panugallu, Uppunututa etc., by the grace of Ganapatideva. Bolla installed the deities Ketesvara, Katesvara, [Ma]resvara, Surya, Ganesa and Durga at Rampudi village and endowed those deities with gifts of lands at Marikunta and gardens at other places.

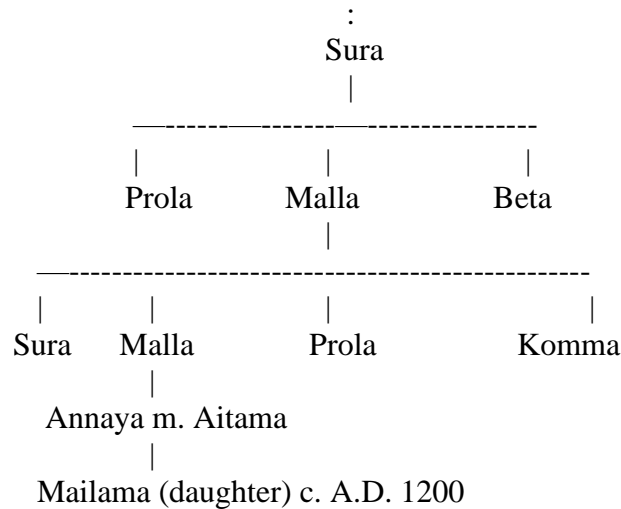
## No. 79

Reference : Inscriptions of Karimnagar District (Reprint 2016)  
 Page No : 80 to 88  
 Place : Katakuru, Huzurabad Taluk, Karimnagar District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : A.D. 1202.  
 Language : Telugu

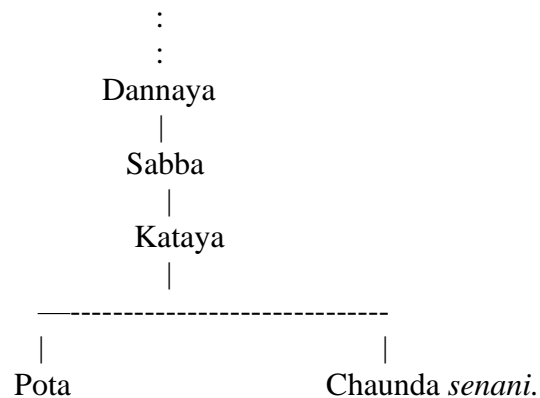
This inscription is on a stone set up in the shiva temple near the Village. It gives a lengthy genealogy of the Viriyala chiefs, beginning with Sura. His sons were Prola Malla and Beta. Beta in turn had four sons named Sura, Malla, Prola and Komma. Malla among them, had a son called Annaya, whose daughter Mailama married Chaunda of the Malyala family. Dannaya of this family had a son Sabbaya to whom was born a son called Kataya and his sons were Potaraju and Chaunda - *senani*.

The inscription records the construction of two temples to the gods Mrida (Siva), Hari and Bhaskara by Sura son of Beta and further it describes a campaign in which Chaunda participated, at the command of Kakatiya Ganapati and defeated the Chola king and earned the title *divi-churakara*. Mailama is stated to have constructed temples to the god Siva and endowed the same with tanks and land. The genealogies of these chiefs mentioned in this inscription are as follows:-

### Viriyala Chiefs



### Malyala Chiefs



## No. 80

Reference	: A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No	: 8 to 14
Place	: Katukur, Khammamet (Khammam) District.
Dynasty	: Kakatiya.
Reign of	: Ganapatideva and Canda-Senani.
Inscription date	: A.D. 1202 and A.D.1205.
Language	: Sanskrit.

This inscription, in Sanskrit verse, is on a stone set up in the Siva Temple near the village which is situated at a distance of about 25 miles from Huzurnagar.

This inscription records the establishment of Aytesvara temple in Saka 1124, Dundubhi,.... Saptami and of Mallikhārjuna temple in Saka 1127, Krodhana Magha, Purnima.

The inscription gives many details about the Viryala family, about which some information is already available in the inscriptions at Kondiparti, Bothpur and Vardhamana Puram. To summarise briefly; Surana was born in Viryala family, and fought with Bhimaraju who fled defeated. Surana had 3 sons Prolaraju, Malla-rajū and Beta-rajū: and the last, that is Beta, had 4 sons Sura, Malla, Prola, and Kanma. Sura built the Hari-Hara and Bhaskara temples and Tank in Ayyanavolu. Malla had a son called Annayya, whose wife Aytama bore him a daughter Mailama who married Dannayya. Sabbayya was the offspring of this pair who again had Kataya, lord of Samkisa, who had the titles Raya-ganda, Pedamuttu-ganda and Kotageluvata. His sons were Potaraju and Canda-senani. Canda led a campaign to the southern ocean on behalf of the Kakatiya king Ganapati, defeated the Cola king and acquired his island. Hence his title divi-curakara, conqueror of the island.

Canda made a lot of gifts including 2 agraharas and constructed a temple shrine.

Mailama also made a number of gifts: but the identification of this Mailama is a matter for further consideration. Since she claims to have established Mallikharjuna in her own name, Annesvara in the name of her father and Aytesvara in the name of her mother, it is possible to say that she was the daughter of Annaya, wife of Danna, father of Kataya, whose son is the present donor Canda.

## No. 81

Reference	: A Catalogue of Inscriptions copied upto 1964.
Page No	: 109.
Place	: Kondiparti, Warangal District.
Dynasty	: Kakatiya.
Reign of	: Ganapatideva.
Inscription date	: 17th April, A.D. 1203.
Language	: Sanskrit.
Script	: Telugu-Kannada

This inscription is on a pillar in Venugopalaswamy temple. Dated S. 1125, Rudhiredgari, Vaisakha su. 5, (A.D. 1203, April 17, Thursday). Records the grant of a village

called Narukurki to the god Chaundesvara by Chaunda of the Malayala family whose genealogy is given. Chaunda is attributed as Dvipi-lumttaka the plunderer of the island (Divi).

### (Also)

Reference : Archaeological Survey of India  
Annual Reports on Indian Epigraphy 1957-58  
Page No : 23  
Place : Kondiparti, Warangal District.  
Dynasty : Kakatiya  
Reign of : Ganapatideva  
Inscription date : A.D. 1203  
Language : Telugu and Sanskrit

This inscription is on a pillar in the ruins of the Venugopalsvamin temple, dated Saka 1125 (*tattva-raudra*), Rudhirodgarin, Vaisakha su.5. Records the grant of the village Narukurti to god Chaundesvara in Kondiparti the gift of the *agrahara* Chaundapura to Brahmanas and the construction of the tank Chaundasamudra in the *agrahara* by Chaundapa, son of Kataya of the Malyala family. Published in *Hyd. Arch. Series*, No. 13, p. 31, No. 8; *Telamganasasanamulu*. P. 19, No. 8.

### (Also)

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's  
Dominions, Part-II, 2017.  
Page No : 31 to 42 and 186.  
Place : Kondiparti, Warangal.  
Dynasty : Kakatiya.  
Reign of : Ganapati  
Inscription date : 17th April, A.D. 1203.  
Language : Sanskrit.

### Translation

#### I SIDE

(L. I.) Glory ! Om ! Obeisance unto Siva.

(Verse I.) May the elephant- faced God give you happiness, the God, who in his childhood, drinking milk, appears to decorate the bust of Ambika (his mother), with the flawless pearls born in his own head by the profuse drops of milk, which he blows through the hole of his trunk mischievously.

(V. 2.) May the very powerful Visnu in the form of the boar give you for ever full prosperity bereft of any adversity; the sea-water, eddying in the pores round the hairs on whose (body) appears like the sweat-drops produced by the union with Earth.

(V. 3.) May Siva of the name of Caundesvara protect this general Caunda, for the essence of the foam of whose fame the (whole) world becomes a box.

(V. 4.) There was the moon risen in the ocean of the Durjaya dynasty, the genuine kin of good men known in the world by the name Damnapa, the chief of Malayala: and when the sun had been whitened by his fame and had become similar to the moon, the differentia (of the Sun) was, for a long time, only his significant name.

(V. 5.) What wonder is there that from General Damna delighting in doing good to others, good men, adept in serving (him), attain the riches (or objects) they seek : (it is a wonder, that) the word Dharma, which does not serve him and which is sought by him always with appropriate prayer, attains great significance in this world, through him.

(V. 6.) What wonder is there that *Pedamuttu-ganda* gives what ought to be given to the circle of his own relations: for, having killed even his warrior enemies, he gives them the kingdom of heaven.

(V. 7.) There was his son immense modesty, General Sabba, at whose mere touch of the martial arena, the whole enemy-army, with the minds (of its soldiers) overcome with fright, seeing that (same) Sabba and his arms in all directions, and quite unable to move (in any direction), gives up life instantaneously like a Yogi in the standing posture itself.

(V. 8.) When this universe has been washed white by the shining fame of the lord of Samkisa, looking like Jainism in blossom, the *Cakora* birds now perceive with great difficulty the difference between the light of the Sun and the Moon, by only Feeling (it.)

(V. 9.) Strange ! the fire of whose (his) anger is roused by the prosperity (ashes) of his enemies ; increases by the army (river) of his enemy; (but) suddenly goes down by friendship (oil).

(V. 10.) To him, there was a wife named Acama, on seeing whose devotion to her husband, people now believe in the devotion of all the *pativratas*, described by sages like Vyasa and others.

(V. 11.) He (Sabba) had with her a renowned son, Kataya by name; the mind of the learned was a jewel-box for the rubies of his qualities.

(V. 12.) God Brahman, mistaking (Kataya`s fame) for moon light would surely press down with his hands the pearls of the lotus, his seat, when the pure mass of whose (Kataya`s) fame, profuse, and of the colour of the moon`s disc and the half-down jasmin, reaches his (Brahman`s) adobe, having whitened all the three worlds.

(V. 13.) Who can be said to be equal to that Kota-gelvata; on seeing the sky having rows of pearls scattering from the heads of the elephant troops, cut asunder by whose (Kata`s) sharp sword, the enemy kings, think out of fear, "White stars are seen during day; our therefore will undoubtedly come to pass".

(V. 14.) King Rudra-deva, made whom (Kata) his minister, knowing him (to be) an equal of the preceptors of the Gods and the Demons (Brharuinspati and Sukra) in plans (i.e. statecraft), of Arjuna and Rama in valour, and without an equal in devotion to his master.

## II SIDE

(V. 15.) To him there was a wife, the object of his love, Bollama, by name; having created whom, the creator became one who had accomplished his subject, (with regard to the) perfection of feminine form.

(V. 16.) Were they mind the *Kalpa* (the all-giving celestial) tree, and lightning fickle, then (those two) can be a little comparable to the excellence of their (Kakatiya`s and his wife Bollama`s) mental taste.

(V. 17.) To him (there was) a son named Pota, a Sun to the lotuses (that were) his relatives, *Meru* in firmness, and a *Kamadhenu* (the heavenly milch-cow) to those who sought riches.

(V. 18.) The small-knife (cow) of (him), whose fame was far-reaching and brilliant, discarding the nature of the cow, drinks the blood of enemies in battle and rats flesh profusely, (but) turns away from those in whose eyes is seen water (tears), and in whose mouths grass.

(V. 19.) His brother (was) general Caunda, of shining brilliance, adorned with the natural ornaments of qualities, and a Moon in giving joy to the people.

(V. 20.) The enemies, of which (Caunda) born of the pure family of the chief of Malyala, standing for a minute (only) in front of him, casting off (their) fear, gain a great deal in battle; for they become five-fold and again thirteen-fold for they obtain death and again divinity.

(V. 21.) Field all round with the shining lily-white, excellent, and immense fame of which commander-in-chief of king Ganapati, (i.e. Caunda) the golden egg of Brahman (the Universe) takes the form of a small golden bottle filled with the white (pure) water of the heavenly river (the Gangea ?).

(V. 22.) In which (this) General Caunda, Lakshmi herself lives forever out of affection (for him),- (that Caunda who was) sticking to righteousness, doing good to people, himself tasting pleasures amply, possessed of strength, delighting in doing good to brahmins, saving the cow world, and endowed with qualities, (such as) affection, (personality, firmness and intelligence ?).

(V. 23.) Having created in the mortal the one General Caunda, with all the pure qualities,-(him), who always gave objects to the supplicants, much more (than they sought for)-the creator wiped off himself the taunt (which had spread in all the three worlds, (and) which he had got he had got by creating the *Kalpa* trees, the *Kamadhenu* and the *Cintamani*, (all) enjoyable only by the people of heaven.

(V. 24.) Who, in the well-known big *agrahara*, named Caunda-pura,-granted by himself to a body of excellent brahmins,- constructed an extensive tank named Caunda-samundra, which blew away the pride of all oceans.

(V. 25.) Which tank, eternally creating on the bank a line of big moon discs in the form of the balls of foam rising by the action of the high waves, puts down the universally spreading fame of the milk-ocean, originating from the birth of a single moon as a result of the churning-rod of the revolving *Manthara*.

(V. 26.) To him there was the beloved and beautiful wife named Mailama by whom all celestial damsels were conquered in beauty of form.

(V. 27.) The Gangas (has) a tortuous course (walks crooked) ; that Arundhati is a sky-walker (walks the bed path) for ever; this Earth delights in contact with the body of snakes (delights in enjoyment with libertines); Sita was born of (Mother) Earth (low birth) ; Draupadi is well known as polyandrous ; and lakshmi was born of water (of an idiot) ; with whom among these is to be compared the flawless and virtuous wife of Caunda ?

(V. 28.) To (in) the lord of Samkisa (Caunda), the adorer of the feet of king Ganapati, and (one) weighty with well-known qualities, arose the idea of establishing (an image of) Siva, whose greatness is honoured by the Vedas, and who is the lord of the whole world.

(V. 29.) In the city of Komdaparti was then built this temple by general Caunda, (who was also) known as, *Pedamuttu-ganda*; the splendour of the golden *kalasa*, on whose big *sikhara* is heightened by the disc of the Sun.

(V. 30.) The golden *sikhara* which lights up all the quarters around, (and which is) on the top of the very high temple, appears very much as if the very Sun stationed himself there, for ever, transforming himself into the *kakasa* for becoming the (crest)-ornament of the temple, in setting envy at the (very) sight of the digit of the Moon which had become the crown jewel of Siva.

### III SIDE

(V. 31.) What a wonder ! By seeing this temple, which beats the heavenly aerial cares in its great worship, and which is worked with pure and big blue gems, there arises a long-standing divine state (the state of un-winking eye) even in this very birth, for all the people in this world.

(V. 32.) Looking on in wonder, with fixed mind and at close proximity, the figures in several poses in this temple, beautiful in execution, previously met with nowhere and carved by expert architects, even the (onlooking) people get the semblance of artificial onlookers, by reason of their in-action.

(V. 33.) This rampart wall of the temple of God Siva,- who bears in the pit of his abdomen the whole universe-forms an enclosure (to the temple), has strongly grown (pride), wards off the enemies, namely, the sins of those that enter (the temple), is all grandeur and beats the *Lokaloka* mountain encircling the world, the islands and the seas.

(V. 34.) On the top of the very high beautiful *sikharas*, on the rampart inlaid with pure blue gems of the mountains, big stars of pure lustre shine as if they were a row of lamps arranged all round by the Gods.

(V. 35.) [This verse is in Prakrit and is very badly damaged.]

(V. 36.) In Saka 1125, in the cyclic year Rudhiredgari, in the month of Vaisakha, (in the) bright fortnight, on the fifth day, was established by the chief minister, Caunda, in this beautiful temple, God Siva, with in the name Caundesvara, lord of all the gods, and a bestower to the devotees of the objects which they desire.

(V. 37.) May this God Siva protect for ever General Caunda,-Siva, whose..... of the splendour of a mass of shining gold, appears like the sun himself come to break open the closing of the lotuses in the Ganges (on Shiva's head),- (the closing, which is) due to the Moon and its proximity.

(V. 38.) May this Siva named Caundesvara protect all good men; the lovely- hued saffron (*kumkuma*) sticking on whose broad and very white chest, as result of the embrace with the ample breasts of Parvati, has the appearance of early sunlight shining on a high mountain-slope.

(V. 39.) For the successful conduct of all the festivals, and the personal and the public enjoyment..... General Caunda gave to God Caundesvara, the whole village of Narukurki, to (last) as long as the Earth, the Moon and the stars.

#### IV SIDE

(V. 40.) Oh ! Yudhisthira protects (even) with effort, land that has been given previously to the twice born classes. Protecting is superior (even) to giving for the lords of the earth.

(V. 41.) "This bridge of Dharma is common to all rulers; and so must be protected by you at all times," (so) does Ramacandra beg again and again all the future kings.

(V. 42.) Whether born of my own dynasty or of the dynasty of other rulers, may the future protectors of land protect the whole of this gift of mine, with their minds turned away from sin; to those have I made this Salutation (literally, this joining of hands on my head.)

(V. 43.) This earth was given away by many kings, like Sagara and others; the fruit (of *punya*) will be (obtained by) that person who has this earth and at the time when he has (this earth).

(V. 44.) The *dharma* performed by even an enemy is to be protected, with effort: it is only the enemy that is the enemy; *dharma* is enemy to none.

(V. 45.) Having stolen a cow, a seed of the Gunja plant, or even an inch of land, (one) obtains hell lasting till the universal deluge.

(V. 46.) He who robs the earth which is given away by himself or by another, will be born for sixty thousand years as a worm in excreta.

(V. 47.) The taking (exacting) of *kara* (taxes) by one who has no *kara* is said to be (equal to) the killing of a thousand cows. The giving up of *kara* is said to be (equal to) the killing of a thousand cows. The giving up of *kara* by one who has *kara* obtains the reward (of a gift of) a crore of cows.



(V. 48.) A wise man therefore should never steal the wealth of gods and the twice-born classes; by its protection (one) gets all the rewards (objects) one desires.

(V. 49.) Obeisance to Sambhu (Siva), the main pillar in the commencement of the town of the three worlds, whose high head is kissed by the moon, charming like a chowrie.

(V. 50.) May Mahadeva protect you,- (Mahadeva, who is) the giver of the desired benefits, the firm, the eight-formed, (the one) beyond (the cognizance of) the sense, the enemy of Kama, and the lord who is half female.

(V. 51.) May that god Caundesvara protect General Caunda, the treasure trove of qualities,- (Caundesvara) the lotuses of whose two beautiful feet shone in the light of the just risen Sun, namely the lustre of the golden foot-stool, with gleaming filaments (in the form of) the lustre of the nails and with crowds of bees in the shape of the blue glow of the blue gems of the crowns of the multitude of gods.

(V. 53.) Fearing that the earth will certainly go in to the waters of the seas on account of these heaps of dense dust raised high by the beating of the earth by the hard hoofs of his tall horses, the enemy kings, leaving the extensive kingdoms enjoyable with all their endless pleasure, have gone to the ends of quarters.

(V. 54.) "It is proper that king Ganapati, profound, protecting the ally kings (winged mountains), of superior strength and position (having huge animals), and not violating self-respect (not crossing the Shore line), should also be the place for gems",- thus thinking the chief of Malyala (Caunda) raised for him a treasury filled with gems brought from the treasures of other king.

(V. 55.) Then the wise king Ganapati gave the renowned name *Dvipilumttaka* to General Caunda.

### Contents and Remarks

This inscription is inscribed on a stone pillar laying in the Venugopalaswamy temple. Records the grant of a village called Narukurki to God Caundesvara by Caumda of the Malyala family whose genealogy is given as follows:

Durjaya-dynasty.	
:	
:	
Dannapa-Chief of Malyala	
Sabba <i>md.</i> Acama. Lord of Samkisa.	
Kataya <i>md.</i> Bollama. Kota-gelvata. Rudra`s	
	minister.
-----	
Pota	Caumda <i>md.</i> Mailamba.
	Commander-in-Chief of Ganapati.

It also records construction of Caunda-samudra tank in the *agrahara* called Caumdapura, and a temple in Komdaparti. One of the titles of Caumda namely Dvipi-lumttaka is interesting.

## No. 82

Reference	: Inscriptions of Warangal District (Reprint 2016)
Page No	: 131 to 138
Place	: Kondaparthi, Warangal District.
Dynasty	: Kakatiya
Reign of	: Ganapatideva
Inscription date	: 17th April, A.D. 1203.
Language	: Sanskrit.

This inscription is on a stone near Shiva temple in the village. The inscription which is entirely in Sanskrit verse gives an account of the Malyala family and records the construction of a temple dedicated to the god Siva, and the installation therein of a Linga called Chaundesvara named after him by Chaunda-*senapati* on Vaisakha su. 5 Rudhirodgari, S. 1125 (17th April A.D. 1203). The origin of the family is traced to Durjaya-Damna, the progenitor was the lord of Malyala who was known by the title *Padamuttu-ganda* and had a son of the name Sabba. He was the lord of Samkisa and had by his wife Achama a son named Kataya, whom king Rudradeva made his minister. He had the title *Kota-geluvata* (the conqueror of Kota). He married Bollama by whom he had two sons, Pota and Chaunda. The latter became the Commander-in-chief of king Ganapati whose treasury he is stated to have filled with gems plundered from the treasures of other kings. He had the title of *Dvipi-lumtaka*, evidently acquired by plundering Divi in the Krishna district. Chaunda granted an *agrahara* called Chaundapura to brahmanas, excavated a tank named Chaunda-*samudra* and built a temple at Kondaparthi to Siva called Chaundesvara in his own name and consecrated it on Saka 1175, 5 Vaisakha, Su. Rudhirodgari (17th April, A.D. 1203).

## No. 83

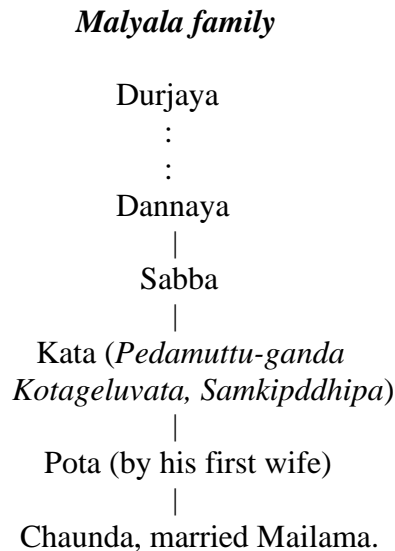
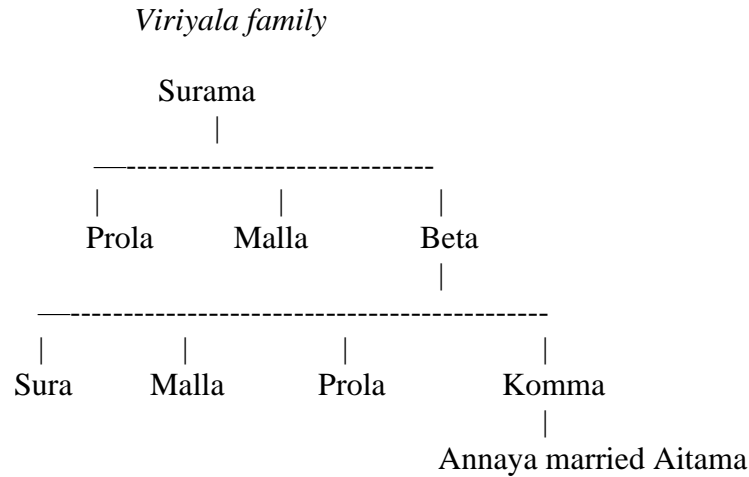
Reference	: Archaeological survey of India, Annual Report on Indian Epigraphy for 1958-59.
Page No	: 36
Place	: Katukuru, Huzurabad Taluk, Karimnagar District.
Dynasty	: Kakatiya
Reign of	: Ganapati
Inscription date	: 26th January, A.D. 1206
Language	: Sanskrit and Telugu

This inscription is on a pillar lying in the courtyard of Siva temple outside the village, given two dates (1) Saka 1124 (*Jina Bhava*), Dumdubhi, Tapasya (*i.e. Phalguna*), Saptami. (2) Saka 1127 (*rikshabhumi-imdu*), Krodhana, Magha, rakadina, su. 15=1206 A.D. January 26. Records the genealogies of the Viriyala and Malyala chiefs commencing from Sura and Dannaya respectively. States that Chaundapa of the Malyala family married Mailama, the daughter of Viriyala Annaya and Betama; and describes the exploits of the general Chaundapa under king Ganapati. Records the construction of the deities Aitesvara on the former date and Annesvara and Mallikarjuna on the latter and grants of land and flower garden made to the same by Mailama.

## No. 84

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1958-59.  
Page No : 14 and 36.  
Place : Katukuru, Huzurabad, Karimnagar.  
Dynasty : Kakatiya.  
Reign of : Ganapati.  
Inscription date : 26th January A.D. 1206.  
Language : Telugu and Sanskrit.

This inscription is on a pillar lying in the courtyard of a Siva temple outside the village. It was engraved elegantly on the four polished faces of a black basalt pillar, records the consecration of the temples of Annesvara, Aitesvara and Mallikarjuna by Mailama, wife of Chaundapa of the Malyala family, named after her parents. Annaya and Aitama and after herself respectively. It is stated that under orders of king Ganapati, Chaundapa went out on a campaign of conquest towards the southern region against the Cholas whom he defeated. The inscription in Sanskrit verse gives an account of the ancestry of Chaundapa and of his wife who was born of the Viriyala family. The Kondiparti inscriptions of the chiefs Chaunda and Kata attribute their origin to Durjaya. The relationship between the two families, as described in the record under review, is as shown below:



## Translation

Records the genealogies of the Viriyala and Malayala chiefs commencing from Sura and Dannaya respectively. States that Chaundapa of the Malayala family married Mailama, the daughter of Viriyala Annaya and Betama; and describes the exploits of the general Chaundapa under king Ganapati. Records the construction of the deities Aitesvara on the latter and grants of land flower garden made to the same by Mailama.

## (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 3  
 Place : Katukuru, Khammam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva  
 Inscription date : 26th January, A.D. 1206.  
 Language : Sanskrit.

This inscription is on a stone set up in the Siva temple. Dated (1) S` 1124, Sans-Dundubhi, kritsaptami, and (2) S 1127 Krodhana, Magha Puranima (A.D. 1206, January, 26 Wednesday). Records the construction of three temples for the deities Mallikarjuna, Annesvara after herself, her father and her mother respectively by Mailama and the establishment of Aytesvara temple by Chaunda of the Malaya family, Mailama is also stated to have caused the digging up of two tanks of Kattakuru and to have made some of the gifts also. The inscription gives many details about the Viriyala and Malayala families.

## No. 85

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 138 to 141  
 Place : Inugurthi, Mahaboobabad, Warangal District.  
 Dynasty : Kakatiya and Natavadi Chiefs  
 Reign of : Ganapatideva and Rudra Natavadi Chief  
 Inscription date : A.D. 1206.  
 Language : Sanskrit and Nagari.

This inscription is on a stone set up near the Narasimha Swamy's temple. The inscription gives the genealogy of the Natavadi chiefs Beta, his son Durga, his son Buddha and his son Rudra who married Mailama, the daughter of Kakatiya Mahadeva and sister of Ganapatideva. It records that Rudra constructed three temples to the god Siva after the names of his parents and himself, and endowed them with the village Chintapalli.

## (Also)

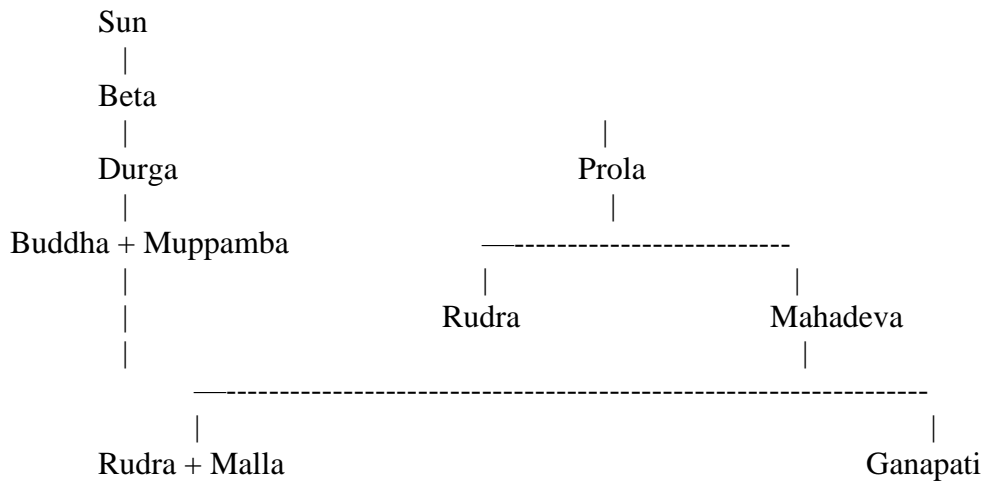
Reference : A Corpus of Inscriptions in the Telangana Districts  
 of Andhra Pradesh Part III, 1956.  
 Page No : 131 to 134

Place : Inugurthy, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva  
 Inscription date : A.D. 1206  
 Language : Sanskrit and Nagari.

This Pillar inscription is in Sanskrit verse; and the script used is Nagari, which is quite unusual in Kakatiya records. It records the construction of three temples to God Siva by the Natavadi chief Rudra in his own name and the names of his father and mother. The inscription also registers the grant of many jewels and the village of Chintapalli for the God.

The date of the record is Saka 112[8 ?] Ksaya, autumn season and Arjuna month.

This inscription gives the following genealogy of the donor.



The donor and his queen are stated to have performed many danas, acquired the sapta-santanans and granted many agraharas to Brahmanas.

### (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 88.  
 Place : Inugurthy, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 120(6).  
 Language : Sanskrit.

This inscription is on a stone pillar near Vishnu temple, dated S. 112(8) Kshaya, Phalguna? Records the construction of three Siva temples (trikuta) by Natavadi Chief, Rudra and the grants of jewels and the village Chintapalli to the god. It further gives the genealogy of the donor and his relation with the family of the Kakatiya kings. He married Mailama the sister of Kakatiya Ganapatideva.

## No. 86

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
Volume-I (1992).  
Page No : 168 to 170  
Place : Alugadapa, Miryalaguda Taluk.  
Dynasty : [Kakatiya]  
Reign of : [Ganapatideva]  
Inscription date : 4th April A.D.1207.  
Language : Telugu and Kannada.

This inscription is on a stone pillar lying in the fence near the Anjaneya temple. The inscription introduces the chief named Gundapa-nayaka of Penumadu gotra, who bears a string of titles like Suryanvaya rajya-samuddharana, Gadikota Malla and Petluri-puravaradhisvara. His son named Erramanayaka is said to have installed the god Tripurantakadeva to the east of the village Alungadapa. Certain Mahapradhani Simgama-nayaka who bears the title *Rayasthapanacharya* made a gift of some lands to the same deity at the time of installation. Certain Kaideveraju is also said to have made a gift of some land and Krannaradeva gave a palmyra grove. Certain Amnu-lemka gave one oil mill, *madam-gola-kuncha(?)* and one *tavva* of oil for the lamp of the god.

### (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
Page No : 53 to 54  
Place : Alugadapa, Nalgonda District.  
Dynasty : .....  
Reign of : .....  
Inscription date : 4th April, A.D. 1207.  
Language : Telugu.

Dated S. 1128, Prabhava, Vaisakha, su 5, (A.D. 1207, April 4). Records the construction of the temple to the god Tripurantaka by a certain Erramanayaka a Saddulu (?) of Gundapanayaka and the grant of *Vrtti* at Alimgudi by Mahapradhani Simgamadeva nayaka, who bears among others the title of *Rayasthapanacharya*. Gundamanayaka mentioned above bears an interesting title *Suryodayarajya samuddarana* or the uplifter of the Suryodayarajya probably the eastern kingdom.

### (Also)

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.  
Part III, 1956.  
Page No : 106 to 108.  
Place : Alugadapa, Nalgonda District.  
Dynasty : .....  
Reign of : .....  
Inscription date : 4th April, A.D. 1207.  
Language : Telugu.

Telugu inscription records (1) the construction of a temple to the God Tripurantaka by a certain Errama-Nayaka, a saddulu (?) of Gundapa nayaka to the East of the village of Alumgadapa on su. 5 of the month of Vaisakha of the year Prabhava, Saka year 1128 (=4 April A.D. 1207), and (2) the grant of a vritti at Alimgudi by Mahapradhani Simgamadeva nayaka, who bears the title of Rayasthapan-acarya. Other gifts are by a certain Nagadeva who gave a grove of palmyra trees, and by Deviraju who gave some minor gifts on the occasion of the Solar eclipse.

## No. 87

Reference : Hyderabad Archaeological Series and Inscriptions of the  
Kakatiyas of Warangal.  
Page No : 102  
Place : Cina-Kandukur, Khammam District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : 22nd April, A.D. 1208.  
Language : Telugu  
Script : Telugu-Kannada

This inscription is on a pillar in a field near a tank. The inscription begins with the reference to the rule of Kakatiya Ganapatideva-maharaju. It states that *savasi* Ravva-battu and 60 *etilu* (*etilu*) gifted a tank, 3 *martturu* of land and a palm-grove for providing food offerings (*ogiram*) and lamps to the god Bhoganatha, the temple for whom was built by Kasapa-setti. It is stated that the gift was made for the merit of the king Ganapati.

## No. 88

Reference : A Catalogue of Inscriptions copied upto 1964.  
Page No : 74.  
Place : Pillalamarri, Nalgonda District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : 10th May, A.D. 1208.  
Language : Telugu and Sanskrit.

This inscription is on a stone Komaresvara temple. Dated S. 1130. Vibhava, Jyestha su. 3, Monday (A.D. 1208, May 10). This also belongs to the members of the same family. Errakkasanamma, wife of Recherla Betireddi established the temple of Erakesvara and made grants of land for the upkeep of the various parts of the temple servants, matha and conducting the worship in the temple. There was another inscription in the same place dated S. 1130, Vibhava, Jyestha su. 3, Monday. (A.D. 1208, May 9), which does not have any text.

## (Also)

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's  
Dominions, Part-II, 2017.  
Page No : 122 to 134 and 194 to 195.  
Place : Pillalamarri, Suryapet taluk, Nalgonda District.  
Dynasty : Kakatiya

Reign of : Ganapati.  
 Inscription date : 19th May, A.D. 1208  
 Language : Telugu and Sanskrit.

### Translation

[V. 1.] We extol the two lotus feet of the Lord of Parvati; the greatness of the lords of the *devas* are (mere) drops from the ocean of his greatness.

[V. 2.] May that Siva extend to us all welfare-Siva whom Brahma calls the Supreme being, on whose high and ruddy-coloured matted locks having Ganges Moon spreads his lustre as on Mount Chandragiri, who forced Death to die when he tried to kill Sveta, and whose feet are praised by the gods of auspicious faces.

[V. 3.] That one Lord of Beings-one (who) pervades the three worlds and is all glorious, and whose installations are well performed with great glory and with great devotion by the Lotus-Born (Brahma), the dark-hued Vishnu, the chiefs of the Gods, the chief of the *raksasas*, great men, great sages and other blessed people.

[V. 4.] Great men who know the Vedas always praise the feet of Brahma who is doing the work of creating everything on the mandate of the great master Siva; from his (Brahma's) feet was born the fourth caste and in it arose Bamma who scared away his enemies and who had well-established fame (on account of) his greatness in battle and in munificence.

[V. 5.] In his dynasty was born Mucca, of long arms, the abode of wealth, a lion in killing the legion of rut-elephants namely his enemy kings, one who had satisfied the brahmins by manifold and good gifts, and who was prominent in the world by the panegyrics made by the world of ;learned men who were pleased with his good qualities.

[V. 6.] He had a son named Kata, (who was) praised by the wise, (who was) similar to the very Lord of rivers (the ocean), since he was endowed with profundity (depth), (was) the resort of the best of men (Visnu), (had) famous gems, gave the objects desired by good men (by gods), and (was) the commander of armies (lord of rivers).

[V. 7.] His son was Kama of extensive prosperity, a moon in giving joy to the ocean of his friends, and a sun in destroying the mass of darkness namely the great pride and valour of inimical people.

[V. 8.] When that warrior Kama was on the battle-field bearing his bow, there begins a long wild dance of rows of headless trucks of the terrible enemy-army slain by his arrows,- a dance set off by the noises of the huge, wide-spread, big, frightful and extensive clappings of the crowds of the uproarious, terrible and palmyra-high vampires roaming there.

[V. 9.] A wife named Kaca who satisfied the Gods by worship (who) removed the misery of the affiliated by good gifts and (who) had a fame well-known in the (whole) world.

[V. 10.] To them was born the famous Beta, devoted to the lotus feet of lord Siva- (Beta), who had pleased all living beings with his profuse gifts; and whose fame shining in the quarters with great beauty like the far-spread and dense rays of the autumnal moon gives immense happiness to all.

[V. 11.] With his brilliant and distinguished valour, Beta quickly leads every-thing to destruction by his anger which had become the deluge-free; when, in the deluge-like battles the enemy-army become an ocean with its elephants as mountains, cavalry as the spreading billows, and crowds of infantry as the vast waters.

[V. 12.] From the king, who was of excellent conduct, (who was) praised by the learned, (who had) obtained the best victory over this earth, who well satisfied men of qualities, (who was) famous for destroying the fame of his enemies and who shone with ever praiseworthy, great, manifold and auspicious qualities, virtuous brahmins received with pleasure immense wealth as desired by them.



[V. 13.] His wife was one named Errapa, who had all the good qualities, (who was) an abode of resplendent lustre, whose dynasty shines in the world as an ocean containing gems of good men of renown.

[V. 14.] In that dynasty there was Bhima-nayaka having flawless *dharma* with great valour, one who always gave the objects desired by all, (who was) comparable to the celestial boon-tree and (who was) renowned.

[V. 15.] When manifold and unavoidable missiles were pouring in with speed from (that great warrior) of well-known fame for the enemies was (i.e., proved) as (useless as) a piece of cloth to serve for protecting the head when a thunderbolt is falling (on top).

[V. 16.] He is the lord of the city of Sannamguru,- the very king of the mountains in his courage, Indra in (his) pleasure, and Kubera in abundance.

[V. 17.] From that (Bhima-nayaka), who possessed great glory extolled by the world, arose Errama-nayaka, who was full of good qualities, made the gods qualities, made the gods and the Brahmins satisfied with the gift of abundant riches.

[V. 18.] On seeing the great and excellent sword held in his hand flashing in battle, the arms of the frightened enemies fell to the ground, indeed, to save the heads of their masters.

[V. 19.] His son was Komare-nayaka distinguished for his modesty and for his great fame; he was devoted to the four cardinal aims of humanity (*purusharthas*) and always strove and secured happiness for good men.

[V. 20.] When he (Komare-nayaka) rose up,-(Komare-nayaka), who gives joy to the goddess of fortune, whose shining lustre is worshipped by the whole world, whose rise is extolled by crowds of learned men standing all around who dispelled all sorrow, and who has an auspicious body,-his enemies shed all their greatness as glow-worms brilliant lustre is worshipped by the whole world, who is extolled by crowds of gods standing all around, who dispelled all darkness and whose form is auspicious).

[V. 21.] His court was repellent with brahmins comparable to Brahma himself, (brahmins, who were) very great on account of having the Vedas emanating from their mouths, (who were) lords of the Goddess of learning, (who were) the performers of numerous sacrifices.

[V. 22.] To that excellent man there was a wife named Errapa (endowed) with numerous good qualities (and) praised by the wise; and that (Komare-nayaka) was pleased with her constant harmonies disposition productive of the three ultimate aims of humanity (*purusharthas*), (namely) *dharma*, *artha* and *kama*.

## II SIDE

[V. 23.] The daughter of these two great persons was (one) by name Errapa, (who was) praised by all people and was the abode of great fortune (or beauty); (by her) excellent conduct the whole world was sanctified, why mention her own family.

[V. 24.] The excellence of whose beauty shines as a festival to the eyes of the people of the whole world; and even celestial Rambha proud of her great beauty will be put to shame at the very sight of this (great lady).

[V. 25.] Even though Arundhati is the very well-known comparison for virtuous women, people of respected qualities think of this Errapa now as comparison (in this connection).

[V. 26.] She (Errapa) alone pleases the mind of Parvati, Siva's beloved, who fulfils all hopes and who has great liking among all the virtues towards the (one) virtue of devotion to one's husband.

[V. 27.] With auspicious fortune acquired by the greatness of her deep devotion to the lotus feet of goddess Gauri, she who was full of prosperity was always like the celestial *kalpa* tree to the people who sought her.

[V. 28.] (Only) on account of her does the earth shine as if decorated with parks resembling the celestial Nandana gardens, with numerous tanks resembling oceans and various kinds of temples resembling mountains.

[V. 29.] She always gives, with solicitude and as ordained (in the *sastras*) to multitudes of manifold and well-known learned men, gold of lustre that deprives the rising Sun of his pomp, land yielding wealth of several kinds of grains and bringing great fame, and also cows with ample milk and praised by good men.

[V. 30.] Groups of brahmins and gods after being worshipped by her eat always as much as they desire dainty foods, excellent milk-preparations, piles of cakes, good and ample ghee etc. and excellent rice white like the moon and jasmine and numerous vegetables; brahmins are always taken care of by good men.

[V. 31.] The list of her good qualities is ever well praised by circles of great poets who sing her glory and who are experts in all languages; the lady of Poesy, having extensive ornaments worked with shining gold (figures of speech in words having beautiful letters), does excellent dance appearing on the stage of her (Errapa`s) lotus-face.

[V. 32.] Bringing Calamity to the great beauty of the lotus faces of the people who are jealous of her, heightening the delight of the ocean of the minds of the good learned men, vying with the exuberance of the multitude of the dense rays of the autumnal moon, her immense fame, born of limitless good qualities, shines very much.

[V. 33.] Her son was Malla of well-known fame born of conduct which was pure, illustrious and well-praised, of flourishing prosperity and extensive munificence, and able in arms as well as in learning; the worship of victory at his lotus-feet was done by the rows of the lotus-faces of the multitudes of his enemy-warriors, who were ferocious on the field, adept, active, highly proud and slain by the volleys of his shafts.

[V. 34.] During the time of the very eminent and charming rule of king Ganapati when all the people of the world were within good bounds and happy, (Ganapati, who was) of shining fame, and whose lotus-feet shone by the brilliance of the clusters of gems in the diadems of all kings;

[V. 35.] in Saka 1130, in the excellent cyclic year Vibhava, in the month of Jyestha on the 4th day of the bright fortnight, on Monday, she (Errapamba) made the excellent establishment of the great lord of Parvati in the form of a *linga*, extolled by (all) people.

[V. 36.] To this god known as Errakesvara well and firmly established with love in the beautiful village named Pillalamarri she gave as *vrttis* good lands bearing ample fruit, and rich with (i.e. richly yielding) pulses, paddy and other things, for the sake of securing personal and public service and brilliant worship.

[V. 37.] Like mount Kailasa beautiful, of good construction, well consecrated, with incessant service enlarged by a series of manifold gifts, worshipped, well consecrated, with incessant service enlarged by a series of manifold gifts, worshipped by the good, and dispelling sins being very much sung by multitudes of devotees- may this temple of Siva remain a praiseworthy ornament of Mother Earth as long as the Sun and the Moon last.

[V. 38.] Receiving worship from the people of the world and giving them great boons, may the God, (endowed) with the crest of the Moon-disc, remain here long with his lotus-feet worshipped by all gods.

[V. 39.] She established on the (same) day, at the same place, Goddess Tripura, whose lotus-feet are revered by the good are lustrous with the variegated bright light of the multitudes of excellent gems on the crowns of the rows of lords of gods, and have the beauty of a thick rainbow; she (then) gave away a good *vrtti* for her (Goddess Tripura`s) service.

### III SIDE

[L1. 92-97.] [These contain the usual Recerla titles.]

[L1. 97-98.] Erakaan-ammam-garu, (who is) endowed with the group of all good qualities, (and who was) the wife of glorious Recerla-Pillalamarri-Beta-Reddi,

[L1. 98-100.] In the Saka year 1130 (being the cyclic) year Vibhava, in the month of Jyestha, on the 3rd day of the bright fortnight, on monday,

[L1. 100-103.] established the glorious Erakesvara in her name in Pillalamarri, and gave for the god, for the temple, for the *gopura*, for the doorway,..... for the well, for the members of the establishment, for the monastery (*matha*) and for securing all personal, public and other kinds of worship.

[L1. 103-108.] All the wet-land and dry-land under the Eraka-samudram (tank) constructed in her name in Eraka-vuram named after her, excepting lands (already) given away as *vrttis* to gods and brahmins; and also garden-lands (in all), among to 4 *matlus*, there; 46 *matlus* in Upparipadu in Kroproli field; Erramaraju-kumta in that place; and 12 *matlus* of wet-land under the Lakshma-samudram (tank) constructed by her in Pillalamarri; to last as long as the Sun and the Moon.

[L1. 109-112.] She also established the glorious Tripura-devi on that occasion, and for securing all worship to her gave 2 *matlus* of wetland in Erakapuram, and two *marturus* of wet-land under Eraka-samudram for constructing the temple, and after the temple is ready 1 *marturu* of wetland there to be utilised for the enjoyment of the goddess.

[L1. 112-118.] for the temples of the glorious god Komarasvara established in her fathers name and the glorious god Erakesvara established in her mothers name 10 *marturus* of waste land in Eraka-vuramu and 1 *marturu* wetland under Eraka-samudram (tank) 1 *marturu* under Lakshma-samudram of Pillalamarri 1 *marturu* under Bommakanti-kaluva (canal), and 10 *marturus* of dry land in the same place; 1 *marturu* of wetland and 5 *marturus* of dry-land for (the temple ?) constructed by her brother Numka-naya; (these were) given away to last as long as the Sun and the Moon.

[L1. 118-122.] In the Saka year 1137 (being the cyclic) year Yuva in the month of Magha on the 5th day of the dark fortnight, on friday, on the occasion of the Solar eclipse for the purpose of all worship to the glorious god Erakesvara, she gave, to be respected by all and to last as long as the Moon and the Sun, all waste land under Eraka-samudram excepting (the land given away by her as) the *vrttis* to gods and brahmins; (she) also gave all her garden-lands in Eraka-samudram up to the four boundaries.

[L1. 123-126.] For the glorious Erakesvara-deva on the tank bund of Eraka-samudram, 2 *marturus* of wetland (were given away); for the Macidevara of the mula-sthana ½ (a *marturu*); 2 *marturus* of wetland and 1 *marturus* at Remkula-kumta were given away for the glorious gods Betsvara and Erakesvara established by Imaturi Somaya, to last as long as the Sun and the Moon.

[L1. 126-128.] Those that protect this *dharma* obtain everlasting merit; those that cause harm to this obtain the sin of having committed the five great sins. Indeed such are the words of the elders.

[Vv. 40-42.] [These are the usual imprecatory verses.]

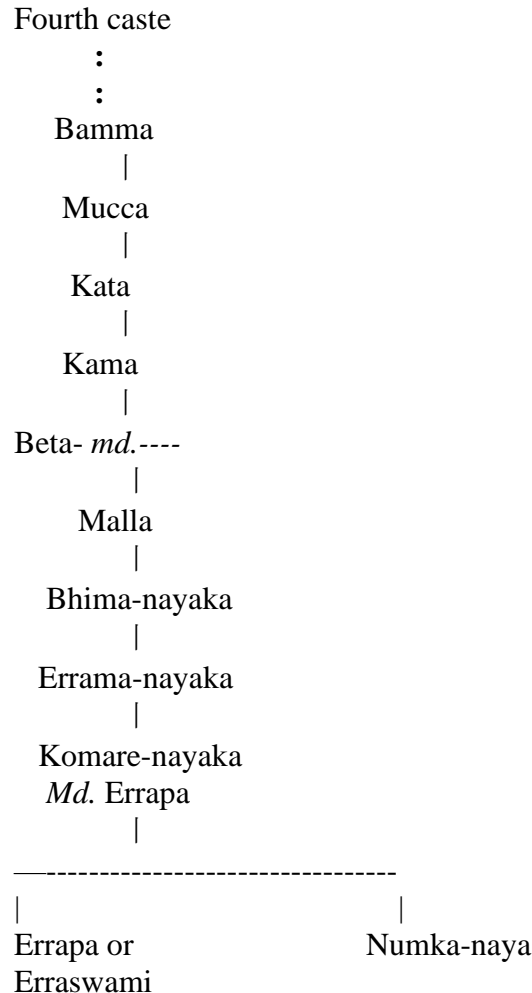
[L1. 1-2.] For the glorious god Komaresvara 1 *marturu* under Lakuma-samudram and 2 *marturus* under Eraka-samudram.

### Contents and Remarks

This inscription is inscribed on a stone pillar standing in the courtyard of the Komaresvara temple. It records the establishment of Erakesvara in Pillalamarri and the gift of some land to that god under the tank Eraka-samudram (constructed in Eraka-vuram), in Upparipadu in Kroproli-polamu, in Erramaraju-kumta and under Lakshma-samudram. Another inscription from same date and same place mentions the establishment of Tripura-devi, and the grant of some land in Eraka-puram and under Eraka-Samudram for building the temple and,

after it was built, for utilising it for the enjoyment of the goddess; another grant inscription from 1216, February 19, mentions the grant of land under Erakavuram, Eraka-Samudram, Lakshma-samudram of Pillalamarri and Bommakani-kaluva (canal) for the temples of Komesvara and Erakesvara named after her father and mother respectively and for the temple built by her brother Numka-naya; it further gifts of land on the occasion of the Solar Eclipse for God Erakesvara, Betesvara and Erakesvara. The last two deities are said to have been established by Imaturi Somaya.

The genealogy of Eraka-sani is given as follows:



Bhima-nayaka, the great-grand-father of Errapa or Earka-sani is said to be the lord of the city of Sannamguru.

### (Also)

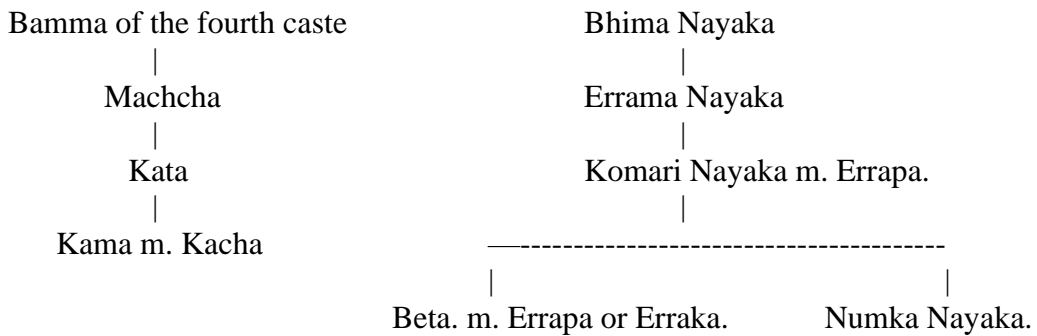
Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994).
Page No	: 99 to 106
Place	: Pillalamarri.
Dynasty	: Kakatiya.
Reign of	: Ganapatideva.

Inscription date : 19th May A.D. 1208.

Language : Telugu and Kannada.

This inscription is on a stone in the Namesvara temple. States that, while the Kakatiya king Ganapati was ruling the kingdom of the earth, Errapa or Erakasanamma, wife of Recherla Pillalamarri Beti Reddi constructed at Pillalamarri, a temple to the god Siva named after her, as Erakesvara, built a gopura for it; provided it with doorway; established a matha for the members of the establishment, dug a well and granted lands to it for carrying on worship in it. The lands were situated in Erakavuram, irrigated by Erakasamudram, in Upparipadu, under Erramaraju-kumta; and in Pillalamarri irrigated by Lakshmasamudram built by her; Bommakamṭi-kaluva and Numkakaluva, dug by her brother Numka Nayaka Mromtukuru. She also gave away on the occasion of the Solar eclipse S.1137 Yuva, Magha ba.15, Friday (19th February, A.D. 1216) all the land in Erakavuram except lands already given to the Gods and the brahmanas to the same temple; also to the temples of Erakesvara on the Erakasamudram tank bund, and the temples of Betesvara and Erakesvara built by Ivuturi Somaya.

The inscription traces the genealogy of Recherla Pillalamarri Beta Reddi and of his wife Erakasanamma, the donor. It is stated that, in the fourth caste was born Bamma, the progenitor of the Recherla family: Muchcha born in his lineage had a son called Kata. His son was Kama who had taken a lady of the name Kacha as wife. Their son was Beta who married Errapa the donor. She was the daughter of Komari Nayaka and his wife Errapa, the granddaughter of Errama Nayaka and the great grand-daughter of Bhima Nayaka, the lord of the city of Sannamguru. She had a son called Malla and a brother named Numka Nayaka.



## No. 89

Reference : South Indian Inscriptions, Volume-X

Page No : 125 to 127

Place : Idupulapadu, Bapatla Taluk, Guntur.

Dynasty : Kakatiya.

Reign of : Ganapatideva.

Inscription date : 24th March, A.D. 1209.

Language : Sanskrit.

Script : Telugu-Sanskrit.

This inscription is on a pillar planted before the temple of Chennakesava Swamy. It states that the village of Idupulapadu in the Karmarashtra was originally granted by Mukkanti Pallava to Certain Brahmins of *Kanva-Shakha* and that king Ganapatideva regranted it to the Brahmins. Contains a list of the donees and their shares.

### (Also)

Reference	: Archaeological Survey of India, Annual Report on Indian Epigraphy 1922.
Page No	: 58.
Place	: Idupulapadu
Dynasty	: Kakatiya.
Reign of	: Ganapatideva
Inscription date	: A.D. 1209
Language	: Sanskrit and Telugu.

This inscription is on a pillar in front of the Chennakesavasvamin temple, dated Saka, 1131, Mesha Samkranti. Records the confirmation made by the king of an earlier grant of the village Idupulapadu in Karma-rashtra made by Trinayana-Pallava to Brahmanas of various gotras who were learned in the Vedas and were the followers of the Katyayana-sutra and the Kanva-sakha. The names of the donees and their respective shares are enumerated.

### No. 90

Reference	: South Indian Inscriptions, Volume-X
Page No	: 129 to 131.
Place	: Tripurantakam, Markapur Taluk, Prakasam District.
Dynasty	: Kakatiya.
Reign of	: Ganapatideva.
Inscription date	: 30th December, A.D. 1209.
Language	: Sanskrit and Telugu
Script	: Telugu-Kannada

This inscription is on four faces of a pillar set up in the linga on the north side of the Kitchen in the Tripurantakesvara. It states that Melambika, sister of Kakatiya Ganapatideva and wife of Malla-Rudra, son of Buddaraja, chief of Natavadi consecrated the image of Mailambikesvara in the temple of Tripurantaka and endowed it with land in the village of Dittalu. Gives the Kakatiya genealogy.

### (Also)

Reference	: Archaeological Survey of India Annual on Indian Epigraphy 1905-06
Page No	: 13
Place	: Tripurantakam, Markapur Taluk, Prakasam District.
Dynasty	: Kakatiya.
Reign of	: Ganapatideva Maharaja
Inscription date	: A.D. 1209
Language	: Telugu and Sanskrit

This inscription is on four faces of a pillar set up in front of the *linh=ga* on the north side of the kitchen (called *vanta midde*) in the Tripurantakesvara temple near Tripurantakam, dated Saka 1131, Sukla. Furnishes the king's genealogy and records that the king's sister Melambika, who had married Vakkadimalla Rudra, Second son of Natavadi Buddha, built and

constructed the temple called Melambikesvara near that of Tripurantaka. She granted some land below the tank of the village called Tirtalu and also gave 25 goats for a lamp.

## No. 91

Reference : South Indian Inscriptions, Volume-X  
 Page No : 128 to 129.  
 Place : Velpuru, Sattenapalli Taluk, Guntur.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1209.  
 Language : Telugu.

This inscription is on a pillar in the outer mandapa of the temple of Ramalingesvara, dated S 1131. This inscription states that Sri Mahamandalesvara Kota Ketaraja's *Bhogastri* (Concubine) Gundadevulum in the Saka year 1131 (*Pushya* Sunday) (A.D. 1209) in the occasion of *Uttarayana Samkranti* in the name of her mother (name not clear) gave a donation of 55 *inupayeddlu* (Buffalo's) for the Perpetual lamp to the temple of Sri Rameshwara Devra. Bhoda boyas's son-in-law Malledana provides ghee for perpetual lamps.

## No. 92

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy for 1929-30.  
 Page No : 11  
 Place : Kottapalem (hamlet of Morajampadu), Palnad Taluk, Guntur District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : A.D. 1209  
 Language : Telugu

This inscription is on a stone lying near the Siva temple in the village, dated Saka 1131, Pramodut, Poahya, ba. 14, Saturday. Registers grant of the village Akurajupalli in Palnadu for offerings and worship in the temple of Tripurantaka Mahadeva, by Mahapradhani Talara Prola Bhima-Nayudu for the merit of his father Dama-Nayaka and his mother Kamasani and for the welfare of the king.

## No. 93

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy for 1943-44.  
 Page No : 10  
 Place : Akurajupalle, Palnad Taluk.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva  
 Inscription date : A.D. 1210  
 Language : Telugu.

This inscription is on a slab lying in front of the ruined temple of Siva, dated Saka 1[132], Pramoduta, Pushya, ba. 1, Saturday. Registers the grant of the village Akarajupalle in

the *Palinati-sima* for worship of god Tripurantaka Deva by *Mahapradhani* Areprola Bhima-Nayaka for the merit of his parents Dama-Nayaka and Kamasani, and also for the prosperity of the king. Also mentions another gift by Ayalapeddingaru for the merit of Prataparudradeva Maharaja.

## No. 94

Reference : A Catalogue of Inscriptions copied upto 1964  
 Page No : 76  
 Place : Vadapalli, Nalgonda District.  
 Dynasty : Kakatiya  
 Reign of : Ganapati  
 Inscription date : A.D. 1211  
 Language : Telugu

This inscription is on a pillar in Harijanawada. Records the entrusting of the temple of Badrukesvara to Bhima Jiya by some brothers and the gift of 30 *matlus* of land to the god for the merit of the king Ganapati and their parents.

## No. 95

Reference : South Indian Inscriptions, Volume-X  
 Page No : 131 to 132.  
 Place : Ippatam, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1211.  
 Language : Telugu.

This inscription is on a stone set up in front of the temple of Mallesvara. Gives a list of temples and Brahmins to whom Kota Mummadi Devaraja made a gift of land at Ipata during the reign of Kakatiya Ganapatideva, in Saka 1133 (*Vijayarajya samvastarm*) (A.D. 1211). Donations were given in the name of his parents. Shares and list of the Brahmins are given, in that shares divided like, Keshava Bhatta Somayajulu Na 10, Sri Mallikarjuna Deva Kha 1, Ramanathadeva Kha 1, Viyanakunaku Na 10, Devata Na 10, Manchiraju gariki Kha 1, Purushottama Peddi gariki Kha 1, Challavedha Kesava Bhatta Kha 1, Vishnumaraju Gariki Kha 1, Yekkamanchi garikiNa 10, Maddempeddi gariki Na 10, Malle Appanaku Na 10, Janardhana Appanam gariki Na 10, Somanatha Appanam gariki Kha 2, Anantapeddi gariki Kha 2, Kuppanna Bhatta Kha 1, Kamadeva appanaku Kha 1, Yerramaraju gariki Kha 1 and Na 10, Kamadevaniki Kha 1, Brahma Raju Kha 1.

## (Also)

Reference : Archaeological Survey of India Annual report on Epigraphy 1915-20  
 Page No : 79.  
 Place : Ippatam, Guntur District.  
 Dynasty : Kaketa (i.e. Kakatiya).  
 Reign of : Ganapatideva Maharaja.  
 Inscription date : A.D. 1211.  
 Language : Telugu.



This inscription is on a stone set up in the Malleswara temple, dated Saka 1133 Pushya, ba. di. Panchadasi, Sunday. Registers the gift of about 25 Shares (vrittis) granted to temples, Brahmanas and temple servants at Ipatam, by the Mahamandalesvara Kota-Mummadidevaraja, son of Gandabhupati, for the merit of his parents. The temples of Mallikarjuna, Ramanatha, Vinayaka and Devata are mentioned.

## No. 96

Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994).
Page No	: 106 to 108
Place	: Vadapalli.
Dynasty	: Kakatiya.
Reign of	: Ganapatideva
Inscription date	: A.D. 1211.
Language	: Telugu and Kannada.

This inscription is on a slab in the compound of a school. States that, Melu Guntu Komarenayaka, Devarenayaka, Edenayamka, Betanayamka and Rudre Nayamka built a Trikutasthana called Bratukesvaramu in the name of the sovereign Ganapatideva maharaja, their father Kodenayamka and their mother Mailasani and granted for the *anga bhoga* and the *ranga bhoga* of the temples and *naivedya* 30 *puttis* of velivolamu. As Bhima Jiyya set up the *kalasas* over them at his own expense, they conferred on him the priest-hood of the *sthana*.

## (Also)

Reference	: Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part- II, 2017.
Page No	: 138 to 139 and 196.
Place	: Vadapalli, Miriyalaguda taluk, Nalgonda District.
Dynasty	: Kakatiya.
Reign of	: Ganapati.
Inscription date	: A.D. 1210-11 or 1211-12
Language	: Telugu.

## Translation

### I SIDE

[Lines 1-12.] Hail ! in the Saka year 1133, (being the cyclic) year Pramoduta, the glorious Melugamtum Komare-nayaka, Devarenayamka, Ede-nayamka, Bete-nayamka, and Rudre-nayamka, gave the place (temple) of Bradukesvara to [Bhi]\*ma-jiya; and in the name of their master and ruler king Ganapati, of their father Komde-nayaka, and their mother Mailasani.

### II SIDE

[L1. 13-22.] Bhima-jiya, by his skilled hand-work (workmanship) executed the *kalasas* for the temples of the triple shrine of Bradukesvaram; and they gave thirty *matlus* of waste

land, to last as long as the Moon and the Sun, for the personal and public enjoyment, for incense, for light and for offering to this triple shrine.

[L1. 22-26.] Any one favourable to this *dharmā*, obtains all (kinds of) prosperity ; if (they) become antagonistic (to this *dharmā*) their prosperity will perish.

[L1. 26-28.] (Any one) taking away a gift (given) to a god is the eater of his own faeces and urine.

### III SIDE

[V. 1.] Oh king! He who steals land, whether given by himself or by others, is tormented (literally, cooked) for unending time in terrible hell.

[V. 2.] Gems, food, the gift of Money, cows, horses, and all other (things) are born of this earth ; therefore by the gift of land (one) always becomes a king.

## Contents and Remarks

This inscription is inscribed on a stone pillar standing not far from the houses of the *madigas*. It records the entrusting of the temple of Bradukesvra to Bhimajiya by five brother, Melumgamtum Komare-nayaka, Devarenayamka, Ede-nayamka, Bete-nayamka, and Rudra-natamka, Brahima-jiya, by his skilled workmanship executed the *kakasas* for this Triple-shrine. 30 *mathus* of land were given away for the shrine for merit to king Ganapati, and the parents of the donors, Komde-nayaka and Maila-sani.

## No. 97

Reference	: Archaeological survey of India Annual report on epigraphy 1924-25
Page No	: 30
Place	: Valpuru, Sattenapalli Taluk, Guntur District.
Dynasty	: Kakatiya.
Reign of	: Ganapatideva Maharaja
Inscription date	: A.D. 1212
Language	: Telugu.

This inscription is on the second stone laying near the *gali gopura-mandapa* of the Ramalingaswami temple, dated Saka 1134 (mistake for 1138), Dhatu, Chaitra su. 5, Thursday. Registers the agreement entered into between Kota Bhimaraju and Rudraraju the two sons of Kota Setaraju, on the one side and the priests and the Sani-Munnurvuru (?) of Velpnuru on the other about the *meras* and the *sunkam* that were granted to the temple of Sri Ramesvara Mahadeva at Velpur when the two brothers partitioned the Kotadesa between themselves.

## No. 98

Reference	: Archaeological survey of India Annual report on epigraphy 1925-26
Page No	: 30
Place	: Valpuru, Sattenapalli Taluk, Guntur District.
Dynasty	: Kakatiya.
Reign of	: Ganapatideva Maharaja
Inscription date	: A.D. 1212
Language	: Telugu.

This inscription is on the second stone laying near the *gali gopura-mandapa* of the Ramalingaswami temple, dated Saka 11[2]9, Pranga (Piavanga ?), Magha, ba. 15, Sunday. Registers the grant of the taxes on the sales of various articles to the temple of Sri Ramesvara-Mahadeva of Velpunuru.

## No. 99

Reference : South Indian Inscriptions Volume-IV  
 Page No : 376  
 Place : Draksharama, Ramachandrapuram Taluk, Godavari District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : A.D. 121[2]  
 Language : Telugu

This inscription is on a wall first from the bottom the Bhimeswara temple, dated Saka 113[4] Vaisakha. su. Ekadashi, sunday. Damaged. Mentions about Raja *namakundu*, feudatory of Recherla Rudri reddy, who is the feudatory of Kakatiyas, donated 50 buffaloes to provide ghee for the perpetual lamp of the Shree Bhimesvaradevara, in the merit of his own parents<sup>3</sup>.

## No. 100

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1944-45.  
 Page No : 93  
 Place : Vadapalli, Hyderabad State.  
 Dynasty : Kakatiya.  
 Reign of : .....  
 Inscription date : A.D. 1212  
 Language : Telugu

This inscription is on a slab near Mala quarters, dated Saka 1133, Promoduta. Records the gift of land by Meluganti Komara Nayaka and his brothers to the *trikuta* (temple) erected by them at Bradukisvaram in the name of Ganapati, their master, and Konda-Nayaka and Mailasani, their parents.

## No. 101

Reference : Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994).  
 Page No : 108 to 110  
 Place : Somavaram.  
 Dynasty : Recherla.  
 Reign of : Beti Reddi.  
 Inscription date : 28th March A.D. 1213.  
 Language : Telugu and Kannada.

This inscription is on a stone in the old Shiva temple near Musi river. Records that Recherla Beti Reddi and two others granted for the *anga and ranga-bhogas* of Sri Swayambhu Somanatha, a tank. Betireddi constructed a *kalva* behind the tank.

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<sup>3</sup> Translated by G. Vasanta Lakshmi, Research Assistant, Center for Telangana Studies, Dr. MCR HRD IT, Hyderabad.

## No. 102

Reference	: Inscriptions of Warangal District (Reprint 2016)
Page No	: 141 to 149
Place	: Palampet, Mulug Taluk, Warangal District.
Dynasty	: Kakatiya and Recherla
Reign of	: Ganapatideva and Recherla Rudra Reddy.
Inscription date	: 31st March, A.D. 1213.
Language	: Sanskrit
Script	: Telugu-Kannada

This inscription is on a pillar standing in the compound of Siva temple. The inscription records that Recherla Rudra, Commander of the army of Kakatiya Ganapatideva consecrated God Rudresvara in Orugallu (Warangal) and granted to the temple the village of Nekkonda, that he built a new town in which he constructed a temple to the God Rudresvara, and granted in S. 1135, Srimukha, Madhu (Chaitra) Su. 8 Bhanuvara, (Sunday, 31st March, A.D. 1213) to the God Gaurisa the villages of Upparapalli and Borlapalli; and that he endowed the temples of Rudresvara, Katesvara and Kamesvara with the village of Nadakude.

The inscription describes the glories of the reign of the Kakatiya king Ganapatideva, the overlord of the donor Recherla Rudra and gives incidentally an account of his family, *Brahma-senapati* the progenitor of the family is said to have flung open the portals of the city of Kanchi, and brought about the marriage of the Kakati monarch with Viralakshmi (the goddess of victory). Of his descendant Kataya nothing of importance is said; but Kama, son of Kataya was a powerful general; he led king Prola's army against Manthenya Gunda and defeated him in battle. His son Kataya was devoted to the worship of Siva. Katayas' son Rudra was a distinguished general. It is stated that after Rudra-*naradhīpa* (Kakatiya Rudra) went to heaven, he confounded the enemies who came to seize the kingdom, put to flight king Nagati and saved the fortune of the Kakatiya king, when she set her foot by mistake among sharp thorns.

### (Also)

Reference	: Memories of Archaeological Survey of India. No-6 The Temples of Palampet. (1922)
Page No	: 181 to 185
Place	: Palampet, Warangal.
Dynasty	: Recherla.
Reign of	: Rudra Reddi.
Inscription date	: A.D. 1213.
Language	: Sanskrit.

This inscription is located on the enclosure of Ramappa Temple.

### Translation

(Line 1). Obeisance to the blessed Rudresvara!

(Verse 1). May that Ganadhisa protect you on whose cheek, be sprinkled with rutting ichor, the line of bees appears distinctly like a streak of musk.

(Verse 2). May the goddess Sarada, giver of boons, whose lotus-feet are adored by the troops of gods and demons, ever grant you joy.

(Verse 3). May that god Siva, whose diadem is the moon, at whose pair of lotus-feet the mass of quivering rays from the sapphires in the crest of obedient lords of the gods assume the semblance of gadding bees, be for your prosperity.

(Verse 4). May that lord Sripati, in sport (*assuming the form of*) a Boar, be for your happiness—he whose body, covered with all the waters of the ocean like drops of sweat and holding the earth fixed on the tip of his tusk, appears like the sky (*studded*) with many stars and having a cloud standing at the point of the crescent moon.

(Verse 5). Victorious is the puissant blessed king Ganapati, in whose spirit dwells Isa without abandoning his *achala-sthiti* (dwelling on the mountains, *or* immovable condition).

(Verse 6). When he takes the field, the thick dust arising from the ground split open by the hoofs of his squadrons of horses, and advancing in front (*of him*) because of the wind moving forward in a favourable direction, appears like the Earth herself, who, constantly protected by that master of all policy, is furiously marching in the van order to slay the monarchs his foes for his pleasure.

(Verse 7). The people going about in the courts of his palaces have their limbs well cooled even in the season of intense heat by being bathed with drops of water streaming forth from the tips of the trunks of elephants ridden by kings who have come to do service to him.

(Verse 8). The sacrificial Fire, delighted at obtaining most abundant oblations in the many sacrifices undertaken by congregations of great Brahmans pleased by the magnificence displayed in the endless largesses bestowed by him, (*but also*) suffering much toil in carrying to the company of the gods the series of oblations, assuredly feels always joy mingled with pain.

(Verse 9). I will tell of the famous and most noble lineage of the hero devoted to him, the best General Rudra, the lord of Recherla.

(Verse 10). There was a general named the blest Brahma, possessing many virtues, who protected the earth by the rampart of his majesty.

(Verse 11). As soon as his musical instruments had peeled, he swiftly flung open the doors of the city of Kanchi like a certain, and promptly brought about the marriage of the Kakati monarch with the Fortune heroes.

(Verse 12). In his family was born the General named Kataya, conqueror of foes, enjoying brilliant fortunes, dear to good men.

(Verse 13). The passionate bee of his spirit day after day freely and plainly haunted with joy Srikantha's blessed lotus-feet, which are ruddily radiant from the lines of large jewels, massive and bright, that are strung on the tips of the crests of obeisant Brahman and all the other immortals.

(Verse 14). His son was the General named Kama, brilliant in conduct, whose mind was pure in worship of the lotus-feet of the Lord of the world.

(Verse 15). When he, the commander of the blest king Prola's army, renowned for valour, great of strength, smote in battle king Manthanya-Gunda, the other hostile monarchs instantly fled away in every direction, like the other lesser elephants when the chief elephant (*of the herd*) has been laid low by a lion.

(Verse 16). Of him was born a son, General Kataya, truthful of speech and adorned with unswerving valour praised by heroes.

(Verse 17). He was an ocean (*producing*) a multitude to the gems of virtues, a unique kinsman to the good, a celestial tree in largesse, a destroyer of hostile factions, possessing renowned flawless intelligence, attaining the accomplishment of his desires, having the lauded from of Pasupati, enjoying famous and endless glory.

(Verse 18). From him was born the blessed General Rudra, conqueror of foes, as from the great mountain Rohana (*is produced*) the brilliant beryl.

(Verse 19). The Lotus-dweller (Brahman) crested firms in Meru, which is without tenderness, beauty in the mind-born (karma), who is a rebel against Isa, profoundly in (*the ocean, which is*) the source of *visha* (poison, *or* water), mobility in the thunderbolt, which is gross, and bounty in the celestial tree, which is beyond the reach of the needy; being dissatisfied with these, he created him, Kamambika's son, who is a mine of virtues untouched by faults.

(Verse 20). The heat of the majesty of this (*Rudra*), who is a sun (*scattering*) the darkness consisting of valiant hostile kings, -wonderful to relate !-certainly causes the multitude of (*white*) lotuses which are the bright faces of his foe men's mistresses to fade, yet plainly brings into flower the grove of (*blue*) lotuses which are the eyes of celestial damsels whose hearts are possessed with joy at obtaining their lovers.

(Verse 21). When the blest king Rudra, who was a thunderbolt upon the mountains that are hostile monarchs, and who drew to himself the hand of the bright Earth destined to be enjoyed by the Kakati Lord, had gone to heaven, the hostile, princes whom he, renowned for valour, had conquered on the fields of battle sprang up together hastily in panic.

(Verse 22). He forsooth cut off the head of a haughty feudatory, and set it up for public view, stuck on the top of a lofty flag-staff, in his lord's city, that field for the harvest of universal prosperity, (*as a scarecrow*) to frighten the flocks of the wild beasts that are hostile monarchs.

(Verse 23). Threatened by the pennons on the top of his army's flag-staffs, king Nagati speedily took to flight.

(Verse 24). Recherla Rudra, a hero loyal to his lord, right resolute of mind, when the Fortune of the Kakati Monarch through error had set her foot among many sharp thorns and for the moment the triple lore was disturbed, himself by the might of his arm forcibly crushed and removed those (*thorns*), and very firmly established that (*Fortune*) in security.

(Verse 25). [Owing to the damaged state of the stone this verse is only partially intelligible; it refers to Rudra's military exploits].

(Verse 26). His sharp arrows on the battlefields, though piercing.....monarchs, to whose bodies no blood clings, shine with averted faces, owing forsooth to their intense shame because (*they think*): "We have in vain inflicted wounds upon these men, who at the mere sight of us have instantly gone to heaven."

(Verse 27). The crowd of parasols of enemy kings, having their poles split by him with his arrows, laid low, and covered with dust, appears on the field of battle like their halo of glory deprived of lustre.

(Verse 28). Rival kings, fleeing from dread of him, in their desire to become equal to him walk forsooth manifestly at the same moment, owing to his might of arm, over vast *katakas* (slopes, *or* camps) of *bhumibhrits* (mountains, *or* monarchs), which are thickly set with broad *salas* (*sal* trees, *or* ramparts), inaccessible to others, thronged with bands of most noisy *nagas* (barbarians, *or* elephants), and which have flocks of *vajis* (birds, *or* horses) grazing over them.

(Verse 29). His arrows, golden-tailed and keen of point, obedient to his unswerving valour, instantly in battle pierce the crowd of enemy monarchs and enter the earth, in order forsooth to say to the serpent who supports the world: "By overcoming wicked men this day we have relieved the burden of the earth."

(Verse 30). In battle the dust that arises from the ground split open by the hoofs of his squadron of harnessed coursers, and which spreads abroad over the sky, being cut off at its root by the water, consisting of the abundant rutting ichor of lordly elephants, appears like a curtain

spread out for the marriage of the damsels of heaven with the valiant hostile kings slain by the blows of the sword swung in his pole-like arm.

(Verse 31). Shattering great hosts of heroic foes, the sword-blade of (*Rudra who is*) burning with majesty plainly assumes the hue of smoke; and the masses of gore arising from enemies' limbs wear the aspect of fire; and the bloodstained pearls falling from the temples of foemen's elephants upon the earth have the semblance of coals.

(Verse 32). A string of pearls, though very bright, is placed upon a *randhra* (orifice of the body, *or* weakness); Sakra's elephant, though white of body, is foul with the oozing of rutting ichor; the swan, though white plainly delights in *jada* (water, *or* stupidity); the moon, though stainless of lustre, is a *doshakara* (maker of night, *or* mine of faults): thus these things are not equal to his fame, which is faultlessly bright in character.

(Verse 33). And this blessed General Rudra, a man of skill, made a consecration of the god Rudresvara in the city of Orugallu.

(Verse 34). And the sage son of Kamamba then granted to this Siva, for the accomplishment of enjoyment of theatrical performances and bodily pleasure, the village named Nekkonda.

(Verse 35). By him was built a city brilliantly shooting up lofty pinnacles, in which are delightful palaces, constant fortunes of every kind.

(Verse 36). It is forever a blest Dvaravati, an Ayodhya together with Girivraja, and a blest Visala, and a Mathura manifestly, and a Bhogavati.

(Verse 37). Here in one part (*is heard*) the sound of mighty roaring of towering lordly elephants, in another part the multitudinous clattering of the hard hools of squadrons of horses, in another the sportive clamour of warlike exercises carried on by troops of warriors, in another the mutual altercation of numerous libertines in gambling companies.

(Verse 38). In another part the sound of damsels songs thingled with the tones of the lute and pipe, in another the declamation of verses accompanied by the sweetness of novel musical performances, in another the recitation of the Four Vedas clearly rendered by congregations of Brahmans, in another the brilliance of goodly discourses by ardent students of the sciences.

(Verse 39). As if on purpose to behold the splendour of this (*city*), the betel-creepers quickly climb up to the top of the shoulders of the areca-palma in the parks all around.

(Verse 40). He constructed a pond, which stands like an ocean that has come thither from fear of the Submarine Fire, and looks like a mirror for that city.

(Verse 41). In this (*pond*) the banks, covered with rows of waves and underlined with foam all along the water-edge, suggest a resemblance to the ocean, being like in aspect to rows of shells of quivering lustre.

(Verse 42). All the clouds certainly take up its water, not that of the ocean, for they everywhere carry sweet water.

(Verse 43). All the stainless stars in the nights, entering its exceedingly pure waters in the form of reflected images (*of themselves*), ever freely perform in soothing the austerity of water-dwelling in order to be united with the full moon.

(Verse 44). At this (*pond*), which is loved by troops of birds delighted at the swinging play of the lines of gently rising, abundant, sportive, quivering waves, the *chataka*-birds all

around in the hot season drink the pure water drops dashed up by the fishes tails as they fall far away, imagining them to be rain.

(Verse 45). In this exceedingly brilliant city this (*Rudra*), who was a terror to rival warriors, performed a consecration of Rudresvara which was extolled by great Brahmans.

(Verse 46). On the top of the temple of this (*god*) shines a golden cupola, illuminating the space of the sky, always having the brilliance of a vast sun's orb standing on the lofty peak of the Eastern Mountain.

(Verse 47). In the Saka year numbered as "earth, moon, worlds, arrows" [1135], (*the cyclic year*) Srimukha, in (*the month of*) Madhu, on the eighth day of the bright fortnight, a Sunday, and under the *nakshatra* Pushya, he, great of mind.

(Verse 48). Granted respectfully to Rudresvara together with Gaurisa Upparlapalli and Borlapalli for their enjoyment.

(Verses 49-52). (Four hortatory stanzas).

(Verses 53-54). The blessed General Rudra, the sage, rejoicing granted to the god who is well established in the ever fortunate goodly town of Atukuru, to Katevara and Kamesvara and Rudresvara, the excellent village of Nradkude for their enjoyment.

### (Also)

Reference	: Archaeological Survey of India, Annual Report on Indian Epigraphy 1958-1959
Page No	: 40
Place	: Palampet, Mulugu Taluk, Warangal.
Dynasty	: Kakatiya
Reign of	: Ganapatideva
Inscription date	: 31st March, A.D. 1213.
Language	: Sanskrit and Telugu

This inscription is inscribed on a pillar standing in the courtyard to the north east of the Ramappa temple, dated Saka 1135 (*saraloka-imdu-bhu*), Srimukha, Madhu (Chaitra) su, S, Sunday, Pushya= 1213 A.D., March 31. Describes the exploits of the general Recherla Rudra and records the construction of the deity Rudresvara at Orugallu (Warangal), the construction of a magnificent city around it, and the endowment of the village Nekkonda, Upparlapalli and Borlapalli to the deity. Also records the grant of the village Nradkude to the deities Rudresvara, Katisvara and kamesvara in Atukuru by the chief. Published in *Hyd, Arch. Series, No. 3*.

### No. 103

Reference	: Archaeological survey of India, Annual Report on Indian Epigraphy for 1977-78.
Page No	: 44.
Place	: Chityalapadu, Warangal District.
Dynasty	: Kakatiya.
Reign of	: Ganapati.
Inscription date	: 31st March, A.D. 1213.
Language	: Sanskrit
Script	: Telugu and Sanskrit.



This inscription is on a pillar lying in the field, dated Saka 1135 (*sara-loka-imdu-bhu*), Srimukha, Madhu (Chaitra) su. 8, Sunday, Pushya= 1312 A.D. March 31. Damaged. Records that Kataya-senani, son of Kama-chamupati and grandson of Kataya-chamupati constructed the temple along with prakara, consecrated the image of Rudresvara had made some gift for the services, the details of which are lost. Kataya (II) who is described as *propaganda bhairava* is stated to have received a *simhasana*, the title of *mandalika* and two chamaras from his overlord who was pleased with his valour. Published in the *Inss. of A.P., Warangal Dt.*, No. 52.

### (Also)

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 154 to 157  
 Place : Chityalapadu, Mulug Taluk, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1213.  
 Language : Telugu.

This inscription is on a stone near a well about 1½ miles from Venkatapuram. The king's commander of the army named Kataya, son of Kama *senapati* and grandson of Kata *senapati* is said to have obtained the office of *Mandalika* and a throne from the king. It also records the installation of the god Rudresvara in that town, probably the find spot of this record and endowed with some gifts.

### No. 104

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 157 to 159  
 Place : Ramanapet, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : .....  
 Inscription date : 4th April, A.D. 1213.  
 Language : Telugu.

States that a certain *Mahasamanta* Mallireddi of Manma *kula*, the lord of Marucherlapura built a temple called Muppidisvara in the name of his father Muppareddi; consecrated it on Guruvara, Chaitra su. 13 Srimukha, Ś. 1135 (Thursday 4th April, A.D. 1213), and granted Niynediyuru in Koṭaya Boyunimetta for the *anga-bhoga* and the *ranga-bhogo* of the god. Nollambal *kula* Venṇa is said to have been the guard of the lamp in the temple of the god (*diviya-kāmpu*) in the month of *Vaisakha* of the cyclic year Svabhanu.

### (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 92.  
 Place : Ramannapet, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : .....  
 Inscription date : 4th April, A.D. 1213.  
 Language : Telugu.

This inscription is on two pieces of stone built in the Sluice of the tank, dated S. 1135, Srimukha, Chaitra su, 13, Thursday, (A.D. 1213, April 4). Records show that *Mahasamanta* Malreddi built Muppdisvara temple in the name of his father Muppa Reddi at Maruturu. He granted Niyandiyuru (village ?) for the *anga ranga bloga`s* of that god.

## No. 105

Reference	: Selected Epigraphs of Andhra Pradesh (Summary is given in Inscriptions of the Kakatiyas of Warangal.)
Page No	: 55 and 121 to 125
Place	: Kundavaram, Adilabad District.
Dynasty	: Kakatiya.
Reign of	: Ganapatideva.
Inscription date	: 22nd April, A.D. 1213.
Language	: Sanskrit.
Script	: Telugu-Kannada

This inscription opens with the expression *avighamastu* followed by prayer to Varaha, which was the insignia of the lords of the Kakatiya family. The inscription gives the genealogy of the Kakatiya family from Tribhuvanamalla (Beta II). His son was Prola II; and his son was Rudra. Rudra`s capital Orumgallu is described as having had roads called Soma-vidhi and Surya-vidhi. Rudra`s younger brother was Mahadeva to whom were born Ganapati and Kundala-mahadevi or Kundamamba from his queen Bayyalamahadevi. Kundala-mahadevi was given in marriage to Natavadi Rudra, the son of Buddha-bhupala. Her son was Madhava also known as Mahadeva. She is stated to have given away Kundapura-agrahara, named after herself, to several *brahmanas* belonging to different *gotras*, details of which are given. The gift village was situated on the north bank of the river Godavari.

Kundamamba is also stated to have built the temples of Kundesvara, Hari and Sun as a *trikuta* resembling the *amnaya-tritaya*, i.e. three *vedas*. She also excavated the tank called Kunda-samudram. It is further stated that all the three *Viz.*, Kudapura-agrahara, the Kundesvara temple and the tank Kundasamudra were located on the northern bank of the Gautami. Record is made of the *brahmanas* making a grant of four *nivartanas* of land to the gods Siva, Vishnu and Sun. the details of the boundaries of the gift land are given. The inscription was composed by Balabharati-kavi.

## No. 106

Reference	: South Indian Inscriptions, Volume-X
Page No	: 135.
Place	: Errabadem, Guntur Taluk, Guntur District.
Dynasty	: Kakatiya.
Reign of	: Ganapatideva.
Inscription date	: A.D. 1213.
Language	: Telugu.

This inscription is on the proper right column of the entrance into the temple of Sitaramasvami, dated S. 1135. States that Kota Ketaraju`s concubines Arama and Ketama and their father Srrama nayaka presented an *utsavadeva* to the temple at Undavelli and gave a *putti* of land for the worship of that *utsavadeva*.

## No. 107

Reference	: Archaeological survey of India, Annual Report on Indian Epigraphy for 1929-30.
Page No	: 8
Place	: Dachepalle, Palnad Taluk, Guntur District.
Dynasty	: Kakatiya
Reign of	: Ganapatideva
Inscription date	: A.D. 1213
Language	: Telugu

This inscription is on a stone set up in front of the Nageshwara temple, dated Saka 1135, Srimukha, Vaisakha, ba, panchami, Thursday. Damaged. Seems to register grant of half of the village Dachepalli to the temple of Muktesvara by Vimla Vikramaditya and Kama-Nayaka for the merit of their father Mahapradhani Bhima-Nayaka, who receives a number of high-sounding *birudu*. Mentions Ganapatideva, perhaps the Kakatiya king of that time.

## No. 108

Reference	: Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part- II, 2017.
Page No	: 73 to 78 and 189.
Place	: Ganapavaram, Huzurnagar Taluk, Nalgonda District.
Dynasty	: Kakatiya
Reign of	: Ganapati deva
Inscription date	: 20th January, A.D. 1214.
Language	: Sanskrit.

### Translation

#### I SIDE

[The first two verses are damaged. Probably they contain the genealogy of the Kakatiyas down to Ganapati, who is said to be the son of Mahadeva, the brother of Rudra-deva.]

[V. 3.] When the great noise of the war drums of the victory-expedition of [which] Ganapati reached the ends of quarters, the resonant mansions of the enemies appear to tell those enemy-kings at that time in their rising echoes, "King Ganapati, expert on the battle-field, is approaching; away to the great forests in haste".

[V. 4.] The banner cloths at the top of the lofty standards of whose army, shaken by the favourable wind, seem to threaten, from a distance, the several enemy kings (telling them), "quickly take to your heels".

[V. 5.] When the light of the sun had been completely removed and put down by the dust rising from the earth rent by the rows of the very sharp hooves of the thick cavalry in his (literally, whose) battle, the wonder-struck people doubt whether the Sun has run away, mistaking for a battalion of *Rahus* the jumping awful heads of the enemy-kings cut by his (literally, whose) missiles.

#### II SIDE

[V. 6.] That wise person who possessed the jewel of valour praised by warriors got the excellent name Bala-Sarasvati from Hemmadi- deva, whose lotus feet are honoured on a golden foot-stool dazzling with the shining gems on the edges of the golden crowns of all kings.

[V. 7.] Getting (him) from king Hemmadi, king Jagaddeva made him his general and minister,- him who possessed valour and intelligence.

[V. 8.] Conquering the enemy warriors, he incessantly filled with the enemy's riches the country of his own king,- (the country), which was free from suffering (draught and etc.), like a raining cloud in the rainy season.

[V. 9.] His son was Devapala, (who was) very intelligent, (who was) brought up by king Jagaddeva, and (who was) esteemed by good men.

[V. 10.] Finding him to be devoted to his master, king Prola, the chief of the Kakati dynasty, brought him up with care and consideration, after Jagaddeva.

[V. 47.] pleasing people with ample food.....

### III SIDE

[VV. 11 & 12.] With.....martial shows of mighty warriors fighting with arms in certain places; with the reading of sweet and clear verses of the panegyrists in certain places; with the sounds of the music of ladies (resembling the sounds of lutes), in some other places; with the noise of the debates of learned brahmins in certain other places; and with the merchants' talks regarding the prices of various gems.....; in whose city shines forever the assemblage of all kinds of prosperity.

[V. 13.] [This verse, which is much damaged, describes the affluence of the king and the sacrifices he performed on a grand scale, in which Indra enjoyed the oblations.]

[V. 14.] In the mansion of his (lit. whose) mind, with the bed of discrimination, the light of knowledge, and the pictures of wonderful qualities like compassion, quietude, forbearance, equanimity, and self control, his beloved, the beautiful bride named devotion,-brought to him from the cult of Sadasiva by the accomplice called meditation,-sports with him, for all time with undivided love.

[V. 15.] He created the place called Ganapati-pura, restored by good men, resounding with studies of all arts, rich in crops and beautiful by gardens.

[V. 16.] Where shines a large sea-like excellent tank, whose water (was) clear and sweet; the paddy crops, bent with the big weight of the ripe corn, drank (this water) by their roots, (which were) surrounded by channels and appeared to have bent their heads as if to drink again with their mouths also.

[V. 17.] In Saka 1135, in the (cyclic) year Srimukha, in the month of Magha, on the eighth day of the bright fortnight, on Sunday, he established there the deity named Rudresvara.....

### IV SIDE

[Vv. 18-21.] [These verses are very much damaged but vv. 19-21 are only the usual imprecatory verses.]

[V. 22.] This grant stands till the existence of the Sun;-(the grant that was) written by the learned person, named Nandi, whose father was one named Reci, (who was) engaged in good acts, (who was) the dear paramour of poesy, who was the grandson of one Nandimitra, born in the Bharadvaja *gotra*, whose fame spread world-wide, whose face was the sporting hall for the lady of learning and who was the root of the spreading creeper of good conduct.

[L1. 98-100.] [These 2 lines in Telugu are not connected with the above and mention some *vritti* for 'these' Ascertain Vira-Mallaya is also mentioned.]

### Contents and Remarks

This inscription is inscribed on a broken stone pillar lying in the Venkatesa-gudi. It records the establishment of the deity Rudresvara in Ganapati-pura also newly 'created'. A

certain Devapala, son of Bala-sarasvati, a devoted servant of Jagaddeva and later of Kakatiya king Prola is mentioned. Bala-Sarasvati was at first a servant of Hemmadi-deva from whose service he passed on to that of Jagaddeva who made him his general and minister. The inscription is badly damaged and the main purpose of the grant is not clear.

The poet who composed this inscription was Nandi, son of Reci and grandson of a famous scholar called Nandimithra.

### (Also)

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
Volume-I (1992).  
Page No : 170 to 174  
Place : Ganapavaram, Huzurnagar Taluk.  
Dynasty : Kakatiya  
Reign of : Ganapatideva  
Inscription date : 20th January A.D. 1214.  
Language : Telugu and Kannada.

This inscription is on a broken stone lying in the Venkatesa temple. The inscription refers to the reign of Kakatiya Ganapatideva in the line of Prola. A certain Balasarasvati is said to have served Hemmadi Deva and Jagaddeva as minister and general. His son Devapala is stated to have served Kakati Prola bhupa. As the inscription is badly damaged the main purpose of the record is not known.

It seems to record the installation of Rudresvara probably by a descendent of Devapala on the said date in the village Ganpati-pura which is described at length. The king Ganapati seems to have made some gifts to the same deity and brahmanas. The inscription was composed by a certain Nandi, son of Rechi and grandson of the famous scholar Nandimithra of Bharadvaja gotra.

### (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
Page No : 67 to 68  
Place : Ganapavaram, Nalgonda District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva  
Inscription date : 20th January, A.D. 1214  
Language : Sanskrit.

This inscription is on a broken stone pillar in Venkatesa Gudi. Dated S. 1135, Srimukha, Magha su 8, Sunday, (A.D. 1214 Jan. 20 Monday ?). Records the establishment of the deity Rudresvara in the newly constructed village Ganapatipura. A certain Devapala son of Bala sarasvati, a devoted servant of Hemmadi and later of Jagaddeva is mentioned. Devapala served Jagaddeva with devotion and Kakati Prola who was struck by his devotion to his master took him into his service. The inscription was composed by Nandi son of Rechi and grandson of Nandimithra.

### No. 109

Reference : South Indian Inscriptions Volume-X  
Page No : 135 and 136

Place : Duggirala, Tenali Taluk, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati.  
 Inscription date : 12th October, A.D. 1214  
 Language : Telugu

This inscription is on a pillar in the temple of Kesavasamy. Refers to the delimitation of the boundaries between Duggarelapundi on the one hand and Ivani. Duggamapundi and Moramapundi on the other hand, were made by Mallaparia and Rudraraja under the orders of king Ganapatideva, given after he occupied the Velanamadu country.

## No. 110

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 75.  
 Place : Somavaram, Nalgonda District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1214.  
 Language : Telugu.

This inscription is on a stone in the field. Dated S. 1136 Bhava. Records the gift of land under Bikkimale *cheruvu* by kecha Balanayaka of one *putti* of land to Ramesvara manda son of Konidana Appana who was again a son who was again a son of Proladevara Ratla.

## (Also)

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part-II, 2017.  
 Page No : 135 to 136 and 195.  
 Place : Somesvaram, Huzurnagar taluk, Nalgonda District.  
 Dynasty : Kakatiya  
 Reign of : Ganapati.  
 Inscription date : A.D. 1214-1215.  
 Language : Telugu.

## Translation

Hail ! in the Saka year 1136, (being the cyclic year) Bhava, in king Ganapati's kingdom Keca-Bale-nayaka gave as gift , his share of one *putti* at the spring in front of Bikkimalyacheruvu to Komden-Appana and Ramesvara-mamda, the sons of Prola-devari-ratlu.

## Contents and Remarks

This inscription is inscribed on a stone slab laying in a field not far from the village. It records the gift by Keca-Bale-nayaka of one *putti* of land at the spring in front of Bikkimalaya-cheruvu to Komdena-Appana and Ramesvaramamda, the sons of Prola-devari-ratlu.

## No. 111

Reference : South Indian Inscriptions, Volume-X  
 Page No : 135 and 136.  
 Place : Duggirala, Tenali Taluk, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1214 (?).  
 Language : Telugu.

This inscription is on a pillar in the temple of Kesavasamy, dated S. 113[6] (Bhava ?). Refers to the delimitation of the boundaries between Duggarelapundi on the one hand and Ivani. Duggarelapundi and Moramapudi on the other hand, were made by Mallaparala and Rudraraja under the orders of king Ganapatideva, given after he occupied the Velanadu Country.

## No. 112

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.  
 Part III, 1956.  
 Page No : 3 to 4  
 Place : China-Kandukur, Khammamet (Khammam) District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1214 ?  
 Language : Telugu.

This Telugu inscription is on a stone pillar a stone pillar standing in a field near the tank, and records that Savasi-Ravva-battu gave 3 marturus for food and light for the shrine of Sri Bhoganatha and the rest of the land for the deity's anga-ranga bhoga.

The inscription is set up by Kasa-Apasetti on Thursday, su. 5 of the month of Vaisakha in the year Vibhava (1214?), while Mahamanadlesvara Kakatiya Ganapatideva-Maharaja was ruling the kingdom of the earth in happiness.

## No. 113

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
 Volume-I (1992).  
 Page No : 337 to 338  
 Place : Utukuru.  
 Dynasty : Recherla.  
 Reign of : Loki Reddy.  
 Inscription date : 3rd March, A.D. 1215.  
 Language : Telugu.

This inscription is on a stone set up near the tank. The purpose of the inscription is to record the construction of the tank by Loki Reddi son of Pillalamarri Betireddi of the Recherla family. It was named as Loka-samudra. Beti Reddi as we know from the Pillalamarri inscription was the son of Kama-senapati. In another inscription at Pillalamarri Beti Reddi's

son by Erakasani was Malla. It is likely that Beti Reddi of the present record was the same as the inscriptions.

### (Also)

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.  
 Page No : 73 to 74  
 Place : Utturu, Nalgonda.  
 Dynasty : Racherla.  
 Reign of : Loki Reddy.  
 Inscription date : 3rd March, A.D. 1215.  
 Language : Telugu.

This inscription was copied from a stone erected near the tank.

It is in Telugu prose and dated Saka 1137, Yuva Chaitra Sukla 1, Thursday, which roughly tallies with A.D. 1215, March 3, Tuesday.

The purpose of the inscription is to record the construction of the tank by Loki Reddi son of Pillalamari Beti Reddi of the Recharla family. The tank was named after him as Loka Samudra.

Beti Reddi was the son of Kama *Senapati* as known from one of the Pillalamarri inscriptions. In another inscription of the same provenance it is also known that Beta had a son named Malla by Erakasani who installed a Siva *linga* called Erukesvara after his mother in the Saka year 1130. The present inscription reveals the information which is hitherto unknown that Beti Reddi had another son Loki Reddi, and adds one more member to the genealogy of the Recharla chiefs of Pillalamarri.

Most of the inscriptions of this family are available in Pillalamarri, Nagulapadu and other places near Warangal. This inscription from a place near Devarakonda may indicate that another family of these chiefs existed in these parts.

### No. 114

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy for 1980-81.  
 Page No : 15  
 Place : Hyderabad.  
 Dynasty : Racherla Chiefs.  
 Reign of : Loki Reddi.  
 Inscription date : .....  
 Language : Sanskrit, Telugu and Kannada.

Records the grant of land as dewa brahmana *vrittis* to the deities Betesvara, Bollesvara and Mulasthan Mallikarjuna of the Trikuta temple by the chief in the name of his mother Bollasanamma at Bhimaraju Palli. Also records the construction of the tank Bollasamudram by him. The gifts were entrusted to several *brahmanas* of different gotras. In characters of about the 13th century. At the top of this record is engraved a few disjointed lines of writing.



## No. 115

Reference : South Indian Inscriptions, Volume-X  
 Page No : 127.  
 Place : Velpuru, Sattenapalli Taluk, Guntur.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1215.  
 Language : Telugu.

This inscription is on a pillar in the other mandapa of the Ramalingeswara temple. States that Kota Ketaraja's *Bhogastri* (Concubine) Kasadi Suramadevi in the Saka year 1131(*Chitra*, Wednesday) in the occasion of *vishuvu sankranti* in the name of her mother Yemarasani gave a donation 55 *inupayeddlu* (*Buffalos*) for the Perpetual lamp to the temple of Sri Rameswaramaha devara. The son of Prolaboya, Devaboya donated ghee for the lamp.

## No. 116

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 74.  
 Place : Pillalamarri, Nalgonda District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 19th February, A.D. 1216.  
 Language : Telugu and Sanskrit.

This inscription is on a stone in Komaresvara temple. Dated S. 1137, Yuva, Magha ba. 15 Friday, Solar eclipse (A.D. 1216, Feb. 19). Another gift of land to Erakesvaradeva and other deities by Errakesanamma is recorded at the end of the inscription.

## No. 117

Reference : Corpus of Inscriptions in the Telangana Districts,  
 Part-VI, 1973.  
 Page No : 63 to 64.  
 Place : Dichchakunta.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 4th August, A.D. 1217.  
 Language : Telugu.

The inscription belongs to the reign of the Kakatiya king Maharajadhiraja Ganapatideva *Maharaja*. It registers that a certain Pradakshinam Mahadeva Manchi obtained as a gift from Kataya *Senapati*, the son of Recherla *Mandalika* Rudrireddi, the *Mandiadi* (Superintendent of Royal Stables) a *martur* of land watered by Yelesvaram canal, in the village of *Dichchakunta*, and gave it to *Tejodhidevara*, who gave it in turn, to *Jalesvaradeva* of Gollakota. These two appear to be Jangamas. Those who protect this charity obtain *Shiva Loka*. Those who fail to protect it fall into 28 crores of hells.

The record is dated Isvara, *Sravana Amavasya*, *Surya grahana* (Solar Eclipse)- 4th August, 1217 A.D.

### (Also)

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 165 to 167  
 Place : Dichchakunta, Narsampet Taluk.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 4th August, A.D. 1217.  
 Language : Telugu.

This inscription is on a pillar standing in a field called “*Sthambhampaya*” west of the village. States that Pradakshinamu Mahadeva Manchi obtained as a gift 1 *martar* of land under the Yeleswaram canal in Dichchakunta from Kataya senapati son of Recherla *Mandalika* Rudri Reddi, the keeper of the horse (*Mandadi*) of *Maharājadhiraja* Ganapatideva, and presented it on the occasion of the solar eclipse on *Sravana Amavasya* of the year Isvara (4th August, A.D. 1217) to the god Yelesvaradeva of Gollakota.

### (Also)

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy for 1986-87.  
 Page No : 44.  
 Place : Dikshakunta, Narsampet Taluk, Warangal District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : 4th August, A.D. 1217.  
 Language : Telugu.

This inscription is on a pillar standing in the fields to the west of the village. Registers the grant of one *mattar* of land near Elesvara canal at Dichchakumta to the deity Gollakota Elevara by Mahadeva, the *senapati* of Kataya, the son of *mandalika* Rudriraddi, who was also described as *mandli* of the king.

### No. 118

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy for 1973-74.  
 Page No : 30.  
 Place : Mushampalli, Nalgonda District.  
 Dynasty : [Kakatiya].  
 Reign of : .....  
 Inscription date : 4th August, A.D. 1217.  
 Language : Telugu.

This inscription is on a pillar lying near the old Mutyalamma temple. Gives the *prasasti* of the chief *Mahasamanta* Kat-reddi and records the gift of the village Nagavuramu for the

*amga-bhoga* and *rangabhoga* of *Lokesvara Deva* of Urukonda for his father Kami-reddi's attainment of *Sivaloka*.

### (Also)

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
Volume-II (1994).  
Page No : 110 to 113  
Place : Musampalli.  
Dynasty : .....  
Reign of : Mahasamanta Katireddy.  
Inscription date : 4th August A.D. 1217  
Language : Telugu and Kannada.

States that, Mahasamanta Katreddy, a worshipper of the lotus feet of the Kakatiya king made a gift of the village Nagapura with all the four boundaries to the god Lokesvara of Urukonda, so that his father Kamireddy, might attain Sivaloka.

### No. 119

Reference : Inscriptions of Warangal District (Reprint 2016)  
Page No : 160 to 165  
Place : Machapur, Mulug Taluk, Warangal District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : A.D. 1217.  
Language : Telugu.

This inscription is in a stone on a mound in the outskirts of the village. Damaged. States that a certain Vennapareddi of Kanta Madhuka family, a devotee of the gods Ramesvaradevara and Sri Parvatha Mallikarjuna Devara seems to have built temples in the name of his father mother in the south of the village of Bodukoduru and granted probably the villages of Vennayapalli, Bodukodur etc., for the maintenance of worship therein in S. 1139, Isvara when Recherla Kataya, the *mandada* (groom) was ruling during the reign of Mahamandalesvara Kakatiya Ganapatideva maharaja. Vennapareddi also excavated a tank and built temples to the gods Kesavadeva, Prolesvaradeva, Ekesvaradeva and Pati- devara (village deity) and granted lands for incense, lights and offerings in them. He also granted probably and behind the tank to the god Ramesvara and *vruttis* to the brahmanas.

The inscription which seems to be partly in verse gives a genealogical account of the family of Vennapa Reddi, the donor. The composer of the inscription was certain Manchiraju *kavi*.

### (Also)

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1977-78.  
Page No : 45.  
Place : Machchapuram, Warangal District.  
Dynasty : Kakatiya.  
Reign of : Ganapati.

Inscription date : A.D. 1217.  
Language : Telugu.

This inscription is on a pillar planted outside the village. Records that a certain Vemnapa-reddi constructed temples and tanks in the name of his father and made a grant of land for the services of *dhupa*, *dipa*, *naivedya* to the deities Lokesvaradeva, Ekkesvaradeva and Patideva while Recherla Kataya was ruling over Mamdadi.

## No. 120

Reference : A Collection of the Copper Plate and Stone Inscriptions  
in the Nellore District, Part-III.  
Page No : 1129 to 1131  
Place : Uppugunduru, Ongole Taluk, Prakasam District.  
Dynasty : Kakatiya  
Reign of : Ganapatideva  
Inscription date : 4th November, A.D. 1218  
Language : Telugu  
Script : Telugu-Kannada  
This inscription is near Gouresvara temple.

## Translation

Hail ! (Vai)tama Setti who is the son of Srimat Minda Guddali Chendi Setti, who is possessed of all praiseworthy attributes, who is the worshipper of the illustrious divine lotus feet of Sri Gourisvaradevara, who is the chief of Nellore *sthala* (in) Pakanadu.....twenty...thousand (?), having constructed the big tank of this Uppugondurupalli, having put up *achchukattus* (bunds) to the paddy fields all round the village for the religious merit of his lord Ganapatideva Maharaja and of his parents and of himself, on Sunday the fifteenth.....of the bright fortnight of Kartika under the star Krittika, Corresponding to the Saka Year 1140 to Gourisvara Mahadeva of Uppugonduru presented 200 *kuntas* of wetland under the Tada tank and 3 *puttis* of dry land. Nellore Minda Guddali Vaitama Setti did this. Whoever upholds this charity will get merit and those who obstruct this will get merit and those who obstruct this will be regarded as having killed tawny cows near the Ganges and will be infested with worms in hell for sixty thousand years.

Note: The donor`s father was apparently governor or headman of Nellore town. He is not mentioned again in this collection.

## No. 121

Reference : South Indian Inscriptions, Volume-X  
Page No : 137.  
Place : Kopparam, Narasaraopeta Taluk, Guntur District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : 26th December, A.D. 1218.  
Language : Telugu.

This inscription is on a slab in the compound of the temple of Veerabhadra swamy, dated S. 1140. States that Ekki-Nayaka, Rudri-Nayaka, Pina Rudri-Nayaka, Raji-Nayaka and Proli-Nayaka, sons of Prola Rauta who was the *tantrapala* of the Kakatiya king Ganapati Deva gave to Preketi Madiraju one *martu* of wetland and four *puttis* of dry land in Kopparam.

### (Also)

Reference : Archaeological Survey of India Annual Reports on  
Indian Epigraphy 1915-1916.  
Page No : 30  
Place : Kopparam, Guntur District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : A.D. 1218  
Language : Telugu.

This inscription is on a slab lying in the courtyard of the Virabhadrasvamin temple, dated Saka 1140, Uttarayana Sankranti. Registers a private gift of lands made by the four sons named Ekki-Nayudu, Rudri-Nayudu, Pinna-Rudrinayudu, and Proli-Nayudu of Prola-Rauta the *Tantrapala* of the king.

### No. 122

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1980-81.  
Page No : 15  
Place : Hyderabad.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : A.D. 1218.  
Language : Telugu and Kannada.

Records the grant of land to the deities Betesvara and Bollesvara installed by Lokiraddi, at the Trikuta temple in the village Bhimaraju Palli, for the purpose of various types of worship and offerings in the temple, for the merit of his parents Betiraddi and Bollasanamma. Another below the above inscription seems to record grant of land by Lokiraddi of the Recherula family to the deities Lokesvara and Prachanna Kesavadeva installed by him in the Trikuta temple, for the purpose of worship and offerings.

### No. 123

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy 1934-35.  
Page No : 38  
Place : Velpuur, Sattenapalli Taluk, Guntur District  
Dynasty : Kakatiya  
Reign of : Ganapatideva  
Inscription date : A.D. 1218  
Language : Telugu.

This inscription is on a slab used as the threshold of the entrance into the temple of Visvanathasvamin, dated Saka 1140, Ashadha, su. 11, Thursday. Mutilated. Registers the remission of tolls, etc., realised at Velpunuru which belonged to the temple of Kamisvaradeva for the merit of the king, by Addavatta Kuchena-Preggada.

## No. 124

Reference : A Collection of the Copper Plate and Stone Inscriptions  
in the Nellore District, Part-II.  
Page No : 972 to 973  
Place : Gonasapudi, Ongole Taluk, Prakasam District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : A.D. 1218-1219  
Language : Telugu.

This inscription is situated to the west of Kasivisvesvara temple.

### Translation

Hail ! On Wednesday, the 11th of the bright fortnight of Kartika of the year Bahudhaya, corresponding to the year 1140 of the illustrious Saka era, Srimat Surya Giri Dandanayaka Chandra set up the image of Sri Chandresvara Mahadeva naming it after himself in Manopalli otherwise called Battirapattam, which is on the coast of the eastern sea in Kammanadu for the religious merit of Srimat Ganapatideva Maharaja. He constructed a temple along with an illustrious *mandapa* and granted in perpetuity, to last as the sun and moon endure, Erra Cherugonasapundi for providing all enjoyments to Sri Chandresvara Sri Mahadeva, for the religious merit of Ganapatideva Maharaja.

[One imprecatory verse.]

## No. 125

Reference : A Collection of the Inscriptions on Copper plates & Stones  
in the Nellore District, Part-II, 1905.  
Page No : 924 to 926.  
Place : Bollavaiapadu (hamlet Daivalaravuru), Ongole, Nellore District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : A.D. 1218-1219 ?  
Language : Telugu.

This inscription is situated in front of Chenna Kesava temple. From line 22 a second inscription begins. The meaning is doubtful in parts.

### Translation

(1) Hail ! During the illustrious Saka year 1140 Sriman Mahamandalesvara Kakatiya Ganapatideva Maharajulu, having seen the old inscription and having

learnt that the agraaharam had been given to Brahmans, gave Dayyallarevuru (Kadivetti Chitra Kunda ?) situated in Kammanadu

Boundaries are-

On the east- Rentulakunta (pond). On the south-east-Bhammanipadu and Mrontavikunta (pond).

On the South-.....river bed.

On the south-west- Mandikalakunta (pond)

On the west-Baireddikunta (pond) and north of it Bulumadikunta (pond).

On the north-west- Machavarikunta (pond)

On the north-Durgamulakunta (pond)

On the north-east-Two ponds.

These who obstruct this will be regarded as having killed 1,000 cows on the Ganges, as having committed murder at Banaras and having eaten.....from the Skull of their eldest sons.

(A.D. 1227-28 ?)

- (2) Hail ! In the year 1149 of the illustrious Saka era, Hail ! Sriman Mahamandalesvara Mallideva Choda maharajulu, whose lotus feet are adorned (by the prostrations of) all illustrious rulers of the earth, to wit, the Vilochana, Trilochana and others, and who shines like a gem in the family of Karikala who built the dam across the Kaveri, knowing (?).....gave Takkellapanadu and old Dayyalarevuru situated in Kammanadu.  
[One imprecatory verse].

## No. 126

Reference	: Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
Page No	: 50 to 61
Place	: Nidigonda, Jangaon.
Dynasty	: Kakatiya.
Reign of	: Ganapatideva and his sister Kundamamba
Inscription date	: 21 <sup>st</sup> April, A.D. 1219.
Language	: Sanskrit
Script	: Telugu-Kannada

The village Nidigonda is about five miles from its taluk headquarters Jangaon on the road to Hanumakonda. A pillar containing this inscription on its four sides is buried under debris in the compound of a dilapidated temple. By the time when it had been noticed the pillar was broken into pieces leaving the central portion.

This is more or less a duplicate of the inscription found at Kundavaram which is about six miles from Nidigonda. In fact, up to the 14th line on the third side this is word for word the same as that of Kundavaram up to 7th line on its fourth side. The remaining grant portions only differ with each other. Both the inscriptions were composed in Sanskrit verse by a poet named Balabharati and set up by Kundamamba daughter of Kakatiya Mahadeva and sister of Ganapatideva. The purpose of the Kundavaram inscription is to record the grant of that village as *agrahara* to brahmins by Kundamba, the village being so named after the donor.

The purpose of this inscription is not mentioned in the available portion, but it seems to record the consecration by Kundamamba, of the gods Kundesvara after herself Rudresa after her husband Natavadi Rudra, Madhava Mahadeva after her father and Surya and Ganapati after her brother. Separate temples were constructed to these Gods and a part of the village Kundavaram was granted for the maintenance of *anga ranga bhogas* to these Gods and the remaining portion to the brahmans. A big tank called Kundasamudra was also constructed probably at Nidigonda where it exists now. Further details of the grant are not clear as much of that portion in the inscription is lost. After giving the boundaries of Kundavaram there is a description of another Kundavaram on the northern bank of the river Godavari which is also an *agrahara* founded by Kundamamba.

A similar inscription set up by the same queen and composed by the same poet Balabharati is found recently in that Kundavaram situated on the northern bank of the Godavari in the Chennur taluk, Adilabad district (A. P. A. R. E 1966, No. 5) and the present description obviously refers to that place (line 17, third side to line 6 fourth side). The idea contained in that verse is that Godavari is said to worship the row of steps at the bottom of the temple with her shining pearls whereas the river Ganga flows in the upper regions of the sky (i.e. *sva* Gunga) worships the golden pots fixed in the *Sikhara* at the top of the temple with her friendly mates namely the stars. This *utpreksha* is intended to indicate the great height of the temple. Here the upper Ganga may be taken as a poetical imaginary concept, but the mention of Godavari at the bottom is a factual object which touches the footsteps of the temple of Kundesvara.

In the next verse the big tank Kundasamudra is described. Then follow Kundamba's other benevolent deeds done at other places. She constructed temples to Ardhanarisvara at Sri Kalesvara, to Umamahesvara at Mantrakuta, to Kundesa by the side of Mallikarjuna at Srisailam, and to Sankara on Hidimba *parvata* at Jeedikallu village. This is not supported by independent epigraphical evidence at those places. Sesha (Adisesha) has to remain with his thousand mouths as sesha (remainder) to describe the charitable deeds of Kundamba and his row of tongues setting aside the poison may emit nectar owing to his praising of her greatness which shines like the moonlight on full-moon night. The inscription concludes with the imprecatory verses.

The purpose of the Kundavaram inscription is to record the grant of some portion of that village as *agrahara* to brahmans, the remaining portion being gifted to the God (1.140). This village was originally called Vemulatomta which was presented to Kundamba by her father at the time of her marriage. A list of the donees with their *gotras* and fathers' names was given.

The mention of Saka year is lost in the Kundavaram epigraph whereas it is available in that of Nidigonda. It is given as *chandra abdhiisa* which is equal to Saka 1141, Premathin Vaisakha Sukla *Skandadina* (shasthi), Sunday (A.D. 1219, April 21.)

The Nidigonda inscription seems to be the original document in which the construction of Kundeshwara temple and Kundasamudra tank were recorded in addition to the grant of the village Kundavaram, whereas the inscription at Kundavaram was intended for recording the respective shares of the donees.

The identification of the Kundeshwara temple with the present old temple is evidenced in the first instance by this inscription and secondly by the sculptural remains which can be



ranked with those of the thousand pillared temple at Hanumakonda and the Ramappa temple at Palampet.

The text of the Kundavaram epigraph (Chennur taluk) is also given at the end of this inscription for ready reference. (For the inscription of other Kundavaram of Jangaon taluk, see Corpus Tel. Ins. IV).

### (Also)

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 168 to 173  
 Place : Nidigonda, Jangaon Taluk, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1219.  
 Language : Telugu and Kannada.

This inscription is on a broken stone near the old Shiva temple (at present in the office premises). Fragmentary. This and the following Kundavaram inscription are identical, accepting the portions pertaining to the grants. The present inscription situated in the temple premises might have been intended to record the construction of the temple and granting of some endowments to the same by Kundamamba wife of Natavadi Rudra and sister of Kakatiya Ganapatideva. She consecrated the god Rudresa after her husband's name Madhava, Mahadeva after her father's name (Kakati Mahadeva) Surya and Ganapati after her brother Ganapatideva and endowed them with part of the village Kundavaram; the remaining part of which being granted to brahmins as *agrahara*. Incidentally it is also stated that Kundamamba had a son named Mahadeva or Madhava. She constructed temples to the God Siva at Kaleshwaram on Hidimba mountain Jeedikalla, Srisailam and Mantrakuta and granted an *agrahara* named Kundavaram on the banks of Gautmi to the brahmanas. (There are two *agrakaras* of the same name, one in Chennuru taluk of Adilabad district, on the banks of Godavari and the other in Jangaon taluk of Warangal district. At both the places, there are inscriptions set up by her). The two Kundavaram inscriptions and the present Nidigonda inscription in fact, contain the same verses in their introductory and genealogical portions. All the three inscriptions were composed by the poet Balabharati.

### (Also)

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 173 to 179  
 Place : Kundavaram, Jangaon Taluk, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1219.  
 Language : Telugu and Kannada.

This inscription is on a stone near the tank (?). More or less a duplicate of the above Nidigonda inscription. Kundamamba, the sister of Kakatiya Ganapatideva and the wife of Natavadi Rudra gifted the village Vemula *tonta* renaming it as Kundavaram to several brahmanas as *agrahara* and a portion of it to the gods of Nidigonda. The name of the poet is Balabharati. Probably the same poet might have composed the Nidigonda inscription and the inscription another Kundavaram in the Chennur taluk, Adilabad district.

## (Also)

Reference	: Corpus of Inscriptions in the Telangana Districts, Part-VI, 1973.
Page No	: 57 to 62.
Place	: Kundavaram, Jangaon Taluk, Warangal District.
Dynasty	: Kakatiya.
Reign of	: Ganapatideva.
Inscription date	: 21st April A.D. 1219.
Language	: Sanskrit.

This long inscription in Sanskrit is dated in the reign of the Kakatiyas. It opens with a praise of the Kakatiya family which claims *Kshatriya* origin. In that family was born *Tribhuvanamalla*. His son was Prola, to him was born Rudra. His capital was Warangal. After him his younger brother Mahadeva, the latter's children Ganapati and Kundala Mahadevi are mentioned. The descent of the *Natavadi* family is given from the lord Danujapuri, his son Buddha, his son Rudra, to whom king Mahadeva had given Kundaladevi in marriage. Their son was Mahadeva better known as Madhava. Kundamamba who lived for a long time gave lands in the village of Kundapuram, towards the maintenance of worship in the temple of Kumdesvara, and Ganapati, the latter installed by Madhava and to large number of learned brahmins whose names and *gotras* are enumerated. This village of Kundavaram is said to be known by the name `Vemulatamta` earlier and was presented to her by her father at the time of marriage as *haridramanyu*.

The date of the record is given in Chronogram "*Chandrabdhisamite*" corresponding to S. 1141. The name of the cyclic year `Pramathin' alone could be made out. Pramathim coincides with Saka 1141 corresponding to A.D. 1219.

## No. 127

Reference	: Epigraphia Andhrica, Volume-IV, 1975.
Page No	: 93 to 102
Place	: Papayapalem village, Guntur District.
Dynasty	: Kakatiya and Kota.
Reign of	: Ganapatideva and Ganapamba
Inscription date	: 26th December, A.D. 1219.
Language	: Telugu and Sanskrit
Script	: Telugu-Kannada

### The Mogalutla Grant of Kota Ganapamba

by

*Dr. N. Ramesan, M.A., Ph.D., Hyderabad.*

#### 1. GENERAL INTRODUCTION:

In Papayapalem village of Sattenapalle Taluk of Guntur district of Andhra Pradesh, a set of copper plate grants was found by Kommuru Tirupataiah and others, while attending to earth work in the Bhringeswaraswami-vari temple land. These were impounded by the Tahsildar, Sattenapalle and were sent to this Department for examination. The plates have since

been acquired under the Treasure Trove Act, and are on exhibition in the Epigraphy Section of the State Archaeological Museum at Hyderabad.

The plates are 5 in number and measure 26 cm. in length and 13½ cm. in breadth. The rims of the plates are fairly well raised, and they are all connected by a ring passing through a hole in the left side of the plates. The ring was closed by a seal 9 cm. in diameter. The edges of the seal have been connected to the boundary rim by metal rods. This kind of connection is rather unusual in these kinds of seals. A general view of the seal, and a photo of the metallic connection of the seal with the ring, are separately published. Each of the plates weighs 900 gms. The seal and the ring weigh 975 gms.

## II. DESCRIPTION OF THE WRITING IN THE PLATES :

The plates are inscribed on either side, except on the first side of the first plate and the last side of the last plate. There are in all 85 lines of writing in the plates as distributed below.

First plate	1st side	. . 12 lines.
Second plate	2nd side	. . 12 lines.
Second plate	1st side	. . 12 lines
Third plate	2nd side	. . 10 lines.
Third plate	2nd side	. . 10 lines.
Fourth plate	1st side	. . 10 lines.
Fourth plate	2nd side	. . 10 lines.
Fifth plate	1st side	. . 9 lines.
Total		85 lines

The language of the plates is Sanskrit poetry, so far as the *praśasti* is concerned. This consists of the first twenty six lines of the grant. In the next fifteen lines, the *birudas* of the king, which were adopted in to by the queen, are enumerated, and the purpose of the grant viz. that it was given to a brahmin by name Rudra, for meeting the expenses of the *Sraddha* at Gaya, is mentioned. In the next ten lines, it is mentioned that Rudra regranted his share to several of his friends and relatives and the names of these grantees and their *gotras* are mentioned. In the next five lines, the date of the grant is given in a verse in Sanskrit. The next twenty one lines give a fairly detailed account of the boundaries of the village granted, in Sanskrit and Telugu. The last eight lines are in Sanskrit and contain the usual imprecatory verses.

The writing is all in Telugu script of the early 13th century A.D. The calligraphy is excellent and the inscription is easily read.

There are very few spelling mistakes like, the word '*amadamushya*' occurs, whereas it ought to be '*abhudamushya*' in line 8. The usual orthographic peculiarities like the use of the *anusvāra* for the *anunasika* and reduplication of consonants, which are quite common in grants of this kind, are noticed.

There are all 18 verses in Sanskrit. The entire Sanskrit portion is in verse only. The meter employed is either 'anuṣṭup' or '*Sardulavikri dita*'.

### III. DETAILS OF THE PRASASTI

The grant starts with a general prayer in *anuṣṭup* metre that the *lila-varaha* figure of Lord Vishnu, who had the earth on his horns, like a black bee on a white lotus, may bring prosperity to us. In the second verse, also in *anuṣṭup*, we are introduced to a great city called Dhanyavātaka where a line of regal kings were ruling. In the third verse in *Sardulavikridita*, a Kota chieftain by name Bhima is introduced. He is said to have married Sabbambika, who was the daughter of the Velanadu Chola king. To them was born a son by name Kēta.

In the fourth verse in *anuṣṭup*, the charitable qualities of Keta who ruled like a second Bhagiratha are mentioned, and it stated that the ocean was filled with the waters of charity poured by this king, while gifting away seventy villages.

In the fifth verse, also in *anuṣṭup*, it is stated that to Kēta was born, a king by name Rudra, who was as valorous as Lord Visakha or Lord Shanmukha.

In the sixth verse, also in *anuṣṭup*, it is stated that Rudra was born through his queen Pandamba, a king by name Bēta. The seventh verse, also in *anuṣṭup*, contains the praise of this king Beta, who is said to be equivalent to Surya (Bhanu), Chandra (Himabhānu) and Indra (Purandara) by his valour, pleasantness, and glory, respectively.

In the next two verses, i.e. eighth and ninth in *Sārdulavikridita*, a glorious description of Orgal, which apparently stands for Orungal or Warangal, the ancient capital of the Kakatiyas, is given. In the eighth verse it is stated that the city is famous for its lofty palaces and is adorned by great *pandits* and learned men. The lofty palaces in the city are resplendent with the glory of the various gems embedded in them. On account of the lustre of the gems which are reflected in the sky, the distinction between day and night is lost, and hence, the action of Chakra birds (*Chakra-mithuna*) who mate in day and separate at night (since they traditionally sleep during day and are awake during nights) becomes useless and pointless. In other words, the distinction between day and night is lost on account of the lustre of the gems embedded in the lofty palaces of the city.

In the next verse i.e. ninth, also in *sardulavikri dita* another highly sophisticated and artificial account of the glory of the gems in the palaces is given. It is stated that on account of the green lustre of the gems embedded in the palaces being reflected in the sky, an illusion of green pasture is created. On account of this the horses of the Sun run slower after this illusory grass, in summer, and learned men decide that the Sun moves slower in the summer on account of this viz that his horses are running leisurely after this illusory grass.

In the next tenth verse, also in *sārdulavikri dita*, it is stated that in this town, the Kākatiya kings whose feet were being worshipped by the various solar and lunar kings, were reigning and that king Ganapati was at that time the ruler of the place.

In the next eleventh verse in *anuṣṭup*, it is stated that Ganapati's daughter Ganapambikā became the Queen of King Bēta. In the 12th verse, also in *anuṣṭup*, the glory of this king is continued.

In the next eight lines, the *praśasti* of this line of Kota Chieftains of Amaravati is mentioned. Such famous *birudas* like "Srimat Tripayana Pallava prasādasadita Krishnavenna

Nadi-dakshina-shat sahasravani-vallabha", "Bhayalobha Durlabha". "Pratāpa lankēśvara", "Gandara Gandaberunda", "Nandi Martanda", etc occur here.

In the next four lines, it is stated that Śrī Mahamandalesvara Kota Ganapamadēvi ammagaru gave the village Mogalutla (spelt at this place as Mogaliutla and Mogaluṭla elsewhere in the grant), to Rudra Peddingāru in the presence of the Maharaja, so that her husband Betaraja may attain *punyalokas*.

The grant specifically mentions that the village was granted with all the eight *aisvaryas* (*ashtaisvarya sahitam*), and as a full grant (*eka bhogamu*) as a *dakshina* for *gayavrajana* i.e. as a *dakshina* for defraying the expenses connected with the performance of the *sraddha* ceremonies at Gaya, to Rudra Peddingāru. The grant also mentions that Ganapatideva also gave away his portion.

In the next two lines it is stated that the grantee Rudra Peddingaru gave half of the above village to his dependent relatives and the other half for other close associates. The names of the seventeen grantees of Rudra are then given in the grant. They are as follows:

Number	Gotra	Name of the grantee
1.	Bharadvāja götra	Ananta Ghaṭasāsulu
2.	-do-	Pinnappayya Ghaṭasāsulu
3.	Kaundinya gotra	Somanatha Ghaṭasāsulu (two amśas)
4.	-do-	Vasudeva Ghaṭasāsulu
5.	-do-	Janardana Bhattu
6.	-do-	Gopāla Bhaṭṭu
7.	Lohita götra	Marapōta Bhattu
8.	-do-	Prolidēva Ghaṭasāsulu (two amsas)
9.	Lōhita Götra	Mallikarjuna Pinnigāru
10.	Śrīvatsa gotra	Prolidēva Ghaṭasāsulu
11.	Sandil(ya) gotra	Narasimha Ghaṭasāsulu
12.	-do-	Anne Bhattopadhyāyulu
13.	Kauśika götra	Dōne Ghaṭasāsulu
14.	Kāśyapa götra	Kandappa Vājapēyayājulu
15.	-do-	Kētanapeddi
16.	-do-	Anantappa Nārāyaṇapeddi
17.	Vārdhyaśva götra	Bhāskara Bhaṭṭōpādhyāyulu.

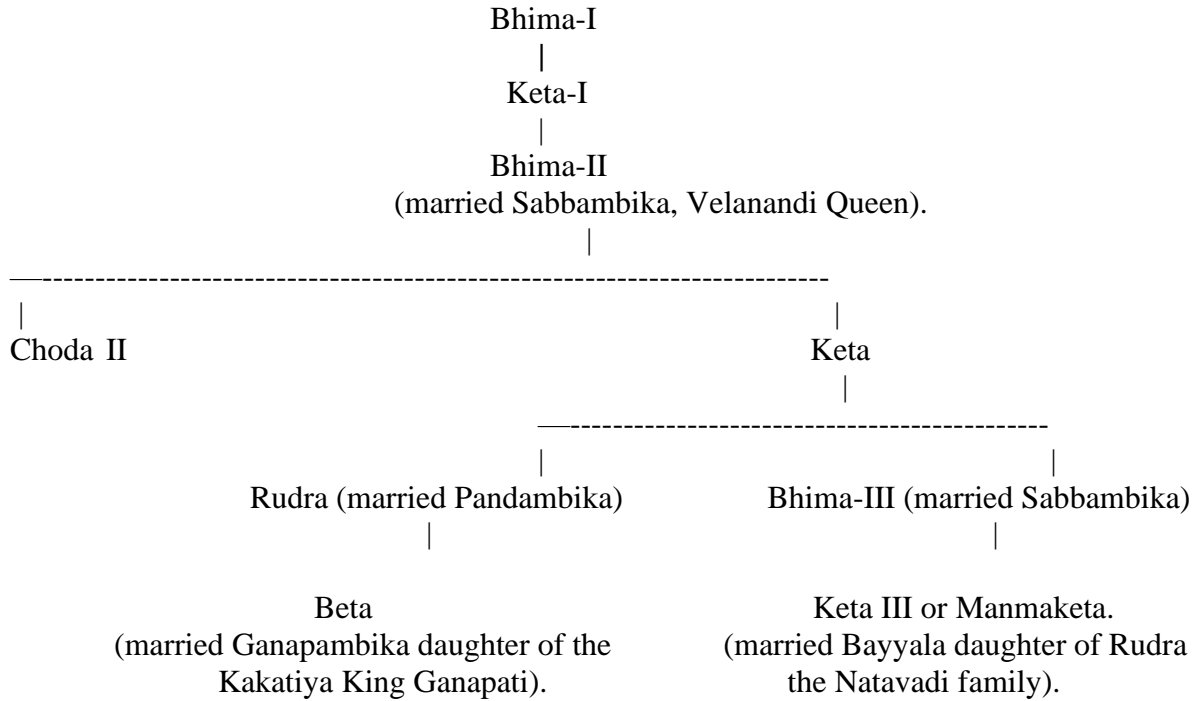
The grant then goes on to say that in the Saka year, represented by *kshiti* (one) *vardhi* (four) and *rudra* (eleven) i.e. in 1141 Saka (or 1219 A.D.), queen Ganapambika gave the village Mogalutis to a brahmin called Rudra on the occasion of the Sun's *Udagayana-sankranti* with the permission of the king Ganapatidēva.

The grant then gives a detailed description of the boundaries of the village and ends with the usual five imprecatory verses.

#### IV. HISTORICAL IMPORTANCE OF THE GRANT

The present grant is of considerable importance, since this is the first copper plate grant of the times of the Kōta Chieftains of Amaravati that is being published. The present grant gives a list of 4 names-Kota Bima who married the Velnandi Queen Sabbambika, his son Keta, his son Rudra who married Pandambika and his son Beta, who married the Kakatiya Queen Ganapambikā.

From the information given in the Edavalli plates of Keta-III and the information given here, the following genealogy of the Kōta Chieftains of Amaravati could be reconstructed.



From the Yenamadala inscription of Ganapamba given in Saká 1172 we learn that Queen devoted herself to pious works after the death of her husband Beta, and placed golden pinnacles on the shrine of Amareswara at Sri Dhanyamkapura, and that she built two temples one at Sri Dhanyamkapura called Gapapesvara temple and another, probably at Yenamadala, called Betesvara temple in memory of her departed husband. This Yenamadala inscription is dated Saka 1172 whereas the present grant is dated 1141 Saka.

From the language of the present grant, it is clear that the "*Gaya-vrajana dakshina*" to the brahmin Rudra must have occurred immediately after the death of the King Beta. Hence, King Beta could be presumed to have died in 1140 Saka or 1218 A.D. This would set his rule and death roughly about 30 years earlier than that is normally presumed, since the Edavalli plates of Keta III or Manma Keta were issued in Saka 1162. As the present grant is dated Saka 1141, and the Yanamadala inscription of Queen Gapapamba is dated Saka 1172, whereas the Edavalli plates of Keta III are dated Saka 1162, it is clear, that Ganapamba and Keta III were jointly ruling, perhaps different portions of the kingdom,

This lends further weight to the theory of the partition of Kota Desa between Rudra and Bhima III. As the firm dates of Rudra are not known, and as Beta, son of Rudra is now definitely proved to have died in Saka 1140, it is possible that Queen Ganapamba, continued to rule in

his name with the capital perhaps at Yanamadala where she built a temple in memory of her husband.

The grant mentions that King Ganapati also give his royal share of tax to the grantee "*Gaspaddevarunnu tana amsamu dharapose*". The grant was said to be made in the presence of the Maharaja, probably Ganapati, "*maharaja sannidhi dhara parvakam*". Both these statements make it apparent that after Bēta's death, his kingdom was taken over by the Kakatiya king who allowed his daughter to rule in his name, probably as a subordinate with the old titles of her deceased Lord. If this is so, 1219 A.D., the date of the present grant marks the first integration of the Kota kingdom within the Kakatiya Empire.

## **V. OTHER ADMINISTRATIVE DETAILS MENTIONED IN THE GRANT**

The grant mentions seven traditional village servants viz. '*taksha*' (carpenter), '*ayaskraa*' (blocksmith) '*kumbhakara*' (potter), '*suvarnakara*' (goldsmith), '*rajaka*' (washerman), '*napita*' (barber) and '*chandala*' (sweeper) and says that whatever extra taxes were paid by these, and also the yield from those tillers of the land who farmed the lands on half share basis (*ardha si rya*), should accrue only the grantee:- "*yat karadikam tadapi Rudradevaryayaiva dattam*". It also mentions that Ganapati also gave away his portion of the tax. These details give us valuable data about the crop sharing and professional taxes levied on various village servants in those days.

## **VI. VILLAGE THAT WAS GRANTED**

The village that was granted was Mogalutla. Two other villages are also mentioned while describing the boundary of this village, namely Pillutla and Kompalli. The village Mogalutla is existing with the same in Sattenapalli taluq in its northern portion. Quite near to it is the village Pillutia in the Palnad taluq of the same district. The village Kompalli is not traceable.

The boundaries of the village Mogalutla are given as follows:-

(a) To the east of the village, there is a Shiva temple on a hill called Mailasani Kuruva.

(b) From this temple, if one faces south and goes in the south-east direction, then in the middle between east and south-east (middle of *aindra* east and *agneya*, south-east) there will be found the following marks with the following names.

- (i) A temple of Mailasani Kuruva Deva.
- (ii) Suraparayani gatlu.
- (iii) Grathanamanikamu (perhaps some trees).
- (iv) Naruvakumta.
- (v) Addapugattu.
- (vi) Machani Kuruva kumta.
- (vii) Inupaganula Pedda Konda (Big hill consisting of iron mines).
- (viii) Neeruvantamu mera (perhaps an inclination for flow of water and its boundary).
- (ix) Deharamu dona (a spring).

(c) From the above spring, if one faces west, and goes southwards by the bund of Erravāmgū, one will see a hill by name Bhogapati in the south-west direction.

(d) From this, if one goes north, following the hill, in the western direction, there is a stone quarry or *Sila-sushiram*.

(e) From this, if one goes along the boundary of the Bhogapathi hill and the Peddakomda, in the eastern direction, there will be a boundary of a water flow, and in the west of the village, in the same area and in the passage to Pillutla, there is a spring on the boulder known as *Lamparayi*.

(f) From the above, if one goes along the boundary of Kompally village, one will reach *Daiyyamu Kumia*.

(g) To the north of Daiyyamu Kumta, by its western bank, there is a marshy land called *Chautla dhubala*, which touches the *Gottula vangu*.

(h) Along the *Gottula vangu*, in the *isanya* or north-east direction, there is a white stone known as *Bolli-rayi*.

(i) Adjoining it, to the west of the *Bollirayi* is the Mailasaní Kuruva deva temple from which one started.

## No. 128

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No	: 1 to 2
Place	: Nagadevapalli, Nagarkurnool Taluk.
Dynasty	: Kakatiya.
Reign of	: Ganpatideva.
Inscription date	: A.D. 1219.
Language	: Telugu.

This inscription is on a slab laying in front of Hanuman Temple. Very much damaged. It mentions the chief *Gona Ganapayya* who made a grant for the merit of his over lord *Kakatiya Ganapatideva* and his father *Buddireddi*, who is described as *Eruva gonga*, *Kodvaluri puravaradhisvara* and *vitranotsaha*.

## No. 129

Reference	: Indian Archaeology 1970-1971, A Review.
Page No	: 46
Place	: Nidigonda, Warangal.
Dynasty	: Kakatiya
Reign of	: Ganapati deva.
Inscription date	: A.D. 1219
Language	: Sanskrit and Telugu.

This fragmentary inscription on a slab now preserved in the State Department of Archaeology, Hyderabad, in Sanskrit language and Telugu characters, is dated Saka 1141 (A.D. 1219). It seems to record the erection of a Trikuta temple, probably at Jidikallu for the deities Rudra, Madhava-Mahadeva and another (name lost) and shrines for other deities such as Surya, Ganapati, etc., by Kundamamba (daughter of Kakatiya Mahadeva), the queen of Rudra, the



Natavadi chief, and records the provision made for worship. It also seems to record some gifts to *brahmanas*.

### (Also)

Reference : Archaeological Survey of India  
Annual Reports on Indian Epigraphy 1970-71  
Page No : 34  
Place : Nidigonda, Warangal  
Dynasty : Kakatiya  
Reign of : Ganapati  
Inscription date : 21st April, A.D. 1219  
Language : Telugu and Sanskrit

This inscription begins with the Kakatiya genealogy. Records (1) the erection of *Trikuta* temple for the deities such as Rudra, Madhava-Mahadeva and another (name lost) and shrines for other deities such as Surya, Ganapati, etc., by Kundamamaba, the daughter of Mahadeva and the queen of Rudra, the Natavadi chief and the provision made for worship etc., (2) the founding of Kundapura and its gifts to *brahmanas* (3) the construction of a temple for Samkara at Jidikallu and (4) the construction of the shrine of Ardhanarishvara, Umamahesvara and Kundesvara at the villages Kalesvaram, Mantrakuta and Srisaila respectively and a tank called Kundasamudra.

### No. 130

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
Volume-I (1992).  
Page No : 174 to 177  
Place : Kolanupaka, Bhuvanagiri Taluk.  
Dynasty : Kakatiya  
Reign of : Ganapatideva.  
Inscription date : 2nd June, A.D.1220.  
Language : Telugu and Kannada.

This inscription is on a broken piece of stone in the museum. The given date is regular in all respects and falls in the reign of Kakati Ganapatideva. As indicated by the mention of several places where Kakati Mailamba is known from her other records to have set up Shiva lingas and *Inugurki* her capital town, it seems reasonable to believe that Mailama set up this inscription to record the installation of *Sahasralinga - Siva* at Kollipaka by her, on the said date and endowed it with gifts. Other places where she has installed temples for the god Siva are Srisaila and its four gateways viz Tripurantakam (Siddhavatam or) Pushpagiri, Alampura and Umamahesvara, Mantrakuta, Daksharama, Orugallu, Kalesvara, Kasi, Dannada, Kalturu, Hidimbachala, Chandravelli, Kakolnu, Inumgurki and Setu.

### (Also)

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1961-62.  
Page No : 50.  
Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.  
Dynasty : Kakatiya

Reign of : Ganapatideva  
 Inscription date : 2nd June, A.D. 1220.  
 Language : Sanskrit and Telugu.

Fragmentary. Refers to the consecration of Siva and other deities at various places such as Srisaila, its four cardinal gates as also Mantrakuta, Daksharama, Kollipaka and Kalesvara etc., as well as that of a *sahasralinga*, by a lady, name lost, and to the several gifts made to the deities and to the brahmanas.

### (Also)

Reference : Indian Archaeology 1961-1962, A Review.  
 Page No : 80  
 Place : Kolanupaka, Nalgonda.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati.  
 Inscription date : A.D.1220.  
 Language : Telugu-Kannada

An inscription of Kakatiya Ganapati, dated Saka 1142, records the consecration of various deities at Srisaila and its four cardinal gates, viz Mantra Kuta. Draksharama, Kollipaka and Kalesvara, the consecration of a *sahasra-linga* and endowments made to them.

### No. 131

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)  
 Page No : 115.  
 Place : Kupriyal, Kamareddy District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 17th April, A.D. 1221  
 Language : Telugu.

It records the gift of eighty *nivartanas* of wetland in the village *Kuppirela* to the God Nilakantha by Malli Chamupati, a general of *Ganapatideva*. It contains a detailed genealogy of the Kakatiyas and also of the donor which begins with Musa, his sons *Beteya* and *Nacheya*. The latter begot a son named *Maili Chamupati*, through his wife *Suramamba*.

### No. 132

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 179 to 182  
 Place : Inugurthy, Mahabubabad Taluk, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva  
 Inscription date : 23rd May, A.D. 1221.  
 Language : Telugu.

This inscription is on a stone near Fakir Tekkali. Mentions Kakati Prola, his son Mahadeva and also Buddhabhupati very probably of the Natavadi family, states that the queen Kaketa Mailama known also as *Dharmakirti* built a temple to God Siva and another to

Gopalakrishpa and made gifts of clothes, jewels, cows, land and flower gardens to them on *Ravivara*. Vaisakhanta (ba.15), Solar eclipse, Vrisha, S. 1143 (=Sunday, 23rd May, A.D. 1221; Solar eclipse).

### (Also)

Reference : Archaeological Survey of India  
Annual Reports on Indian Epigraphy 1983-84  
Page No : 33  
Place : Inugurthy, Mahabubabad Taluk, Warangal  
Dynasty : Kakatiya  
Reign of : Ganapatideva  
Inscription date : 23rd May, A.D. 1221  
Language : Telugu and Sanskrit.

Mentions Kakati Prola, his son Mahadeva and also Buddhahupati. States that Mailama of the Kakati family made gifts of clothes, cows, lands and flower gardens to god Shiva, probably in the temple probably constructed by her. This large temple complex consisted of a number of shrines, embellished with lofty tiers, steps and a portico (pramgana). The temple is stated to have been embellished with beautiful sculptures including those of female musicians and paintings on either side of the shrine of Gopikrishns.

### No. 133

Reference : South Indian Inscriptions, Volume-VI.  
Page No : 223  
Place : Konidena, Narasaraopet Taluk, Guntur District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : 14th August, A.D. 1221.  
Language : Telugu  
Script : Telugu-Kannada

This inscription is on a pillar set up in the northern *prakara* of the Sankara Swami temple. Saka year 1143 on the occasion of Uttarayana Samkranti a lady named Ballasani, set up half-a-lamp (*ara-dipambu*) to the god Sankaresvara-mahadeva at Kittiyadona the capital of Kamma-nandu, for the merit of Ganapatideva-maharaju. The grant was entrusted to Venna-boya for maintenance.

### No. 134

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1987-88.  
Page No : 16.  
Place : Anasagar, Khammam District.  
Dynasty : Recharla Chiefs.  
Reign of : Kataya.  
Inscription date : 21st July, A.D. 1222.  
Language : Telugu.

This inscription is on a stone kept in front of Mutyalamma temple, dated Saka 1144, Vrisha, Sravana su. 8, Thursday = 1222 A.D., July 21, but the *tithi* was su. 12. The corresponding cyclic year was Chitrabhanu. Refers to the rite *maha mandalika* Recherla Kataya and registers the grant of one *mattar* of land each to the temples of Ramanathadeva, Adikesavaradeva and Mahesvara Deva constructed at Rudrasamudram by Govinda Mamchidevi-setti.

### No. 135

Reference : South Indian Inscriptions, Volume X.  
 Page No : 140  
 Place : Munumaka, Narasaraopet, Guntur District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : 26th December, A.D. 1222.  
 Language : Telugu  
 Script : Telugu-Kannada

This inscription is on a field lying in Munumaka. Damaged and partly illegible. Refers to a gift of land to the temple of Amareswara for the merit of Ganapatideva-Maharaja.

### No. 136

Reference : South Indian Inscriptions, Volume-X  
 Page No : 140.  
 Place : Kopparam, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 26th December, A.D. 1222.  
 Language : Telugu.

This inscription is on a pillar set in the courtyard of the temple of Veerabhadra swamy, dated S. 1145. It states that some of Prolautu, the *tanirapala* of Kakati Ganapatideva made gifts of land to Maruvada Bramaraja, Kakandi, Shri Ram Peddi, Prolepeddi Lakkanappa and Naranappa.

### (Also)

Reference : Archaeological Survey of India Annual Reports on  
 Indian Epigraphy 1915-1916.  
 Page No : 30  
 Place : Kopparam, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1223  
 Language : Telugu.

This inscription is on a pillar set up in the courtyard of the Virabhadrasvamin temple, dated Saka 1145 (A.D. 1223), Uttarayana-Sankranti, during the reign of *Mahamandaleshwara* Ganapatideva maharaja. Records grants of land made to private persons by Ekki-Nayudu, and Proli-Nayudu, sons of Prola-Rautu the *Tantrapala* of the king.

## No. 137

Reference : Indian Archaeology 1987-1988, A Review.  
 Page No : 117  
 Place : Anasagar, Khammam.  
 Dynasty : Racherla.  
 Reign of : Kataya.  
 Inscription date : A.D. 1222  
 Language : Telugu.

This Telugu inscription engraved on a stone kept in front of the Mutyalamma temple, is dated Saka 1144 (A.D. 1222) and refers to the rule of *Mahamandalika* Racherla Kataya. It also registered the grant of one *mattar* of land each to the temples of Ramanathadeva, Adikesvaradeva and Mahesvara Deva constructed along with a tank at Rudra Samudram by Govindamamchi Devisetti.

## No. 138

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy 1929-30.  
 Page No : 8  
 Place : Gamalapadu, Palnadu Taluk, Guntur District  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva Maharaja.  
 Inscription date : A.D. 12[22]  
 Language : Telugu.

This inscription is on three faces of the Nandi-pillar lying in front of the ruined Sambhu temple, dated Saka 11[44], Chitrabhanu, Ma,gha, su. 13, Thursday. Gives a list of the plots of land granted in various years to the temple Svayambhudeva of Ubbepalli by Kummarikundala, Betaraju, Bhaskaradeva, Ramadeva and Jayapa-Nayaka.

## No. 139

Reference : Epigraphia Indica, Volume-III  
 Page No : 110 to 113  
 Place : Bahal Inscription  
 Dynasty : Yadava Kings  
 Reign of : Singhana.  
 Inscription date : A.D. 1222-23  
 Language : Sanskrit.

### Bahal Inscription of the Yadava King Singhana

*Saka-Samvat 1144*

by

*F. Kielhorn, Ph.D., C.I.E.; Gottingen*

**Note:** This inscription mentions the capture of Kakati Ganapatideva in the war between Yadavas and Kakatiyas.

This inscription is inscribed on the temple of Sarajadevi at the village of Bahal in the Chalisgaon subdivision of the Khandesh district of the Bombay Presidency. It contains nineteen lines of writing, which cover a space of about 2'10" broad by 1'3½" high and is almost throughout in a perfect state of preservation. The average size of the letters is slightly less than ½. The characters are Nagari. The language is Sanskrit; and, excepting the introductory *om, om namo Dvaraja-devyai* and the words *atha raja-vamsah* in line 7, lines 1-18 are in verse. The verses are numbered, and their total number is twenty.

The inscription, after the words 'Om.om, adoration to the goddess Dvaraja, opens with a verse glorifying Bhavani, who is here named Dvaraja; and its proper object is, to record the foundation of a temple of that goddess by Anantadeva, the chief astrologer of Yadava king Simha. It clearly divides itself into two parts: verses 2-7 give an account of Ananta Deva and his ancestors, which is interesting from a literary point of view, while verses 8-15 glorify the king Simha and his father and grandfather.

Ananta Deva belonged to a family which traced its origin to the sage Sandilya. In that family there was born, as a son of a certain Manoratha, the learned Maheswara who is stated to have composed a *Karana* of the planets, entitled *Sukhara*, work called *Pratishthavidhi-dipaka*, another work described as *Phala-grantha*, and a brief commentary on the *Laghujataka*. His son was Sripati; and his son, again Ganapati. And Ganapati's son was the founder of the temple, Anantadeva, a scholar versed in the three branches of the *Jyothisha-sastra*, who expounded the 20th Adhyaya, called Chhandaschityuttar-adhyaya of Brahmagupta's *Brahma-Sphutasiddhanta*, and also the great Hora of Varahamihira,- The family here treated of was already known to us from the Patna inscription of Singhana, which also mentions Manoratha and his son Mahesvara, the father of the astronomer Bhaskara, who must have been a brother of the Sripati of this inscription. Of the literary works enumerated above, the published catalogues of Indian libraries actually mention, as still existing, Mahesvara's *Laghujatahata*, and probably also his *Pratishthavidhi-dipaka*.

The description of the king Simha (Singhana) and of his father and grandfather, Jaitrapala and Bhillama, in verses 8-15 of our inscription, is in general purely conventional, and the only historical facts recorded of them are, that Jaitrapala, 'an ocean of compassion, made Ganapati, whose life had been preserved in battle, lord of the Andhra country', and that Simha defeated the powerful Arjuna. Both events are mentioned, partly in the same words, also in the Paithan copper-plates of Ramachandra of Saka-Samvat 1193, from which we learn that Jaitugi (Jaitrapala), 'an ocean of compassion, **led Ganapati out of prison and made him lord of the land, meaning, apparently, the land of Trikalanga**'.

Verses 16-18 state that, during the reign of Simha, Anantadeva, who had obtained the post of chief astrologer of the king, founded the temple, at or near which this inscription was afterwards put up; and that he received pecuniary assistance in this work from his younger brother Maheswara, who composed this *prasasti*. Verse 19 contains the usual prayer for the preservation of the temple, and the poem closes with the date,- the first day of Chaitra of the expired Saka year 1144, the year Chitrabhanu. A line in prose adds that the inscription was written by the Nagara Brahmana Gangadhara, and that the *Sutradhara* or architect was Thalu.

The date does not admit of exact verification; but the expired Saka year 1144 (= A.D. 1222-23), by the southern luni-solar system, was the Jovian year Chitrabhanu, as stated in the inscription.

## No. 140

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1958-59.  
Page No : 29  
Place : Bhasia, Mudhol Taluk, Adilabad District.  
Dynasty : Yadava of Devagiri  
Reign of : Singhana  
Inscription date : .....  
Language : Sanskrit and Nagari

This inscription is on a slab fixed behind the temple of Mahadeva. Damaged. Mentions Sivaraja-pandita, the *sarvadhikarin* under the king. In Characters of the 12th century.

## No. 141

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)  
Page No : 114.  
Place : Cherukuru, Bapatla, Guntur District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : A.D.1223  
Language : Telugu.

It records that the king Ganapatideva, granted some land to the God Agastesvara of Cherukuru, and to Kumarayya, grandson of Kuppanayya of Atreya Gotra.

## No. 142

Reference : Archaeological Survey of India,  
Annual Report on Indian Epigraphy 1916-17.  
Page No : 87.  
Place : Selapadu (hamlet of Sekuru), Guntur District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : A.D. 1223.  
Language : Telugu.

This inscription is on the left (proper) column of the inner storage into the Chandrasekharasvamin temple, dated Saka 1145, Tarana. Damaged. Records a gift of land by Jayapa-Nayudu, for the merit of the king, to a Shiva temple built by Amkada Bimi-setti.

## No. 143

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.  
Volume-II (2003)  
Page No : 2 to 6

Place : Vardhamana Puram, Nagar Kurnool Taluk.  
 Dynasty : Kakatiya.  
 Reign of : Ganpatideva.  
 Inscription date : 1st February A.D. 1224.  
 Language : Telugu.

This inscription is near a banyan tree in the midst of the village. Records some gifts of land in the village *Peddapalli*, situated to the east of *Vaddamanu* i.e., *madras*, *oil*, *ratana* etc., at the time of consecrating the Gods *Buddhesvara*, *Bhima Sahasra linga*, *Ganapatisvara Lakshmi-Narasimha*, *Narayana* and *Prasanna Bhairava*, towards daily *anga* and *ranga bhogas* by *Bhimadeva preggada*, described as *Bappana Tikka bhushana* and chief among the *Sikaranas*, while his master *Gona Ganapayya* son of *Buddhireddi*, was a subordinate of Kakatiya *Ganapatideva* maharaju.

### (Also)

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.  
 Part III, 1956.  
 Page No : 94 to 97.  
 Place : Vardhamanapuram, Mahabubnagar District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 1st February, A.D. 1224  
 Language : Telugu.

This Telugu inscription is inscribed on a stone lying near the fort in the village, and records the consecration of a number of deities on Thursday, su. 10 of the month of Magha in the year Svabhanu, Saka year 1145 (=Thursday, 1 February, A.D. 1224) by *Bhimadeva-preggada*, the *Srikarana* of *Ganapayya*, son of *Gona-Buddhi-reddi*.

This event occurred while *Sriman Mahamandalesvara* (Kakatiya *Ganapatideva* Maharaja) was ruling from *Orumgallu* as his capital. *Gona Ganapayya*, son of *Buddhi-reddi* of the *Caturtha-kula* is stated to have obtained it by the grace of his sovereign *Kanduru-nandu* which he was governing from *Vardhamanapura*.

The deities whom *Bhimadeva* consecrated are (1) *Buddhesvara*, and *Sahasralinga-Ganapatisvara* in the name of the masters who held sway over him. (2) *Sri Lakshminarasimha-Narayanadevara* in the name of his father and (3) twenty-one lingas and the image of the God *Prasanna-Bhairava*. For the maintenance of the *anga* and *ranga bhogas*, *dhupa*, *dipa* and *naivedya*, of the God *Buddhesvara*, he granted to that God on Tuesday, ba. 10 of the month of *Caitra Visuva samkranti* in the year *Vyaya* (Saka 1148?) the village of *Peddapalli*, which he obtained from *Ganapayya*; he also gave 3 ma measured by a pole of twenty-two spans behind *Surasamudramu* to the east of *Vaddamanu* to the God *Narasimhadevara*; 1 ma of dry-land to *Buddhes varadevara*, 4 Khas to *Narasimhadevara*, 1 kh. to *Ganapatesvara* of the *Thousand-lingas*; 1 ma behind the tank of *Peyala-Penka* on the road to *Gudla-naruva* to the *Ten Avatars* of *Visnu*; 1 kh near the dry-land of *Narasimhadevara* to *Buddhesvara-devara*; 2 khas of dry-land in the fields of *Gumditoru* behind the tank of the same village to *Adda-Narasimhadēvara*. Besides, 1 visa in the *bhamda* released from selling..... 1 house-sattigam in the *nakaram*, 1 gidda of oil in every oil-press; 1 pidiya of betel leaves in every *peruka*, and 2 deva-manikas wherever grain was sold.



Gona Buddhireddi, the father of Ganapaya, is probably identical with Gona Buddha Reddi, who is generally believed to have been the author of the famous Telugu dvipada-kavya, Ranganatha-Ramayanamu.

### (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 24  
 Place : Vardhamana Puram, Mahaboobnagar District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati Deva.  
 Inscription date : 1st February, A.D. 1224.  
 Language : Telugu.

This inscription is on a stone lying near the fort, dated S 1145, Svabhanu Magha Su 10, Thursday, (A.D. 1224, Feb 1). Records the construction of some deities by Bhimadeva *Preggada* the Srikarana of Ganapayya son of Gona Buddhireddi. Gona Ganapayya is said to have obtained by the grace of his sovereign Ganapatideva, *Kanduri Nadu* which he was governing from Vardhamanapura. The details of the gifts are given. Gona Biuddhireddi is probably identical with Gona Buddha Reddi who is believed to have been the author of the Telugu *Dwipada Kavyam*, Ranganatha-Ramayanamu.

### No. 144

Reference : South Indian Inscriptions, Volume-X.  
 Page No : 230 to 233  
 Place : Konidena, Narasaraopet Taluk, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati Deva.  
 Inscription date : 24th October, A.D. 1224.  
 Language : Telugu  
 Script : Telugu-Kannada

This inscription is on a pillar set up in the east *Prakara* of the Sankara Swami temple. This inscription refers to the Telugu Choda Chief Karikala-coda and his adversary Pallana and gives the genealogy of this chief upto *mahamandalesvara* Opili Siddanadevacoda-maharaju, who conquered Kamma-nadu and was ruling the divisions of Kamma-nadu and Aruvelu by the grace of the king Ganapati. This Opili Siddanadevacoda-maharaju gave away the village Mogadla-ceruvu, as a *devabhoga*, for conducting various services to the god Samkaresvara-mahadeva of Kottiyadona in Kamma-nadu, which was his capital (*nija-rajadhani*).

**Note:** Summary of this inscription is given in Inscriptions of the Kakatiyas of Warangal. Edited by S.S. Ramachandra Murthy, ICHR Publications, 2011.

### No. 145

Reference : South Indian Inscriptions Volume-VI  
 Page No : 232 to 233  
 Place : Konidena, Narasaraopet Taluk, Guntur District.  
 Dynasty : Kakatiya

Reign of : Ganapatideva  
 Inscription date : A.D. 1224  
 Language : Telugu

This inscription is on the fourth face of the pillar setup in the east *prakara* of the Sankarasvamin temple, dated saka 1146 Tarana year. Mentions Shri mahamandalesvara Mopilipeddadanadeva Choda maharajulu on Kartika su. ekadasi, friday donated Moggacheruvu to perform *anga ranga bhogas* to the temple of Shree Shankaresvara in *Kottiyadona* in the merit of Sri Mahadevara and Ganapatideva maharaja<sup>4</sup>.

## No. 146

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)  
 Page No : 228 to 232  
 Place : Kondapaka, Siddipet Taluk, Medak.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva.  
 Inscription date : 13th January, A.D. 1225.  
 Language : Telugu  
 Script : Telugu-Kannada

This inscription is on a slab in the Siva temple. The inscription is broken into pieces. Records the construction of temples named *Ayitesvara*, *Somanatha* and *Kesavanarayanadeva* in *Kondapaka* and the gift of the land as *sarvamanya* towards the *bhogas* of the gods by Kesavamatya at the instance of the hundred *ckkatis* [soldiers]. The donor's family was extolled for its meritorious deeds along with the genealogy who is referred to as the ruler of Kollipaka-70 with his seat at Mangalapura. *Ganapatimantri* granted three *vrittis* also, comprising *mumuppadika* towards the daily rites at the instance of the said *ekkatīs*.

## No. 147

Reference : Andhra Pradesh Archaeology A Review 1987-2001. (2002)  
 Page No : 95.  
 Place : Palle Sankarapalli, Chevella, Ranga Reddy District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 28th February, A.D. 1225.  
 Language : Telugu and Kannada.

It registers the gift to the god *Madesvara* at Pevanahalli and for the maintenance of the attached matha by the subordinate of *Pentamala Rudra nayaka* of Manneyajupa family ruling from *Potalakereya*. The said gift was placed in the custody of Mathapati, (Mathadhipati). The main importance of the inscription, apart from the other details is that the political influence of the Kakatiyas during the time of Ganapatideva extended upto and covered the border areas of the Yadavas and it is for the first time that we know such fact though there is already a solitary inscription of Rudrama, his daughter in the Bedar fort informing about the fact.

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<sup>4</sup> Translated by G. Vasanta Lakshmi, Research Assistant, Center for Telangana Studies, Dr. MCR HRD IT, Hyderabad.

## No. 148

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.  
Volume-II (2003)  
Page No : 6 to 8  
Place : Nagadevapalli, Nagarkurnool Taluk.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : 29th April A.D. 1225  
Language : Telugu.

This inscription is on a slab lying near Hanuman Temple. Records the gift of the village *Nagadevaranipalli*, by a certain feudatory (name lost) of *Kakatiya Ganapatideva*, for the daily lamps and offerings of Lord *Mallikarjuna* of *Sri Parvata*.

## No. 149

Reference : Indian Archaeology 1987-1988, A Review.  
Page No : 117  
Place : Durku Banswada, Nizamabad.  
Dynasty : Kakatiya  
Reign of : Ganapatideva.  
Inscription date : A.D. 1225  
Language : Kannada.

This record dated Saka 1147 (A.D. 1225) and belonging to the time of Kakatiya Ganapatideva is in Kannada language and characters. It registers the gift of land to God. Madesvara, at Devarahalli and also to the maintenance of *matha* attached to the temple by the subordinate Penta Mala Rudra Nayak ruling from Potalakereya.

## No. 150

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1936-37.  
Page No : 40  
Place : Bhattiprolu, Repalle Taluk, Guntur District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva [Maharaja]  
Inscription date : 1227.  
Language : Telugu.

This inscription is on a pillar inside the garbhagriha of the Vitthalesvarasvamin temple, dated Saka [1149], (Vijaya), ...na, ba, 10, Tuesday. Partly built in. Registers a gift of 25 cows for the maintenance of a perpetual lamp in the temple. States that Nanna-Boyundu, son of Amara-Boyundu was to receive the cows and supply ghee daily to the temple.

## No. 151

Reference	: Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part-II, 2017.
Page No	: 50 to 53 and 186 to 187
Place	: Girmajipeta (find spot Mettewada), Warangal.
Dynasty	: Kakatiya.
Reign of	: Ganapati.
Inscription date	: 16th February, A.D. 1228.
Language	: Telugu.

### Translation

#### I SIDE

[LI. I-19.] Hail ! the attainer of the five *maha-sabdas*, *maha-mandalesvara*, the great devotee of Mahesvara, the lord of the excellent city of Anumakonda, the brother of other's women, the destroyer of the (kings of ) Lada, Coda and Kataka (countries), the hunter of *manniya*, a Devendra in pomp, a Hariscandra for truth, the worshipper at the excellent lotus feet of god Svayambhu, the stealer of the enemies strength and wealth, the establisher of righteousness (?), the diamond cage for those that seek refuge, the acquirer of the enemy's strength, the causer of happiness to Upamanyu and others, the killer of enemies, (one) whose fame has filled the directions encircled by the four oceans, the seventh emperor, the first king, (one) of interesting career.....endowed with the eulogy of such and other titles.

[LI. 19-23.] Hail ! while the glorious Maha-mandalesvara, the Kakati king Ganapati was ruling the earth in the delight of pleasant conversations;

#### II SIDE

[LI. 24-35.] in the (cyclic) year of Sarvajit, in the month of Phalguna, on the tenth day of the bright fortnight, on Thursday,.....the people of .....in the name of .....the establishment of Salesvara (was made by) Ramgala-Manni-setti and his son Enni-setti; Ganapatesvaramu in the name of the king Ganapad-deva, and Sakalesvara in the name of all (*sakala*) devotees was established, and the (following) *vriddhis* were given for the personal and public enjoyment of these Gods.

[LI. 35-44.] We gave a *visa*, in the form of *Ciravida-gadyanas* (to last) as long as the moon and the sun, as *ayedi*; any one who does not give this is a man who has pierced a tawny-coloured cow by the side of the Ganges; he is outside (the pale) of the community; a traitor to Siva .....he is a traitor to Siva.

#### III SIDE

[LI. 45-49] (We), the *nakharamu* in the glorious Ciramatti have given a *vriddhi* for the worship of God Nakaresuka.

[LI. 49-51.] [The meaning of this sentence is not clear.]

[LI. 51-52.] Hell to those who say (anything) obstructing this (*dharma*).

#### IV SIDE

[LI. 53-58.] For the glorious God Salesura of Orukallu, half (a *marturu* ?) as *vriddhi* at the big tank of Vavilala; and half (a *marturu* ?) as *vriddhi* at the big tank of Vitukati.

## Contents and Remarks

This inscription is inscribed on a pillar near Ramanna's house. Records the establishment of deities, Salesvara, Ganapatesvara and Sakalesvara and the grant of various *vr̥ttis* to them. Kakati Ganapati is referred to as 'the destroyer of Lada, Coda, and Katak', 'the causer of happiness to upamanyu and others,' 'the seventh emperor', etc. the *vr̥tti* given was *ayedi* which was a *visa* or 1/10 and which was in the form of *Ciravida-gadyana*. Orukallu is the modern Warangal, and Ciramatti was probably one of the divisions (*vada*) of the city of Warangal; two tanks, viz. Vavilala-peda-ceruvu and Vitukati-peda-ceruvu are also mentioned.

### (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 109 and 110.  
 Place : Mattewada, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 16th February, A.D. 1228.  
 Language : Telugu.

This inscription is on a pillar near Ramanna's house. Dated Sarvajit, Phalguna su. 10, Thursday, (A.D. 1228, Feb. 16, Wednesday ?). Records the establishment of deities, Salesvara, Ganapatisvara and Sakalesvara and the grant of *vr̥ttis* to them. Kakati Ganapati was referred to as the "Destroyer of Lada, Choda, and Kataka etc."

### (Also)

Reference : Archaeological Survey of India  
 Annual Reports on Indian Epigraphy 1957-58  
 Page No : 24  
 Place : Mattewada, Warangal District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : 16th February, A.D. 1228  
 Language : Telugu.

This inscription is inscribed on four sides of a pillar lying in the courtyard of Kedari's house in Ellamma bazar. Dated Sarvajit, Phalguna su. 10, Thursday=1228 A.D. February 16 (Wednesday). Records the construction of the deities Salesvara, Ganapatisvara and sakalesvara, named respectively after the *sales* (weavers), the king and all the devotees, and the grant of certain incomes (*aya-vr̥tti*) to them for worship and offerings.

## No. 152

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.  
 Part III, 1956.  
 Page No : 2 to 3  
 Place : Nagunur, Karimnagar District.

Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 2<sup>nd</sup> March, A.D. 1228.  
 Language : Telugu.

This Telugu inscription is carved on a stone lying near the images in front of the Sakthi temple outside the village. It records that on Tuesday, su. 10 of the month of Phalguna in the year Sarvajit (= Saka 1150 ? Thrus. 2 March A.D. 1228), Nijaramgala-Malli-Setti and his son Venni-Setti established, on behalf of all the devoted saliyas at Matiya-sthala (situated between the three cities) Salesvaradeva, Ganapatisvara (in the name of Ganapati Deva- Maharaja) and Sakalesvara-devara (in the name of all the Bhakta's); they also granted the following vrittis Viz., two visas of the dagede of saris sold by them. Anyone who declines to pay this was to be excommunicated from the Samayam; and he, as well as the person who would obstruct this, was declared a Siva-drohi, and as one who kills a cow on the banks of the Ganges.

## No. 153

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part-II, 2017.  
 Page No : 57 to 61 and 187  
 Place : Warangal.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati.  
 Inscription date : 7th July, A.D. 1228.  
 Language : Telugu.

### Translation

[L1. 1-29.] [The beginning is missing]

### I SIDE

The great devotee of Mahesvara, the worshipper at the illustrious and heavenly lotus feet of the god Svayambhu-natha, the subduer of enemy's strength, the obvious incarnation of the lord of the *Parmathas* (Siva), the plunderer of Lada, coda, and Kataka, the hunter of *manniya*, ferocious in killing (or destruction), the chief (controller) of men who go astray, a Devendra in pomp, a Harischandra for truth, (one) whose fame has filled all the directions encircled by the four oceans, the seventh paramount sovereign, one who is the source of the happiness of all devotees like Upamanyu and others, the killer of enemies, the first king (one who has) an esteemed career, the sole friend of good men, (one) whose royal dynasty was well established,- endowed with these and all other titles, the glorious Ganapati, king, Maha-mandalesvara, and the lord of the excellent city of Kakatiya, while he was ruling the earth in peace of wisdom;

[L1. 29-34.] in the year Sarvadhari, on Thursday, the fifth day of the bright half of Sravana the *ayalu* given for the personal and public enjoyment of the glorious god Vidrabhadresvara (are as follows):-

[L1. 35-39.] Ciremathiya.....given.....foreigners in.....made

## II SIDE

[L1. 40-80.] the *ayam* given by.....on indigo, two *visalu* in a *mada*; the *ayam* given by native and foreign traders and foreign traders as well as the *nakharam* on piles of areca nuts- a quarter thousand for a lakh of areca nuts; the *ayam* given on bundles of leaves-one *kavale* (a peak) of leaves for a *peruka* (large bag); the *ayalu* given by traders in vegetables- a quarter for a cart-load, in (the case of) cart-loads of vegetables; in coconuts, Maduphala fruits, Kammarenu fruits, mangoes, tamarind and other species of fruits, a quarter for a cart-load; on cart loads of pickles (vegetables intended for the preparation of pickles) a quarter for a cart-load; the *ayalu* given by native and foreign traders on heaps of sesamum-on stores of sesamum, wheat, green-lentils, paddy, *colam* and all other (species of) unhusked (grain) one *mana* for a cart-load; on cart-loads of oil and ghee one *mana* for a cart-load; on stories of unhusked (grain) one *mana* for ten *perukas*; and on cart-loads...a *mana*; the *ayamu* given by the entire *nakharamu* for the clock- a quarter of rice from each house; the *ayamu* given by the *nakharamu* of the fair (*santa*)- a *duredu* of pounded rice per day from every shop for refreshments;.....

## III SIDE

[L1. 81-121.].....on stores of *gamdhya*, a quarter for a *mada* ; on all *kola-bhandas* of mustard, pepper, honey, *kanugha* oil, and other (commodities), a quarter for a *mada* : the *ayamu* given by dealers in *gamdhya*, dealers in tin, and dealers in Musara- on tin, on lead and on copper, a *palam* for a *tulam*; this is the rate in (the case of) all metals; the *ayalu* given by traders of all countries of both the kinds (native and foreign)- on sandal, a *pala* for a *tula*; on camphor, two *sinnas* for a *visa*; on *javadi*, a *peruka* (an eighth ?) for a *mada*; on musk, two *sinnas* for a hundred *vinas*; on silk yarn, a *cinna* for a *tula*; on artificial hair (*cavaralu*), a *cinna* for a *tula*; on maddar half a *visa* for a *mada*; on ivory, *Dasuri* silk, and yellow (green ?) silk, a quarter for a *kode*; on coral, a *cinna* for a *visa*; on pearls, rosaries, glass beads, and all other stories of precious stones a *visamu* for a *mada*; the *ayalu* given by (traders of) all countries of both kinds (native and foreign)- on turmeric, on ginger, on *kamda*, and on *pemdlalalamu*, two *visas* for a *mada*; the *ayalu* given by (traders of) all countries of both kinds (native and foreign)-on *malagas* of yarn (sesamum ?) and on *malagas* of *gorupadalu*, a quarter for a *malaga*; on.....cots, a *cinna* for a hundred;.....barks, a *cinna* for a hundred.

## Contents and Remarks

On a stone pillar standing in a grove now called the Khan Saheb Gardes, not far from the entrance to the fort of Warangal. It records the gift of various taxes for the god Veerabhadreshwara. The *prasasti* portion is very similar to that of inscription No. 10. Mattewada inscription, except for a new title of king Ganapati, viz. 'the lord of the excellent city of Kakatiya'. Ciremathiya was probably a division of the city like Matiya-vada. In fixing the rates of dues, distinction is observed by the foreign (*paradesi*) and the native (*svadesi*) merchants. The *bhandi* (cart-load) was the unit of measurement and the basis for calculating the dues in the case of most commodities including fruits, grain, oil, ghee, etc.; *peruka* was the unit in the case of salt, unhusked grain, etc; *tula* (weight) was the unit in the case of sandal, metals, etc; *mada* in the case of *javadi*, madder, etc.; *kode* in the case of ivory, silks, etc.; and *malaga* in the case of yarn and cotton piece goods such as sheets (*gorupadalu*), etc. Other units of measurement of weight and of value such as *mana*, *cinnamu*, *visa*, *pala*, etc. are also referred to. The term *bhandi* or *bhanda* is further qualified into *Kola-bhandu* and *busi-bhandalu*.

The inscription is of great value for the Economic history of the times.

## (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 111.  
 Place : Warangal  
 Dynasty : Kakatiya  
 Reign of : Ganapati  
 Inscription date : 7th July A.D. 1228  
 Language : Telugu

This inscription is on a stone pillar lying in Khan Saheb gardens, dated Sarvadhari, Sravana su. 5, Thursday, (Probably A.D. 1228, July 7, Friday) Records the gift of various taxes for the god Virabhadra. Many details in the method of taxation and the units of measurement of various articles sold in the market are given and they are of immense value for the study of economic history of the time.

## (Also)

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 186 to 192  
 Place : Warangal Fort.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva  
 Inscription date : A.D. 1228.  
 Language : Telugu.

This inscription is on the stone near Kush Mahal. States that while *Mahamandalesvara* Ganapatideva Maharaja, the lord of Kakatiyapura, was ruling the kingdom of the world, on Guruvara, Sravana, su. 5 of the year Sarvadhari the following bodies granted incomes (*ayalu*) in Matheya (locality) for conducting the *anga* and *ranga-bhogas* of the god Virabhadresvara.

The *desi* and the *paradesi* merchants at Chiramatheya gave *visa* in every *mada*. The inhabitants of the *madas* have 2 *visas* in every *mada* of indigo. The *swadeshi* and the *paradesi beharis* (merchants) and the *nakharam* of the *poka*-dealers gave 25 areca-nuts in every *laksha* (1,00,000) of the same sold in the market.

The merchants trading in greens (*akulu*) and vegetables gave 25 in every cart of vegetables; 25 in every cartload of coconuts; *maduphala*-fruits *Kammarenu* fruits, mangoes, tamarind and other kinds of fruit; 25 in every cart of (raw-fruits) for pickles.

The *swadeshi* and the *paradesi beharis* (merchants) of the *sesamum* market gave 1 *mani* in every cart-load of *būsi-bandhas* (unhusked grain such as *sesamum*, wheat, green-gram, paddy, *chulam* etc., 1 *mani* in every cart-load of ghee and oil; 1 *mani* in 10 *perukas* of *busi-bandhas*.

The *swadeshi* and the *paradesi* merchants of the salt-market towns (*vidla*) gave 1 *mani* per cart-load (if brought in carts). The oil-mongers gave 1 *bura* in every *kadu* everyday. The *asesha*-(entire) *nakharamu* of Mathe gave 1 *padika* (1/4) of rice in every house for the maintenance of the clock.



The *samtha-nakharamu* (the guild of the fair) gave a handful of rice in every shop sold (?) every day for offerings; 1 *padika* in every *mada* in all the articles of perfume; 1 *padika* in every *mada* in all the articles sold by measure (*kola-bhandalu*) such as mustard, pepper, honey, *kranugha* oil etc.

The dealers buy *gandhya-dravyas* (perfumes ?) the tin merchants and the *masaras* (?) gave 1 *pala* in every *tula* of tin lead and copper. The same rate applies to all other materials.

The *ayas* (income) given by *ubhaya-nanadesi*: 1 *pala* in every *tula* of sandal, 2 *sinnas* in every *visa* of camphor, 1 *paraka* (1/8) in every *mada* of civat, 2 *sinnas* in every 100 *vinas* of musk; 1 *chinna* in every *tula* of silk yarn; 1 *chinna* in every *tula* of *chavara* (artificial hair) 1/2 *visa* in every *mada* of *manjistha* (Bengal madder), 1 *padika* in every *kode* of ivory, *Dasuri* silk yellow silk, 1 *chinna* in every *visa* of coral, 1 *visa* in every *mada* of *mani-bhandas* such as pearls *rudraksha*, glass beads.

*Ayas* (income) granted in *ubhaya-nanadesi* two *visas* in every *mada* on turmeric, onion, *jadu* (?), *ginger kanda*, *pendalamu* etc.

*Ayas* given in *ubhaya-nanaesi*: 1 *padika* in a *malaga* in every *malaga* (bale?) of yarn and of *gorupadas* (woollen blankets); 1 *chinna* in every 100 of cots, and 1 *chinna* in every 100 of *pasupu-petta* (?).

## No. 154

Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-I (1992).
Page No	: 177 to 182
Place	: Vutlapalli, Devarakonda Taluk.
Dynasty	: Kakatiya
Reign of	: Ganapatideva
Inscription date	: 28th December A.D.1228
Language	: Telugu and Sanskrit.

This inscription is on a stone in a cattle yard. The inscription in Telugu and Sanskrit. Certain [Reche]rla chief (whose name is missing) is introduced with string titles like *Amanikamti-purvaesvara*, *marbala-bhima* etc. The chief seems to be the son of Pasayita Ganapayya, which is partly available. He is said to have made the gift of the village Utlapalli the god Sikhahesvaradeva of Sri Parvata, on the occasion of the solar eclipse, for the merit of his master Ganapatideva. The gift was placed in the hands of Vankedevvara, probably the *sthanapati* of the Srisailam temple. The Sanskrit portion introduces the Kakatiya king Ganapati, son of Mahadeva, the younger brother of Rudra and the son of Prola. To that family of kings, the line of the lords of Recherlapura, were the ministers, of whom Bamma, Kataya and Kama are described. In the end the record registers some gifts of lands assigned to some individuals including the deity of Vutlapalli village.

## No. 155

Reference	: Inscriptions of Warangal District (Reprint 2016)
Page No	: 183 to 185
Place	: Garmajipeta, Warangal District.

Dynasty : Kakatiya.  
 Reign of : Ganapatideva  
 Inscription date : A.D. 1228.  
 Language : Telugu.

This inscription is on a stone in the butcher's house. Records the establishment of deities, Salesvara, Ganapatisvara and Sakalesvara and the grant of various *vrittis* to them. Kakati Ganapati is referred to as 'the destroyer of the kingdoms of Lada, Choda, and Kataka, the causer of happiness to Upamanyu and others', 'the seventh emperor' etc. The *vritti* given was a *visa* for every saree they sell. Orukallu is the modern Warangal, and Chiramatti was probably one of the divisions (*vada*) of the city of Warangal; two tanks viz., Vavilala-peda-cheruvu and Pedda cheruvu are also mentioned.

## No. 156

Reference : Andhra Pradesh Government Archaeological Series  
 No-3 Kannada Inscriptions- 1961.  
 Page No : 14  
 Place : Vardhamanpura.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva  
 Inscription date : 16th January, A.D. 1229.  
 Language : Kannada.

This inscription refers to the reign of the Kakatiya King Ganapati from the capital Orumgallu. It is dated Saka 1150, Sarvadhari, Magha ba. 12, Thursday. This date corresponds to A.D. 1229, January 16, the week-day being Tuesday.

It introduces the king's feudatory Ganapayya, son of Gona Buddhi Reddy, who was governing Kandur Nadu from the capital Vardhamanapura.

The epigraph next speaks of Demisetti and Vaidisetti of the town Kirtinarayanapura Tumbula, who constructed the shrines of Sakalesvara and other gods and made gifts of a tank for their worship and offerings. Several gifts such as income derived from cess on saleable articles, tolls, etc. were also made by the community of merchants and others.

The supplement dated A.D. 1235 mentions a grant to the god Gavaresvara for the merit of Ganapatideva Maharaja.

## (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 36 to 37.  
 Place : Vardhamanapuram, Mahaboobnagar District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva.  
 Inscription date : 16th January, A.D. 1229.  
 Language : Kannada.

This inscription is dated from S. 1150, Sarvadhari, Magha ba. 12, Thursday (?) (A.D. 1229, Jan. 16). This introduces the king's feudatory Ganapayya who was the son of Gona Buddhi reddy as ruling over *Kanduru nadu* from his headquarters at Vardhamanapura. Next it refers to setti and Vaidisetti of the town Kirti Narayanapura. Tambula who constructed Temples for Sakalesvara, Virabhadra Deva and Somanatha and made gifts of income derived from tolls etc. A supplement records the gift made by certain Visvanathadeva for the merit of Mancharasa the *Sunkadhikari* of Ganapatideva Maharaja in Margasira Su. 1, Monday.

### (Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.  
Volume-II (2003)  
Page No : 8 to 10  
Place : Vardhamana Puram, Nagarkurnool Taluk.  
Dynasty : Kakatiya.  
Reign of : Ganpatideva.  
Inscription date : 24th January A.D. 1229.  
Language : Telugu.

This inscription is on a stone slab near the wall of the Siva temple. Introduces the king's feudatory *Ganapayya*, son of *Gona Buddha reddy*, who was governing *Kanduru nadu* from the capital *Vardhamanapura*. It states that *Kamisetti* and *Vaidisetti* of *Kirtinarayanapura* and *Tambula* who built the shrines of *Sakaleswara* and other gods made a gift of a tank for their worship and offerings. Also mentions the *Sunkadhikari* (tax collector) *Mancharasa*.

### No. 157

Reference : Indian Archaeology 1964-1965, A Review.  
Page No : 73  
Place : Godisala, Karimnagar  
Dynasty : Kakatiya  
Reign of : Ganapatideva  
Inscription date : A.D. 1229  
Language : Telugu-Kannada

Shri M. Sivayya discovered three Saiva temples at Godisala. An inscription found in one of the temples gives a date of Saka 1151 (A.D. 1229) of the period of Kakatiya Ganapatideva and also mentions his chief minister. At the same place was also noticed a soapstone image of Virabhadra ascribable to the fourteenth century.

### No. 158

Reference : South Indian Inscriptions, Volume-X  
Page No : 144 to 145.  
Place : Magallu, Nandigama Taluk, Krishna District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : A.D. 1230-31

Language : Telugu.

This inscription is on a pillar in front of the temple of Venugopala Swamy, dated S. 1152 ? It is damaged and incomplete. Refers to a gift of land made by the sons of Bachu Surayya to god Gopala Deva of Magallu (?) for the benefit of the Kakatiya King Ga[napatideva].

## No. 159

Reference : Epigraphia Indica, Volume-III  
 Page No : 82 to 93  
 Place : Ganapesvaram, Divi Taluka, Krishna District.  
 Dynasty : Kakatiya  
 Reign of : Ganapati Deva.  
 Inscription date : 7th April A.D. 1231.  
 Language : Sanskrit and Telugu

### Ganapesvaram Inscription of the time of Ganapati

*Saka-Samvat 1153*

by

*E. Hultzsch, Ph.D.*

The inscription is engraved on three faces of a stone pillar in front of the Durgamba temple at Ganapesvaram, a hamlet near Talagada-Divi in Bandar Taluka of the Krishna District. The inscription of Ganapati is engraved on the north face.

The alphabet of the inscription is Telugu. The language is Sanskrit verse as far as line 121, and Telugu prose from line 121 to the end. The Sanskrit portion opens with invocations of Vishnu, Siva and Ganesa. Verses 4 to 40 contain a short genealogy of the kakatiya king Ganapati, to whose time the inscription belongs. Omitting the earliest ancestor who is named in Anamakonda and Ekambaranatha inscriptions, the Ganapesvaram inscription commences the list with Prola, who resides at Anmakonda in the Andhra Country, the capital of the kings of the race of Kakati. He defeated Mantena-Gunda, Tailapadeva, and Govinda-Dandesa, and reinstated Chododaya. The same four contemporaries of Prola are referred to in the Anumakonda inscription, where, however, Mantena-Gunda is called Gunda, the lord of the city of Mantrakuta. Tailapa Deva has been identified by Dr. Fleet with the Western Chalukya king Taila III. Chododaya is mentioned four times in the Anumakonda inscription. In lines 71 of Anmakonda inscription, we are told that king Chododaya died out of fear of Prola's successor, Rudra. According to line 104f. Rudra burnt the city of Chododaya. In line 107, Rudra is called "the only resort of Padma (or Lakshmi) who arose from the womb of the glittering milk-ocean of the race of kandurodaya-Choda". Udaya-Choda is evidently a transposed, but synonymous form of Chododaya.

By his wife Muppaladevi, or as she is called in the Anmakonda inscription, Muppamadevi, Prola had two sons, Rudra and Mahadeva. Rudra succeeded his father on the throne. He is said to have settled the inhabitants of towns which he had destroyed, at Orungallu (Warangal) and established on the sites of towns new colonies, in which he built temples of Rudresvara. Rudra was succeeded by his brother Mahadeva, whose son by Bayyaambika was Ganapati.

Verses 15 to 43 describe the descent of one of Ganapati's officers, the general Jaya or Jayana. The first person named Bhima of the race of Ayya who resided at Kroyyuru in the country of Velanandu. His three sons Rachyambika, Jilla, Narayana and Surya, were in the service of king Chodi. Jilla defeated a certain Kannaradeva and received in acknowledgement of this deed the dignity of general from the king. At the command of the king Chodi, the second brother, Narayana, fortified Dvipa, *i.e.* Talagada-Divi, which is fabled to have been created by the god Kuvera. He also constructed tanks and temples at Dvipa and at Vadlakurru. He received from king Chodi the lordship over Dvipa and the Gontu villages, and the title of general. The four sons of Narayana by Naramba were Chodi, Bhima, Pinna-Chodi, and Bramma. They served in the army of "the king who was the lord of the Choda country".

This king appears to be identical with, or a successor of, the previously mentioned king Chodi. He may be also connected with Chododaya, to whom both the Anmakonda and the Ganapesvaram inscriptions refer as a contemporary of the two Kakatiya kings Prola and Rudra, and with Kulottunga-Choda-Gonka of Velanadu. The wife of Pinna-Chodi, the third of four brothers, was Damamba. They had two daughters, Naramba and Peramamba, and three sons, Prithva, Jaya or Jayana, and Narayana. At this time king Ganapathi, who had defeated the king of Chola, Kalinga, Sevana, Karnata, and Lata, conquered the country of Velanadu, together with Dvipa. Having taken wife, Narama and Perama, he took their younger brother Jaya or Jayana into his service and appointed him general. Jaya had, on a previous occasion, defeated a certain Vairigodhumagharatta.

The immediate object of the Inscription is to record that the general Jaya built at Dvipa a temple of Siva, which he called Ganapesvara or Ganapatisvara in honour of him patron, king Ganapathi, and the name of which survives to the present day in the hamlet of Ganapesvaram. The date of the consecration of the temple was the *tithi* of Gauri in the bright fortnight of Vaisakha of the Saka year 1153, which corresponds to the cyclic year Khara.

"The goddess Great is supposed to have been born on the fourth *tithi* of Jyaishtha, but is considered as the regent of the third *tithi*. Consequently, the "*tithi* of Gauri" might be meant for the third or fourth *tithi*. Observances in honour of Gauri are enjoyed on both the third and the fourth *tithi* of some of the twelve months. One of these observances commences on the Chaitra *sukla tritiya* and ends on the Vaishakha *sukla tritiya*. This *tithi* ended in Saka Samvat 1153 expired, the Khara *samvatsara*, on monday, the 7th April, A.D. 1231, at, 11 *gh.* 10 *p.*, and Vaisakha *Sukla Chaturthi* ended on Tuesday, the 8th April, at 7 *gh.* 13 *p.* Ujjain mean-time".

The Telugu portion of the inscription records that certain dues had to be paid by every boat touching at Nangegadda to the temple of Ganapatisvara at Divi, and that Jayapa-Nayaka (*i.e.* Jaya oy Jayana of the Sanskrit portion) assigned the revenue of a number of villages to the same temple, and granted twenty-five cows, the milk of which was to be used for supplying ghee to a perpetual lamp.

### Sanskrit Portion Translation

(Verse 1.) Let him bestow prosperity upon you, the boar-shaped lord of Prosperity (Vishnu), who, in order to carry with ease on tusk the Earth which he imperceptibly quickly raised from the ocean, grew his body was squeezed with differently into the aggregate of the worlds, before she (*vis.* The Earth) could praise with words appropriate for the request to place in her position !

(V. 2) Victorious is the sickle of the moon on the head of Sambhū (Siva), which purifies the words by rays, consisting of masses of nectar, which resembles a water-spout, attached to a glittering golden vessel,- the matted hair of him (Siva) who bears the cool and clear water of the Ganga (*river*).

(V. 3) Let him protect you, the elephant-faced (Ganesa), the bees near the whole rutting (*temple*) resemble lovely blue water-lilies near a great mountain torrent !

(V. 4) There is on earth a mighty lovely city, called Anumakonda, the ornament of the Andhra country, the family capital of the kings who have sprung from the race of Kakati.

(V. 5) In this (*city*) resided king Prola, protected the earth by the strength of his arms, in the fire of whose valour hostile kings from all sides were moths.

(V. 6) By him some kings were cut up with the sword, as Kantens-Gunda ; others were deprived of elephants and horses on the battle-field, as Tailapadeva ; others were driven away far from the battle, as Govinda-Dandesa ; Others were installed in their respective dominions, as king Chododaya.

(V. 7) This king Prola had two sons by Muppaladevi, the two renowned princes Rudra and Mahadeva lions to the rutting elephants hostile kings.

(V. 8) In the absence of father, the earth was ruled by king Rudra, the only here is the world, the mighty forest-fire of whose valour burnt the crowd of rival kings, as a jungle.

(V. 9) The towns which had raised to the ground, were known by the quarters which founded in the city of Orugallu under their respective names, and peopled with their respective inhabitants ; while in these same towns, which had been made his own, built celebrated temples, named Sri-Rudreshwara, and Settled fresh inhabitations.

(V. 10) As a father to children, this king made subjects prosper by nourishing, pladdring, punishing, protecting and fondling them.

(V. 11) After king Rudra had gone to Heaven, the earth was cherished by king Mahadeva, the rising son of whose valour extinguished the light of kings, as of stars.

(V. 12) To this great king Mahadeva was born by Bayyambika the brilliant lord Ganapati the light of his race, whose hands were also to bear the whole of the earth.

(V. 13) In the points of the horizon are spreading the moon-white creepers of fame, which have grown on the table-fields that were flooded with the showers of the rutting-juice, draping from the temple of his furious lordly elephants; repeatedly ploughed by the hard hoofs of galloping tall steeds; covered with the seed of masses of pearls, dropping from the heads of the elephant of his enemies.

(V. 14) Resplendent is who whose vast kingdom grows day by day, as he is continually restored to by all the kings of the races of the Moon and of the Sun, either subdued by his own arms or subdued by others, taking refuge (*with him*).

(V. 15) The beloved servant of this king Ganapati is the glorious general Jaya. His descent is described in the following:-

(V. 16) In this kali (*age*) was produced from the renowned race of Ayya the valorous Bhima, who chastised those enemies who were hard to be managed, easily fought those who were hard to be overcome.

(V. 17) This Bhima, who equalled Dhanada (Kuvera), caused the residence of race, the village named Kroyyuru in the country of Velanandu, the ornament of the earth, to equal Alaka in wealth.

(V. 18) To him were born by Rachyambika three sons, named Jilla, Narayana, and Surya, by whom, as by the constituents of power, king Chodi overcame enemies on earth.

(V. 19) Having conquered Kannaradeva in battle, Jilla, the strength of whose arms was brilliant, received from his lord the dignity of general, along with a palanquin, a parasol, and till other enemies.

(V. 20) His younger brother was Narayanna, who was always devoted to the interests of lord, who converted all the enemies of king Chodi into servants by policy and vailcur.

(V. 21) At the command of lord, he converted this Dvipa, which Dhanda had formerly created at the junction of the Krishnaveni (*i.e.* Krishna River) and the salt-sea, into a fortress which was heard to be entered by enemies pleasant to the residents.

(V. 22) He converted Divya, which had been previously uninhabitable by men, into a city which was fit for the residence of a king, as it shone with whitewashed monstoms upstairs, houses, places, towers, and lofty ramparts as its site was adorned with which teemed with various flowers and fruits; as its glittering fields of paddy and sugar-cane were inundated by the water of brimful tanks in the neighbourhood.

(V. 23) He constructed in this Dvipa the chodasamudra tank and the Chodesvara temple, after the name of lord, and the Bhimeswara temple after the name of father.

(V. 24) He built the same lovely temples of Vishnu and Banduladevi of Mahakali.

(V. 25) Father, he constructed in the village called vadlkurru the Bhimassmura tank, a lovely temple of Siva, called Bhimeswara named after his father.

(V. 26) The lord, who was pleased with his valour, granted to this Narayana the lordship over Dvipa and the mastership of the Gontu village.

(V. 27) Knowing a conqueror of wealth, a great hero able to govern the sun,- Chodi, Bhima, the renowned Pinna- chodi, and Bramma by name.

(V. 28) To this renowned Narayana were born by Naramba four sons, - Chodi, Bhima, the renowned Pinna-Chodi and Bramma by name.

(V. 29) These four excellent warriors resemble the oceans, as they are the refuge of Brahmanas; they resemble the expedients of the king, as they accomplish objects; they resemble the arms of the enemy of Mura, as they embrace Fortune.

(V. 30) (*These*) four chiefs of warriors procured by the strength of arms the victory over the four quarters to the king who was the lord of the Choda country.

(V. 31) As Sri of Vishnu, Gir (sarasvati) of the lotus-born the mountain-daughter of Sambhu (Siva), Rati of kama, sachi of (Indra) the lord of the gods, Usha of the sun, Rohini of the Moon,- the chaste wife of the lord glorious Pinna-Chodi, was Damamba, who fulfilled the desires of supplements as the celestial cow.

(V. 32) This couple had two daughters, Naramba and Peramamba, three sons called Prithva, Jaya and Narayana.

(V. 33) Through the middlemost of these three brothers, the general Jaya is the chief in ability, just as the middlemost of the Pandavas.

(V. 34) At this time the ornament of princes, king Ganapati having easily subdued the lords of Chola, Kalinga, Sevana grant Karnata and Lata, ruling the territory between the Southern ocean and the Vindya mountain, made the whole country of Velanadu, together with Dvipa, subject to himself.

(V. 35) The king carried to his city a mass of handsome women, fine men, excellent elephants and horses, and various kinds of precious stones, which he had selected throughout this country of Velanadu.

(V. 36) Then king Ganapati took the wife Narama and Perama, whose beauty, elegance and grace were unrivalled in the three worlds.

(V. 37) The king welcomed, and took into his service their younger brother, the handsome Jayana who in spite of his youth, commanded respect on account of the great modesty, wisdom, cleverness, firmness, profundity and bravery, indicated by his face.

(V. 38) Then, pleased by deeds, the king joyfully granted to this Jayan the dignity of a general of a commander of the elephant-troop, along with a palanquin, a parasol, and other emblems.

(V. 39) Having been appointed by his lord, surrounded by wise men, full power, young Jaya, the slayer of hostile warriors, resembles Kumara, who has been appointed general by the lord of the gods, is surrounded by gods, and bears a spear.

(V. 40) The edge of his sword the only messenger, to powerful enemies' union with celestial nymphs; his policy the messenger, to his beloved the union the fortunes of other kings.

(V. 41) He who was distinguished by the name Vairigodhumagharatta, formally became a mouthful for the point of his sword, that was about to devour all the brave enemies in battles.

(V. 42) He is ashamed at the price of liberality, which meets ears, it seems;- "What are my gifts a single lord of the twice-born gets entirely emaciated in every fortnight; a single scholar having lost most of his wealth, always approaches wealthy man a single poet, being bewildered, does not rise for some days ? "

(V. 43) He possesses offering in the shape of the following seven which has duly fulfilled:- a son, the composition, a treasure, a grove, the marriage, a temple, and a tank.

(V. 44) In this Dvipa, founded by his grandfather Narayana. This general Jaya himself caused to be built, out of true devotion, this lofty substantial temple, equal to the Kailasa mountain, of Mahadeva, who has the shape of a linga is called Ganapesvara after the name king Ganapati.

(V. 45) In the Saka measured by the qualities, the arrows, and the bhavas, in the year Khara, in the bright (*fortnight*) of Mahadeva, on the *tithi* of Gauri,- Jaya performed the construction of this blessed Ganapatisvara.

### Telugu Portion Translation

(Line 121.) To the god Mahadeva of the Ganapatisvara at Divi the various inhabitants of the eighteen districts both gave Nangegadda revenue from a large farman on a boat.

(L. 124) For the merit of Ganapatideva-Maharaja, Jayapa-Nayaka granted shares:- Three *putti* in Pedda- Maddali. Two *putti* in Kuru-Maddali. Two *putti* in Ayanampundi. Two *putti* in Nentalakoduru. Three *putti* in Prunikonda. Two *putti* in Chevendru. Four *Putti* in Donepundi. Two *putti* in Karamuru.

(L. 132) In Odapangilu granted land:- Two *putti* in Kauteipalli. Two *putti* in Vrenkati.

(L. 134) For a Perpetual lamp Jayapa-Nayaka granted 25 cows.

### Sanskrit Text Translation

Hail ! Prosperity !

He whose father was the glorious minister Dochi, the ornament of the kingdom of king Ganapati; (whose) mother (was) Vachamba, the gem among women; deity Somanatha (siva),- that glorious Samanta-Bhlja, who belonged to the renowned *gotra* of the Kayaspas, the minister of the king Ganapati, caused daily offerings to be established in the city of the blessed Kalahastisvara.

### No. 160

Reference : South Indian Inscriptions, Volume-X.  
 Page No : 145.  
 Place : Motupalli, Bapatla Taluk, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 2nd June A.D. 1231.



Language : Telugu  
Script : Telugu-Kannada

This inscription is on a pillar lying in front of the temple of Kodandaramaswami, dated S.1153, Khara. It states that Siddayadeva-Maharaja of the family of Mukkanti Kadu[vatti\*] gave away the village of Aduru to the temple of Ganpati Prasanna-Kesavadeva at Motupalli for the merit of Kakatiya Ganapatideva.

## No. 161

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.  
Volume-II (2003)  
Page No : 10 to 14  
Place : Mohammad Hussainpalli, Wanaparthy Taluk.  
Dynasty : Kakatiya.  
Reign of : Ganpatideva.  
Inscription date : 28th September A.D. 1232.  
Language : Telugu.

This inscription is near Pochamma cheruvu, a place called Nakkarallu. Badly damaged and illegible. Begins with usual *Kakatiya Prasasti* and introduces certain *mahamandalesvara* (name lost) with a string of titles like *Paranari Sahodara*, *Satya Gangeya*, *Bala Bhima* etc. it seems that he made gifts to several brahmins who were well versed in *vedas* on the occasion of Solar eclipse.

## No. 162

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
Volume-II (1994).  
Page No : 113 to 115  
Place : Nagulapadu.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : 13th April A.D. 1234.  
Language : Telugu

This inscription is on the west side of the Southern temple. States that, while Chalamarttiganda Kakata Ganapatideva maharaju was ruling the kingdom of the earth, mandalika Racherla Katreddi, son of Aytamba setup in the god Namesvaradeva for the merit of his father Nami reddy, his mother Aytasanamma and himself and granted for the *anga ranga bhogas* of the god 5 *maruturs* of land the Museti canal 2 *maruturs* under the Namasamudram tank and 4 *maruturs* under the Visvanatha Samudram, both situated to the east of the village; thus a total of 11 *maruturs*.

## (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
Page No : 70 to 71  
Place : Nagulapadu, Nalgonda District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.

Inscription date : 13th April, A.D. 1234.  
Language : Telugu.

This inscription is on a stone in the wall of the temple (?). Dated S. 1136, Jaya, Vaisakha su 13, Thursday (A.D. 1234, April, 13). Records the establishment of the god Namesvara Aytesvara and Katesvara for the merit to his father Nami reddi and mother Aytasanamma by Recherla Katareddi and the gift of some land for the *angabhoga* and *rangabhoga* of the deities mentioned.

### (Also)

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part-II, 2017.  
Page No : 90 to 91 and 190.  
Place : Nagulapadu, Suryapet Taluk, Nalgonda District.  
Dynasty : Kakatiya.  
Reign of : Ganapati and his subordinate Recherla Kat-Reddi.  
Inscription date : 13th April, A.D. 1234.  
Language : Telugu.

### Translation

[Lines 1-7.] [The inscription begins with the usual Recherla titles.]

[L1. 7-14.] .....the prosperous governor Recherla Kat-Reddi, Aytam-bika's son, in the thirteenth day of the bright fortnight, on Thursday, established the gods Namesvara, Aytesvara and Katesvara, for merit to his father, Nami-Reddy, his mother Aytasan-amma, and himself;

[L1. 14-17.] and while his ruler, the *Calamarttiganda*, (namely) the Kaketa king Ganapati was ruling the earth, (he) gave (the following) *vritti*, for the personal and public enjoyment of these gods;

[L1. 17-27.] 5 *marturus* under the Museti canal of Nagulapadu ; 2 *marturus* under the tank, Nama-samudram, east of that town ; 4 *marturus* under the tank, Visvanatha-samudram, east of that; total 11 *marturus*, -(these) we gave (to last) as long as the Moon and the Sun.

[V. 1]. As long as the Moon and the Sun (last), as long as the Earth stands, and as long as the story of Siva (lasts), (so long) shall this field be protected.

[L1. 32-35.] Any one who protects this *dharma* gets endless merit; any one who causes harm to this *dharma* obtains *Nayaka* hell for many *Brahma-kalpas*.

[L1. 35-36.] Such are elders' words.

[Vv. 2-3] [These are the usual imprecatory verses.]

### Contents and Remarks

This inscription is inscribed on a stone in the wall right of the doorway (western) of the temple or the southern temple. Records the establishment of the gods Namesvara, Aytesvara, and Katesvara for merit to his father Nami-Raddi and his mother Aytasan-amma and himself by Recherla Kat-Reddi and the gift of some land for the same, under the Museti canal of Nagulapadu, Nama-samudram and Visvanatha-samudram.

### No. 163

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1977-78.

Page No : 45.  
 Place : Ghanpur, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati.  
 Inscription date : 13th April, A.D. 1234.  
 Language : Telugu.

This inscription is lying in the ruined Siva temple. Records the Pasayita-Ganapatiradi constricted Ganapatisvara at Pasayita-Ganapapura and made a grant of 10 *maruturu* of land for the food offerings to the deity.

## No. 164

Reference : Epigraphia Indica, Volume-VI.  
 Page No : 157 to 160.  
 Place : Amaravati, Sattenapalli Taluka, Kistna District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati  
 Inscription date : 11th May, A.D. 1234.  
 Language : Telugu and Sanskrit

### Inscription of Bayyamamba; Saka-Samvat 1156 by

*E. Hultzsch, Ph.D.*

This inscription is engraved on the south face of the pillar at the southern entrance to the central shrine of the Amareswara temple at Amaravati in the Sattenapalli taluka of the Kistna district. The alphabet is Telugu, and the languages are Sanskrit and Telugu. This inscription contains 12 Sanskrit verses and a passage in Telugu prose.

This is a grant to god Buddha at Sri-Dhanyaghati (Amaravati), made on Thursday, the eleventh *tithi* of the bright fortnight of Jyeshtha in Saka-Samvat 1156 (expired), the cyclic year Jaya. According to Prof. Kielhorn, “the date corresponds Thursday, the 11th may A.D. 1234, when the 11th *tithi* of the bright half ended 3 h. 50m, after mean sunrise.” The donor was Bayyamamba or Kota Bayyalamahadevi, the daughter of *Mahamandaleshwara* Rudradeva-Maharaja, the son of Budda and grand-son of Durga, who belonged to the Chaturthakula (*i.e.* the Sudra caste) and resided at Madapalli in the district of Natavadi or Nathavati. From the word *Kota* which is prefixed to the name of Bayyalamahadevi in 1.216 it may be concluded that she was married to one of the chiefs of Amaravati. Verse 12, which is mutilated, contains the name of Manma-Geta, *i.e.* ‘The grandson’. This seems to refer to Keta II, of Amaravati the grandson of Keta I. Very probably Bayyamamba was one of the wives of Keta II.

### Abridged Translation

*Om.* In the district (*desa*) of Nathavati, in the town of Madapalli, in the Chaturthakula which was produced from the foot of the creator, was born Durga (vv. 1 to 4). His son was Budda, whose wife Muppamamba was devoted to Shiva (v. 5f.). Their son Rudra married Mailamamba and had her eight sons (vv. 7 to 9) and a daughter named Bayyamamba (v. 11).

(V. 12) “ In the Saka year reckoned by *tarka* (6), the arrows (5), the earth (1), and the moon (1),- (i.e. 1156),-in this (*cycle*) year called Jaya, in the month Jyeshtha, on a Thursday, on the day of Mura`s enemy (Vishnu), in the auspicious bright fortnight,- this queen [the wife of] Mamma-Geta.....gave, for the sake of (*her*) prosperity, [a lamp] to god Buddha who is pleased to reside at Sri-Dhanyaghati.

(L. 215) “Kota-Bayyalamahadevi-amma, the daughter of the glorious *Mahamandalesvara* Rudradeva-Maharaja of Natavadi, gave for her own merit to the holy lord Buddha 55 sheep for a perpetual lamp, to last as long as the moon and the sun. Having received these, Guntiane-Boya with his sons and further descendants has to supply daily one *mana* of ghee. *Om.*”

### Postscript

In connection with the preceding inscription of Bayyamamba, author published below a short Telugu inscription of her father on a pillar of the ruined *Kanakadurga-mandapa* at the foot of the Indrakila hill at Bezwada (No. 279 of 1892). It records the gift of a lamp to the Malleswara temple at Bezawada by *Mahamandalesvara* Rudradevaraja of Madapalla in Natavadi, the son of Buddharaja, who was the brother-in-law of Kakatiya Ganapati. The date of the grant was Thursday, the 15th *tithi* of the bright fortnight of Vaisakha in Saka-Samvat 1123 (expired), the cyclic year Durmukhi, which is a mistake for Durmati. According to Prof. Kielhorn, “the date corresponds to Thursday, the 19th April A.D. 1201, when the 15th *tithi* of the bright half *commenced* 1 h. 38 m. after mean sunrise.”

The town of Madapalla and the district of Natavadi are identical with Madapalli and the district of Nathavadi or Nathavati is the inscription of Bayyamamba. Mr. Ramayya identifies Madapalla or Madapalli with a village near Madhira, a station on the Nizam's state Railway, and Natavadi with the district of Nat[ri]pati in the Chikkulla plate. However, Lenduluru, whence the Chikkulla plates were issued, is the modern Denduluru near Ellore. Madapalla or Madapalli might as well be the same as the village of ‘Madapalli’ which is mentioned in the *Postal Directory of the Madras Circle*, p. 746, as being situated near Ellore.

### Translation

*Om.* Hail ! On Thursday, the 15th (*tithi*) of the bright (*fortnight*) of Vaisakha in the Saka year 1123, the Durmukhi-*samvatsara*, - Hail ! the glorious *Mahamandalesvara* Rudradevaraja of Natavadi, who was processed of all the glory of such name as the *Mahamandalesvara* who has obtained the five great sounds; the lord of Madapalla, the best of cities; the chief pillar, as it were, of the Chalukya kingdom; the end of (*i.e.* fulfilling) the desires of holy men ; the worshipper of the feet of the holy lord of the three worlds; and the destroyer of hostile armies, gave- for the salvation of his father Buddharaja, the brother-in-law of Kakatiya Ganapatideva-Maharaja who was possessed of all glory,- 55 goats for lighting a perpetual lamp, as long as the moon and the Sun shall last, before the god Mahadeva of the Malleswara (*temple*) at Bejawada. Having received these, Konda-Sure-Boya with his sons and further descendants has to supply daily one *mana*, (stamped with) a Nandi, of ghee.

### No. 165

Reference	: A Catalogue of Inscriptions copied upto 1964.
Page No	: 76.
Place	: Somavaram, Nalgonda District.
Dynasty	: Kakatiya.

Reign of : Ganapati  
 Inscription date : 15th May, A.D. 1234.  
 Language : Telugu.

This inscription was inscribed on a pillar in Somappa temple. Dated S. 1156, Jaya, Jyestha bal, Monday, (A.D. 1234, May 15). Records the gift of land by Soma reddy for the attainment of Sivaloka by his father, Musedireddy and for the *angabhoga* of the god Somaya.

### (Also)

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's  
 Dominions, Part- II, 2017.  
 Page No : 137 to 138 and 196  
 Place : Somavaram, Huzurnagar taluk, Nalgonda District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : 15th May, A.D. 1234.  
 Language : Telugu.

### Translation

Hail ! in the victorious and prosperous Saka year 1156 (being the cyclic) year Jaya, in the month of Jayestha, on the first day of the dark fortnight, on Monday, Soma-Raddi, son of Musedi-Reddi, gave away 5 *marturus*, for the personal enjoyment of the god Somaya, for the attachment of Siva's world by his father, and for the increase of his own life, health, and prosperity.

### Contents and Remarks

This inscription is inscribed on a stone pillar near the doorway in the Somappa temple. Records of land of god Somaya by Soma-reddy, son of Musedi-Reddi for the attainment of Siva's world by his father and for the increase of his own life, health and prosperity.

### No. 166

Reference : South Indian Inscriptions Volume-IV  
 Page No : 350  
 Place : Draksharama, Ramachandrapuram Taluk, Godavari District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : A.D. 1234  
 Language : Telugu

This inscription is on the west wall between the second and the third pillars in the Bhimeswara temple, dated Saka 1156. Damaged. Mentioned about the donation of 50 cows for the perpetual lamp, lit by Kakati Ganapati *gurudevara*, for Shree Bhimesvaramahadevara<sup>5</sup>.

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<sup>5</sup> Translated by G. Vasanta Lakshmi, Research Assistant, Center for Telangana Studies, Dr. MCR HRD IT, Hyderabad.

## No. 167

Reference	: Epigraphia Indica, Volume-VI
Page No	: 38 to 40
Place	: Chebrolu
Dynasty	: Kakatiya
Reign of	: Ganapati Deva
Inscription date	: 21st April, A.D. 1235.
Language	: Sanskrit and Telugu

### Chebrolu Inscription of Jaya

*Saka-Samvat 1157*

by

*F. Kielhorn, Ph.D., LLD., C.I.E. ; Gottingen.*

This inscription is engraved on the four faces of the left one of two pillars which are in front of the *gopura* of Nageshwara temple at Chebrolu, in the Bapatla Taluka. This inscription contains 168 lines of carefully engraved writing, which, with the exception of a few letters, damaged or broken away at the commencement of line 3-5 and 131-137, and at the end lines 85-91, is in an excellent state of preservation. The characters are Telugu; and the size of the letters are between 5/8" and 2/4". Except for the greater part of line 158 and the whole of line 159, which are in Telugu, the language is Sanskrit; and the text is all in verse, excepting the words *svastisri* with which the inscription begins, and Telugu passage already referred to.

This is another inscription of Jaya or Jayana, the now well-known general of the Kakatiya Ganapati. Verses 1-43, which gives the genealogies of Ganapati and Jaya, used not to be published, because, except for the same slight various readings, they are identical with the same verses of the Ganapesvaram inscription.

The short remaining part of the inscription, the text of which is given below, in verses 44-47 records that, in the year of Saka king numbered by mountains, the arrows, the earth, and the moon *i.e.* in Saka-Samvat 1157, on a sunday, the general Jaya set up at Tamrapura an image, in the shape of *linga* made of black stone, of the god Chodesvara, so called after Jaya's father; that he built for this god a temple which the people called 'the ornament of Ayya's family', after Jaya himself ; that in front of the temple he erected two rows of double-storied houses for sixteen female attendants; and that for the requirements of the god he gave the village Mrontukuru in Velanadu, one of the villages that had been given to him by the king (Ganapati). A statement in Telugu adds that the land within the boundaries of the village amounted to 25 *kha* 6 *na*;<sup>6</sup> and that the land to the west of Ieru (river) amounted to 5 *kha* 18 *na*; After this, the inscription has four benedictine and imprecatory verses, nearly identical with the verses at the end of the other Chebrolu inscription of Jaya.

The date of the inscription regularly corresponds, for Saka-Samvat 1157 expired to Saturday, the 21st April A.D. 1235, when the third *tithi* of the bright half of Vaisakha commenced 0 h . 51 m., and ended 22 h. 7 m., after the sunrise of the location mentioned, Tamrapura is Chebrolu itself.

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<sup>6</sup> '*Kha*' is an abbreviation of Khandi '*na*' may be an abbreviation of 'a furlong'.

## No. 168

Reference	: Epigraphia Indica, Volume V
Page No	: 142 to 151
Place	: Chebrolu
Dynasty	: Kakatiya
Reign of	: Ganapati Deva
Inscription date	: After A.D. 1213.
Language	: Sanskrit and Telugu

### Chebrolu Inscription of Jaya

*After Saka-Samvat 1135*

by

*E. Hultzsch, Ph.D.*

Jaya was one of the most important people in the reign of Ganapati Deva and Rudrama. He was the Commanding officer of Elephants during the kingship of Ganapati. In the reign of Ganapati Deva the Kakatiya army led by Malayala Chaumda moved forward to the island or Divi near the mouth of the river Krishna. During this period Pinna Chodi of the Ayya family was ruling this island. Kakatiya armies could capture the island fortress with all its occupants. For diplomatic reasons Ganapati did not annex the conquered territory to his kingdom but allowed the Ayya chiefs to rule their land as his subordinates, not only that he married the daughters of Pinna Chodi and Damamba, two Ayya sisters named Naramba and Peramba. Pinna Chodi has three sons named Prithvi, Jaya or Jayana, and Narayana. Ganapati took Jaya or Jayana into his service.

### Chebrolu Inscription of Jaya

This inscription is engraved on the four faces of the right one among two pillars in front of the *gopura* of the Nageshwara temple at Chebrolu in the Bapatla taluk of Krishna district. The inscriptions alphabet is Telugu and the languages are Sanskrit verse and Telugu prose.

The inscription opens with some invocations, then follows the genealogy of the king Ganapati, who traced his descent from the sun, his son Manu and the family of the Raghus. The earliest historical ancestor, mentioned by name is Durjaya, his son Beta is identical with Betma, *alias* Trabhuvanamalla, of Ekmranatha and Anmakonda inscriptions. After him ruled Prola and his son Rudra, Mahadeva, the uterine brother of the last and Mahadeva's son Ganapati was surnames Chhalamattiganda. The genealogy agrees with that derived from Kakatiya inscriptions, but acquaints us with the name of Beta's father, which was hitherto unknown.

Verse 13-27 refer to Jaya or Jayana he was the chief of the Elephant-troop of the king Ganapati, and received from his sovereign, in Saka-Samvat 1135, the city of Shanmukha or Tamrapuri or Tamranagari. The two last names are Sanskrit equivalents of the Telugu word Chembrolu and the modern word Chebrolu. The same town is designated 'the city of Shanmukahn' in an account of its temple of Kumaraswamin, which is now called Nagesvara. Jaya is stated to have built a wall around Chebrolu and to have repaired its temple.

The Telugu portion contains a list of the villages and shares which were the property of the temples at Chebrolu, and of the persons who had granted lamps to these temples. This list was evidently compiled from the records of the temples at the order of Jaya, after he received Chebrolu in a gift from Ganapati. The majority of villages and shares apparently belong to the temple of Kumaraswamin. The temples of Chodabhimesvara and Vasudeva cannot now be identified at Chebrolu. The temple of Ananta-Jina may have been located on the site of Siva temple, in the courtyard of the temple two beautifully carved jaina figures were found. Two further temples at Chebrolu, Mulasthana and Kaduvittesvara, are mentioned in verse.

Of the villages which are mentioned in telugu portion are Kolluru in the Repalle taluka, Kolankaluru, now Kolakaluru, in the same taluk; and Valluru, 9 miles south-west of Chebrolu in the Bapatla taluka.

As stated before Ganapati granted Chebrolu to Jaya in the month of Chaitra of Saka-Samvat 1135, the Cyclic year Srimukha *i.e.* A.D 1213-14. This is the earliest authenticated date of Ganapati's reign. The inscription itself may have been incised some years later ; for Jaya must have required several years for accomplishing the buildings which are referred to in the inscription.

### **Translation of Sanskrit Portion**

The inscription opens with invocations, addressed to the bore-incarnation of Vishnu; to the crescent of the moon on the head of Siva; to Ganapati; and to Sarasvathi, verse 5 praises the Sun. His son was Manu, his son was Ikshvaku, who was followed by Sagara, Dilipa, Dasaratha and Rama Chandra. In the family of the Raghus was born Durjaya, and from him Beta, after him ruled Prola, whose son was Rudra. He was succeeded by his uterine brother Mahadana, his son Ganapathi. The Madra king, Panchala King, the Videha king Hammira, the Huna and the king of Kasi started to have been waiting at his door.

(V. 13.) "Verily, prosperous is Jayana, the chief of the elephant-troop of that lord of the earth (Ganapati), the leader of all actors and vedic scholars, the crest-jewel of the assembly of poets".

He was the favourite of the king Chhalamattiganda (*vis.* Ganapathi)

(V.19.) "Now once, returning from the conquest of the kings of the southern region, the heroic Chhalamattiganda came on the way to Tamrapuri, with fluttering benners".

(V.20.) "In the Saka year eleven hundred and thirty five in the month madhu (Chaitra), in the year Srimukha, the king gave to the glorious general Jaya saying : By my order rule from today this city of Shanmukha, which has been protected before by the arm of the maternal uncle of their mother".

He repaired and whitewashed all the temples in that city and placed golden pinnacles on them. He covered the image of Tarakarati (Kumaraswami) (v. 21). And supplied vessels of gold, silver, copper and brass for the worship of this god. He gave another image of the same god and image of his two consorts, which were made of base metal and were meant to be carried about in procession at festivals, and built an enclosure, a mandapa of Sani, and a gopura of three storeys (v.24).

(V. 25) "Then he made for this a mandapa resting after the sport of the 'grant hunt' on the day of every *Makara-Sankranthi*. On the painting in this (mandapa) the gods, assembled



for the occasion, regard with a thrill the representation of fierce battles between the gods and the demons'.

(V. 26) "He set up again the linga of the Mulasthana and kadnvittesvara, which had both been destroyed by robbers".

He surrounded Tamranagri with a wall surrounded by towers (v. 27).

### Translation of Telugu Portion

(Line 110.) "The village of this god, from the east towards the south: Narikedapumbundi. Manchedlu. Kovilambundi. Komarajambundi. Venjedlu. Ummetalapundi. Suddhapundi, Serapundi, Mulukalapundi: of this village, one half of the god Kumarasvamin, one half to the god Anantesvara at Kolluru, Gummapundi, Vadlambundi, Gudaspundi".

(L. 116.) "(The following are) the shares:- 15 kha of land in the middle of the peacock pillars at Kolankaluru; 15 kha at Valluru; 2 kha at Kranteta; 1 kha at Kadungalu; 1 kha at Koruru.

(L. 119.) "To the god Chodabhimesvara, Tradlambundi; to Vasudeva 12 Kha in Kattempundi".

(L. 120.) "In the land of Chembrolu, to the god Ananta-Jina, 5 Kha; to the *pujaris*, 12 kha; to the 14 Brahmapuri, of the god, 14 kha; to the superintendent of edicts and the emperor of poets, 2 kha; to the astrologer, 2 kha; to the doctor, 2 kha; to the chamberlain 2 kha; to the accountant, 2 kha; among the three hundred dancing-girls to each of all those who serve in the temple from the age of eight years, 2 kha; to the door-keeper, 2 kha; to the dancing-master, 2 kha; to one who beats the big drum, 2 kha; to one who beats the small drum, 2 kha, to the vasekdnu, 2 kha, to each of the singers, 2 kha; to one who blows the white conch, 2 kha; to one who blows the trumpet, 2 kha; to one who plays the gauru, 2 kha; to one who beats the kettle-drum, 2 kha; to the jagadavdu, 2 kha; to one who beats the gong, 2 kha; to one who decorates (the temple), 2 kha; to the garland-maker, 2 kha; to the peligaragavadu, 2 kha; to the potter, 2 kha, to the carpenter, 2 kha; to the blacksmith, 2 kha; to the masons, 4 kha; to the washermen, 2 kha; to the torch-bearer, 2 kha; to Alli-Boya, 2 kha".

(L. 135) " These persons will live in peace, doing their respective work and enjoying shares. And the three hundred Brahmans shall assign one part of their land to God and enjoy three parts themselves".

Lines 140-149 record the names of 20 persons who had granted lamps. Verses 23-31 contain the usual admonitions to the future kings.

### Postscript

Another inscription of Jaya and of his sovereign Ganapati is engraved on three sides of a pillar which is now built into the roof of the Lingodhavaswamin temple at Tsandavolu, the capital of the chiefs of Velanandu. The second face of the pillar is turned towards the roof and is hence invisible. The first face opens with the same passage as the Chebrolu inscription published above. The third face bears five Sanskrit verses, the first of which is incomplete at the beginning, and a passage in Telugu prose.

It appears from the above passage that put the general Jaya in charge of a temple of Sankara, which had been founded by king Kulotunga Rajendra-Gonka and had been named Pundisvara after the younger brother of Gonka I. Jaya provided the God with a fresh pedestal as the old one had been stolen, placed golden pinnacles on the temple, and granted vessels for

the workshop. King Ganapati himself gave it to the temple, a village of Govatika or in Telugu Govada.

## No. 169

Reference : Inscriptions of Karimnagar District (Reprint 2016)  
 Page No : 103  
 Place : Pothgal, Sircilla Taluk, Karimnagar District.  
 Dynasty : Kakatiya  
 Reign of : Rudradeva (Rudramadevi ?)  
 Inscription date : 26th May, A.D. 1235.  
 Language : Nagari characters.

This inscription is on the main door of the Lakshminarayana temple. It records the installation [of probably the image of Visesvara] by *Mahapradhana* (chief minister) of Rudradeva named Narayana son of Vami deva of the Vasishtha *gotra* who bears the title *rayasthapanacharya*.

## No. 170

Reference : Annual report on epigraphy 1915-20  
 Page No : 39.  
 Place : Punuru, Yeddnapudi Mandal, Prakasam District.  
 Dynasty : Kakatiya and Telugu Choda  
 Reign of : Ganapatideva Maharaja and Bhimadeva Kesava  
 Inscription date : A.D. 1235.  
 Language : Telugu.

This inscription is on a broken pillar lying in the compound of the Virabhadrasvamin temple. Dated Saka 1157, Chaitra, *Suddha* 5, Sunday, Mesha-Sankranti. This inscription belongs to *Mahamandalesvara* Bhima Kesavadeva-Choda Maharaja, son of Chodadeva-Maharaja and Kalyanamahadevi. It registers the apportionment of land in Punuru to the *Mahajanas* of that village which was granted [to them] by Anugudeva-Maharaja with the consent of Ganapatideva-Maharaja.

## No. 171

Reference : Inscriptions of Karimnagar District (Reprint 2016)  
 Page No : 88 to 93  
 Place : Godiasla (Upparapally), Huzurabad Taluk, Karimnagar District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : 24th January, A.D. 1236.  
 Language : Telugu.

This inscription is on a stone pillar near the Siva temple. The inscription begins with Telugu verses, invoking the god Ganesa, the goddess Durgi, the god Hari in the aspect of boar and the Sun for protecting the chief Kataya. Then, the Kakatiya king Ganapatideva is introduced. Here it is stated that he was the son of Rudra-*narendra* as contrary to the fact that he was the son of Mahadeva, the younger brother of Rudra. Ganapati's minister was Recherla Rudra son of Bejjama and Katreddi, who bears the title *Kaketa-rajya-bhara-dhaureya*. His minister was Rajanayaka of the brahmana caste. The military exploits of Rajanayaka are stated

as, beheading of Godhumarati after defeating his army at Bokkera, the capture of Udayagiri, driving away of Padiraya and making the gift of perpetual lamps to the god Bhimesvara of Draksharama. To Rajanayaka and his wife Ravvamamba was born Kataya who faithfully served Ganpatideva.

The record states that Kataya setup temples to Shiva, tanks and gardens and granted the village Pincharapalli to the deity Panchalinga. His other gifts of lands and gardens at several places and the levy of *amgadi-sunkomu* for the worship and offerings to the gods are also recorded.

A gift of some land by Ganapatideva maharaja is also recorded in the end.

### (Also)

Reference : Department of Archaeology and Museums, Andhra Pradesh.  
Annual Report on Epigraphy, 1967.  
Page No : 124, 125 and 127  
Place : Godisala (Upparapalli), Huzurabad Taluk, Karimnagar.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : 24th January, A.D. 1236.  
Language : Telugu.

This inscription is on a stone in front of the Panchalingala temple, dated 1157; Manmatha, Magha su. 15, Thursday [A.D. 1236, Jan. 24, Thursday]. Records the installation of Siva temples and gardens and the grants of lands to the God Panchalingala of the village and the gift of the village Pincharapalli excluding the *vrittis* of *devas* and brahmanas as *sarvanamasya* by Katayanayaka son of Rajanayaka the minister of Racherla Rudra, the *pradhani* of Ganapatideva. It also narrates the victory of Rajanayaka, that he defeated an army at Bokkera, beheaded the chief named Godhumarati, and was captured Udayagiri, and made Padiraya flee (from the battle field) and made a gift of lamps to the god Bhimesvara at Daksharama.

A gift of some wet land to the same site by Ganapatideva maharaja is also recorded in the end.

### (Also)

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.  
Part III, 1956.  
Page No : 166 to 170  
Place : Upparapalli, Warangal District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : 24th January, A.D. 1236.  
Language : Telugu.

This inscription in Telugu verse and prose is inscribed on a stone pillar set up in front of a temple at Upparapalli. It registers various gifts (sanctioned by king Ganapati) to the supreme Lord by a brahman Kataya, son of Ravva-mamba and Rajenayaka minister of Recerla

Rudra, who was son of Kad-reddi Bejjama and Bejjamambika and minister of the Kaketa king Ganapati-deva. The donor is stated to have received high promotion under king Ganapati and carried out various public works. His father, Rajenayaka, though a brahmin, seems to have distinguished himself in warfare, for he is stated to have gained victory at Bhokkera, broke the head of Godhumarati, occupied Udayagiri, routed ten kings, and dedicated lamps in the temple of Bhimesvara at Daksarama.

The date of the grant is Saka 1187, Manmatha, Magha su. 15, Thursday (=Thursday, 24th January, A.D. 1236).

The inscription is quite important for the details of Kakatiya expansion, since Bhokkera has been identified with modern Bokkera in the Aska taluk of the Ganjam district and Udayagiri with the famous place of that name in Nellore district.

### (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 94.  
 Place : Upparapalli, Warangal District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva.  
 Inscription date : 24st January, A.D. 1236.  
 Language : Telugu.

This inscription is on a stone pillar set up near the temple, dated S. 1187, Manmatha, Magha, su. 15, Thursday, (A.D. 1236, January 24). Registers various gifts (sanctioned by king Ganapati) to the god (Paramesvara) Siva and brahmins by a brahman Kataya son of Rajanayaka who was again a minister of Recherla Rudra who was again a minister of Kakatiya Ganapatideva. Rajanayaka is stated to have gained victory at Bokkera, Udayagiri and dedicated lamps at Daksharama temple.

### No. 172

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy for 1987-88.  
 Page No : 17 and 18.  
 Place : Pammy, Khammam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati  
 Inscription date : 17th April, A.D. 1236.  
 Language : Telugu.

This inscription is set up in front of Chennakesava temple. States that when Pammi Prachanna Vallabha was consecrated by Devana Perggada, the *mahasamanta* Nagasanamma, Amalrajuru and Mummadiraju belonging to the Viryala family came to Pammi from Rembartti. Also states that Pochena-pergada got the *thirumuttam* (portico) and mandapa constructed and made provision for the *anga-ranga-bhoga* of the deity after 29 years Vallabharaju made a grant of 20 *maruturus* of land as *vritti* on Thursday, the eleventh day of the bright fortnight in the month of Margasira in the year Raktakshi. Records show that in this year the *prakara* wall (*tiru madil*) was raised. Also records provision made for food offerings to the deity, after 32 years passed, on Thursday the first day of the bright fortnight in the month Ashadha in the year

Vilambi. On this date, lands were also endowed for the supply of flowers, ghee for the lamps etc., to the deity. As per the orders of the king, it was stipulated that the expenditure should be incurred in whosoever's name the order is written; one item of expenditure should not be diverted to another kind of expenditure. On Thursday, the tenth day of the bright fortnight in the month of Magha in the ear Krodhi, a certain Vallabhiraju is stated to have endowed ornaments of various kinds and other articles to the deity on the occasion of *chaturmasya-ekadasi*. Besides these gifts, food grains, cereals and oil were donated for the food-offerings. For the performance of services on festivals like *Sri Jayanthi*, *Deepavali*, *Sankranti*, monthly festivals, and *abhisheka*, grants were made. A number of utensils used in worship have been provided. In the cyclic year Sobhakrit corresponding to Saka 1158, Mudumba Narasimhacharlu, and others granted lands for the worship of the deity.

### (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 6 to 7  
 Place : Pammi, Khammam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 17th April, A.D. 1236.  
 Language : Telugu.

This inscription is on a stone set up in Chennakesava temple. Dated 1. S 1158, Durmukhi, Vaisakha, su. 11, Thursday (A.D. 1236, April, 17.) 2. Raktakshi, Margasira su. 11, Thursday. 3. Sobhakrit Chaitra su. 1.

1. It records that a certain Devana Preggade installed the image of Prasanna Vallabha. On that occasion Mahasamanta Nagasanamma of the Viryala family and Malraju and Mummadiraju belonging to the same family came to Pammi from Rembarti and worshipped the deity.

2. After 29 years 20 *marturs* of land had been granted by the above two chiefs. Some arrangements for the various deities in the temple are narrated. 3. At the end of the inscription a list of utensils etc., used in worship is given.

### (Also)

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.  
 Page No : 31 to 35.  
 Place : Pammi, Khammamet (Khammam) District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 18<sup>th</sup> April, A.D. 1236 and 15th December A.D. 1264.  
 Language : Telugu.

This Telugu inscription is carved on a stone set up in the Chennakesava temple in this village. It records that while Mahamandalesvara Kakatiya Gana(m)padeva Maharaja was ruling the kingdom of earth, a certain Devana Preggade had the image of the God Prasanna Vallabha of Pammi consecrated on Thursday, su 11, of the month of Vaisakha in the year Durmukha

(=Friday, 18 April A.D. 1236). On that occasion Mahasamanta Viryala Nagasanammamgaru, and Malraju and Mummadiraju belonging to that Viryala family came to Pammi from Rembarti. The expenses of the god such as all kinds of presents, the cost of anga-ranga-bhogas and the wages of the masons were met from his villages (?) and Pocana Peggada had the tirumuttiya-vantikam and mandapam constructed. Twenty-nine years passed. Then at their instance it was decided that all the expenses should be met from the tiruvadatam which probably consisted of 20 marturus of land which was granted as vrtti on Thursday, su 11 of the month of Margasira in Raktakshi (=Monday, 15 December A.D. 1264). Another thirty-two years passed under this arrangement. Then follows a number of endowments for various purposes, e.g., the supply of flowers and ghee for the maintenance of lamps etc. There should be no deviation in the management of these endowments. In whomever name a particular item of expenditure is written, that should be done strictly according to what is written. One endowment must not be diverted to another item of expenditure. Then follow other endowments. At the end of the record, there is a short list of utensils etc. used in worship, prepared probably by Mudumba Narasimha Charlu on su. I of the month of Chaitra of the year Sobhakrtu, S. 1736.

The language of the inscription is quite obscure and is hardly intelligible in several places.

### No. 173

Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994).
Page No	: 118 to 119
Place	: Somavaram.
Dynasty	: Kakatiya.
Reign of	: Ganapatideva.
Inscription date	: 7th May A.D. 1236.
Language	: Telugu and Kannada.

This inscription is on a stone in the old Shiva temple. States that, while Mahamandalesvara Kaketa Ganapatideva Maharaja was ruling the kingdom of the earth, a certain Rajavuramu Damaraju gifted to one Potaraju, the income from sumkas, maggas (looms), Komatindlu (the houses of the Komatis (shops), and ganuvu (oil mills) of Chekumalayapemta for the *anga* and *ranga bhogas* of the God Somanatha Deva.

### (Also)

Reference	: Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part- II, 2017.
Page No	: 136 to 137 and 195 to 196
Place	: Somesvaram, Huzurnagar taluk, Nalgonda District.
Dynasty	: Kakatiya
Reign of	: Ganapati
Inscription date	: 27th February A.D. 1237
Language	: Telugu.

### Translation

[Lines. 1-10.] While the glorious Maha-mamdalesvsra the Kaketa king Ganapati was ruling the earth, in the (cyclic) year Hemalambi in the month of Chaitra, on the first day of the bright fortnight, on Sunday, for the personal and public enjoyment of the great God the glorious Somanatha,.....Kamaya.....*komati*.....

[L1. 11-13.] The gift (was) given away by Dama-raju of Codavuram for merit to Pota-raju.

### Contents and Remarks

This inscription is inscribed on a stone pillar near the doorway in the Somappa temple. It records a gift of (some land ?) by Dama-raju of Coda-vuram for merit to Pota-raju.

### No. 174

Reference	: Selected Telugu Inscriptions by N. Venkata Rao. (1952)
Page No	: 81 to 84
Place	: Upparapalli.
Dynasty	: Reherla.
Reign of	: Kata.
Inscription date	: A.D. 1236.
Language	: Telugu.

### Translation

(Verse 1.) May Ganesha giver of boons to crores of Siddhas and gods, turning his side constantly as he hears the murmur of the swarm of bees ceaselessly buzzing in order to enjoy his blessed abounding rut-ichor, grant superly established condition and fortunes of *Kataya*, who is peer in from to Kama.

(Verse. 2.) May Durgi possessing good grace, who gleaming with the red line of her lotus-feet, walked so as to look like an evening cloud as she cut off the head of Mahisha, vouchsafe her favour to *Kataya*.

(Verse. 3.) May Hari, gracious of spirit, in the form of the noble Boar-incarnation who uplifted the earth is that it looked like an umbrella, far surpassing in his effort the lords of snakes (*who support the earth*) and sky- elephants (who hold up the sky), gave to *Kataya* fair fortunes.

(Verse. 4.) May Gauri's Husband, the primal god of gods, who is composed of the infinity of inanimate and animate beings, the lord of all, give to *Kataya* everlasting success and desired fruits.

(Verse 5.) May the Lord of Bays, who is composed of the triple form consisting of Aja, Achyuta and Sankara, the Friend of the Lotus, the Sun, with a heart full of the essence of mercy, be gracious to *Kataya*.

(Lines 22-36.) The High Minister of the king *Ganapatideva*, who is the worthy son of king Rudra, who was brilliant with generally renowned glory in the series of *Kakate* monarchs dwelling in honour at their capital the excellent city of *Anumakonda*, that ornament of the Andhra country universally renowned over the blest earth surrounded by the ocean limitless of

bounds, and who was a seat of the goddess of victory: (*the same Ganapati*) who is a Trinetra [Siva] adored by good men, who is as spring to park of sages, who is a Jayanta to charming ladies, a delighter of the hearts of all folk, a shatterer of the conceit of hostile kings, a protector of kings coming to him for refuge, most eminent among all renowned kings, a Celestial Mountain [Meru] of Steadfastness, a Revanta with horses, a Harischandra in truthfulness, a Devendra in splendour:-

(Verse 6.) He who was the son of *Bejjama*, steadfast as the Golden Mountain, generally praised for his conduct understanding affairs, having the radiance of the Sun, sinless, a treasury of virtues, and a child of the Sun (Karna) to the sages and the necessitous:-

(Verse 7.) *Recherla Rudra*, who had the semblance of a lion, displaying immense pride, might, and valour, and who with the blows of the claw which is the edge of his terrible keep high sword grasped by his uplifted arm shattered the furious endeavours of the rutting five of hostile monarchs elephants, holding to glorious courses, dwelt in splendour on the earth.

(Lines 45-54.) The High Minister of *Recherla Rudra*, (that *Rudra*) who was a beloved son of the *Kad-reddi* universally renowned for glory and adorned by the series of virtues and of supremely chaste *Bejjamamba* who possessed happiness, beauty, and refinement. (*Rudra*). Who unceasingly followed after righteousness and worked for the welfare of his lord: (*Rudra*), who bore with success the burden with peerless might and valour:-

(Verse 8.) *Raje-nayaka* dwelt on earth, an ornament of his race, a moon from the ocean of the Brahman tribe. One whose conduct was universally renowned, a man of weight, a forest-fire to the trees that are his foes.

(Lines 57-63.) Of *Raje-nayaka*, who defeated columns of valiant warriors at *Bhokkera*, broke the head of *Godhumarati*, conquered *Udayagiri*, routed ten kings, set up perpetual lamps for the god *Bhimesvara* at *Draksharamam*, and observed the law of righteousness, and of his lawful wife the virtuous *Ravvamamba*, an ornament of women, the worthy son-

(Verse 9.) “Profound in society, most constant in brilliance, a crown of his race, a mine of grace, a sun to those lotuses the sages “-with such renown is *Kataya* distinguished on earth.

## No. 175

Reference	: South Indian Inscriptions, Volume-IV.
Page No	: 468
Place	: Draksharamam, Ramachandrapuram Taluk, East Godavari District.
Dynasty	: Kakatiya
Reign of	: Ganapati
Inscription date	: 25th March A.D. 1237
Language	: Telugu
Script	: Telugu-Kannada

This inscription is on the second tier of the south wall of the *mandapa* at the entrance of the Bhimeswara temple. This inscription is badly damaged. States that Mallala Vema-reddi, the minister of Kakati Ganapatideva, made the gift of a perpetual lamp with metal stand and probably 25 cows to the god Bhimesvara of Draksharamam for the merit of his parents. The inscription further states that the *boyas* who received the cows should supply one *Tribhuvanankusa-mana* of ghee everyday to the temple.



## No. 176

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1936-37.  
Page No : 39  
Place : Bhattiprolu, Repalle Taluk, Guntur District.  
Dynasty : Kakatiya.  
Reign of : Ganapati.  
Inscription date : 1238.  
Language : Telugu.

This inscription is on the second pillar in the Kalyana mandapa of the Vitthalesvaeasvamin temple, dated Saka 11[60], Vilambi, asvayuja, ba. 3, Tuesday, Tula-sankranti. Registers a gift of money (*kesari-gadya*) made for the maintenance of a perpetual lamp in the temple of Bhogisvara Mahadeva at Bhattiprolu by the toll-officer [Ma]ndya for the merit of the king.

## No. 177

Reference : A Collection of the Inscriptions on Copper plates and Stones  
in the Nellore District, Part-III, 1905.  
Page No : 1055 to 1057.  
Place : Nagaluppalapadu, Ongole Taluk, Nellore District.  
Dynasty : Kakatiya.  
Reign of : Rudra.  
Inscription date : 26th March A.D. 1239  
Language : Telugu.

This inscription is from a stone lying to the east of Shiva temple.

### Translation

Hail ! In the year Vikari, corresponding to the year 1161 of the illustrious and auspicious Saka era on the occasion of Vishu Sankranti, Madeva Nayakudu set up the image of Mallesvara at Nayakudu set up the image of Mallesvara at Naguluppalapadu and presented land for providing oblation, offerings and worship to the deity for the religious merit of Sriman Mahamandalesvara Ganapatideva Maharajulu who is possessed of all praiseworthy attributes and for the religious merit of his father and mother-land measured with a pole of 12 fathoms in length as follows:-

\* \* \* \* \*

The temple servants are Tara Pandit the younger brother of Ma.....Tunuvaru and his sons and grandsons as long as the moon, stars and sun endure.

The Brahman *vrittis* are:- (Here comes a list of the shares).

[One imprecatory verse].

## No. 178

Reference : A Collection of the Inscriptions on Copper plates & Stones

in the Nellore District, Part-III, 1905.  
 Page No : 1058 to 1064.  
 Place : Nagaluppalapadu, Ongole Taluk, Nellore District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 26th March, A.D. 1239  
 Language : Telugu.

This inscription is from a stone opposite to Siva temple.

### Translation

(c.) Hail ! In the year Vikari, corresponding to the year 1161 of the illustrious and auspicious Saka era, on the occasion of Vishuma Sankranti (equinox)- Hail ! Madhava Nayaka consecrated the temple of Malleswara of Nagaluppalapadu and gave fields as follows for providing oblation, offering and worship to that deity, for the religious merit of Sriman Mahamandalesvara Ganapatideva Maharaja who is endowed with all praise worthy attributes and of his own parents:-1,000 kuntas measured with a pole of 12 `barlu` (fathoms) in length, 200 kuntas measured with the same pole are given for the cows, and 200 kuntas for Ganesvara.

The *sthanapantulu* (temple servants) of this (endowment) are Marajiyyalu and his younger brother, Bhairajiyyalu, their sons and grandsons as long as the sun and moon last.

The shares (*vruttis*) of the Brahmanas are :- (Here follows a list).

\* \* \* \* \*

These gifts are given in the year Krodhana to that as long as the sun and moon exist.

100 *Kuntas* of land in the rear of the tank of Pedaluru and 100 *Kuntas* of wet fields in Ghrauluru are given to karnam Dasiraju who wrote this (inscription).

200 *kuntas* of land are given to the dancing girls of the deity, drummers, servants, *pallayamulu* (?)

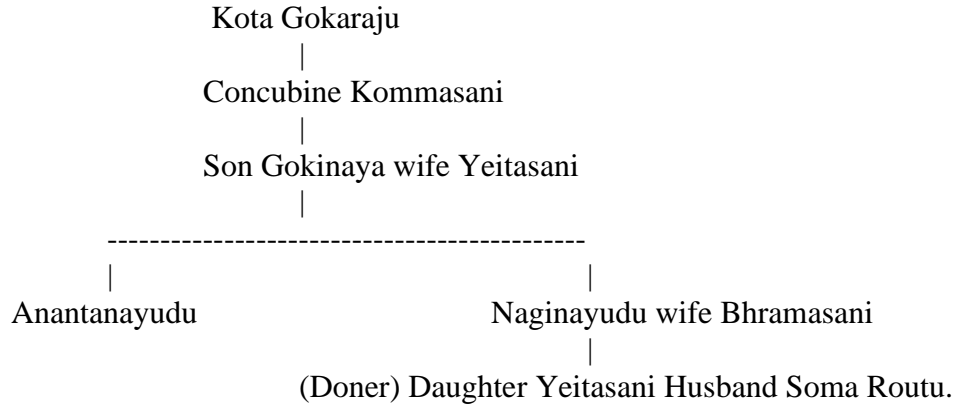
[Four imprecatory verses].

One additional Medusvadugaru`s son Yinisvalangaru`s vrutti 300 *kuntas* of land.

### No. 179

Reference : South Indian Inscriptions, Volume-X  
 Page No : 151.  
 Place : Vadupuru, Sattenapalli Taluk, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 14th August, A.D. 1239.  
 Language : Telugu.

This inscription<sup>7</sup> is on a pillar in the outer mandapa of the temple of Ramesvara. Shri Mahamandaleshwara Kota Gokaraju's *Bhogastri* (concubine) Kommasani's son Gokinaya and Yeitasani's sons Anantanayudu, Naginayudu. Naginayudu's and Bhramasani's daughter Yeitasani and her husband Soma Routu. Yeitasani donated 25 *Modalu* (cows) for the merit of Sri Mahamandaleswara Parama Maheswara Kākati Ganapatideva Maharaja in Saka 1161 (*Bdrapada* month) (A.D. 1239) for the perpetual lamp to the lord Velpunuri Sri Ramesvara Mahādēva. She called herself as *Sri Pada Padmopajivi* of Ganapatideva. Baddula Rama boyas son Muppana Boya provided ghee for the lamp.



### (Also)

Reference : Archaeological survey of India  
Annual report on epigraphy 1924-25  
Page No : 27  
Place : Valpuru, Sattenapalli Taluk, Guntur District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva Maharaja  
Inscription date : A.D. 1239  
Language : Telugu.

This inscription is on the third face of a pillar in the outer *mandapa* of the Ramalingaswami temple, dated Saka 1161, Vikari, Bhadrpada, su. 13 Sunday. Records the grant of 25 cows by Ayitasani and her husband Somarautu for a perpetual lamp to be lit before the god at Velpunuru for the merit of Ganapatideva-Maharaja.

### No. 180

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1987-88.  
Page No : 17  
Place : Nelakondapalli, Khammam District.  
Dynasty : Kakatiya.  
Reign of : Ganapati  
Inscription date : 26th April, A.D. 1240.  
Language : Telugu and Sanskrit.

<sup>7</sup> This inscription is translated by Dr. Aruna and G. Vasanta Lakshmi.

This inscription is on a stone slab kept in front of Kattalamma-Cheruvu. Registers the grant of two *maruturas* of land at Bollasamudram to the temple of Prolakamma at Kondapalli by Recherla *pasayita* Ganapathi Reddi, a *mahamandalesvara* of Kakatiya Ganapati. It also registers a gift of 20 *modalu* for securing ornaments and articles of worship and *vritti* for providing food offerings to the goddesses Prolakamma and Marakamma. Proleboya is referred to as the composer of the inscription.

## No. 181

Reference : South Indian Inscriptions Volume-V  
 Page No : 78 to 79  
 Place : Gudivada, Gudivada Taluk, Krishna District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : A.D. 1240  
 Language : Telugu

This inscription is on the left door pillar of the Bhimeswara temple, dates Saka 1162. Mentions that during the Kakatiya rule, on the occasion of Uttarayana samkranti Pinchama Anni setti and Potama Setti of *Na[mi]rithikula gothra* donated 30 cows to provide Ghee for the perpetual lamp of Gudivada Kundeshwara Sree Mahadevara in the merit of his father Nagi Setti and mother Prolasani<sup>8</sup>.

## No. 182

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part-II, 2017.  
 Page No : 42 to 50 and 186.  
 Place : Kondiparti, Warangal.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati  
 Inscription date : 23rd February, A.D. 1241.  
 Language : Sanskrit.

## Translation

### I SIDE

[L. I.] Glory ! May there be well-being. Om! Obeisance unto Siva.

[V. I.] Pleased on the nipple of Parvati, dripping milk, for the sake of suckling, resounding with the sequence of the sweet hum of the bees maddened with (his) ichor, and looked upon with longing and wide open eyes by Narada and other Gandharvas, may that sinewy trunk of God Ganrsa, resembling a stringed *Vina* (lute), be for the happiness of you, whose minds are concentrated (on him).

---

<sup>8</sup> Translated by G. Vasanta Lakshmi, Research Assistant, Center for Telangana Studies, Dr. MCR HRD IT, Hyderabad.

[V. 2.] The drops of water sticking to the tips of the hairs on whose body look like sweat drops born of the close embrace of his spouse Lakshmi residing in his own chest; at the tip of whose shoot-like tusk- resembling (or comparable to) the petal top of a blooming *ketaka* shrub,- mother Earth gives the decoration of a spot of musk; may that Vishnu in the form of a Boar protect you.

[V. 3.] May that moon give you happiness,- the moon who is surrounded by the stars, namely the particles blown from the moving waves of the celestial river on the head of Siva, and for whom the glow of the many red gems, on the hoods of the serpent-ornaments (on the body) of Siva, create the beauty of an eternal twilight.

[V. 4.] May lord Siva protect General Kata for the swan of whose fame the whole becomes the sport-lake.

[V. 5.] In the city of ..... There was the lord and general names Dannapa, (a flower ?) on the creeper of the Durjjaya family, with fame white like that of jasmine and bleaching the heads of the elephants of the quarters, who had captured as slaves women of the enemies' camp, who was.....and who was victorious in battle.

[V. 6.] What a wonder ! The edge of the sword of General Danna flashing....., gave (severe) burning sensation to the enemies, though it was endowed with coolness (sharpness).

[V. 7.] He spread to the very heavens his [long ?] rope-like qualities as if to drag down the *Kalpa* trees of heaven, by his munificence.

[V. 8.] From him was born General Sabba, like the *Kaustubha* gem from the milky ocean, whose fame was sung by the whole world, who was the remover of Misery..... and the lord of wealth.

[V. 9.] In the three worlds filled with the flood of his white fame, which is the (written) Ganges and which, the (black) Jumna ? Which is the (white) camphor and which, the (black) colirium ?

[V. 10.] He had a lily-eyed wife by name [Acama] who was greater than Arundhati in virtue.

[V. 11.] By virtue of their sublime acts, the three great souls, namely, Parvati, Lakshmi and Acama, mutually comparable, were clearly and always extolled by the people.

[V. 12.] Their son was General Kata, verily like another sun, who overcame all the qualities by his valour.

[V. 13.] He was well-known as *Kota-gelpata*, an ornament to the lady....., and whom people extolled as *Pedamuttu-gamda*, because of his great proficiency in the battle-field.

[V. 14.] Red with the blood of the enemies, the edge of whose sword flashing on the fields of battle was looked up on by people in great wonder as the flame of the terrine fire of his valour took shape.

[V. 15.] [Lo !] Whose enemy warriors, sent to the long sleep (of death) on the top of the foreheads of elephants in battles, yawned, walking up on the breasts of celestial damsels.

[V. 16.] People wondered eternally how, by the fire [of his valour,] grass has been made to grow in the palaces of his enemies.

[V. 17.] I suspect the Lord of Samkisa, who gives the supplicants the objects they seek for, to be the *kalpa* tree in motion, with fame as its blossom.

## II SIDE

[This part, consisting of vv. 18-20 and probably many more, is almost completely damaged. There are one or two points here which may be important.]

I. 103.....llambika.

I. 106.....general Kata, son of.....

I. 128.....established

- I. 131.....his wife pure like the Ganges  
 I. 142 & 143.....'the moon-digit.....(arisen ?) out of the ocean of the dynasty  
 of Palya or Palyadhi.... Of pure fame.  
 I. 144.....shining with qualities (?)

### III SIDE

[V. 21.] And..... son *Pedamuttu-gamda*.....who shines, creating by the lustre of his valour and fame the beauty of a necklace, made of coral and pearl, to the damsels of the quarters.

[V. 22.] [This verse has a conceit the import of which is the glorification of the magnificence of Malayala Kata; reconstruction of the second line has not been possible.]

[V. 23.] All that is done by him is always for the benefit of others, but the best among the virtuous men as well as those of subdued minds slander his work thus, "The earth has been shattered to pieces by the construction of ponds, wells, and big tanks, and by his places the path of the Sun has been made jagged.

[V. 24.] [It is not possible to reconstruct this verse. The poet refers to the military powers of Malayala Kata and justifies some titles he seems to have had.]

[V. 25.] Let massage of its feet (feet of the personified fame of Kata) be done with your twig-hands, oh ! you *kalpa* trees; wash its feet with the milk stored up in your udder, you *Kamadhenu*; it is not that there is fatigue for the fame of general Kata, which sports as far as the very ends of qualities; but (it) is the proper behaviour for servants.

[V. 26.] Alack! to his enemies lying on the bed of earth in battle-field, sexual enjoyment takes place in heaven.

[V. 27.] The sky is coated with the white fame of the dear son of Acamambika, named Kata, as if by smooth and most sandal pigments ; and on (top of) it, the streak of the smoke rising from his enemy's burning city, seems to draw the *Makara* designs with the dark *Kasturi* pigment.

[V. 28.] [This verse is badly damaged and it is impossible to give even a summary of it.]

[V. 29.] He never speaks (out) the faults of others ; (the) does not speak harshly and does not utter falsehood; he does not deride anybody and pleases everybody always with his qualities.

[V. 30.] [This is in Prakrit and very much damaged.]

[V. 31.] His wife Kacambika is all- glorious, a devoted wife, charming with character and good qualities, by bearing whose foot-print Earth herself seems to have how become a repository of gems ;

[V. 32.] who, by the rays issuing from her toes, does the decoration with *kunkuma* on the lines of the partings of hair, of the ladies who prostrate at her footstool.

[V. 33.] Her naturally red-tinted feet appear to be so, as if eternally angry at the lotuses that steal their beauty.

[V. 34.] The plantation stems, that are compared to her things without any restraint by great poets, seem to quake with fear when they move in the wind.....

[V. 35.] [This verse is damaged and seems to describe, in a conceit, her ample bosom and slender waist. The following is an approximate translation.]

As if in fear of its inability to bear her ample bosom, her waist shrank slender.

[V. 36.] The face of that fawn-eyed lady shines, quaffing off the pride of the beautiful lustre of the nectar-rayed moon; the long eyes drive away the pride of the blooming lily; and her dark tresses have the beauty of bees hovering about a wide-spread creeper in bloom.

#### IV SIDE

[V. 37.] Then he constructed a temple by name Rudresvara, (God Rudreshwara), on whose top as on Siva the moon and the celestial Ganges adhere;

[V. 38.] and a temple for Kesava also was constructed well by him, a temple which by its hugeness seems to (join ?) even the space between the earth and the sky.

[V. 39.] In saka 1162, in the cyclic year Sarvari, in the month of Phalguna. In the bright fortnight, on Ekadasi, on Saturday, when all the nine planets were clearly looking beneficent, general Kata established Siva and Vishnu (in these two temples).

[V. 40.] This triad of peaks of these temples together with the temple of Prolesvara raises a doubt in men (whether they were) similar to the three mountains, *Kailasa*, *Meru*, and *Manthara*.

[V. 41.] When the golden *kalasas* on the top of which triple shrine were illuminating the sky, the disc of the sun was ascertained only by (the principle of) supposition and not by his light.

[V. 42.] Around that triple shrine there is the all-glorious parapet wall, constructed by Kata, which possessed plentifully a series of closely-joined capitals done in blue stone, and which appeared as a single huge stone carved and raised with great efforts by stone masons having been built without the joinings being visible.

[V. 43.] Three *nivartanas* for god Rudresvara, two to Acyuta, and similarly two to Prolesvara, were given by General Kata, desirous of good fortune;

[V. 44.] and to the Triple-shrine (were given) a small field irrigated by (water from) Bellama tank, another field to be watered by rain and thirty *nivartanas*.

[V. 45-52.] [These are the usual imprecatory verses]

[LI. 188] Obeisance unto Siva.

[V. 53.] That general Kata is all- victorious, who appropriated by force land of (other) kings and was hence (famous) even in heaven as *Curakara* and (who) bore the excellent lotus feet of King Ganapati.

[V. 54.] May God's Prolesvara, Rudresvara and Hari be pleased with the wealth given by him (Kata) for (their) personal and public enjoyment, and (thus) gratify general Kata.

#### Contents and Remarks

This inscription is inscribed on the Trikuta temple. Records the construction of the temples of Siva, Kesava, and Prolesvara and grant of land for them by kata of the Malaysla family whose genealogy is given as follows;

Durjaya family.

:  
:

Dannapa.

|

Sabba *md.* Acama.

|

Kata *md.* Kacambika.

The titles, namely Kota-gelpata and Pedamuttu-gamdu are interesting.

#### (Also)

Reference : Archaeological Survey of India  
Annual Reports on Indian Epigraphy 1957-58

Page No : 23  
 Place : Kondiparti, Warangal District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : 23rd February, A.D. 1241  
 Language : Telugu and Sanskrit

This inscription is on a pillar lying in the compound of the Trikuta temple, dated saka 1162 (*netra-rasa-indubhu*), Sarvari, Phalguna su. 11, Saturday=1241 A.D., February 23. Records the construction of the temples of Siva, Kesava and Prolarasa and the grant of land for them by Kata of the Malyala family whose genealogy also is given. *Telanganasasanamulu* p. 42, No.9.

### (Also)

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 192 to 199  
 Place : Kondaparthi, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva  
 Inscription date : 23rd February, A.D. 1241.  
 Language : Telugu.

States that Malyala Kata-*sainyadhipa*, son of Sabba and Achama and grandson of Dannapa of the lineage of Durjaya constructed two temples, one to Rudresvara and another to Kesava and installed the deities in their respective shrines on Saturday Phalgupa su. 11, Sarvari, S. 1162 (Saturday, 23rd February, A.D. 1241). Around these and Prolesvara temple which seems to have been already in existence, he also built a *prakara* (wall of enclosure) and granted 3 *nivartanas* of land to Rudresvara and 2 each to Kesava and Prolesvara, and to all the three gods a small field irrigated by Bellama-tank, and 30 *nivartanas* watered by rain. Kata was a subordinate of king Gapapati; his wife was Kachama; he was the lord of Samkisa; and he bore the titles *Kota-gelpata*, *Pedamuttu-ganda* and *Divi-Churakara*.

### (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 109.  
 Place : Kondiparti, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 23rd February, A.D. 1241.  
 Language : Sanskrit.

This inscription is on a stone in Trikuta temple. Dated S. 1162, Sarvari, Phalguna su. 11, Saturday, (A.D. 1241, Feb 23). Records the construction of the temples Siva, Kesava and Prolesvara and grant of land for them by Kata of Malayala family.

### No. 183

Reference : Inscriptions of Telangana Nizamabad District  
 (Nizamabad & Kamareddy). (2019)



Page No : 115 to 117  
 Place : Balakonda.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : 28th March, A.D. 1242  
 Language : Telugu.  
 Script : Telugu.

This inscription is on a Nandi pedestal in the Siva temple. The Inscription registers the gift of 100 *martars* of land in the village *Balakonda* to the god *Samanthadeva* after the construction of a temple and installation of the deity for performing the daily rites by *mandalesvara* of the king Ganapatideva.

## No. 184

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
 Volume-I (1992).  
 Page No : 182 to 183  
 Place : Cherlopalli.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva.  
 Inscription date : 26th September, A.D.1242  
 Language : Telugu.

This inscription registers the gift of two *martars* of wetland and some dry land to certain Tikanapeddi and Madhavappa by Mahamandalesvara Gandapendara Gangaya-Sahini, on the occasion of the solar eclipse which occurred on the New moon day of Bhadrpada of the cyclic year Subhakrit, in the presence of the god [E]lesvaradeva.

This epigraph dated in the year Subhakrit, corresponding to A.D. 1242, is the earliest record of the Kayastha chief Gangaya - Sahini.

## No. 185

Reference : Indian Archaeology 1987-1988, A Review.  
 Page No : 117  
 Place : Nelakondapalli, Khammam.  
 Dynasty : Kakatiya and Recherla.  
 Reign of : Ganapati and Ganapati Raddi.  
 Inscription date : A.D. 1242.  
 Language : Telugu and Sanskrit.

This inscription, in Telugu and Sanskrit languages and Telugu Characters, is engraved on a slab kept in front of Kattalammacheruvu. It is dated Saka 1164 (A.D. 1242) and registers the gift of two *maruturus* of land at Bollasamudram to the temple of Prolakamma at Kondapalli by Recherla *pasayita Ganapati-raddi*, a *mahamandalesvara* of Kakatiya Ganapati. It also registers a gift of 20 *modalu* for securing ornaments and articles of worship and rice for food-offerings to the goddesses Prolakamma and Marakamma. Proleboya is referred to as the composer of the inscription.

## No. 186

Reference : South Indian Inscriptions, Volume-X  
 Page No : 154.  
 Place : Tripurantakam, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1242.  
 Language : Telugu.

This inscription is on the east wall of the dark room in the temple of Tripurantakesvara, dated S. 1164 (Subhakrit). States that Chagi Muppala Devi gave 25 cows for a perpetual lamp in the temple of Tripurantaka-Mahadeva. Also mentions Nathavadi Rudradeva-Maharaja, Kakatiya Maila-Mahadevi and Muppaladevi.

## No. 187

Reference : South Indian Inscriptions, Volume-X  
 Page No : 157 and 158.  
 Place : Santaravuru, Bapatla Taluk.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1242.  
 Language : Telugu.

This inscription is on a stone set up in front of the temple of Ramalingesvara, dated S. 1167 (Visvavasu). Records the grant of land by Karanam Maraya to god Ramanatha for the benefit of Ganapatideva maharaja and his parents.

## No. 188

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.  
 Part III, 1956.  
 Page No : 4 to 5  
 Place : China-Kandukur, Khammam (Khammam) District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 3rd January A.D. 1243  
 Language : Telugu.

This inscription is in Telugu and is carved on a stone lying outside the village in a field. The usual figures of a linga, Panivatta, Sun, Moon, Nandi and erect dagger are carved in bas-relief at the top. It records the gift of 1 adda of land behind the tank Cakikunta with produce of both the kartis for the naivedya of Ramesvara-deva and Bhoganatha-deva by Eitilu of Kandukur numbering sixty. The record is dated on Saturday, su 11 of the month of Pausya in the year Shubhakrt (A.D. 1243?) while Maha-mandalesvara Kaketiya Ganapa-deva-maharaja was ruling in happiness.

## No. 189

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1986-87.  
Page No : 42.  
Place : Peruru, Miryalaguda Taluk, Nalgonda District.  
Dynasty : Kakatiya.  
Reign of : Ganapati.  
Inscription date : 22nd January, A.D. 1243.  
Language : Telugu.

This inscription is on a pillar lying outside the eastern side of *prakara* of the Someswara temple. States that Chenneni Sominayudu, the grandson of Sabha-*malnayani*, the *addvatta-majjari* of Tadiyadlapalli made provision of a vessel for the offering of incense (*dhupa*) to the Svyambhu-Somanathadeva at Perur.

## No. 190

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1936-37.  
Page No : 39  
Place : Bhattiprolu, Repalle Taluk, Guntur District.  
Dynasty : Kakatiya.  
Reign of : Ganapati.  
Inscription date : 1243.  
Language : Telugu.

This inscription is on a pillar in the Kalyana mandapa of the Vitthalesvarasvamin temple, dated Saka 1165, Sobhakrit, Asvayuja, su. 12, Saturday, Kanya-sankranti. Slightly damaged. Registers a gift of sheep and cows made by Paripurnasiva-Mahamuni, son of Visvesvara-Mahamuni, the *guru* of the king, for eight perpetual lamps in the temple of Bhogisvara-Mahadeva at Bhattiprolu for the merit of his father.

## No. 191

Reference : South Indian Inscriptions Volume-VI  
Page No : 98 and 99  
Place : Pedda Cherukuru, Bapatla Taluk, Guntur District.  
Dynasty : Kakatiya.  
Reign of : Ganapati.  
Inscription date : 25th February, A.D. 1244.  
Language : Telugu  
Script : Telugu-Kannada

This inscription is on a pillar laying near the hillrock in the village. this inscription records the grant of the village Temadta *alias* Ganapavuramu in Kamma-nadu to Pulukarti Narayanabhatta-Vajapeyayajulu for his own merit by the Kakatiya king Ganapatideva on the occasion of Lunar eclipse.

## No. 192

Reference	: Archaeological survey of India, Annual Report on Indian Epigraphy 1930-31.
Page No	: 28
Place	: Satrasala, Palnadu Taluk, Guntur District
Dynasty	: Kakatiya
Reign of	: Ganapatideva
Inscription date	: A.D. 1244
Language	: Telugu.

This inscription is on a slab built into a wall of the Siva temple in the village, dated Saka 1166, Krodhin, Kartika, su. 15, Monday. Incomplete. Gives the *prasasti* of Mahamandalesvara Ganapendra Ambayyadeva, the subordinate of Ganapatideva. Registers the gift made by the chief of an oil-mill and of the *sunka* (tolls) levied at Sattrasala for a lamp in the temple of Svayambhu Sri-Mahadeva at that village.

## No. 193

Reference	: Archaeological Survey of India Annual Reports on Indian Epigraphy 1910.
Page No	: 43.
Place	: Motupalle
Dynasty	: Kakatiya.
Reign of	: Ganapatideva Maharaja
Inscription date	: A.D. 1244.
Language	: Telugu and Sanskrit.

This inscription is on a pillar of the *mandapa* in front of the Virabhadrasvamin temple, dated Saka 1166, Krodhin. Remission of taxes on articles of export and import at [the harbour of] Mottupalli *alias* Desyuyakkondapattana.

## No. 194

Reference	: Epigraphia Indica, Volume-XII
Page No	: 188 to 197
Place	: Motupalli, Bapatla, Guntur District.
Dynasty	: Kakatiya.
Reign of	: Ganapati Deva
Inscription date	: A.D. 1244-45.
Language	: Sanskrit
Script	: Telugu-Kannada

### Motupalli Pillar-Inscription of Ganapatideva

A.D. 1244-45

by

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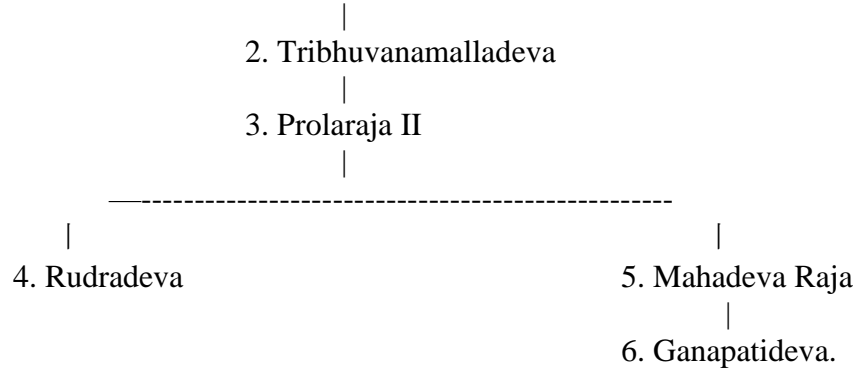
This inscription is engraved on four sides of a pillar of the *mandapa* in front of the Veerabhadra Swamy temple at Motupalli in the Bapatla taluk of the Guntur district. With the

expansion of a few syllables near the edges of the pillar the inscription is well preserved. The alphabet is Telugu. The characters are on the whole well formed, but there are some letters which it is not quite easy to distinguish from each other without paying regard to the context. The lingual *l* is used twice in the word *parikila*. A peculiar spelling may be mentioned: *klupta* for *klripta* and *yavvana* for *yauvana*.

The languages are Sanskrit and Telugu. The Sanskrit portion consists mostly of verses, which are 29 in number. The remainder of the inscription is in prose. Of rare Sanskrit words the following deserve to be noted:- *anataripa*, 'an island'; *amaliman*, 'purity'; *alviya*, 'a number of horses'; *anandathu*, 'joy'; *amredana*, 'reputation'; *asvamedha*=*asvamedhika*; *uparikh*, 'to spread'; *ushmala*, 'glowing'; *kan*, 'to glitter'; *kalamba*, 'an arrow'; *kridayita*, 'sporting'; *ganda*, 'a hero'; the same=*gandasaila*, 'boulder'; *gunja*, 'a kettle-drum'; *ghrini*, 'a ray'; *damra*, 'tumultuous, terrible'; *Tridasaparivridha*=Indra; *Padmavasa*=Lakshmi; *parimotana*, 'cracking'; *Maghavanmani*=Indrantla; *rangat*, 'roaling'; *lambapataha*, 'a kind of drum'; *Lopdmudradayita*=Agastya; *Srivatsavakshas*=Vishnu.

The Motupalli pillar inscription is an edict of the (Kakatiya) *Maharaja* Ganapatideva. It opens with an invocation of Svayambhudeva. From the *Prataparudriya* we know that siva under the name Svayambhudeva was the family-deity(*kula-devata*) of the Kakatiya dynasty. Verses 1-4 of the inscription invoke Ganesa, Sarasvati, the digit of the moon on Shiva's head, and the Boar-incarnation of Vishnu, respectively. Verses 5-15 contain a mythical and legendary genealogy of the Kakatiya king. Verse 5 introduces Vishnu, from the lotus on whose navel sprang Brahma. From the Creator's eye the Sun was produced, and from the latter Manu. In this family, was born Ikshvaka, in his family Madhatri, and in his family Sagara, whose sins were burnt by Kapila, but attained salvation through the austerities of Bhagirathja. In this family was born Raghu, and in his family Dasaratha, who, being mounted on Indra in the shape of a bull, killed Sambara in the sky. Dasaratha's son Rama, in whose family Durjaya was born. Verses 16-22 furnish the following pedigree:-

1. Prolaraja I, of the family of Durjaya, constructed a tank named *Kesari-tataka*.



This first king of this pedigree, Prola I, is not mentioned in any other Kakatiya inscription but the Motupalli one, and in a Kanchi inscription the construction of the *Kesarin* tank is attributed to (his grandson) Prola II. The successors of Prola I are named in the same order in other Kakatiya inscriptions. Here and in a Hanmakonda inscription, the second king bears the name Tribhuvanamalla, while a Chebrolu inscription calls him Beta, and the Kanchi inscription Betama. In another inscription at Hanamkonda, both names occur. As pointed out by Sahib Krishna Sastri, Beta was his actual name, and Tribhuvanamalla a surname which is borrowed from his sovereign, the Western Chalukya king Tribhuvanamalla-Vikramaditya VI. As Prola I, in the Motupalli inscription, Beta is stated in the Chebrolu inscription to have been a descendent of Durjaya. The family of Durjaya is also in the inscriptions of other Telugu chiefs.

Verses 23-27 *praise* Ganapati in general terms without conveying any historical information. Verse 25 implies that he fought with the Kalingas. Verse 24, which is identical with verse 13 of his Kanchi inscription and which verse 19 of an unpublished inscription on a pillar at the Pakhal lake, and verse 26 allude to the crest of the Kakatiya, which, as who know also from the *Prataparudriya*, was the figure of a boar.

After this long preamble of 27. verses, the *Maharaja* Ganapatideva informs us of the actual object of his pillar-inscription. It is an *abhaya-sasana*, i.e. 'edict assuring safety', to foreign traders by sea whose vessels might be wrecked on the coast of his territories. While formerly the whole cargo of such ships become forfeited to the state, he promised that henceforth nothing but the usual custom-duties would be levied on it. These are specified in the Telugu language in II, 152-166.

The inscription ends with two Sanskrit verses, starting that Ganapatideva set up the pillar bearing this edict (*sasana-stambha*) at Mottupalli *alias* Desyuyakkondapattana in the Saka year 1166 (expired), which was the year Krodhin of the cycle. This year corresponds to A.D. 1244-45.

General Cunningham' and Colonel Yule pointed out that Motupalli is mentioned by the Venetian traveller Marco Polo, who calls it Mutfli, "This was formerly under the rule of a king, and since his death, some forty years past, it has been under his queen". This king and his queen are Ganapati and his daughter (not queen) Rudramba. Rai Bahadur Venkayya showed that the former reigned for sixty-two years, from A.D. 1199-1200 to 1260-61, when he was succeeded by Rudramaba. Marco Polo is supposed to have visited South India about A.D. 1290; as, however, he dictated his work to his fellow prisoner Rusticiano at Genoa in A.D. 1298-99, his statement that about forty years had then passed after Rudramda's accession to the throne turns out to be fairly correct. He mentions as chief product of the country diamonds which "are found both abundantly and of large size," and muslins which "look like tissue of spider's web". As he calls the whole Kakatiya kingdom after Muttli, it seems that this town was its chief port in the thirteenth century. The fact that Ganapathi selected Motupalli as the site of his edict to mariners points to the same conclusion.

### Translation of the Grant Portion

(Line. 135) By this glorious *Maharaja* Ganapatideva the following edict (assuring) safety has been granted to traders by sea starting for and arriving from all countries, islands, foreign countries and cities.

(L. 140) Formerly kings used to take away by force the whole cargo, *vis.* Gold, elephants, horses, gems, etc., carried by ships and vessels which, after they had started from one country to another, were attacked by storms, wrecked, and thrown on shore.

(L. 146) But we, out of mercy, for the sake of glory and merit, are granting everything besides the fixed duty to those who have incurred the great risk of a sea-voyage with the thought that wealth is more valuable than even life.

(L. 151) The rate of this duty is one in thirty on all exports and imports.

(L. 154) On one tola of sandal, 1 pagada  $\frac{1}{4}$  fanam.

(L. 155) On 1 pagoda's value of country camphor, Chinese camphor, and pearls,  $\frac{3}{4}$  and -fanam.

(L. 157) On 1 pagoda's value of rose water, ivory, civet, camphor-oil, copper, zine, *riseya*(?), lead, silk-threads, corals, and perfumes  $1\frac{1}{4}$  and  $\frac{1}{2}$  fanam.

(L. 162). On 1 pagoda's value of pepper,  $\frac{3}{4}$  and  $\frac{1}{2}$  fanam.

(L. 163) On all silks 5 ½ fanams per bale (*svarupa*).

(L. 165) On every lakh of areca-nuts, 1 pagoda 3¼ fanams.

(Verse 28 f.) In the Saka year eleven hundred and sixty six named Krodhin, at the great Desyuyakkondapattana (also) named Mottupalli, Ganapatideva set up for the sake of glory this edict pillar, which resembles a staff for the support of the eternal law of justice (*dharma*) which is stumbling in the mire of the Kali age.

## No. 195

Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-I (1992).
Page No	: 183 to 189
Place	: Chilkuru, Huzurnagar Taluk
Dynasty	: Kakatiya.
Reign of	: Ganapatideva.
Inscription date	: 25th April, A.D.1245.
Language	: Telugu and Sanskrit
Script	: Telugu-Kannada

This inscription is on a stone pillar set up in front of the Chennakesava temple. The first side of the inscription is badly damaged. In the second side of the record Kakatiya Mahadeva and his son Ganapatideva are described. Then follows the description of the line of their ministers. In the Vishnuvridha - gotra a certain Somaya - *amatya* was born. His son was Tikkaya-*amatya* to whom was born Deva - *amatya*: The latter had four sons by his wife Lakshmi, named Rama *mantri*, Tkkaya-*mantri*, Marchana-*mantri* and Beta. The first of the brothers, Rama-*mantri* is to be the *sarvadhikari* in the administration of Ganapatideva. The third brother, Manchena is said to be much learned in several *Shastras* and composed a *prabandha* (= book) on Raghunatha. The record states that Munchen-*maari* installed the god Sri Prasanna Chennakesava in the village Chilukuru and endowed the deity with some lands for its worship and lamp.

## (Also)

Reference	: Andhra Pradesh Archaeology A Review 1987-2001. (2002)
Page No	: 111 to 112.
Place	: Chilkuru, Warangal District.
Dynasty	: Kakatiya.
Reign of	: Ganapati Deva.
Inscription date	: 19th August, A.D. 1245.
Language	: Telugu and Sanskrit.

Records that while Kakatiya Ganapatideva was ruling, his minister Manchena son of Tikkaya, installed the God Prasanna Chennakesava for the merit of his brother Nuvula Ramanna Peggada, in the village Chilukuru, situated on the banks of the river Krishna and endowed some lands - 5 marttars in the outskirts of Batakaluva, 2 mas behind Audhvva Samudram for the daily rituals, 1 adda behind Mareducheruvu in Togaratorra, and 1 adda in front of the Kaluva in Kuchipudi. It also donates 3 marttars to Perumalu, for performing 3 times puja daily and maintaining a perpetual lamp. Incidentally the record also furnishes the lineage of the donor.

Ramayamantri (Sarvadhikari)

|  
Tikkayamantri

|  
Manchena mantri

**(Also)**

Reference : Indian Archaeology 1990-1991, A Review.  
Page No : 83  
Place : Chilukuru, Nalgonda.  
Dynasty : Kakatiya  
Reign of : Ganapati.  
Inscription date : A.D. 1245.  
Language : Sanskrit and Telugu.

This inscription is engraved on a pillar set up in front of the Garuda-*stambha* of the Chennakesava temple, is in Sanskrit and Telugu languages and in Telugu characters. Dated Saka 1167 (in chronogram giritarkka-rudra=A.D. 1245), it belongs to the reign of *mahamandalesvara* Kakatiya Ganapati and registers the grant of lands in various places by the minister Manchena, for the worship and maintenance of perpetual lamp to the god Prasanna Chennakesavadeva installed by him Chilukuru, for the merit of his brother Nuvularama (de\*) va-preggada. The minister Manchena is described as the author of a work called *Raghunatha Ramacharita* and as a well-learned person.

**No. 196**

Reference : South Indian Inscriptions, Volume-X  
Page No : 157 to 158  
Place : Santaravutu, Bapatla Taluk, Guntur District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : May-July A.D. 1245.  
Language : Telugu.

This inscription is on a stone set up in front of the temple of Ramalingesvara. Records the grant of land by Karanm Maurya to god Ramanatha for the benefit of Ganapatidevamaharaja.

**(Also)**

Reference : Archaeological Survey of India Annual report on  
Epigraphy 1915-20  
Page No : 44.  
Place : Santaravutu, Bapatla Taluk, Guntur District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : A.D. 1245.  
Language : Telugu.



This inscription is on a stone set up in front of the Ramalingasvamin temple, dated Saka 1167 (A.D. 1245), Visvavasu. Gift of land by Karanamu Maaraya to the temple of Ramanathadeva at Ravuru, for the merit of his parents and the king.

## No. 197

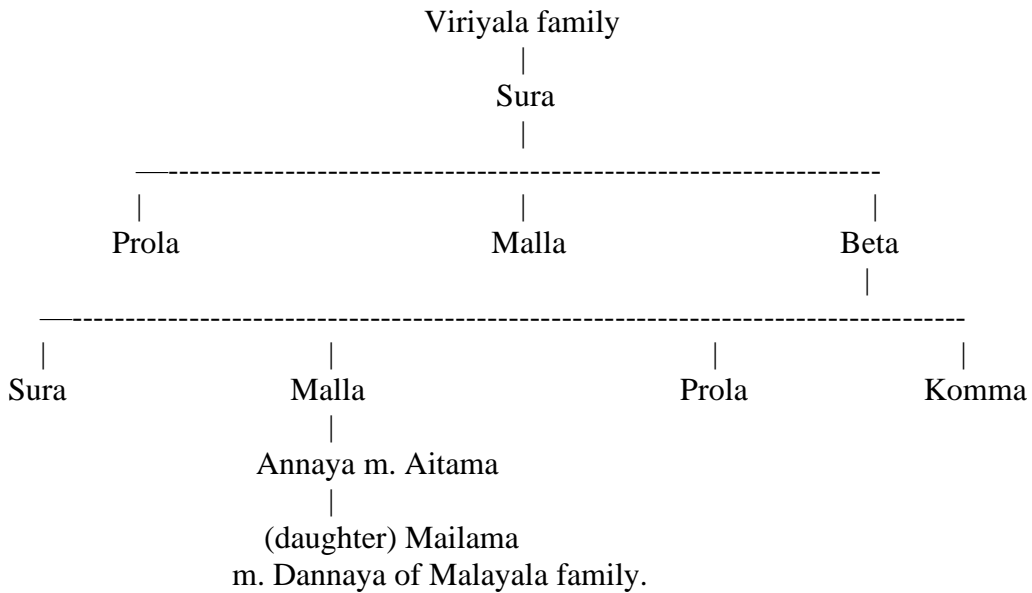
Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.  
 Page No : 43 to 45  
 Place : Warangal Fort.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 2<sup>nd</sup> October, A.D. 1245.  
 Language : Sanskrit  
 Script : Telugu-Kannada

This inscription was recently discovered on a wall of the kitchen called *Dharma-sala* in the compound of Sambhunigudi. It is under a thick coating of lime and missed the notice of the explorers so far. Some words in the first few lines are damaged.

It is in Sanskrit verse and is dated Saka 1167 Visvavasu, Asvayuja Sukla 10 (A.D. 1245, October 2, Monday).

While Ganapatideva was ruling, his subordinate Rudra of the Viriyala family who was a disciple of Dharma Sivacharya granted thirty cows for a perpetual lamp to the god Svayambhu deva. These cows were handed over to a cowherd named Dhammaya asking him to maintain the lamp (by supplying the required ghee).

From the Katakuru inscription (Hyd, Arch. S. 19, p. 8), some members of the Viriyala family are known as shown in the following genealogical table.



According to the Katakuru inscription Mailama daughter of Viriyala Annaya made some gifts in the Saka years 1124 and 1127. (A.D. 1202 and 1205). The relationship of Rudra,

the donor in the present inscription which is dated A.D. 1245, to the members of the above family is a matter for further consideration. This Rudra may be the same as mentioned in the Kotagiri plates of Viriyala Sura (A. D. 1273).

The identification of the present Sambhunigudi with the Svayambhu temple of the Kakatiya period is doubted owing to the extremely simple design and construction of the former. The existence of this inscription in the premises of Sambhunigudi asserts undoubtedly that this temple alone is the abode of Svayambhu deva the favourite deity of the Kakatiyas. The absence of any sculptural grandeur which ought to be under royal patronage may be due to its reconstructions subsequent to the Mussulman invasions as pointed out in the Shitab Khan inscription (H. A. S. 19. p. 178 verses 34 and 35).

### (Also)

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 199 to 200  
 Place : Warangal Fort, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva  
 Inscription date : A.D. 1245.  
 Language : Telugu.

This inscription on a wall in Sambhuni gudi. Records that the king's subordinate Rudra of the Viriyala family and a disciple of Dharma Sivacharya granted thirty cows for maintaining a perpetual lamp to the god Swayambhu Deva.

### No. 198

Reference : South Indian Inscriptions, Volume-X.  
 Page No : 158.  
 Place : Tripurantakam, Markapur Taluk, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 26th December A.D. 1245.  
 Language : Telugu.

This inscription is on the east wall of the dark room (Chikati-Middi) in the temple of Tripurantakesvara, dated S. 1167 (Visvavasu). States that Kakatiya Ganapatideva's agent Pochana-Peggada-Ganapaya remitted customs duties payable on three hundred pack bullocks used in importing goods into the town Tripurantakam which belongs to god Tripurantaka.

### No. 199

Reference : Indian Archaeology 1972-1973, A Review.  
 Page No : 39  
 Place : Huzurnagar, Nalgonda.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1245  
 Language : .....

This inscription is dated Saka 1167 (A.D. 1245) of the time of Kakatiya Ganapati and mentions the genealogy of the minister Manchena and speaks that Manchena was the author of a *kavya*, in Sanskrit, *Raghunatha Ramacharita*.

## No. 200

Reference	: Archaeological Survey of India Annual Reports on Indian Epigraphy 1905-06
Page No	: 15
Place	: Tripurantakam, Prakasam District.
Dynasty	: Kakatiya.
Reign of	: Ganapatideva.
Inscription date	: A.D. 1245.
Language	: Telugu

This inscription is on the east wall of the dark room (*chikati midde*) in the Tripurantakesvara temple near Tripurantakam, dated Saka 1167, Visvavasu. Remission of tools for the merit of the king, on the 300 pack bullocks used for importing articles into the village of Tripurantakam. The remission was granted by Dachenapreggada Ganapaya.

## No. 201

Reference	: Pakhal Inscription of the Reign of the Kakatiya Ganapatideva, 1919.
Page No	: 1 to 10
Place	: Pakhal, Warangal District.
Dynasty	: Kakatiya.
Reign of	: Ganapatideva.
Inscription date	: A.D. 1245.
Language	: Telugu and Sanskrit.

This record, which has already been noticed by Dr. Hultzsch in his *Annual Report on Epigraphy* for 1902-03, P-5, is incised on the four sides of an upright rectangular block of stone at Pakhal, of which ink-impressions and photographs have been supplied by Yazdani. At the top of the first face of the stone are two bands of coarsely executed sculptures, the first containing a squatting figure of Ganesa with the moon on the proper right and the sun on the left, and the second a boar (the device of the Kakatiya kings) with a *kalasa* or jar on each side. The character is a fair Telugu of the period; the height of the letters is from 9/16 in. to 7/8 in. The Palatal *n̄* appears in *vimunchamti*, 1. 213. The aspirate *dh* is denoted by a *d* with a small curve underneath it (eg. in-*gadh-*, 1. 24. and-*odgadha*, 1.52).- As regards language, the whole epigraph is in Sanskrit verse, except for a short epilogue in Telugu prose (II. 230-3).

The style is rather ambitious, and among the words of lexical interest may be noticed the following: *garada*: (I.37); *ramgat-taramga* (II. 20-I), on which see above, Vol. XII, p. 188; *jhari* (II. 25-6, but rather uncertain); *jihvala* (I. 34); *nasira* (I. 43); *ekagamavirayita* (II. 43-4); *meghamkara* (II. 44-5); *Udgadha* (I. 52); *avatamasa* (I.98); perhaps *abhyamti* (I. 98); *satta* in apparently the sense of “authority” (I. 100); *jamgha* (I. 140); *tatka* (I. 197); *sthauvin* (I. 197). It is interesting to observe that our author has borrowed the stanza *Kol-amko=bhun=mrigamko*,

etc. (v. 19), which is found in two other Kakatiya records (*Indian Antiquary*, Vol. XXI, p. 200, and *Epigr. Ind.*, Vol. XII, p.194); here we find a slight variation of reading, namely *atmano yat-pratibhata-tarutti* instead of *yad-ripu-sri-vinamita-vodana*.

The metre shows considerable variety Verse 1 is not clear to the author; it seems to be a kind of *matra-chhandas*, consisting of 16+18+16+16 maras a half-*aupach-chhandasika* followed by a half-*vaitaliya* with *aupachchhandasika* cadence. We have *anushtubh* in vv. 2, 4, 8, 36-40; *sardulavikridita* in vv. 3, 20, 23-5, 30-1, 34 41; *sragdhara* in vv. 5, 7, 9, 12, 15-7, 19, 22, 28-9, 32-3; *malini* in vv. 6, 18; *harini* in v. 10; *sikharini* in vv. 11, 21; *pushpitagra* in vv. 13-4; and *avitatha* or *kokilaka* in vv. 27-8, 35.

The record opens with invocation of Ganesa (II. 1-6), of Vishnu in his boar incarnation, chosen because the boar was the device of the Kakatiyas (II. 6-9), and of the moon (II.10-6) and then announces that it is a decree of king Ganapati (II. 17-9). It relates that from Vishnu's navel arose the Sun, then Manu (II. 19-31). In the lineage of Manu there flourished Ikshvaku, Mandhatri, Sagara, Bhagiratha (II. 31-54), then Dasarathha and his son Rama (II. 55-67). In the same line was Karikala (here called Kalikala) Chola (II. 67-71); and in passing we may note that the same interesting statement is made in another record, noticed in Rao Sahib Krishna Sastri's *Annual Report of Epiger.*, 1916-17, p. 122. Our poet now relates that in the same lineage there arose the Kakatiya kings Durjaya, Prolaraja, Rudradeva, his brother Mahadeva, and Mahadeva's son Ganapati (II. 71-100).

Then follows a string of verses on praise of Ganapati (II 100-118), beginning with the popular *Kol-amko=bhun=mrigamko* to which we have already referred (II. 100-106); and we are told that he receives the homage of the kings of Kasi, Kalinga, the Sakas, the Malavas, Kerala, Tummana, the Huns, the Kurus, Arimarda (Pagan), Magadha, Nepal, and the Cholas (II 119-25)-a gross exaggeration, of course. He had a high minister, Bayyana Nayaka (II. 125-31), who by his wife Bachamamba begot three noble sons, Ganapati, Nalla Ganapa, and Jagadala Mummadi (II. 132-49). Jagadala Mummadi, who was distinguished alike as a warrior and as a statesman, constructed a magnificent tank at the Maudalya-tirtha, close to the temple of Shiva-Ramanatha (II. 149-90), to which was attached a sanctuary of Bhairava (II. 100-203). By the side of this he built a splendid city called Ganapapura, apparently in honour of his elder brother Nalla Ganapa (II. 203-23), and granted a mansion and five *martulu* of land to Kavichakaravarti, "Emperor of Poets", who composed the present record (II. 223-35).

No specific fate is mentioned: but as the record refers itself to the reign of Ganapati (v. 4) and speaks of him as having reigned long (v. 18), it may be assigned to above 1245 A.D.

The only geographical names mentioned are the countries and nations described in II. 119-25 as paying homage to Ganapati, to which we have already referred, the Maudgalaya-tirtha (II. 160, 200), the Achchhoda, Manasa, and Pampa lakes (II. 173-4), and the town of Ganapapura (I. 205-6). On Achchhoda see *Harivamsa*, xviii. 27. Manasa is the well-known "Manasarowar" Nari, Western Tibet. Pampa is the modern Hampi in Bellary District.

## Translation

(Line 1.) Prosperity ! Fortune !

(Verse I. ) Victorious be (*the god*) who has the face of a young elephant, who fills his ears and temples with turquoise consisting of clouds of murmuring bees fired by the rutting ichor from the edge of his temples, so that they who delight in his worship may be glorified in universal happiness.

(Verse 2.) May the Boar grant you for time, on whose ascent out of the ocean of the earth assumed for the time graceful semblance of a *Saivala*-plant [*Blyxa octaudra*] clinging to his snout.

(Verse 3.) May the lunar digit make for your happiness-(*that digit*) which is the ornament of Night, the place of the words enjoyment, the peculiar vivifying medicine of the gods sitting in three and thirty crores, and which is like a solitary petal of the Kalpaka-tree amidst the waves of the waters of Ganges adorning the matted locks of Dhurjati (Siva) under the assumed form of ether.

(Verse 4.) This edict, which has the aspect of a lion to the elephants, the fiery kings of earth, is that of the monarch Ganapati.

(Verse 5.) Padmanabha [Vishnu] abides with Padma [Lakshmi], seemingly engaged in mystic sleep, in the midst of the Milk-Ocean, which has its waves ceaselessly tossing in (*all*) directions so that the caverns on its shores are filled up. From his eye arose the Friend of the Lotus, the Sun, a mountain to the cascades of beams which arose mysteriously out of the close pressure caused by the swell of the swamp of universal darkness.

(Verse 6.) From him was born Manu, first of kings, who firmly established the order of religious law for the four castes; the path of polity prescribed by whom in sooth is not transgressed by mankind, as their shore (*is not overpassed*) by the oceans.

(Verse 7.) Later, a scion of his race, the unique monarch Ikshvaku, by his sword-blade ruled this earth, as the Thunderbolt-wielder, having hurled out the demons, rules heaven-(*Ikshvaku*) who had an arm greedy for battle, on whose expeditions, owing to the irrepressible masses of dust caused by the troops of his horse trained to the charge, the earth-encompassing mountain from time to time became dusty on its upland peaks.

(Verse 8.) In this lineage was born king Mandhatri, great of arm, to whom Earth herself presented her breast, saying: "This is he who shall suck me" [*mamdhasyati*].

(Verse 9.) Then there was Sagata, a second sun to that lineage, like poison to his foes; one who made the cloudy sky of the sword brilliant with the joy of the heroic exploits of his champions; who, being himself (*like*) the Primal Boar who uplifted the earth from the womb of the ocean, recovered it from (*other*) kings and again made it a pleasure-garland for his shoulder.

(Verse 10.) There was born this stock one who showed his ascetic might in the form of a ladder (*adorned*) with a series of gems for the purpose of the descent of the Celestial River, that lord of earth Bhagiratha, whose columns of victory were well able to inspire a deep illusion that they were tethering-posts for the troop of the elephants of the sky-quarters.

(Verse 11.) In this family was Dasaratha, possessing peerless might, the story of the prowess of whose arm was sung by celestial women; who in battle for love of Marutvat [Indra] caused the slope of the heavens to have its hollow area enfolded and measured by the skulls of Sambara.

(Verse 12.) Of him was born the saviour of the three worlds, that Rama who was a relation of the inward being of all things mobile and immobile; a seat of Fortune; who put an end to the immeasurable misfortunes of the world; who by means of a board bridge farmed a passage over the ocean (*and*) caused the demons to survive only in their name : what else ? he cast Ten-headed the demons to survive only in their name: what else ? He cast the ten-hundred [Ravana] into the mouth of Death.

(Verse 13.) Then there arose in his lineage a warrior unique on earth, the Chola king Karikala, whose feet kings in obeisances caused by the radiance of their diadems to burst forth into double (*lustre*).

(Verse 14.) In this line then was born in sooth a monarch with arms solid as a central mountain, Durjaya by name, in bowing before whom rival kings were indeed at every instant occupying positions on the ground.

(Verse 15.) Again in the lineage of this king there arose one who was an adobe of the fortune of victory, more blest even than Indra, a lion to the troops of elephants his foes, king Prola, whose command verily established itself on the heads of the lords of earth, and whose columns of victory established itself in the heads of the lords of earth, and whose columns of victory here, rising up in every region of space, present everlastingly the grateful aspect of tethering-posts for the elephants of the sky-quarters.

(Verse 16.) Enough to praise: in that race forsooth was born the monarch Rudradeva, whose fame verily produces intense moonlight during the daytime as though it were night, and moreover his majesty had an intense and magnificent fervour such that it outdid the twelve suns (*of the Day of Doom*), flashing forth in sprouts of rays that quivered day after throughout the hollow cavern of the ten regions of space.

(Verse 17.) His brother was king Mahadeva, who marked the regions of with a hair-parting by the wheel-rims of the waggons of the warriors of his army sporting on the shores washed by the ocean's lines of intensely restless waves, who caused the earth to be cleared of the pearl parasols of the series of other monarchs, and who held it, so that it had only one parasol upon his lofty arm.

(Verse 18.) Then his son Ganapatideva ruled the earth for a long time, an emperor over all monarchs. Then the influence of other princes no longer established itself like a clout of darkness upon the sun when night to its full splendour.

(Verse 19.) "The deer-marked (*moon*) has gotten the mark of a boar". "The blessed Boar [Vishnu and Ganapati] has come because Sri [beauty] dwells not in the lotus"; :she has not slept with cheeks pressed on her lovers breast after the ending of Dalliance" at this conversation of her friends at dawn the young mistress of his foe curiosity shame, and regret covers with her hands the sides of her cheeks.

(Verse 20.) "Cover the gazelle-eyed lady's face with your hands, otherwise the ocean, mistaking it for a moon, will in its delight sweep away with its lofty masses of billows the tackling (?) of the ship"; in such words their fellow voyagers with fear and compassion praise the ladies of the seraglios of his royal rivals who are going on the energy side to other isles.

(Verse 21.) Quivering with intense terror, kings are constantly bowing down to that region of space where dwells Ganapati the lord of the earth, saying "if we do not so, [he will appear ? ] before us.....crowds of skulls rolling under the hoofs of his charging horses".

(Verse 22.) His heralds at each assembly present companies of kings bowing down before him, announcing their names as "the Lord of Kasi, the Kalinga, the Saka Monarch, the Malava, the Ruler of Kerala, the (king) of Tummana, the Huna king, the Prince of the Kurua, the Lord of Arimarada, the Ruler of the Magadhas, the Nopala, he Chola Monarch.

(Verse 23.) His first minister, who was his second body identified with him in soul, was the blest Bayyana Nayaka- what else ?- a seat of his boundless confidence, one who directly recalled to the memory (*of those who learned of his exploits*) the wondrous battles of Rama, Bhargava [Parasu-Rama], Pritha's son [Arjuna], and the like, by the severity of his arm upon the brigands of the cities of rival monarchs' dominions.

## No. 202

Reference	: South Indian Inscriptions Volume-V
Page No	: 79
Place	: Gudivada, Gudivada Taluk, Krishna District.
Dynasty	: Kakatiya
Reign of	: Ganapatideva
Inscription date	: A.D. 1245
Language	: Telugu

This inscription is on the left door pillar of the Gudivada Bhimeswara temple, dates Saka 1167 Vijaya year. Mentions that during the Kakatiya rule on the occasion of Uttarayana samkranti, Nallam Jiviseti of *Puchakola gotra* donated 30 cows to provide ghee for the perpetual lamp for the Gudivada Kundeshwara Shree Mahadeva in the merit of his father Kommi Setti and mother Kommasani<sup>9</sup>.

### No. 203

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
Volume-II (1994).  
Page No : 119 to 120  
Place : Elasvaram.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : 18th January A.D. 1246.  
Language : Telugu and Kannada.

This inscription is on one side of the pillar preserved in the Khajana Building Museum, Golconda. States that, Mahamandalesvara Ganapatideva Maharaju, the lord of Kakati, made a gift, of land yielding daily I putti of rajanalu (variety of paddy) under Nandulakandi devicheruvu and Erra cheruvu of Elesvaram for the daily offerings of the god Elesvaradeva, on the occasion of Surya-grahana.

### (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
Page No : 150 and 151.  
Place : Yeleswaram, Nalgonda District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : 19th January, A.D. 1246.  
Language : Telugu and Sanskrit.

This inscription is on Kazana building, Golconda, dated 1167 Saka visvavasu, Paush 15, [Jan-19, 1246]. This inscription registers a gift of one *putti* of *Rajanalu*, a kind of grain, daily for the *bhoga* of the god Yelesvaradeva by Kakati Ganapatideva on the occasion of a Solar Eclipse. There is a brief description of Kakatias.

### (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
Page No : 151.  
Place : Yeleswaram, Nalgonda District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : 19th January, A.D. 1246.  
Language : Telugu.

This inscription is on Kazana building, Golconda, dated 1167 Saka visvavasu, Paush 15, [Jan-19, 1246]. Mentions a chief Uttama Ganda Bhimanatha, a subordinate of Gandagopala

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<sup>9</sup> Translated by G. Vasanta Lakshmi, Research Assistant, Center for Telangana Studies, Dr. MCR HRD IT, Hyderabad.

and son of Kandi Devi. The actual nature of the gift is not mentioned; but it is stated that his services to Yelesvara Deva are intended for the merit of Ganapatideva Maharaja.

## No. 204

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No	: 14 to 22.
Place	: Vaddamanu, Nagarkurnool Taluk.
Dynasty	: Kakatiya.
Reign of	: Ganpatideva.
Inscription date	: 19th January A.D. 1246.
Language	: Telugu and Sanskrit.

This inscription is on a pillar buried in the field of Tippareddi. Begins with the usual *prasasti* of the *Kakatiya* kings. *Ganapati*'s subordinate *Malyala Gunda dandadhisvara* who has long list of titles, built a temple at *Vardhamanapura* to the Lord *Nagesvaradeva* together with *prakara* and *gopura* and granted the village *Pinnalutti* as *Sarvanamasya* for the maintenance of worship of the God. The genealogies of *Kakatiya* and the *Malyala* chiefs are given. The inscription was composed at the instance of the donor by *Mayurabhattachopadyaya* son of *Isvara Bhattachopadyaya*, a scholar who was proficient in *Vichitra Kavita*. At the end of the inscription there are two verses set in *chakrabandha* and *gomutrika bandha* respectively.

## (Also)

Reference	: A Catalogue of Inscriptions copied upto 1964.
Page No	: 25
Place	: Vardhamana Puram, Mahaboobnagar District.
Dynasty	: Kakatiya.
Reign of	: Ganapati Deva.
Inscription date	: 19th January, A.D. 1246.
Language	: Sanskrit and Telugu

This inscription is on a stone lying near the temple, dated S. 1167, Visvavasu, Pushya ba. 15, Friday. Solar eclipse (A.D. 1246, January, 19). This inscription begins with usual *prasasti* of the *Kakatiya* kings. *Ganapati*'s subordinate *Malyala Gunda dandadhisvara* who has a long list of titles, built a temple at *Vardhamanapura* to the God *Nagesvaradeva* together with *prakara* and *gopura* and granted the village *Pinnalutti* as *Sarvanamasya* for the maintenance of worship to the god. The genealogies of *Kakatiyas* and the *Malyala* chiefs are given. The inscription was composed at the instance of the donor by *Mayarabhattachopadyaya* son of *Isvarabhattachopadyaya*, a scholar who was proficient in *vichitra kavita*. At the end of the inscription there are two verses set in *chakrabandha* and *gomutrika bandha* respectively.

## (Also)

Reference	: A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No	: 97 to 104.
Place	: Varadhamanapuram, Mahabubnagar District.
Dynasty	: Kakatiya.



Reign of : Ganapatideva.  
 Inscription date : 19th January, A.D. 1246.  
 Language : Sanskrit and Telugu.

This is another record of the Malyala family in Telugu prose and Sanskrit verse. This is inscribed on a pillar standing near the local temples. It opens with the well-known Telugu prasasti of the Kakatiya king Ganapati who is said to have been ruling from Orumgallu (Warangal) as his first city. His subordinate was Malyala Gumda-dandadhisvara, who has a long list of titles including the title of Pedamuttu-ganda. Gumda was the son of Baca-varudhinisa and Bacambika and a devout worshipper at the divine feet of the God, Sri Visvanathadeva. It is said that he was skilled in the use of the sword, the club, kanaya, kampana, mudgara, tomara, musindi, bhindivala, cakra, krakaca, naraca, karmuka and other weapons and proficient in playing on several kinds of musical instruments such as vina, venu, tala, kahala, tunava, panava, pataha, and mrdanga. Once, while holding his durbar, attended by his mantri, purohita, senapati, dauvarika, mahapradhana, numerous samantas, soldiers, vitas, vidusakas, pithakas, pitha-mardakas, natas, nartakas, rasikas, ramjakas, poets, gamakis, vadis, vagmis, vandis, vaitalikas, havakas, bhavakas, gayakas and several other learned persons he looked with a kindly eye on Abhinava-Mayurasuri, son of Isvararya of Atreya -gotra who was immeasurable in pada-vakya-pramana, and proficient in the essence of vicitra-kavitva and asked him to compose an inscription to perpetuate his works of dharma, viz., the construction of a temple at Vardhamanapura to the God, Sri Nagesvaradeva together with a prakara and gopura, and the gift, as sarvanamasya, of the village of Pinnalatti for the God, on the occasion of the solar eclipse on Friday, ba, 15 of the of Pushya in the year Visvavasu corresponding to current Saka year 1167 (=Friday 19, Jan. A. D. 1246).

The Sanskrit part of the inscription begins with the invocation of the Gods, Siva, Visnu and Brahma. Then the origin of the four varnas, from Brahma's face, shoulders, thighs and feet respectively, is mentioned. In the fourth varna arose several royal families; and one of them was the Kakatisvara-kula. Prola became, like the moon to the ocean of milk, promoter of its prosperity; to him was born Mahadeva; and his son was Ganapati. Then follows a description of the Malyala family beginning with Danna. His son was Baca who was known by his title pedamuttu-ganda; his wife was Bacamba; and to them was born a son called Gumdayya. He built, as stated in the Telugu portion, a temple to Siva and granted for the maintenance of worship in it the whole of the Pinnalatti village on the date mentioned already. Towards end of the Sanskrit portion there occurs a short passage in Telugu in which it is stated that Malyala Gumdaya granted in the presence of Nagesvaradevara in Pinnalatti two marturus of wet-land; and twenty marturus of dry-land to Mayura-bhattopadhyaya who composed this inscription.

An interesting feature of the inscription is the inclusion of a cakrabandha and a gomutrika-bandha, which clearly show that the art of bandhakavitva was popular at that time. The former is especially interesting as the name of the record 'Nagesa-sasanamu' is mentioned in the second circle. In the fourth circle the name of the author, Mayura Kavi, in the seventh the name of the donor Gumda, and in the ninth the name of the engraver Nagaya, are found. In this way kavya, kavi, katha-nayaka, and lekhaka are all mentioned in this cakra-bandha. The pedigree of the Malyala chiefs described in the inscription is as follows:-

Danna  
 |  
 Baca+Bacamba  
 |  
 Gumdaya

## No. 205

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 152.  
 Place : Yeleswaram, Nalgonda District.  
 Dynasty : Kakatiya.  
 Reign of : Rudradeva.  
 Inscription date : 19th January, A.D. 1246.  
 Language : Telugu and Sanskrit.

This inscription on Kazana building, Golconda, S 1167 Viswavasu, Pausa ba. 15 (A.D. 1246, Jan. 19). This records a gift of a village Ambalipally to Yelesvara deva by Kakati Rudra Deva *Maharaja*. No separate date. The donor might be Rudrama devi.

## No. 206

Reference : Inscriptions of Karimnagar District (Reprint 2016)  
 Page No : 93 to 95  
 Place : Dharmapuri, Jagityal Taluk, Karimnagar District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : 24th October A.D. 1246  
 Language : Telugu.

This inscription is on a stone in the Siva temple. Much abraded. Mentions the king's name and the gods Vaijjanathadeva and Surya Deva and certain gifts.

## No. 207

Reference : Inscriptions of Karimnagar District (Reprint 2016)  
 Page No : 146 to 147  
 Place : Karimnagar.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva.  
 Inscription date : 15th December A.D. 1246.  
 Language : Telugu, Sanskrit and Nagari.

Two copper plates containing the subjoined inscription have been borrowed by the epigraphy section of the Department of Archaeology and Museums, A.P. from Sri Sanjeeva Rao, Lecturer. Got Arts and Science College, Karimnagar. The details regarding their discovery are not known. The two plates are not held together by any ring although provision is made by circular holes of about 1 cm. diameter in the middle of their extreme left side edges.

The script of the document is southern Nagari of the thirteenth century. The main part of the record is in Sanskrit prose, whereas the portion containing the names of the witnesses and the concluding statement is in Telugu prose written in Nagari characters.

The record states that in the village Nedhavura, when Ravidatta, Nathadeva and Himgadeva were serving as local officers, Mamchi-raja the minister of Jayapanayaka at the

command of (king) Gapapatideva came at the first instance in the month of Kartika for settling the dispute pertaining to the canal named *Gonugu-kaluva* of Chamanapalli, invited the elders of (the villages) Kummari-kunta, Devanapalli and Katyakola palli, assembled them near the canal and asked them for their evidence. It is said by the witnesses that according to the old arrangement the *Gonugu-kaluva* belonged to the Chamanapalli village. Then Manchiraja along with some brahmanas of Chamanapalli proceeded to Orungallu (to submit a report on his findings to the king). With the message of Maharaja Sri Ganapati Deva and Maharaja Akayachandradeva (two officers named) Narayana and Maharaka the brothers sons of *Sripathaka* came to the village (Chamanapalli) keeping the king's order on the head, (the officers) Ravidatta. Vaghadeva, and Hingadeva, (the elders) Damaya Appaya, Pochiraja, Vollamaraja, Karapaka Rudra [Dorake ?] (re-examined the case) and taking evidence from the brahmanas of that Chimanapalli, restored the right on *Gonugu-kaluva* to those brahmanas. In this connection several persons of neighbouring villages stood as witnesses.

## No. 208

Reference : South Indian Inscriptions, Volume-X  
 Page No : 158.  
 Place : Tripurantakam, Markapur Taluk, Kurnool District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1246.  
 Language : Telugu.

This inscription is on the east wall of the dark room in the Tripurantakesvara temple, dated S. 1168 (Parabhava). States that Chagi Muppala Devi gave 25 cows for a perpetual lamp in the temple of Tripurantaka-Mahadeva.

## No. 209

Reference : South Indian Inscriptions, Volume-X  
 Page No : 159.  
 Place : Tripurantakam, Markapur Taluk, Kurnool District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1246.  
 Language : Telugu.

This inscription is on the north wall of the dark room in the Tripurantakesvara temple, dated S. 1168 (Parabhava). States that Chagi Ganpayaraja gave 25 cows for a perpetual lamp in the temple of Tripurantaka-Mahadeva. Tipireboni's son Malle boye looked after these cows and supplied ghee for the lamp.

## No. 210

Reference : South Indian Inscriptions, Volume-X  
 Page No : 159.  
 Place : Tripurantakam, Markapur Taluk, Kurnool District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.

Inscription date : A.D. 1246.  
Language : Telugu.

This inscription is on the base of the north wall of the dark room in the Tripurantakesvara temple, dated S. 1168 (Parabhava). States that Amaresvara, son of Karanam Mallaparaja, minister of Chagi Dorayaraja gave 25 cows for a perpetual lamp in the temple of Tripurantaka-Mahadeva.

## No. 211

Reference : South Indian Inscriptions, Volume-X  
Page No : 159 and 160  
Place : Tripurantakam, Markapur Taluk, Kurnool District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : A.D. 1246.  
Language : Telugu.

This inscription is on the north wall of the dark room in the Tripurantakesvara temple, dated S. 1168 (Parabhava). Kota Mummadi Potaraja gave 15 cows for a perpetual lamp in the temple of Tripurantaka-Mahadeva.

## No. 212

Reference : South Indian Inscriptions, Volume-X  
Page No : 160 to 161.  
Place : Kakani, Narasaraopeta Taluk, Guntur District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : A.D. 1246.  
Language : Sanskrit and Telugu.

This inscription is on a curved stambha in the temple of Hanuman, dated S. 1168. States that a Brahmin named Sri Rama Peddi constructed the image of Kesava in the *agrahara* of Kakanda in the kingdom of Kakatiya Ganapati and that he and some others endowed the temple with lands. The gift-land was in Rompicherla. On the occasion of Solar eclipse. The *asesa-mahajanas* gifted the tax *magama*. Further, *mamdai* Mareboyudu gifted 20 goats for the merit of his parents. Manguluri-Annapa-nayadu gifted 10 *tumus(na)* of land. Mulubankka Koteboyudu gave away 10 *tumus* of land for the merit of Ganapamadevi. The inscription ends with the usual imprecatory verses.

## No. 213

Reference : Archaeological Survey of India Annual Reports on Indian Epigraphy 1915-1916.  
Page No : 28  
Place : Kakani, Narasaraopeta Taluk, Guntur District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : A.D. 1246  
Language : Sanskrit and Telugu.

This inscription is on the Garuda-*stambha* in the Hanuman temple at Kakani, dated Saka 1168 (expressed by a chronogram), Vaisakha (A.D. 1246). Damaged. Records that a certain Ramaraya also called Rama-Peddi, set up an image of Kesavathe brahmin village called Kakanda. Several gifts made to the temple are recorded; one of these, was for the merit of Ganapa[ma]devi. Author was the gift of tolls (*magama*) by the great-men of the village, on the day of the lunar eclipse, in the year Rakshasa.

## No. 214

Reference : South Indian Inscriptions, Volume-X  
 Page No : 161.  
 Place : Potturu, Guntur Taluk, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1246.  
 Language : Telugu.

This inscription is on a slab lying in front of the temple of Venugopalaswami, dated S. 1168. incomplete. The portion which describes the actual grant is missing. The portion available refers to what was probably a gift made to a Shiva temple by Parichcheda Bhimaraja, Tammu Bhimaraja, Devaraja and Ganapadevaraja for the merit of their father Kommaraja and mother Suraladevi. Contains the usual Parichchedi titles.

## No. 215

Reference : South Indian Inscriptions, Volume-X  
 Page No : 161 and 162.  
 Place : Tripurantakam, Markapuram Taluk, Kurnool District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1246.  
 Language : Telugu.

This inscription is on the east wall of the dark room (Chikati-Middi), in the temple of Tripurantakesvara, dated S. 1168 (Parabhava). States that a certain Prolasani gave 50 cows for a perpetual lamp in the temple of Tripurantaka-Mahadeva, for the merit of her husband Gadya-Surapa-Nayaka.

## No. 216

Reference : Inscriptions of Karimnagar District, 2016.  
 Page No : 93 and 95.  
 Place : Dharmapuri, Jagityal Taluk.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1246.  
 Language : Telugu.

This inscription is on a stone in the Siva temple. Much abraded. Mentions the king's name and the god's Vajjanathadeva and Suryadeva and certain gifts.

## No. 217

Reference : South Indian Inscriptions, Volume-X  
 Page No : 164 to 165  
 Place : Kolavennu, Bezwada Taluk, Krishna District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 1st April, A.D. 1247.  
 Language : Telugu.

This inscription is on a pillar lying near the temple of Chennakesvaswami, dated S. 1170. Agent (*Sarvadhikari*) Siviri Annaya assigned, to the temple of Prasanna-Kesavadeva of Kolavennu, the customs duties (*sunkam*) for the merit of Ganapatideva-Maharaja.

## No. 218

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy for 1958-59.  
 Page No : 41  
 Place : Rapati, Warangal District  
 Dynasty : [Kakatiya]  
 Reign of : .....  
 Inscription date : A.D. 1247  
 Language : Sanskrit (Verse), Telugu.

This inscription is on a broken pillar in front of the Siva temple in Kotta-Raparti, hamlet of Raparti, dated Saka 1169 (*Brahma-ritu-chandra-imdu*), Ashada. Fragmentary. Mentions the names of Rudriya-bhupa, Suraya-bhupa, Beta and Suramamba whose relationship with the former three however is not clear.

## No. 219

Reference : South Indian Inscriptions, Volume-X  
 Page No : 164.  
 Place : Tripurantakam, Markapur Taluk, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1247.  
 Language : Telugu.

This inscription is on a pillar at the entrance to the dark room (Chikati-Middi)- right side-in the temple of Tripurantakesvara, dated S. 1169 (Plavanga). Dharma Sivacharya, disciple of Bhimala Sivacharya of the *Golagirimatha* built the *Bhandaruvu-matham* (temple treasury) in the temple of Tripurantaka-Mahadeva.

## No. 220

Reference : A Catalogue of Inscriptions copied upto 1964.

Page No : 92 to 93.  
 Place : Rayaparti, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : .....  
 Inscription date : A.D. 1247.  
 Language : Sanskrit.

This inscription is on a stone slab lying near Anjaneya temple, dated S. 1169. This is a fragment of an inscription in Sanskrit verse. It states that in Saka 1169 a certain Rudra died and he was succeeded by his son Sura and it mentions the latter's brother Beta in whose family was born a lady by name Suramba. She appears to have had a son called Suresa who is said to have fought on behalf of a certain king called Mahadeva. (The English summary of this fragmentary inscription given in H.A.S. 19 page 160 is faulty).

### (Also)

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.  
 Part III, 1956.  
 Page No : 159 to 161  
 Place : Rayaparti, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : .....  
 Inscription date : A.D. 1247  
 Language : Sanskrit.

Rayaparti is 20 miles away from Warangal on the road to Khammamet. This fragment of an inscription in Sanskrit verse is on a stone slab lying near the Anjaneya-temple outside the village near the ruined Fort-wall.

It records that in Saka 1169, Rudra of the Kakatiya dynasty died and his brother Beta became king. In this dynasty Suramamba was born..... and fought on the side of Mahadeva. The rest is unfortunately damaged.

### No. 221

Reference : Corpus of Inscriptions in the Telangana Districts.  
 Part IV, 1973.  
 Page No : 67 to 68  
 Place : Yelesvaram, Devarakonda Taluk, Nalgonda District.  
 Dynasty : Kakatiya  
 Reign of : Ganapati  
 Inscription date : 18th January A.D. 1248  
 Language : Sanskrit.

This incomplete inscription of the Kakatiya king *Mahamandalesvara* Ganapatideva *Maharaja* refers to the grant of a *putti* of *Rajanas* every day, under Kandidevi tank, and Yerra tank in Yelesvaram, for the offerings made by the king in favour of Sri Yelesvara Mahadeva.

### No. 222

Reference : South Indian Inscriptions, Volume-X

Page No : 163.  
 Place : Velpuru, Sattenapalli Taluk, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 26th January, A.D. 1248.  
 Language : Telugu.

This inscription is on a stone laying the Galigopura Mantapam in the temple of Ramalingesvara, dated S. 1169 (Plavanga) States that Dochena Peggada assigned (?) to the temple of Ramesvara at Velpunuru the duty known as *addavatta* and duties leviable on sales purchases of various articles, on oil-mills and on marriages, for the merit of Kakatiya Ganapatideva Maharaja.

### No. 223

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.  
 Volume-II (2003)  
 Page No : 85  
 Place : Amarabad, Achempet Taluk.  
 Dynasty : Viriyala Chiefs.  
 Reign of : Viriyala Malloju.  
 Inscription date : 6th August A.D. 1248.  
 Language : Telugu.  
 Script : Telugu.

This inscription is in the compound of Siva temple. Records some gifts to the offerings of Lord *Svayambhudeva* by *Mahasamanta Viriyala Malloju*.

This *Malla* is probably identical with *Malla*, the second son of *Beta* and father of *Annaya*, whose daughter was given in marriage to *Malyala Chandasenapati* of *Kondaparti*. However the suffix *Oju*, in the name *Malloju*, comes in the way of his identification.

### (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 9  
 Place : Amarabad, Mahaboobnagar District.  
 Dynasty : .....  
 Reign of : .....  
 Inscription date : 6th August, A.D. 1248.  
 Language : Telugu.

This inscription is on another stone pillar in front of the Siva temple. Dated S 1130, Kilaka Sravana su. 15 (A.D. 1248, Thursday, Aug, 6). Records the gift of *vrittis* by Mahasamanta Marloju of the Viriyala family to Svayambhudeva.

### No. 224

Reference : South Indian Inscriptions, Volume-X  
 Page No : 165 to 166



Place : Purushottamapattanam, Narasaraopeta Taluk, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 27th December, A.D. 1248.  
 Language : Telugu.

This inscription is on a Nandi pillar standing in a street, dated S. 11[70] (Kilaka). Ekkaya, younger brother of Bhaskaradeva, minister of Ganapatideva gave away the village of Oddapundi to god Sankaresvara of Kotyadona.

### (Also)

Reference : Archaeological survey of India  
 Annual report on epigraphy 1915-16  
 Page No : 38.  
 Place : Purushottamapattanam, Narasaraopeta Taluk, Guntur.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1249  
 Language : Telugu.

This inscription is on a Nandi-Pillar standing in a street, dated Saka 11[71\*] Kilaka, Panshya, *suddha* 10, Monday, Uttarayana-Samkranti. Gift of the village Oddapundi to the temple of Samkarisvara-Mahadeva at Kotyadona by Ekkaya, the younger brother of [Bha]shara who was the great minister (*pradhani*) of the king.

### No. 225

Reference : South Indian Inscriptions, Volume-X  
 Page No : 166 to 167  
 Place : Tripurantakam, Markapur Taluk, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1248.  
 Language : Telugu.

This inscription is on the north wall, second tier of the dark room in the temple of Trinpuratakesvara, dated S. 1170 (Kalika). Mahadeva Raja, son of Natavadi Rudradeva-Maharaja and Kaketa Mailala-Mahadevi gave 25 cows for a perpetual lamp in the temple of Tripurantakesvara.

### No. 226

Reference : South Indian Inscriptions, Volume-X  
 Page No : 167  
 Place : Tripurantakam, Markapur Taluk, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1248.  
 Language : Telugu.

This inscription is on the base of the north wall, second tier of the dark room in the temple of Trinpuratakesvara, dated S. 1170 (Kalika). Mummadi Ganampattavandu (?) son of Natavati Rudradeva and Kaketa Mailala-Mahadevi gave 25 cows for a perpetual lamp in the temple of Tripurantaka Deva.

## No. 227

Reference : South Indian Inscriptions, Volume-X  
 Page No : 167  
 Place : Tripurantakam, Markapur Taluk, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1248.  
 Language : Telugu.

This inscription is on the base of the north wall, second tier of the dark room in the temple of Trinpuratakesvara, dated S. 1170 (Kalika). Rudradeva, son of Natavati Rudradeva-Maharaja and Kaketa Mailala-Mahadevi gave 25 cows for a perpetual lamp in the temple of Tripurantaka Deva.

## No. 228

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy 1924-25.  
 Page No : 26  
 Place : Kolavennu, Bezvada Taluk, Krishna District  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva Maharaja.  
 Inscription date : A.D. 1248  
 Language : Telugu

This inscription is on the fourth face of a pillar lying near the Chennakesavasvami temple, Saka 11[7]0, Vaisaka, su. dasami Monday. Registers the grant of the customs duty (*sunkas*) of Kolavenna by Siviri Annaya, the Sarvadhikari of the king to the god Prasanna-Kesavadevara of Kolavennu for the merit of his lord.

## No. 229

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
 Volume-II (1994).  
 Page No : 120 to 126  
 Place : Mamillaguda.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 19th April A.D. 1249.  
 Language : Telugu, Sanskrit and Kannada.

This inscription is on the four sides of a stone in the field of Hanuma Reddy. The inscription begins with the praise of Kakati Ganapati, the crest jewel of the kings. It goes on to state that, while the mahamandaleshwar Ganapatideva Maharaja, the lord of Aumakondapura

was ruling the kingdom, Viriyala Ganapati or Pedda Ganapati, son of Rudra and grandson of Malla, set up the god Prasanna Chennakesava in the village of Vrintage in the Kondapalli-nadu and granted certain *vrittis* to the god, and brahmanas so that merit might accrue to the king. The people of eighteen *samayas* gave one *Visa* in every *Gadyana* for lighting a perpetual lamp in the temple. The lands granted to the gods, the brahmanas and for *Videmu* (betel-nut), Sandal paste, clothes and *guggulu* (gumbdelium) during the *pavitrarohana* on the Sri Jayanti day are described in detail. The inscription gives incidentally an insight into the irrigation system in the village at the time. At the end of the inscription, there are three verses in Telugu invoking the protection of the god Chennakesa. The Saka date is described in Telugu verse as well as in numerals.

## No. 230

Reference	: The Indian Antiquary, Volume-XXI, 1892.
Page No	: 197 to 202
Place	: Kanchipura.
Dynasty	: Kakatiya.
Reign of	: Ganapatideva.
Inscription date	: 8th June, A.D. 1249
Language	: Sanskrit

### Ekamranatha Inscription of Ganapati; Dated Saka-Samvat 1172

by

*E. Hultzsch, Ph.D.; Bangalore*

This inscription is engraved on the north wall of the second *prakara* of the Saiva temple of Ekamranatha, the largest of the numerous temples at Kanchipura. It consists of 17 Sanskrit verses in the Grantha character and professes to be an edict (*sasana*, verses 1, 15, 16, 17.) of king Ganapati, who traced his descent from the race of the Sun (verses 5 and 11) and whose immediate ancestors were :-

Botmaraja (v. 8).

His successor: Prodaraja (v. 9).

His successor: Rudradeva (v.10).

The eldest of his four younger brothers: Mahadeva (v. 11).

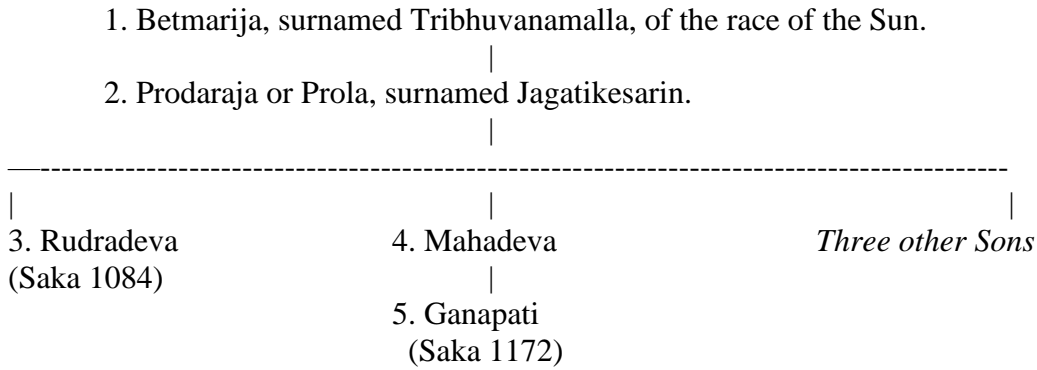
His son: Ganapati (v. 12).

Prodaraja is said to have constructed a large tank, which he called Jagatikesari-tataka after a surname of his (v. 9). Ganapati claims to have defeated Simhana and the Kalinga king, and to have the kings of Lata (Gujarat) and Gauda (Bengal) for vassals (v. 14). His minister (*sachiva*) and general (*sainyapala*), Samanta-Bhoja, who belonged to the race of Dochi, appears to have held the appointment of governor (*chakradharin*) of Kanchi. He was probably a Brahmana, as he claims to be a member of the Kasyapa Gotra (v. 15). By order of the king, he gave it to the Ekamra temple at Kanchi, the village of Kalattur (v. 16). The date of the grant was Tuesday, the eleventh *tithi* of the dark fortnight of Jyaistha of Saka 1172 (in words), the cyclic year *Saumya* (v. 17). According to Mr. Sewell's *South-Indian Chronological Tables*, the corresponding European date is Tuesday, the 8th June, 1249 A. D.

The dynasty to which Ganapati belonged, is not named in the inscription. But the names of two of his predecessors, Prodaraja and Rudradeva, are identical with two kings of the

Kakatiya dynasty of Worangal, Prola and his son Rudradeva, who are known from the Anumakonda (Hanumakonda) inscription of Saka 1084. This close agreement and the mention of Gagapati as one of the Worangal kings in unpublished inscriptions and local records leave no doubt that the two pairs of names are identical, that the Gapapati of the subjoined inscription was the nephew of Rudradeva of Worangal, and that, at the time of his reign, Kanchi was included in the territories of the Kakatiya kings.

According to the Anumakogda inscription, Prola's father was called Tribhuvanamalla, while the subjoined inscription mentions Betmaraja as the immediate predecessor of Prodaraja. It follows from these two statements that Betmaraja was the real name of the father and predecessor of Prodaraja, and that Tribhuvanamalla was a *biruda* of his. Thus a combination of both inscriptions furnishes the following short genealogy of the Kakatiyas of Worangal :

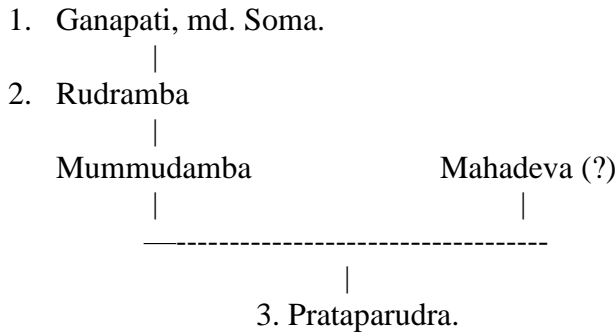


The Simhana who is reported to have been afraid of Ganapati (v. 14), was probably the Yadava king Singhana II of Dovagiri (Daulatabad), who reigned from Saka 1131 to 1169, and who, in his *turu*, calls himself 'the uprooter of the water-lilly which has the head of the king of Telunga'. In the Paithan grant of the Yadava king Ramachandra Singhapa II is said to have overcome the Andhra king. The predecessor of Singhana II, Jaitugi I. (Saka 1113 to 1131), is said to have slain the king of Trikalanga in battle and to have seized the whole of his kingdom. Further "(this) ocean of compassion fetched Gapapati, the speech of whose mouth was sweet from the prison-house and made (him) lord of (his) country." Accordingly, Ganapati was a contemporary of both Jaitugi I and Singhaga II. The king of Trikalanga, who was defeated by Jaitugi I, may have been either Ganapati's father Mahadeva or his uncle Rudradeva. The words of the Paithan grant leave it doubtful if Ganapati, before he was installed on the throne by Jaitugi I, had been kept imprisoned by the king, or by his own father Mahadeva, or by his uncle Rudradeva. A still earlier synchronism between the Kakatiyas and Yadavas appears to be contained in the Anumakonda inscription, which states that Rudradeva defeated one Mailigideva. This may have been the Yadava king Mallugi, who according to the Paithan grant, was the predecessor of Bhillama (Saka 1109 to 1113).

Some additional information on the Kakatiya dynasty may be gathered from the *Prataparudrayasobhushana* or *Prataparudriya*, a treatise on Alarkara. The author of this work, Vidyanaatha, must have been a contemporary of Prataparudra, as he illustrates the rules of Sanskrit composition almost exclusively by versos in praise of that king. For the subjoined extracts author using an edition in Telugu characters, printed at Madras in 1888 with the commentary of Kumarasvami-Somapithin, the son of the well-known Kolachala-Mallinatha Suri and younger brother of Peddayarya. The Kakatiya king Prataparudra resided at Ekasilanagara, the capital of the Andhra or Trilinga country. The second of these Sanskrit names of the Telugu country is supposed to owe its origin to three famous *lingas* of Siva at

Srisailam, Kalesvara and Draksharama. The hermitage of Hidimba (Hidimbarama, p. 130, or Hidimbalaya, p. 131) must be looked for in the neighbourhood of Worangal Annmakonda the former capital of the Kakatiyas, is referred to by its Sanskrit name Hanumadachala 'the hill of Hanumat' (p. 109). The crest (*mudra*) of Prataparudra was the figure of a boar (*varaha*, pp. 35 and 119, or *kroda*, pp. 203 and 307). The name of his mother was Mummadamba (p. 12).

Further details about the king and two of his predecessors are given in a panegyric drama, which forms the third chapter of the *Prataparudriya*. The father of Prataparudra Mahadeva (?); but his immediate predecessor was the daughter of Ganapati (pp. 132 and 136) by Soma. Her father Gapapati, who appears to have been without male issue, had called her his "son" and conferred on her male name "Rudra" (p. 102). At his death she seems to have succeeded on the throne. In that text the drama always styled "the king" (*raja*) once (p. 123) Maharaja-Rudra, while commentary (pp. 101 and 104) calls her Rudramba. At the command of the god Svayambhu (Siva) she adopted her daughter's son Prataparudra and appointed him as her successor. Thus the *Prataparudriya* furnishes the following pedigree:-



The local records further suggest that No. 1. Gapapati is identical with No. 5. Ganapati of the pedigree derived from inscriptions (above). Accordingly, Rudramba will be No. 6 and Prataparudra No. 7 in the list of the Kakatiya dynasty. The only event of Gapnpati's reign, which is alluded to in the *Prataparudriya*, is that he founded a Saiva shrine called Ganapavara. Both Radramba and Prataparudra had the *biruda* Chalamartiganda. Prataparudra is reported to have conquered a large number of distant countries on his *vijaya yatra* or grand tour. Repeated mention is made of the defeat of the Yadava king of Sevana. This king had crossed the Gautami (i.e. Godavari) river, north of which his territory must accordingly have been situated, and was put to flight by the commander of an army of Prataparudra. Among the kings of an early branch of the Yadavas, which was settled in the Nasik district, we find three times the name Seunachandra. The first Sauna Chandra founded Seunapura at, i.e. transferred his capital to, Sindinagara or Sindinera, the modern Sinnar in the Nasik district. Later on, the term Seunadesa was employed as the designation of the territories of the Yadavas of Devagiri. For, in Hemadri's account of the reign of Mahadeva (Saka 1182 to 1193), Davagiri is said to be included in the country called Seuna; and in the Paithan grant of Ramachandra (Saka 1193 to 1230), it is stated that the granted village belonged to the country of Seuns and was situated on the northern bank of the Godavari. This country of Seuns is evidently identical with the country of Sevans, which, according to the *Prataparudriya*, was situated north of the Godavari and ruled over by Yadava king. As Prataparadra reigned from A.D. 1295 to 1323, his Yadava antagonist must have been Ramachandra, the last independent king of Devagiri. As suggested by Dr. Bhandarkar, the name Seunadesa is perhaps preserved in the modern term Khandes.

The only inscription of Prataparudra, of which a copy by E. Hultzsch at hand, is a fragment discovered by my First Assistant, Mr. V. Venkayya, on the west wall of the second

*prakara* of the Jambukeshwara temple near Trichinopoly. It is written in the Grantha character, but in the Telugu language. Of the two first lines only are preserved.

## Translation

Hail! Prosperity!

Verse 1. This (*is*) an edict (*sasana*) of king Gapapati, which adorns the hands of (i.e. which is obeyed by) all kings, and which shall endure as long as the moon and the sun.

2. Let the power (Ganesa) which has the face of a rutting elephant, and which has sucked the breast of (*Parvari*) the daughter of the mountain, whose milk was tasted by no other, -produces happiness !

3. Let that boar (Vishnu) who is the consort of (*Lakshmi*) that dwells in the lotus, and on whose big about, as on a bout, the earth crosses the great ocean (at the end of ) each yuga, -produce complete welfare !

4. Let that sickle of the moon on the head of Siva, which Uma, sporting in the water of the (*Ganga*) river that adorns the head (of *Siva*), touches, (*exclaiming*: "*Here is*") a boat of pearls !" procure you everlasting bliss!

5. From the eye of (Siva) who is the abode of the greatness (*which is ranchad*) at the end of the path that is to be known from the Saman, Rich and Yajus (Vedas), and who combines the power of the thirty-three crores of gods, was produced that god (*vis.* the Sun), who is the friend of the lotus plant, and who dispels intensely deep darkness without and egotism within (the mind).

6. From him was born Manu, the first of kings and master of expedients, who produced (*a treatise on*) right conduct, which supplies a handy lamp to men who are apt to stumble on the wrong path.

7. After him, Sagars, the lord Bhagiratha, Raghu, Rama and other (*kings*) of his race, who were hard to be overcome by approaching dangers, ruled the earth in the course of a long period of time.

8. In this race of warriors, whose arms were respected, was born the renowned king Betmaraja, whom people, when they saw him on his horse (*called*) Garuda, took for the first rider on Garuda (i.e. for Vishna) appearing visibly.

9. Then the earth was enjoyed by king Prodaraja, who covered the horizon with clouds, (*vis.*) the rutting elephants offered (*as presents*) by his (*conquered*) enemies, and who constructed a tank (*tataka*) (*which he called*) by (*his*) name Jagatikesarin (i.e. the lion of the earth), which equalled the oceans, and which accumulated the downpour of water.

10. After him, this race was adorned by Rudradeva, who put to flight exalted kings by the attack of horses which rivalled the wind in swiftness, and the proud splendour of whose feet was reflected, as by mirrors, by the multitude of the diamonds in the disdems of (*prostrated*) kings.

11. The first of the multitude of his younger brothers, the illustrious king Mahadeva, (*was produced*) from the race of the Sun, as the *parijata* (tree) from the ocean," In consequence of the unequalled splendour of his fame, the fame of other kings experienced the fate of lamp at day-light.

12. From king Mahadeva was born king Ganapati, (who was endowed) with the same courage, the same virtues, and the same power.

13. “The deer-marked (moon) has become boar-marked.” “The blessed boar (or Vishnu) has come, because beauty (or Sri) dwells in the lotus.” This lady has not slept with her cheeks pressed to the breast of her husband after dalliance.” (*Successively*) experiencing curiosity, shame and grief during this morning talk of her maids, the wife of his (viz. Garapati's) enemy bends her face down and covers the two marks on her cheeks with both hands.

14. Who can boast of the courage of king Ganapati, at whose rise Simhana lost his heart, by the attack of whose fine soldiers the Kalinga (*king*) was overthrown, and who is served by the Lata and the Gauda (*kings*)?

15. He, who by his (*the king's*) order held a province, the splendour of whose arms was famous, the foremost among generals (*sainyapala*), who, as regards eloquence (?), was the best of the smooth game of the Tamrapani (river), who belonged to the renowned *gotra* of the Kasyapas, the minister Ganapati, the illustrious Samanta-Bhoja, who, as the moon from the milk-ocean, (was produced) from the Dochi (family), executed at Kanchi the edict of king Gapapati, (which shall last) to the end of the *kalpa*.

16. By presenting to the god who resides in the Ekamra (temple),- in order that wealth might be deposited (in the temple) for conducting the worship with great splendour, - a village which is famed on earth by the name Kalattur, and which abounds in grain - Gapapati's minister, the illustrious Samants-Bhoja, the moon of the milk-ocean of the Dochi (*family*), executed at Kanchi the edict of king Ganapati, (which shall last) to the end of the *kalpa*.

17. In the Saka year, which was measured by the famous (?) number eleven hundred increased by seventy-two, in the *Saumya* year, in the month of *Jyaishtha*, in the dark fortnight, on the day of Hari (*Vishnu*), a Tuesday, at noon (?), - Ganapati's minister, the illustrious Samanta-Bhoja, the moon of the milk-ocean of the Dochi (family), executed at Kanchi the edict of king Ganapati, (which shall last) to the end of the *kalpa*.

## No. 231

Reference	: Epigraphia Indica, Volume-XXVII (1947-48)
Page No	: 193 to 197.
Place	: Nayanapalle.
Dynasty	: Kakatiya.
Reign of	: Ganapatideva.
Inscription date	: A.D. 1249.
Language	: Telugu

### Nayanapalle Inscription of Ganapatideva

by

*V. Venkatasubba Ayyar, Madras.*

The subjoined inscription is found on a stone built into the back wall of the Chennakeshwara temple Nayanapalle, a village about 3 miles from Motupalle in the Bapatla *taluk* of the Guntur District. The stone is fixed into the wall horizontally while the lines of writing are vertical, thus indicating that it must have been introduced in its present position

sometimes later when the temple was removed; but in the attempt to fix the slab into the wall, its top and bottom portions have been chiselled away causing damage to a few lines at the beginning and end of the inscription. A big portion in the middle of the inscribed surface is also very much worn out. As it is, the record is incomplete; a few lines forming the concluding portion of the inscription are probably to be found on the other face of the stone not open to view now. Since even in the present state, the inscription is of great value.

Owing to the damaged condition of the record, its importance has not so far been properly assessed; but an attempt is now made to read the inscription in its proper perspective and interpret its historical significance.

The epigraph is in Telugu prose and is engraved in the characters of the 13th century A.D. Its orthography does not call for any special notice. The word *seyuma* used in 1.21 offers some difficulty, especially as the inscription is fragmentary. Whether it is used as an order of Ganapati to a subordinate official, or whether the word has to be corrected into *seyimchi*, so as to accord with the sense conveyed by *ganki-gani vachhi* and Mathamu *Kattionachchi* is not evident. The interpretation of this would not, however, alter the main historical being of the record.

This epigraph is not dated, but it states that the Kakati king Ganapatideva-Maharaju, in the course of his victorious *digvijaya* campaign, proceeded to the southern direction, killed Bayyana and Tikkana who had burnt Nelluru, and proceeding to Dravida Mandala, won over, Kulottunga-Rajendrachoda, received presents of elephants from the ruler of Nelluru, constructed a *matha* at Sri Parvata, called Bhiringi-matha, described as belonging to the lineage (*santanamu*) of Mallimathadeva and that he consecrated at Chaitrapura *alias* Motupalli an image called Kumara-Ganapesvara, after his name.

It is to be regretted that the concluding portion is lost, but its purport can be easily guessed. It must have continued particulars of some grant of land at Nayanapalle, made to God Kumara Ganapesvara set up by Ganapati at Matupalle, a village close to Nayanapalle. Since the introductory passage has not suffered any damage, the historical portion of the record may be said to be complete.

The present inscription confirms and supplements the literary evidence available regarding the assistance given by Ganapati to the ruler of Nellore. This evidence is found in the *Somadevarajiyamu* and also in the *Siddesvaracharithramu*. The relevant passage in this connection may be freely rendered thus:-

(Poet *Tikkana* to *Gnapati*) ‘Hear me ! O King ! It is only an act of Dharma that I request of these. King Manmasiddhi of the Solar race, ruling in splendour at Nellore has, alas ! been driven into exile by Akkana and Bayyana and his kingdom usurped. I pray that you may be pleased to chastise them and restore Nelluru back to my sovereign’.

‘Ganapati, assenting started on a campaign and, having on the way destroyed and burnt Velanadu defeating the Velanadu king and subjecting him to tribute, attacked Nellore and conquered Akkana and Bayyans. He restored the city to Manmasiddhi and crowned him there; proceeding further, he captured sixty-eight towns and handed them over to king Manmasiddhi. Thereafter, he caused a big tank to be constructed at Nellore which spread his fame to the ends of the directions. Then, staying in Nellore for some months, he instructed Manmasiddhi in kingship and statecraft’.



From this reference it is clear that the ruler of Nellore at the time was Manmasiddhi, that his rivals were Bayyans and Akkana (Tikkana), that Ganapati personally came to Nellore to restore to Manamsiddhi his territory and that he halted at this place for some time, evidently to settle his protegee in the reign. The name of the associate of Bayyana is given as Akkana in the *Siddhesvaracharitramu*, but he is definitely called Tikkana in our inscription. The defeat of the Velanadu king mentioned above seems to refer to the same local rising especially as the Velanadu territory had passed under the suzerainty of Ganapati by about Saka 1123. Further, our record gives the information that in this connection, Ganapati won over Kulottunga-Rajendrachoda in Dravula-mandala. This association of Dravula-mandala with the Chola sovereign Rajendra-Chola (III) in the record is helpful in identifying the king. If so, his full name, *i.e.*, Kulottunga-Rajendrachoda, establishes that he was the son of Kulottunga-Chola III, which is a new piece of information supplied by the present inscription.

The ruler of Nellore whom Ganapati restored is not mentioned by name in our record, but as stated in the previous paragraph, he may be identified with Manmasiddhi (II), the patron of the Telugu poet Tikkana Somayajin, the translator of a portion of the Sanskrit *Mahabharata* into Telugu and the author of *Nirvachanottara-Ramayanamu*. How long he continued in power after his restoration is not definitely known, but according to the Nandalur record mentioned below he was in power in A.D. 1257-58. The Pandya king Jatavarman Sundara-Pandya-I claims to have killed a Gandagopala by A.D. 1258 and entrusted the kingdom to another Gandagopala. The Telugu-Chodas seem to have ruled the region comprising both Conjeevaram and Nellore. If the order of events mentioned in the *prashasti* of Sundara-Pandya is to be relied on, the latter claims to have killed Gandagopala and occupies Conjeevaram and thereafter to have proceeded to Nellore, there he performed the anointment of heroes.

It is necessary to settle the date of the present inscription. Since in this record Ganapati is stated to have come in contact with Rajendra-Choda in Drivila-mandala and as records mentioning Ganapati and his general Samanta-Bhoja are actually found at Conjeevaram and Kalahasti situated in this *mandala*, the former of which is dated in Saka 1172, corresponding to A.D. 1249, we may assume that Conjeevaram was also taken in the course of the campaign of the Kakatiya king against the enemies of the ruler of Nellore. About this Allun-Tikka Gandagopala was ruling at Kanchi, as a record of his, dated in Saka 1168=A.D. 1246-1247, definitely mentions him as ruling at the place. In the fifth year of his chief Kon Kattaiyan described as the minister of Ganapati figures as a donor to the Arulala-Perumal temple at the Little Conjeevaram. In the next year of the same chief, the misdeeds of the adherents of Ganapati with regard to temple property are noticed in an inscription at Veppanglam, near Conjeevaram. This would probably indicate that Ganapati withdrew from Kanchi by the sixth year of the chief, who now seems to restore order in the country after the foreign occupation.

In the above context, the position of the Chola king Rajendra-Chola III needs elucidation. In A.D. 1249, the date fixed for our record, both Rajaraja III and Rajendra-Chola III are mentioned in their records as rulers of the Chola empire. Rajendra Chola counted his regional years from A.D. 1246. But his predecessor Rajendra III lived on till A.D. 1260, corresponding to his 44th year. Rajendra-Chola III is stated in a record of the 3rd year of his reign, corresponding to A.D. 1249-50, to have been seated along with his queen on the throne of heroes'. He could not have occupied the throne when the previous sovereign was also ruling. We cannot, therefore, have records of Rajaraja III beyond A.D. 1249-50 which would correspond to his 33rd year, but we actually find his records dated in the 36th, 38th, 39th, 41st, and 44th, regional years-all coming from and round the present Gunaiyattam *taluk* of the North Arcot District, with two more stray inscription, dated one in the 36th and other in the 37th year, from the Nellore District. These records indicate that subsequent to A.D. 1246, Rajaraja III's

influence was mostly confined to the present North Arcot District, while the rest of the Chola empire with the exception of the Kanchi region passed under the suzerainty of Rajendra-Chola III. Our record states that Ganapati won over Kulottunga Rajendra-Chola, (*i.e.* Rajendra-Chola III) in Dravila mandala presumably without any conflict, and established friendly relations. This will be evident from the fact that Nanmasibbi, not long after, figures as a solutionate of the Chola king and evidently in that capacity proceeds to the aid of Ganapati against Kalinga to the banks of the Godavari. This expedition was properly undertaken by Manmasiddhi to show his gratitude to Ganapati, his erstwhile benefactor, and to forge further the friendly relations between the Kakatiya monarch and his overlord, the Chola.

After reinstating Manamasiddhi, our inscription states, Ganapati constructed at Srisailam a *matha* called Bhringi-matha; then Chaittapura *alias* Motupalle is mentioned where a new image was consecrated after his name Kumara-Ganapesvara, for the worship of which an endowment was probably made. The grant portion, as indicated above, is lost, but it may be pointed out here that the endowment is made over to Siva shrine, although at present the inscribed stone is found in a Vishnu temple. At present there is only one temple dedicated to Siva at Motupalle, called Veerabhadreshwara temple, in which the image of Ganapesvaradeva set up by Ganapati must have been consecrated. But the god in this village is variously mentioned in inscriptions as Mulasthana-Ramisvaradeva, Amareswara Deva and Patesvaramudiya-Nayanar. At Srisailam there appears to have been an order of Siva monks named after Mallinatha. Apart from the Bhringi-matha constructed by Ganapati, there were also, on the hill at Srisailam, Gana-matha, Arusa-matha, Kalu-matha and the Saranga-matha. The existence of five *mathas* on the hill is explicitly referred to in an inscription at Srisailam.

In the manuscripts collected by the late Mr. Mackenzie there is an account pertaining to Nayanapalle which is herein styled Morupalle-Nayudupalle. It has a legendary history of the village which is traced from Udayana-Chakravarti, through Prola, Ganapati, Goparaju, Ramanna, Siddhayadeva-Maharaja, Bayyachoda-Maharaja, Rudradeva, etc. It makes mention of some of the inscriptions found in the place of which however, the present inscription is not one.

Of the geographical places mentioned in the inscription. Nelluru identical with the district headquarters of the same name and Srisailam in the Kurnool District are two well known. Motupalle, also known as Desuyyakonda-pattana and Velangara, was an important seaport in the time of Ganapati. This king issued an *abhaya-sasana* in Saka 1166, corresponding to A.D. 1244, offering protection to foreigners at this port. Since in cases of shipwreck, Ganapati promised to take the usual customs duties only, this trade edict should have been particularly welcome to the merchants. A similar concession was extended to foreign merchants by the Reddi chief Anna-Votabin Saka 1280 (*i.e.* A.D. 1358) at this port. The Venetian traveller Marco Polo calls the Kakatiya kingdom, Mutfile, *i.e.* Motupalle, which according to him was reputed for its large-size diamonds and muslins 'as fine as the tissue of spider's web'.

## Translation

.....(Ma)hamandlesvara Kakati (Gana)patideva-Maharaja (who had all titles), having completed (*his*) *digvijaya* (and) conquered other countries and having in the southern region played (like) balls with the heads of his opponents *patihari*. Bayyana and Tikkana who burnt Nellore together with those of their allies, having won over Kulottunga Rajendrachoda in Dravila-mamdala, (and) having received presents (is) elephants from the king of Nellore..... And built at Sri Parvata a *matha* called Bhringi-matha belonging to the lineage

of the famous Mallinathadeva and consecrated at Mottupalle *alias* Chaitravura an image (of *God called*) Kumara-Ganapesvara-sri- Mahadeva, after his time.....

### (Also)

Reference : Archaeological Survey of India,  
Annual Report on Indian Epigraphy 1922-23.  
Page No : 55.  
Place : Nayanapalli.  
Dynasty : Kakatiya.  
Reign of : [Gana]patideva.  
Inscription date : .....  
Language : Telugu.

This inscription is on a stone built into the back wall of the Chennakesavasvamin temple. Incomplete and much damaged. Records the victory of the king, his burning of Nelluru and conquest of Akkana and Bayyana. Mentions Kulotunga Rajendra-Chola. The king is said to have entered into a treaty with the raja of Nelluru, to have visited Sri Parvata and provided for the consecration of the image of the god Kumara Ganapesvara at [Morttu]palli in his own name.

### No. 232

Reference : Archaeological survey of India  
Annual report on epigraphy 1922  
Page No : 58.  
Place : Nandur, Guntur District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : A.D. 124[9]  
Language : Sanskrit and Telugu.

This inscription is on a pillar planted in front of the Sakalesvarasvamin temple, dated Saka, 117[1], Uttarayana-Samkranti. Damaged. Records the grant of 25 cows for the maintenance of a perpetual lamp in the Omgerumarga by Sura.....minister of Kannaradeva-Maharaja who was the commander of the king. For the grazing of these cows some land was granted for the merit of Jasabayi, the wife of Changadeva-Nayaka.

### No. 233

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1980-81.  
Page No : 15  
Place : Hyderabad.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva  
Inscription date : A.D. 1249.  
Language : Telugu and Kannada.

This inscription is on the four faces of a pillar set up in the Museum. Records the grant of lands as *sarvamanya* for the *anga-ramga-bhoga* of the deity prasanna Kesavadeva by

Ganapatiraju, the chief of the Viriyala family. A number of *vittis* given to *brahmanas* are specified. The boundaries of the gift are also given at the end.

## No. 234

Reference	: Archaeological survey of India, Annual Report on Indian Epigraphy for 1943-44.
Page No	: 11
Place	: Chebolu (hamlet of Ganapuram), Kurnool District.
Dynasty	: Kakatiya.
Reign of	: Ganapatideva
Inscription date	: A.D. 1249
Language	: Telugu and Sanskrit

This inscription is on a broken slab lying under a margosa tree at the *Nagulakatta*, dated Saka 11[71], Saumya, Jyeshtha, Sunday, solar eclipse. Mutilated. Gives the genealogy of the Kakatiyas. Registers the grant of the village Chembrolu to the Brahmana Padmanabha by the chief Vannaga who is said to have ruled over the Stambha-desa as a subordinate of the king. The donor's ancestry is given.

## No. 235

Reference	: Epigraphia Indica, Volume-III
Page No	: 94 to 103
Place	: Yenamadala, Guntur Taluk.
Dynasty	: Kakatiya and Kota
Reign of	: Ganapati Deva and Ganapamba.
Inscription date	: A.D. 1249-50.
Language	: Sanskrit and Telugu.

### Yanamadala Inscription of Ganapamba

By

*E. Hultzsch, Ph.D.*

The inscription is engraved on four faces of a pillar in the village of Yenamadala in the Guntur taluka. The pillar is now lying in the temple of Venugopala. Before its removal to this place of comparative safety, the villagers were using it for grinding chunnam on it. This objectionable practice has led to the destruction of a considerable portion of the inscription. The first and second faces, which bear an inscription in the Telugu alphabet and the Sanskrit language, are somewhat worn, but still legible. Of the third face, however, which, as the published version of Colonel Mackenzie's copy shows, formerly continued the first half of a long passage in the Telugu alphabet and with the exception of one, two, or three letters at the beginning, and at the end, of each line. The fourth face, which contains the end of the Telugu portion, and three other Telugu inscriptions slightly later date, is again in tolerably good preservation. The last of the Telugu inscription on the fourth face is continued at the bottom of the first face, which had been left blank by the engraver of the first inscription. Finally, a short

Telugu inscription, which looks quite recent, but has been mistaken for a portion of the first inscription, is engraved at the bottom of the second face.

Besides the two later additions on their lowermost portions. The first and second faces of the pillar bear, as stated above, as inscriptions in the Telugu alphabet and the Sanskrit language. It consists of twenty-five verses, the first two of which are addressed to Ganesa and the Boar-incarnation of Vishnu. Verse 3 refers to the race of the Kakatiyas, or, as they are more generally called Kakatiyas. As in the Ganapesvaram inscription, the list of kings opens with Prola. His son Madhava is stated to have lost his life in battle. His son was Ganapati or Ganapa, whose daughter was Ganapamba or Ganapambika.

Verses 10 to 14 describes a dynasty of local chiefs, who ruled over the district of Konnatavadi and resided at Sri-Dhanyaka pura *i.e.* Amaravati in the Sattenapalle taluka of the Krishna district. There are: Keta, who gave away the latter's son Beta. To this Beta, the princess Ganapambika was given in marriage by her father Ganapa.

After the death of Beta, his widow devoted herself to pious works. She placed golden pinnacles on the shrine of Amareswara at Sri-Dhanyankapura (Amaravati) and built "in the city", *i.e.* probably at Yanamadala, a temple of Shiva, which she called Betesvara after her deceased husband, and to which she allotted the revenue of the village of Bennadevi. At Dhnayankapura, she built another temple of Shiva, which she called Ganapesvara after her father, king Ganapa, and granted to this temple the village of Chintanapadu. Of the three temples which are mentioned in connection with Ganapamba, the first, Amareswara, still exists at Amaravati. The second, Betesvara, cannot now be traced at Yanamadala.

As regards the Telugu inscription on the pillar. The first of them, which occupies parts of the third and the fourth faces, is a continuation of the Sanskrit inscription on the two preceding faces. This follows from the contents of the preserved portion on the fourth face, and from the abridged English translation of the third face in the *Kistna Manual*. At the top of the mutilated third face, some of the titles of the queen are still preserved. The only remarkable one among these titles, which the queen appears to have inherited from her deceased husband Beta and his ancestors, and which are accordingly in the masculine gender, is: *Srimat-Trinayana-Pallava-Prasad-Asadhita-Krishna-ve(r)nad-nadi-dakshina-shatsahasr-dvani-vallabha* ; "the lord of a district of six thousand (villages) on the southern (bank) of the river Krishnaverna, obtained through the favour of the glorious Trinnyana- Pallava". The abridged translation supplies the date Saka-Samvat 1172, the Saumya *samvatsara*, which is now lost in the original, but which there is no reason to distrust, as the cyclic year Sanmya actually corresponds to the Saka year 1172 (A.D. 1249-50). It follows from this date that Ganapamba created the pillar during the lifetime of her father Ganapati, whose inscription in the Ekamaranatha temple at Kanchi is dated on the 8th June, A.D. 1249, and who appears to have died in Saka-Samvat 1180. On the fourth face we are told, in Telugu, that, "having set up the god Ganapesvara, (the queen) granted, in order to procure prosperity to her father, Ganapadeva-Maharaja, for the requirements of that god, for as long as the moon and the sun shall endure, the village of Chintapalli". The inscription of Ganapamba ends with a list of the servants of the temple of Ganapesvara, and of the extent of the shares of the village which were allotted to each of them. Chintapalli is evidently another form of Chintapadu, the village which was granted to the Ganapesvara temple according to verse 24 of the Sanskrit portion. It may be identified with the modern Chintapalle in the Sattenapalle taluka, which is about 16 miles distant to the W.-N.-W. from Amaravati, the residence of Ganapamba, and which accordingly may have been included in her dominions.

The four remaining Telugu inscriptions which the pillar contains, are the following:

*A.- On the fourth face*

No. 1.- An undated grant of 25 cows by Kotad(e)varaju. The milk of these cows was to be used for the preparation of ghee for a lamp in the temple of Batesvara.

No. 2.- A grant of a herd of sheep for a lamp in the temple of Betesvara. Date: Sakavarsha 1192 (expired), the pramoda *samvatesara*, Pushya *suddha* 13, Friday, *Makara-sankranti*.

*B.- On the fourth and first faces*

No. 3.- A grant of 2(5) buffalo-cows to the temple of Betsvara. Date: Sakavarsha 11(9)6 (expired), the Bhava *samvatsara*, *Asvayuja su(ddha)*.

*C.- On the second face*

No. 4.- An undated, apparently recent inscription, which records that in Enumandalaathala (*i.e.* the village of Yenamadala) and in the sixty villages connected with Enumandals, temples and Brahmanas are exempt from taxes (*sunkha*).

The last of these four inscriptions supplies an earlier form of the modern name Yenamadala; and the three former ones, which recorded gifts to the local Saiva temple Batesvara, suggest that this temple originally contained the pillar on which they and the inscription of Ganapamba are engraved. As previously remarked, the Betesvara temple, which was founded by Ganapamba, cannot at present be traced in the village of Yenamadala. Another possibility remains, *vis.* That the words "in this city" in verse 17 refer to the preceding word Sri-Dhanyankapura. In this case the temple of Batesvara would have to be looked for at Amaravati ; and it would have to be assumed that the pillar was removed from Amravati to Yenamadala at any time between the date of the Telugu inscription No.3, and the date of the modern Telugu inscription No.4. However, it is extremely unlikely that anybody should have conceived the idea of transporting a heavy stone pillar all the way from Amravati to Yenamadala.

## Translation

Hail ! Hail !

(Verse 1.) Worship ye incessantly the sun (*which dispels*) the darkness of obstacles, the blessed Ganesa, who is praised by the host of celestials, pleased by the attainment of the objects of (*their*) desires (*through his favour*) !

(V. 2.) Victories is the staff-like tusk of Vishnu, who disported himself in the shape of a bore, (*placed*) on which (*tusk*) the earth resembled a parasol, with the golden mountain (Meru) as its top.

(V. 3.) Hail ! Renowned in the world is the race of the glorious Kakatisas, the kings born in which are well trained in the protection of the earth.

(V. 4.) In this (*race*) was (*born*) Prola, the foremost among kings, whose great valour was widely known, who destroyed the crowd of (*his*) enemies in soldier-like fights, (*and*) who was distinguished by the true science of policy. Even now, the hot-rayed sun is moving on the sky as though it were a fragment of the brilliant lustre of his great, far-framed and terrible power.

(V. 5.) To this favourite of the earth (*Mahivallabha*) was born a mountain of virtues (*and*) resort of the fortunes of heroes, king Mahadeva, whose great and spotless fame was

celebrated in the world. Having fallen asleep in a great battle on the two temples of a female elephant, this foremost among warriors awoke on the two breasts of a distinguished nymph of heaven.

(V. 6.) His son was king Ganapati, the ornament of the three worlds (and) resting place of wisdom, who was an adherent of Non-duality (*Advaitavadin*) with respect to valour; who was fierce in (*his*) commands, which (*he*) caused to dance on the crowns of proud crest-jewels among princes ; who had obtained great prosperity through the favour of (Siva) the lord of Parvati ; (*and*) who supported all men with the wealth of the (*whole*) world, (*which he had*) conquered.

(V. 7.) The foremost among kings (*is*) that ornament of princes, the glorious Ganapn, to whose fame all the religious are attendants; the oceans, - tanks for sporting ; (*Mouni*) Meru,- a pleasure hill; (Indra's garden) Nandana,- a splendid park; yonder disc of the moon,- a looking-glass ; and the interval between heaven and earth,- a place.

(V. 8.) To this profound king, who resembled the milk-ocean, was born Ganapamba, like another Lakshmi incarnate.

(V. 9.) Do all pure (and) excellent virtues, - (*vis.*) praiseworthy wisdom which springs from a wealth of intelligence, loftiness of grace, delight in the worship of good men, perfect modesty, and fervent devotion to Samba (Siva),- highly prosper (because they are) innate in the person of Ganapambika, or (*because they have*) met (*in it*) by mutual appointments.

(V. 10.) There was a king, called Ketaraja, the lord of Sri-Dhanyankapura, the lord of a whole province (*mandala*), (*and*) the ornament of kings.

(V. 11.) Lord of the district (*vishya*) of Konnatavadi (was) the glorious Ketaraja, who destroyed the crowd of enemies, whose righteousness, which was famed in the three worlds, is even now praised by all in troops.

(V. 12.) On the southern bank of the Verna, this incarnation of charity conferred on Brahmanas seventy grant (*and*) excellent *agraharas*.

(V. 13.) His son was a king called Rudraraja, the goddess of whose fame, though pure, was - O wonder ; -founded by the regents of the points of the horizon.

(V. 14.) Extremely victorious king Beta, who arose from king Rudra, as the sun from the eastern mountain. He dispelled all the enemies by splendour all the darkness, placed his feet on the brilliant heads of great kings, places its rays on the brilliant tope of high mountains; possessed great wealth that satisfies the desires, possesses straight rays that fill the regions; was highly praised by crowds of learned men, is highly priced by hosts of gods.

(V. 15.) Having duly provided a splendid marriage festival, king Ganapa affectionately bestowed on Beta, the ornament of princes, that glorious Ganapambiks, who was an embodiment of purity, who equalled both Gauri and Lakshmi by grant and celebrated virtues, just as the mountain daughter (Parvati) on Isa (Siva), Lakshmi on (Vishnu) the lord of Lakshmi.

(V. 16 and 17.) After the excellent king Beta, having ruled her the great kingdom and having acquired everlasting merit, had departed to the court of (Indra) the king of gods, she duly placed golden pinnacles on the holy shrine of the brilliant lord Amaresvara at Sri-Dhanyankapura; and, having built in this city a temple of the lord (Siva), (*called*) by the name of king Beta, procured for husband the festival of an everlasting and joyful residence in the world of Siva.

(V. 18 and 19.) In order to procure for (*her*) husband, king Beta, a blessing of this kind, having built a temple of Sambhu, which was adorned with a surrounding wall, she set up in this lovely temple, which was resplendent with golden pinnacles, a Mahadeva (*i.e. linga*), (*called*) Betesvara.

(V. 20.) For the requirements of this temple, she granted an excellent village, called Benadevi, which was rich in all grain.

(V. 21.) The great queen Ganapamba, who was an incarnation of the great Lakshmi, performed still further pious works in the lovely (*city of*) Sri-Dhanyankapura:-

(V. 22.) Having provided twelve houses and rich stipends (*vritti*), she supported (*by these*) twelve Brahmins, who resembled the (*twelve*) Adityas.

(V. 23.) She also built a temple, called Ganapesvara after the name of (*her*) father, king Ganapa.

(V. 24.) To this temple of Sambhu, Ganapesa, the great queen granted for requirements the village named Chintapadu.

(V. 25.) She whose hands are exclusively engaged in worship Hara (Siva) whose eyes and ears are always attached to the festivals and excellent concerts which (*she*) causes to be performed daily of Sambhu, who thus joyfully passes days through standing of a great kingdom, therefore, verily (*identical with*) the mountain daughter, - who is able to praise that Ganapambika (*appropriately*) ?

## No. 236

Reference : Corpus of Inscriptions in the Telangana Districts,  
Part-VI, 1973.  
Page No : 66.  
Place : Yelesvaram, Devarakonda Taluk, Nalgonda District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : 28th February, A.D.1250.  
Language : Telugu.

This incomplete inscription Kakatiya king Ganapati deva Maharaja registers the gift of village *Tadimeda* in the Kanne 300 division to Sri Yelesvara Mahadeva by Mangaya Ganapaya the *Gandhahasti* and *Gajasahini* of the king, so that merit may accrue to the Maharaja Kakatiya Ganapatideva.

The record is dated Saumya, Phalguna ba. 11, Monday (Monday 28th February, 1250 A.D.).

## No. 237

Reference : Corpus of Inscriptions in the Telangana Districts,  
Part-VI, 1973.  
Page No : 67 to 68.  
Place : Yelesvaram, Devarakonda Taluk, Nalgonda District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : 28th February, A.D.1250.  
Language : Telugu.

This incomplete inscription of the Kakatiya king *Mahamandalesvara* Ganapatideva *Maharaja* refers to the grant of a *Putti* of *Rajamas* every day, under Kandidevi tank, and Yerra tank in Yeleswaram, for the offerings made by the king in favour of Sri Yelesvara Mahadeva.

## (Also)

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
Volume-II (1994).



Page No : 126 to 127  
 Place : Elesvram.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 28th February A.D. 1250.  
 Language : Telugu and Kannada.

This inscription is on a pillar in the Khazana Building Museum, Golkonda. Records the gift the village Tadimada in Kamnna-300 by Vedamdeva Mamgaya and Ganapaya, the *Gandha-hasti-Gaja-sahinis* of Mahamandalesvara Kaketisvara Ganapatideva Maharaja, for the Gosavidiviralu of god Elesvaradeva, so that merit might accrue to the king. To those into whose hands this gift made the village of Tripururu given as *dasavamdha*. Certain Bhava guru devaru Sahadeva mentioned this connection.

### No. 238

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
 Volume-II (1994).  
 Page No : 127 to 128  
 Place : Elesvram.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 28th February A.D. 1250.  
 Language : Telugu and Kannada.

This inscription is on a pillar in the Khazana Building Museum, Golkonda. Records that, Sriman Mahapradhani Sarvadhikari Sambapandita made a gift of the village Galamjarl in the Sindavadi-1000 for the incense, lamp and offerings as well as the *anga* and *ranga-bhogas* and a *satra* to the god Elesvaradeva so that merit might accrue to his master Simhanadeva Maharaja; further it also rewards the gift to Sahadeva, Gola Nagapa, Tripura for the merit of Bhava Brahmaguru and Kakatisvara Ganapaddeva by Mallinatha Deva and Somesvara Deva.

### No. 239

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 153.  
 Place : Yeleswaram, Nalgonda District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 28th February, A.D. 1250.  
 Language : Telugu.

This inscription on Kazana building, Golconda, dated Saumya, Phalgun ba. 11, [Feb, 28 1250 A.D.]. Mentions two *Gajasahinis* Mangaya and Ganapaya of Kakati Ganapati Deva. They have gifted a village, Tadimada, to the heroes of Yeleswaram *Gosavidu* for the merit of Ganapatideva.

### No. 240

Reference : Bharati (June 1950)  
 (Summary is given in Inscriptions of the Kakatiyas of Warangal)

Page No : 252 to 254  
 Place : Kolavennu, Vijayawada Taluk, Krishna District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : February, A.D. 1250.  
 Language : Sanskrit  
 Script : Telugu-Kannada

These plates are now preserved in the Government Museum, Madras. The inscription introduces Poranti Venna-bhupala as the father of Ganapa-kshmapati (fore-fathers of Ganapati). It then states that Ganapatideva gave away the village Kolavennu, which was known after his father's name and situated on the banks of the Krishna, as *agrahara* to the *brahmanas* who belonged to the Yajnavalkya-sakha and were well versed in *srutis* and *sastras*. It is further stated that the village Kolavennu, consisting of 130 *maruttas* of land (*trimsadyukta sataya bhumi marutam Sri Kolavennum*), was given away to the *brahmanas* by the king Ganapati. The boundaries of the gift-village and the list of the donees along with their *gotras* and shares allotted to each are enumerated.

### (Also)

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy for 1957-58.  
 Page No : 16.  
 Place : Kolavennu, Vijayawada Taluk, Krishna District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva Maharaja  
 Inscription date : A.D. 1250  
 Language : Telugu

This Copper plate inscription is kept in Government Museum, Madras, find spot: Kolavennu, Bezwada taluk, Krishna District, dated Saka 1172 (*nayana-adrirudra*), Saumya, Magha, solar eclipse, irregular. Records the grant of the village Kolavennu by the king, who is stated to be the son of Poranti Venna. Noticed in the *Catalogue of Copper-plate Grants in the Govt. Museum*, Madras, p. 26.

### No. 241

Reference : South Indian Inscriptions, Volume-X  
 Page No : 169.  
 Place : Tripurantakam, Markapur Taluk, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 9th March A.D. 1250.  
 Language : Telugu.

This inscription is on the north wall of the dark room in the temple of Tripurantakesvara, dated S. 1171 (Saumya). Chikaraja assigned to the temple of Tripurantakesvara (?), the duties of payable on salt imported into and sold in Tripurantakam, the town of Tripurantakesvara. The grant is said to have been made for the merit of Nuvula Ramadeva Peggada during the reign of Kakatiya Ganapatideva-Maharaja.

Note:- The year Saumya corresponds to S. 1171 (expired) or S. 1172 (Current).

## No. 242

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
Volume-II (1994).  
Page No : 129 to 132  
Place : Anna Reddigudem.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : 5th May A.D. 1250.  
Language : Telugu

This inscription is on a slab erected in the field to the south of the village. States that, while Mahamandalesvara Kakatiya ...Ganapatideva Maharajulu was ruling the kingdom of the world, Senaboya Ramadeva Preggaḍa who had obtained from Gamga Sahini, the village of Pinna Yedavalli as *ekabhoga*, granted all the wetland in the village together with the two-thirds of *avanaya* (unauthorised tax?) and *addavatta* to the temples of Visvanathadevara, Sahasralinga Ganapesvara, Madesvaradevara, and Vasudeva-Lakshimidevi which he built in the Rudravarapuvada of Orugal (Warangal). The remaining one third is assigned to Suraparajadevaya of Kannekallu, probably the Sunkari.

### (Also)

Reference : Indian Archaeology 1973-1974, A Review.  
Page No : 35  
Place : Nalgonda.  
Dynasty : Kakatiya.  
Reign of : .....  
Inscription date : A.D. 1250.  
Language : Sanskrit and Telugu.

Of the four inscriptions in Sanskrit and Telugu languages and in Telugu characters, from stray pillar stones, belonging to the reign of Ganapati, the first from Annareddigudem, dated Saka 1172 (A.D. 1250), records a grant of land in Panugallu by *Senaboyani* Ramadeva-preggaḍa of Pimna-Yedavalli who received it from Gange-sahini for the *amga-ramga-bhoga* of the deities in the five temples of Visvanatha, Sahasralinga, Ganapesvara, Madesvara and Vasudeva and Lakshmi constructed by him at Rudravarapuvada in Orumgallu.

### (Also)

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1973-74.  
Page No : 28.  
Place : Annareddigudem, Nalgonda District.  
Dynasty : Kakatiya  
Reign of : Rudra  
Inscription date : 5th May A.D. 1250  
Language : Telugu

This inscription is on a pillar lying in front of the Hanuman temple in the field of Bodanam Pedamtaiah, dated Saka 1172, Sadhirana Jyeshtha su. 2, Thursday=1250 A.D. May 5. Records the grant of land by Senaboyini Ramadeva-preggada to the five temples constructed by him at Rudravarapuvada in Orumgallu, which he had received from Gamge-sahini, for the worship and offerings to the five deities Visvanathadeva. Sahasralinga-Ganapesvaradeva, Madesvaradeva, Vasudeva and Lakshmidēvi.

## No. 243

Reference : South Indian Inscriptions, Volume-X  
 Page No : 170 and 171.  
 Place : Tripurantakam, Markapur Taluk, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1250.  
 Language : Telugu.

This inscription is on a slab set up in the courtyard of the Mulabrahmesvara temple at the foot of the Tripurantakam hill, dated S. 1172 (Sadharana). Gandapendaru Gangaya-Sahini gave away all the lands in the villages of Boyalapalli and Rediapalli with all sources of income to god Mulasthanadeva of Tripurantakamu, for the merit of Ganapatideva-Maharaja.

## (Also)

Reference : Archaeological Survey of India Annual Reports on  
 Indian Epigraphy 1905-06  
 Page No : 18  
 Place : Tripurantakam, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva Maharaja.  
 Inscription date : A.D. 1250.  
 Language : Telugu

This inscription is on a slab set up in the court-yard of the Mulabrahmesvara temple at the foot of the Tripurantakam hill, dated Saka 117[2], Sadharana. Gifts of a village in the Dapali-kampana (district) to the temple of Mulasthanadeva of Tripurantakam by the *mahamandalesvara* Gandapendara of [Ga]ngaya-Sahini (who) conquered the army of Damodara of the west for the merit of the king.

## No. 244

Reference : Archaeological Survey of India Annual on  
 Indian Epigraphy 1905-06  
 Page No : 14  
 Place : Tripurantakam, Markapur Taluk, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva Maharaja

Inscription date : A.D. 1250  
Language : Telugu

This inscription is on the north wall of the dark room (called *Chikati midde*) in the Tripurantakesvara temple, dated Saka 1172, Saumya. Gift of tax on salt payable by ryots manufacturing in the village of Tripurantakam.

## No. 245

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
Volume-I (1992).  
Page No : 190 to 195  
Place : Kottapalli.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : 22nd May, A.D.1251.  
Language : Sanskrit and Telugu.

The inscription gives the account of the Kakatiyas from Prola, who is said to be the *Kulavardhana* or the founder of the family. He is stated to have protected even his nephew (brother's son) who personally sought asylum in him and reinstated Udaya-kshitipati (on his own throne). His son was Mahadeva whose son was Ganapati ruling the earth. The record then narrates the family history of the Kayasthas. Dhanva of the Kayastha family had a son named Jasuva Pandita. The latter's son was Gamgaya-sainyanatha who conquered the earth as far as the southern ocean. He is stated to have made the gift of the village named Krottapalli for the merit of himself and his parents for the worship and offerings of the three deities of Sarngi (Vishnu), Nrisimha and Daitya-suda of Mekhala-tirtha and it was made into the hands of Munindra-dhamayati, disciple of the ascetic Panipatra.

The inscription then describes the religious greatness of the place Mekhala - tirtha, giving its legendary account. It also records some gifts to some other persons probably connected with the temple. The ascetic Munindrathama is stated to have been appointed as sthana-pala of the place.

## (Also)

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1973-74.  
Page No : 29.  
Place : Kottapalli, Nalgonda District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : 22th May, A.D. 1251.  
Language : Telugu and Sanskrit.

This inscription is on the pillar lying in front of Hanuman temple. Records the grant of the village Krottapalli by Gamgaya-mandalesa to Munindrathamayati, a disciple of Panipatra-prabhu for worship and offerings of the three deities. Sarangi, Nrisimha and Daityasuda and also for the feeding of the *yatis* residing at Mekhala for the merit of himself and his parents. It also describes the *tirthas* like Mekhala, Suka and Sukla where the above three deities are stated

to have been housed. It also records the gift of 48 *nishkas* to the deities Nirisimha and Sarangi and 12 *nishkas* to Daityasudanadeva and 60 *nishkas* for feeding the inhabitants of the *tirtha* annually.

## No. 246

Reference : South Indian Inscriptions, Volume-X  
 Page No : 171 and 174.  
 Place : Durgi, Palnad Taluk, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 29th September A.D. 1251  
 Language : Sanskrit and Telugu.

This inscription is on a slab set up in the temple of Vanktesvarasvami, dated S. 1173 (Virodhikrit). Namadeva-Pandita the agent of Gandapendaru Gangayya-Sahini, who was governing the country from Panungallu to Marjavadi during the reign of Kakatiya Ganapatideva, consecrated the image of Vankesvara at Dugyapattana in Pallinandu in the name of his father Vayi-Pandita and that Gangayya-Sahini endowed the temple with the village of Neypuru east of Nagarjuna Kota. Also mentions other gifts to the same temple. Gives a full account of the Kakatiya family.

## (Also)

Reference : Archaeological Survey of India Annual Reports on Indian Epigraphy 1910.  
 Page No : 43.  
 Place : Durgi, Palnad Taluk, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva ruling from his Capital Orumgallu.  
 Inscription date : A.D. 1251.  
 Language : Telugu and Sanskrit.

This inscription is on a pillar set up in the courtyard of the Vankesvarasvamin temple at Durgi, dated Saka 1173, Virodhakrit. Records the building of the temple of Vankesvara by Namadeva-Pandita and the gift to it, of the village of Neyvuru, by the king.

## No. 247

Reference : South Indian Inscriptions, Volume-X  
 Page No : 175 and 176.  
 Place : Konatamatkuru, Nandigama Taluk, Krishna District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1251.  
 Language : Telugu.

This inscription is on a pillar lying in the Anjaneya temple, dated S. 1173. Damanamatya of Lohita-gotra consecrated the image of god Suresvara, built a temple and *mandapa* for the same and also endowed it with land for the merit of Lenkavanti Koka, the minister of Kakatiya Ganapatideva and of a certain Annaya.

## (Also)

Reference : Archaeological survey of India  
Annual report on epigraphy 1924  
Page No : 71.  
Place : Konatamatkuru  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : A.D. 1251  
Language : Telugu.

This inscription is on a pillar near the Anjaneyasvamin temple, dated Saka 1[1]73, Magha, su. dasami, Monday. Records that Damanamatya of the Lohita-gotra and the Karyabharana (agent) of the king, constructed a beautiful temple with a mandapa, installed in it the god Shiva under the name of Suresvara and granted some lands in the village Krottacheruvu for the offerings of the God.

## No. 248

Reference : South Indian Inscriptions, Volume-X  
Page No : 175 and 176.  
Place : Tripurantakam, Markapur Taluk, Prakasam District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : A.D. 1251.  
Language : Telugu.

This inscription is on the south wall of the kitchen-Vantamiddi-in front of the Mandapa in the temple of Tripurantakesvara, dated S. 1174 (54th year of Ganapatideva) (Paridhavi). Incomplete. Mentions Kakati Ganapatideva with his titles and also refers to an unnamed pontiff of the Golagi-matha.

## No. 249

Reference : Indian Archaeology 1973-1974, A Review.  
Page No : 35  
Place : Nalgonda.  
Dynasty : Kakatiya.  
Reign of : .....  
Inscription date : A.D. 1251.  
Language : Telugu and Sanskrit.

The Inscription from Kottapalli, dated Saka 1173 (A.D. 1251), records the grant of village Kottapalli by Gangaya to Munindradhama-yati, a disciple of Panipatra-prabhu, for the enjoyment of the three deities Sarngi, Nrisimha and Daityasuda, and also for the enjoyment of ascetics residing at Mokhala, for the benefit of his parents. It further describes the *tirthas* like Mokhala, Sankha, Suka and Sukla in Dandakaranya.

## No. 250

Reference : South Indian Inscriptions, Volume-X  
 Page No : 177 to 178.  
 Place : Tripurantakam, Markapur Taluk, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 12th April A.D. 1252.  
 Language : Telugu.

This inscription is on the north wall of the temple of Tripurantakesvara, dated S. 1174 and S 1175 (Paridhavi and Pramadi). Visvesvara-Sivacharya of the Golagi-*matha*, who was the *guru* of Kakatiya Ganapatideva, made grants of land to god Tripurantaka-Mahadeva.

## (Also)

Reference : Archaeological Survey of India Annual on  
 Indian Epigraphy 1905-06  
 Page No : 12  
 Place : Tripurantakam, Markapur Taluk, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva Maharaja  
 Inscription date : A.D. 1252  
 Language : Telugu.

This inscription is on the base of the south wall of the kitchen (called *vantamidde*) in front of the *mandapa* near the central shrine, dated Saka 1174, Paridhavin 54th Year. unfinished. The existing portion of the inscription mentions the *birudas* a Saiva teacher in charge of the Golagi-*matha*, whose influence extended over three lacs of the village.

## No. 251

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy for 1936-37.  
 Page No : 39  
 Place : Bhattiprolu, Repalle Taluk, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati.  
 Inscription date : 1252.  
 Language : Telugu.

This inscription is on the second pillar in the Kalyana mandapa of the Vitthalesvaeasvamin temple, dated Saka 1174, Paridhavin, Chaitra, Vishnu. Records a grant of land as *pannasa* by Paripurnasiva Mahamuni, son of Visvesvarasiva-Mahauni, the *guru* of the king, to Potasani for service to Pedda-Viddesvara Bhattiprolu.



## No. 252

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1936-37.  
Page No : 40  
Place : Bhattiprolu, Repalle Taluk, Guntur District.  
Dynasty : Kakatiya.  
Reign of : Ganapati.  
Inscription date : 1252.  
Language : Telugu.

This inscription is on the fourth pillar in the Kalyana mandapa of the Vitthalesvaeasvamin temple, dated Saka 1174, Paridhavi, Asvayuja, ba. Friday, Tula-sankranti. Records a gift of land as '*panas*' made by Paripurnasiva Mahamuni to a certain Dandasani, for the merit of his father Visvesvarasiva-Mahamuni, who is stated to have been the *guru* of the king.

## No. 253

Reference : Archaeological Survey of India Annual on  
Indian Epigraphy 1905-06  
Page No : 14  
Place : Tripurantakam, Markapur Taluk, Prakasam District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva Maharaja  
Inscription date : A.D. 1252  
Language : Telugu and Sanskrit.

This inscription is on the north wall of the dark room (called *Chikati midde*) in the Tripurantakesvara temple, dated Saka 1174, Paridhavin. Incomplete. Gift of gold by Visvesvarasiva-desika, the pupil of Dharmasivacharya of the lineage of Gosangi-*matha*. The inscription gives the names of eleven Siva shrines which surrounded the main temple.

## No. 254

Reference : South Indian Inscriptions, Volume-IV  
Page No : 345 to 346.  
Place : Draksharamam, Ramachandrapuram Taluk, East Godavari District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : 25th March A.D. 1253  
Language : Telugu.

This inscription is on the East wall of the Bhimeswara temple. States that on the given date Jayapa-nayaka, the *anugu* of Kakati Ganapatideva set up one perpetual lamp to the god Bhimesvara-mahadeva on the occasion of Vishnu-sankranti and also given away 50 cows for the supply of one Tribhuvanakusamana of ghee. The gift-cows were entrusted to one prolabora Komma. Four *bolu* (i.e. *boyalu*, meaning 'Shepherds') being the surety.

Note : Summary of the inscription is given in Inscriptions of the Kakatiyas of Warangal Edited by S.S. Ramachendramurthy, ICHR Publications 2011.

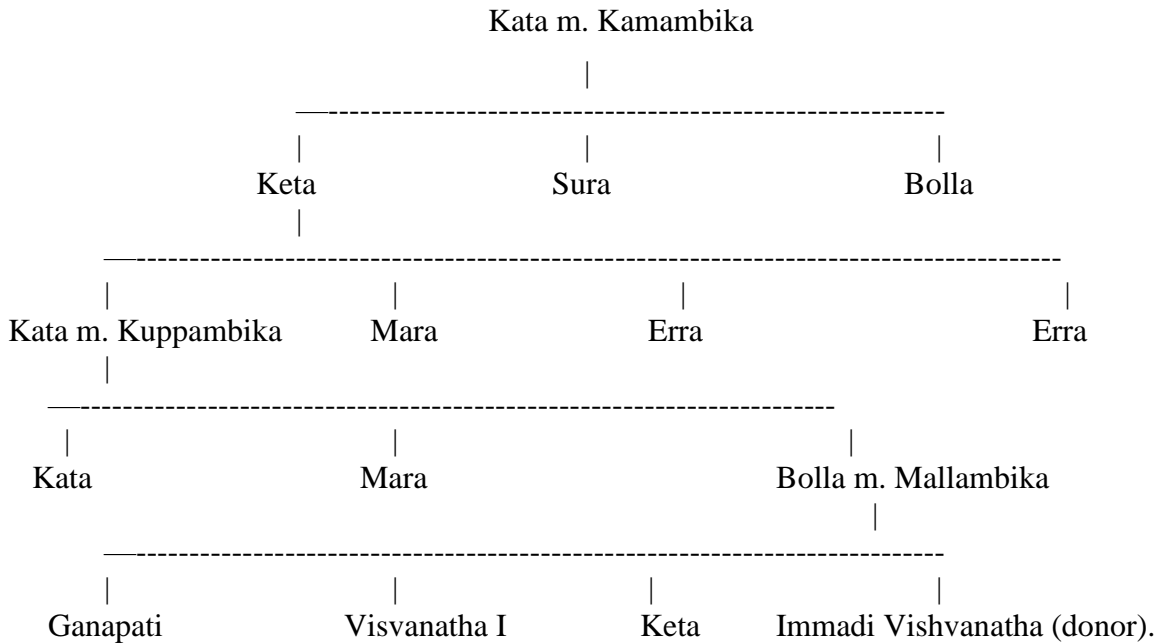
## No. 255

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
Volume-I (1992).  
Page No : 199 to 207  
Place : Jalalpuram, Suryapet Taluk.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : 4th April, A.D.1253.  
Language : Sanskrit.

This inscription is on a stone pillar probably brought from Jalalpuram and now presented in the K.B.Museum, Golconda, Hyderabad. It is in the beautiful sanskrit-verse, containing the *prasasti* of the Cheraku chief Immadi Visvanatha, a vassal of Kakati Ganapatideva. It introduces the genealogical account of the Cheraku family, the lords of Jammalurupura. Keta, Mara, Erra and another Erra are the four sons of Kata and Kamambika, who have assisted Kakatiya Rudra in the course of his expedition against certain Gandanarayana and Udaya, probably the Choda chiefs of Kahduru nadu and secured victory to the Kakatiya king.

Kata had three sons by his wife Kuppambika, named Kata, Mara and Bolla, Bolla is said to have served the Kakatiya kings Rudra, Mahadeva and Ganapatideva, who conferred on him the lordship of many provinces. His wife was Mallamba and to them were born four sons named Ganapati, Visvanatha, Keta and Immadi Visvanatha, all noted for their valour and other worthy qualities. The inscription records the construction of three Siva temples Bollesvara, Mallesvara and Ganapesvara and endowments of lands and villages to the same by Immadi Visvanatha. He granted the village Surepalli as agrahara to certain Vishnudevarya and also some shares in the villages of Tumkumta, Karapaka and Rajavrolu to the gods Brahmsvara (of Alampur) and Mallikarjuna of Sri Parvata.

From this and the previous record of Bollaya, the genealogy of the Cheraku family may be shown as follows:



## (Also)

Reference	: Corpus of Inscriptions in the Telangana Districts, Part-VI, 1973.
Page No	: 39 to 47.
Place	: K.B. Museum (Village: Jalalpuram, District: Nalgonda).
Dynasty	: Kakatiya.
Reign of	: Ganapatideva.
Inscription date	: 11th April, A.D. 1253.
Language	: Telugu and Kannada.

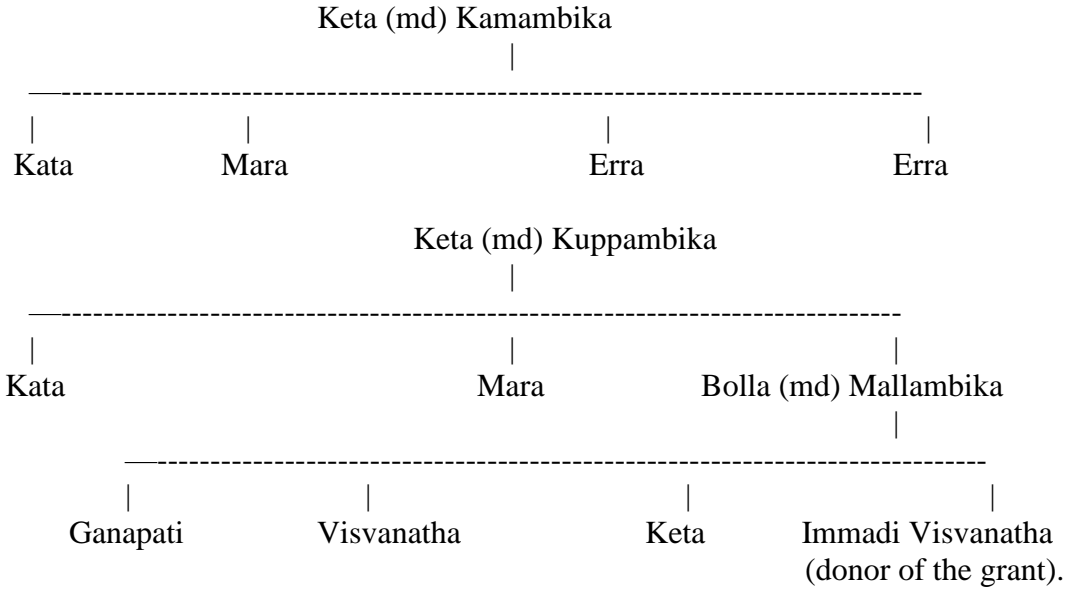
This inscription, which belongs to the reign of Kakatiya king Ganapatideva, introduces the chiefs of Jummaluru, who are said to be of the fourth caste. In that family, Keta was born. His wife was Kama to whom he begot four sons, Kataya, Mara, Erra and another, whose name also was Erra. It then introduces the king Rudradeva of the Kakatiya family and seems to refer to the destruction of the army along with a certain Gandanarayana. The country of king Udaya was also occupied and he was defeated in the war.

The inscription then refers to Keta, whose wife was Kappamba. His relationship with the above-mentioned chiefs cannot be stated, as the inscription is damaged. To them were born three sons, Kata, Mara and Bolla. They belonged to the Cheraku family, and gained prosperity by the grave of Rudra and his younger brother Mahadeva of the Kakatiya dynasty. Of them, Bolla is said to have obtained lordship over some principalities on account of his friendship with the Kakatiyas. He caused the excavation of several tanks, established *sastras*, planted groves, and set up water-sheds for the distribution of cool water. He acquired merit by showering gold and gifting cows. His wife was Mallamba through whom he had four sons, Ganapati, Visvanatha, Keta, and Immadi Visvanatha.

Immadi Vivanatta is described as a great hero and was held in high esteem by his overlord Kakatiya Ganapatideva. He built three temples in the village of Repundi, established in them three Shiva Lingas, Bollesvara, Mallesvara and Ganapeswara probably named after his parents and his eldest brother, gave 40 *navaratnas* of land under Mamidinaruva, two Khandikas of land to the south-east of Kadapa Reyi and east of Ganimetta, He also gave to brahmins, Lenjinta and Surepalli as *agraharas* to Vishnudevarya and Brahmesa who reside at the *paschima dvara* of Srigiri (Alampur). a tank called Lakshapathi *tataka* situated to the south of the village Karapaka to Mallikarjuna Deva of Srisaila. To the same deity, the village of Rajavrolu, and a half share of a tank (*tataka*), of Doddapalli were given. At this point, Immadi Devaya *Radhinisvara* is introduced. It is difficult to say whether he is different from Immadi Visvanatha also styled as *Radhinisvara*, whose great qualities are praised in the following verses in the inscription. Immadi Visvanatha seems to have gifted two *muraturs* of land behind the tank Mamidinauva to the stone mason Malloju, the *sutradha* (the architect of the temples).

The record is dated in Saka 1175, Pramadi, Vaisakha su. 5 Friday corresponding to April, 1253 A. D.

The geography of the Cheraku chiefs as given in this inscription may be given as follow:



## No. 256

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1973-74.  
Page No : 29.  
Place : Chityal, Nalgonda District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : 10th May, A.D. 1253.  
Language : Telugu and Sanskrit.

This inscription is on a pillar lying in the field of Shri Annala Kanaka reddy. Records the gift of the village Chittalu by *Brahmarakshasa* Gamgaya *alias* Ganga senapati, the grandson of Dhanva and the son of Dasuva of the Kayastha family to Jayasarman residing at Dwaraka-kshetra for worship and offerings to god Krishna of Dwaraka for the prosperity of his kingdom.

## (Also)

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
Volume-I (1992).  
Page No : 195 to 199  
Place : Chityala.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : A.D.1253.  
Language : Telugu.

This inscription is on a pillar near a ruined mandapa about one mile away from the village. The inscription begins with the invocation to the god Vishnu in the form of Varaha and introduces the Kakatiya kings Prola, Mahadeva and Ganapatideva. Then follows the description of the family of the Kayastha chiefs. Brahmarakshasa Gamgaya is stated to be the right hand of Ganapatideva. Gamgaya's great grandfather was Dhanva whose son was Dhasuva.

The latter was a follower of Buddhist faith and always interested in protecting the living beings. His son was Gangaya-senapati. The record then gives the description of the god Krishna of Dwaraka at the confluence of Gomati with the ocean. Ganga Senapati is said to have granted the village Chittalu to the god Krishna of Dwaraka, for the prosperity of his Kingdom. Although the record states that Gangaya's great grandfather was Dhanva, it mentions the latter's son to be Dhasuva who was the father of Gangaya. Thus we find the names of Gangaya's father and grandfather only as in the Kottapalli inscription.

### (Also)

Reference : Indian Archaeology 1973-1974, A Review.  
 Page No : 35  
 Place : Chityal.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati.  
 Inscription date : A.D. 1253.  
 Language : Telugu and Sanskrit.

The inscription is from Chityal, dated Saka 1175 (A.D. 1253), records that *Brahmarakshasa* Gangaya, described as the right hand of Ganapati, granted the village Chittalu to Jayasarma, a resident of Mahadvaraka-*kshetra* for the worship and offerings to lord Krishna of Dwaraka near the confluence where river Gomati joins the sea, for the prosperity of his kingdom.

### No. 257

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 144.  
 Place : Indreshan, Mahbubnagar District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1253.  
 Language : Sanskrit and Telugu.

This inscription was dated S. 1175, Pramadi, Vaisakha su. 5, Friday. A long description of the Charaku family of Kakatiya subordinates along with that of Kakatiya Rudra and Ganapati deva was given. Immadi Visvanatha son of Cheraku Ballaya, a faithful Dandanayaka of Ganapatideva consecrated three Shiva *Lingas* Bollesvara, Mallesvara and Ganapesvara and built temples and endowed them with gifts. He also constructed tanks and wells and arranged for water shelters. His other gifts to Srigiri Mallikarjuna and Bramesvara of the *Paschima Dvara* are also mentioned.

### No. 258

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy for 1947-48.  
 Page No : 13  
 Place : Chandaluru, Ongole Taluk, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva Maharaja.  
 Inscription date : A.D. 1253  
 Language : Telugu

This inscription is on *Nandi*-pillar in front of the Siva temple, dated Saka 117[5], Vaisakhs. Partly buried underground. Seems to record the installation of an image of Garuda by *Mahapradhani Sarvadhikari* Mayideva-Praggada, an official under a chief (name lost), who was a subordinate of the Kakatiya ruler, Mentions Addanki.

## No. 259

Reference : Indian Archaeology 1977-1978, A Review.  
 Page No : 61  
 Place : Nalgonda.  
 Dynasty : Kakatiya.  
 Reign of : .....  
 Inscription date : A.D. 1253  
 Language : .....

An epigraph dated Saka 1175 (A.D. 1253) while mentioning the name of the Kayastha chief Gangayasahini, mentions his father Sri Dhanava and grandfather Sri Dhasuva who were not known previously. The location of this inscription confirms the statement made in other records of Gangayasahini that his territory extended from Panugallu (in District Nalgonda) to Marjavadi (in District Cuddapah). The Kayasthas served as subordinate chief under the Kakatiyas.

## No. 260

Reference : South Indian Inscriptions, Volume-X  
 Page No : 179 to 180.  
 Place : Tripurantakam, Markapur Taluk, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 3rd April, A.D. 1254.  
 Language : Telugu.

This inscription is on the base of the east wall of the dark room (*Cakati-midde*) in the Tripurantaka Mahadeva temple, dated S. 1176 (Ananda). Namadeva-Pandita, the agent of *Gandapendaru* Gangayya-Sahini, a dependent of Kakatiya Ganapatideva, made a gift of the village of [K]enkulakunta and 40 cows to the temple of Tripurantaka-Mahadeva.

## (Also)

Reference : Archaeological Survey of India Annual on  
 Indian Epigraphy 1905-06  
 Page No : 14  
 Place : Tripurantakam, Markapur Taluk, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva Maharaja ruling at Orugallu as his capital.  
 Inscription date : A.D. 1254  
 Language : Telugu.

This inscription is on the base of the east wall of the dark room (*chikati midde*) in the Tripurantakesvara temple, dated Saka 1176, Ananda. Records a gift by Namadeva-pandita, the

minister of the *mahamandalika* Gangayya-[Sa-]hini, who had the title *Gandapendaru* and claimed to have defeated Damodara of the west and Rakkasa-Gangarasa.

## No. 261

Reference : A Collection of the Inscriptions on Copper Plates and Stones  
in the Nellore District: Part-III.  
Page No : 1064 to 1069  
Place : Naguluppalapadu, Ongole Taluk, Prakasam District.  
Dynasty : Kakatiya.  
Reign of : Ganapati Deva.  
Inscription date : 28th September, A.D. 1254.  
Language : Telugu.

This inscription is from the four sides of a stone opposite the Gopalaswami temple.

### Translation

#### First Side

Hail ! In the year Ananda, corresponding to the year 1175 of the illustrious and auspicious Saka era, on the occasion of Vishnuma Sankranti (passage of the sun to the next sign at the equinox)-Hail ! Srimat Sarangapani Devarasu consecrated Sringepaladeva naming him Chakranarayana Madhava Gopinatha of Naguluppalapadu, and gave land to the Nambi (priest) for providing oblation, offering and worship of that deity, for the religious merit of Sriman Mahamandalesvara Ganapatideva Maharaja who is possessed of all praiseworthy attributes and of his father Madhava Nayakadu and his mother Chudubavi. He measured with a pole 12 'barlu' long 500 *Guntas*.

#### Second Side

1,500 *Guntas* of land given as a *bhandaram* for the performance of all enjoyments to the deity, daily worship and occasional festivals .....10 cows.

The vritti-holders of this sthana (temple) are Nambyari Sri Krishna Pedda, his sons and grandsons and as long as the sun and moon last.

#### Third Side

The shares of the Brahmins are :- (Here follows the list).

\* \* \* \* \*

[Two imprecatory verses in Sanskrit]

#### Fourth Side

The writer of this inscription is karnam Jakaraju.

The managers of this charity are-

Basaya Nayaku.

Viraya Nayaku and his son Patumana Boyundu.

May there be great prosperity !

Dharma (religion) is victorious.

[One usual imprecatory verse in Sanskrit. Another not common]-

He who imposes taxes on lands free from tax incurs the sin of killing 1,000 cows, but he who removes taxes obtains the merit of protecting crores of cows.

**Note:** At the top of the first side there is one line apparently meant to have been inscribed at the end of the second side, viz: “Ku Peddi’s share 100 k (kuntas).”

The S.S. and cyclic years differ by a year.

## No. 262

Reference : South Indian Inscriptions, Volume-V  
 Page No : 80  
 Place : Mandapadu, Gudivada Taluk, Krishna District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 25th December, A.D. 1254.  
 Language : Telugu.

This inscription is on a slab in the *Karanam*’s house. Inscription starts with the name of Sri Kaketa Ganapatideva Maharaju. The inscription records that a certain Potana-boyundu gifted 30 cows for maintaining one *akhanda-dipa* in the temple of Rajarajavinnada-Vishnudeva, for the merit of his parents Gudivada Malle-boyudu and Cidaka-sani on the occasion of Uttarayana-Sankranti. He also gifted wet land (*sasya-kshetramu*) of 2 *kha* in extent lying on the bank of the stream Palakodu, which is to the east of the village, and house site measuring 10 *mudlu* width and 25 *madlu* length to Kesana-boyundu and Pina-boyundu, sons of Bijji Nagana-boyudu. The donees were to supply one Garuda-manika of ghee every day. The inscription also records the gift of a garden, but the details are lost.

Note: Summary of the inscription is given in “Inscriptions of the Kakatiyas of Warangal” Edited by S.S. Ramachendra Murthy, ICHR Publication, 2011).

## No. 263

Reference : South Indian Inscriptions, Volume-X  
 Page No : 180  
 Place : Tripurantakam, Markapur Taluk, Kurnool District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1254.  
 Language : Sanskrit.

This inscription is on the south wall of the central shrine in the temple of Tripurantakesvara. States that Santa-Sambhu, son of Visvesacharya built a *vimana* with white marbles (in the temple of Tripurantakesvara). That *Vimana* contains many *bharanas*, *toranas*, *nidas*, *kutas*, *kosthas*, *mrgapativadan*as and *ghranakas*, and was built with stones, by the grace of (the king) Ganapati.

## No. 264

Reference : South Indian Inscriptions, Volume-X  
 Page No : 180.



Place : Velpuru, Sattenapalli Taluk, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1254.  
 Language : Telugu.

This inscription is on a pillar in the outer mandapa of the temple of Ramalingesvara, dated S. 1176. Ganapatidevaraja, son of Kota Bayyaladevi, gave away Bhandaramu Akkama as a *sani* (dancing girl) to the temple of Ramesvara at Velpunuru and also land, house-site and a garden.

### (Also)

Reference : Archaeological survey of India  
 Annual report on epigraphy 1924-25  
 Page No : 28  
 Place : Valpuru, Sattenapalli Taluk, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva Maharaja  
 Inscription date : A.D. 1254  
 Language : Telugu.

This inscription is on the fifth pillar in the outer *mandapa* of the Ramalingaswami temple, dated Saka 1176, Magha, ba. 2, Friday. Registers Mahamandalesvara (?) Kota Bayyaladevi and Ganapatidevaraju presented one Akkama as the *sani* (dancing girl) of the temple and gave for her maintenance some land and house-site.

### No. 265

Reference : South Indian Inscriptions, Volume-VI.  
 Page No : 217  
 Place : Inumella, Vinukonda Taluk, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1254-1255  
 Language : Telugu.

This inscription is near the Somesvara temple. The inscription states that Kalapayaka who is endowed with the epithets like Jatacoda-rajya-samuddharana, Vengi-visayadhinatha, Velananti Kulottunga-rajendracoda-nistaraka, Bejavada-Kandra-vadi-Manyapuravaradhisvara, for god Cennakesavadeva built a temple (*tirumuttamu*) at Inumadlu for the merit of his master Viryadeva and the king Ganapatideva during the Saka year 1176. He also made grants of land for maintaining the offerings and worship of the god. One grant of some land made by Kesavagopaladasi is also recorded.

Note: Summary of this inscription is given in Inscriptions of the Kakatiyas of Telangana, Edited by S.S. Ramachandra Murthy, ICHR Publication, 2011.

## No. 266

Reference	: A Collection of the Inscriptions on Copper Plates and Stones in the Nellore District: Part-I, 1990.
Page No	: 323 to 325
Place	: Gangavaram, Darsi, Nellore District.
Dynasty	: Kakatiya.
Reign of	: Ganapati Deva.
Inscription date	: A.D. 1254-55.
Language	: Telugu.

### (Also)

Reference	: Selected Telugu Inscriptions by N. Venkata Rao. (1952)
Page No	: 85 to 87
Place	: Gangavaram, Nellore District.
Dynasty	: Kakatiya.
Reign of	: Ganapatideva Maharaja.
Inscription date	: A.D. 1255.
Language	: Telugu.

Hail ! He who Intent on worshipping the lotus feet of Ganapatideva Maharaja who (Ganapati) is Sriman Mahamandalesvara, who is the director of 72 offices, who is the ruler of many countries, who is the supporter of the four castes, who is the scatterer to all points of the compass of the army of the western king Darmodara, who is the one and only hero, who is the incarnation of valour, who is a perfect Revanta (son of the sun) amongst those who are mounted on most unruly horses, who is a Narayana, the beloved of the goddess of victory, who is terrible in battle, before whose columnar arms the courage of every king is paralysed, who with his wide-spread fame marks the foreheads of the maidens of the cardinal points, who is a Karna in liberality, who excels (in liberality) Kamadhenu (cow of plenty) and Kalpadruma (tree of plenty), the collection of the rays from the nails of whose feet kissed by the row of the edges of the jewelled crowns of prostrate rulers, who is the ornament of jewelled crowns of prostrate rulers, who is the ornament of the Kakati race, who (the donor) is a very Brahma Rakshasa Ganda to provincial chiefs, who is Pendaru Ganda who is Brahmana Veda, (Hail !) gave on Thursday the 13th of the bright fortnight of Magha of the year Ananda, corresponding to the year 1176 of the era of Salivahana, with libation of water, to Srimat Santa Sivaguru deva, who is the worshipper of the divine and illustrious lotus feet of Tripurantaka Devara, and whose head is adorned with the excellent lotus of Srimat Raja Gurudeva, the village named Chalamati Gandapuram, situated in the *Kampana* of Amavakalamari with its four boundaries to last as long as the sun and moon endure, for setting up (the image of) Sri Rangesvara in the holy place of Tripurantaka.

## No. 267

Reference	: Epigraphia Indica, Volume-XLI (1975-1976).
Page No	: 7 to 17
Place	: Sarngapuram Grant, Nellore District.
Dynasty	: Kakatiya
Reign of	: Ganapatideva.
Inscription date	: 17th February, A.D. 1255.
Language	: Telugu and Sanskrit.

## Sarngapuram grant of the time of Kakatiya Ganapati, Saka 1176

(3 Plates)

by

**S.S. Ramachandra Murthy, Mysore.**

The extant findspot of the copper plate record is not known. However, this is stated to have been received from the Deputy Tahisildar of Darasi Taluk in Nellore District. This is a set of 5 thick copper plates measuring 26 cms by 13.8 cms and strung together by a ring passing through a ring hole about 1.9 cms in diameter at the left margin of the plates. The ring is about 1.3 cms thick and measures about 10 cms in diameter. Its ends are soldered to the bottom of an oval seal and on its countersunk surface is the figure of a lion in high relief, standing with its right foreleg upraised and facing proper right. The set weighs 3,638 gms with the ring and seal and 3,148 gms without them. The plates are numbered, the respective numbers being engraved in the left margin of the second side of each plate. In the left margin of the first side of the first plate are engraved a *chakra*, the letter *Sri* in Telugu-Kannada characters and a *varaha*, one below the other and in that order. Again towards the end of the 6th line and at the commencement of the 7th line of the inner side of the fifth and last plate are engraved respectively the figures of a *chakra* and a *varaha*. the writing is well preserved except on two sides of the first plate wherein the size of the letters is comparatively smaller and the written surface is somewhat worn out.

The characters belong to the Telugu of the 13th century and are regular for the period to which the charter belongs. Of the palaeographical features the following describe mention. The sign for medial *a* is engraved in two ways. In some instances, it turns in line with the head-mark as in *vitratadachakravalam* (line 1), *Kamadeva* (line 39), etc. and in some other cases it is attached as a separate sign to the completed head mark of the letter as can be seen, for example, in *yatha*, *Kamano* and *Kausika* in lines 2, 32, and 34 respectively. The letter *da* is written in two forms, one in regular way (eg. lines 12,28,31,33,40,42, etc.) and the other like the letter *l* of the 10th-11th century (eg. lines 57-59, 63,66,73, etc.). This latter type of *d* occurs in many inscriptions of the Eastern Ganga rulers belonging to the 12th-13th centuries.

The letter *bh* also is engraved in two ways; in some cases the two side lines of *bh*, which take a curve at the bottom, are not joined (eg. lines 4, 6-8, 10-12, 15 etc.) while in some cases these two lines are joined at the bottom with a slight dent (eg. lines 4,8, 22, 43 etc.). The letter *h* is indicated by adding a broad hook-like stroke, bending downwards to the right side of the letter *p*.

As regards orthography the following peculiarities are observed. Doubling of the consonant following the *repha* is noticed only in some instances. It may be noticed that in some cases the *sandhi* rulers were not followed as in *prabkanath sarvvaloka*, line 6; *bhavanapatih svayam*, *nripatih*, *suto*, line 7, *tejah,svamya*, line 23 the expression *tssya purakrita tapasam prabhavath* (line 6) is not a happy construction. The word *Saringa* is consistently written as *Samrga*, *Nairits* is in all cases, written as *nairriti* thus revealing the influence of local pronunciation (lines 53, 62)

The copper plate inscription under discussion is couched in Sanskrit verse throughout except while delineating the boundaries where Telugu prose is used. The composition is not of a high order and in some cases metres are also defective.

This grant is dated Saka 1176, expressed both in numbers as well as in chronogram. Anamda, Tapasya (phalguna) su.10, Monday corresponding to 1255 A.D., February 17, Wednesday (not Monday).

The importance of the charter lies in the fact that it introduces a hitherto unknown chief Saringadhara of Salankayana-gotra who was ruling over Addamki as the subordinate of Kakatiya Ganapati (1199-1262 A.D.).

The copper plate grant opens with an invocation to the Boar incarnation of Lord Vishnu. In the next verse it refers to the Kakatiya king Prola who is described as *Kalikala-Baliraja*. The third verse refers to his son Mahadeva. The next three verses describe Ganapati, son of Mahadeva in general terms. Verses 8 to 10 introduce the chief Sarangadhara as the bee who finds happiness in the pollen of the lotus feet of his propitiatory deity, Ganapati. He is stated to be the grandson of Sarngadhara and the son of Madhava-nripati. He belonged to the Salankayana-gotra and he was lord of Addamki. Verse 11 gives the date, the details of which are already given above. The purport of the charter, viz., Grant of the village Sarrigapura to (46) *brahmanas* along with money for the merit of his overlord i.e. Kakatiya Ganapati, is recorded in the subsequent three verses. The next verse is in the nature of imprecation. This is followed by the details of the donees which can be tabulated as follows.

<i>Name of the Donee</i>	<i>Gotra</i>
1. Sridhara	Srivasta
2. Kommana	Do.
3. Kosaneyya	Do.
4. Muppana	Harita
5. Kesava	Do.
6. Anamta	Do.
7. Perumadi	Do.
8. Remana	Do.
9. Viththala	Do.
10. Pekana	Do.
11. Ranganatha	Do.
12. Kesava	Do.
13. Maraya	Do.
14. Prolideva	Do.
15. Nagadeva	Do.
16. Maraya	Do.
17. Ellaya	Sandilya
18. Kommana	Do.
19. Muttana	Do.
20. Devana	Do.
21. Aditya	Kaundinya
22. Svamideva	Do.
23. Kamana	Do.
24. Maraya	Do.
25. Vemnaya	Do.
26. Bolaya	Do.
27. Prolaya	Kausika.
28. Devana	Do.

29. Prolideva	Do.
30. Kesava	Do.
31. Donaya	Bhargava.
32. Kommana	Kasyapa.
33. Kesava	Do.
34. Surana	Do.
35. Rebbana	Bharadvaja
36. Remana	Do.
37. Nagadeva	Do.
38. Kommana	Atreya
39. Tammena	Gautama
40. Bolaya	Do.
41. Errapota	Do.
42. Kamadeva	Vishhnuvridha
43. Bappana	Sandilya
44. Maraya	Harita
45. Narayana	Kundina
46. Surana	Do.

It is further stated that all the (46) donees are to enjoy equal shares in the village. Out of these, three persons ending with number forty two viz, Bolaya, Errapota and Kamadeva were given non-transferable shares while Boppanarya who bears the designation *madstana* was also to enjoy half share from each of the two groups. Thus each one gets a *kshetra* measuring one *gocharma*. It is given as follows : each *danda* (measuring rod) was ten hands long. Land measuring 30 such *danda*'s was one *nivartanas* went into making of a *gocharma*. This gives us an idea about the minimum extent of cultivable land (*kshetra*) lying in that village. This is followed by the details of the boundaries of the gift-village in Telugu prose. A few villages and ponda apart from the rivers Gundlakamma and Chilkamma and Chilakaleru are mentioned in this connection. Lines 71-73 specify that the land granted to the brahmins lay in the villages Lanjepadu and Pina-kupadu and that, because this land was not sufficient to distribute among all the donees, some land was additionally given in the village Mogali Gundala also. It means that the village Sarngapura comprising the gift-land was created by uniting the villages Lanjepadu, Pina-Krunkupadu and a portion of Mogligundala. Verses 29 to 34, which follow this, are in the nature of impression. The last verse describes the donees as well-versed in *kalpa*, *Vyakarana*, *Tarka* and *Niti* and states that to such *brahmanas* the chief *Chakranarayana* i.e., Sarngadhara, gave away the village Sarngapura.

As has been stated above are the geographical names which occur in this charter: Gundlakamma and Chilakaleru are two rivers flowing across certain parts of the present Guntur District and are known by the same name even today. Of the villages mentioned in the grant, Addanki, Anumanamguru, Garelakumta, Bommaramu, Mandukesvaramu, Namnuru, and Pinna-Krunkupadu are identical with Addanki, Anamanamuru, Garlapadu, Bommanampadu, Manikesvaram, Nannurupadu, and Karunkupadu respectively, all situated in modern Ongole Taluk in Prakasam District. The remaining villages viz., Lanjepadu, Nelapadu, Kshetramupadu and Mogaligundala cannot be identified on a modern map.

## No. 268

Reference : South Indian Inscriptions, Volume-X  
Page No : 180 to 181.  
Place : Tripurantakam, Markapur Taluk, Prakasam District.

Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 20th July, A.D. 1255.  
 Language : Telugu.

This inscription is on the south wall of the central shrine in the temple of Tripurantakesvara, dated S. 1177 (Rakshasa). States that *Gandapendara* Gangayya-Sahini made a gift of the village of Pulacheruvu in Mottavadi to god Tripurantaka-Mahadeva for the merit of Ganapatideva-Maharaja. States further that Gangayya-Sahini was a *Kayastha* by caste.

### (Also)

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy 1905-06.  
 Page No : 11  
 Place : Tripurantakam, Prakasam District  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva Maharaja.  
 Inscription date : A.D. 1255  
 Language : Telugu

This inscription is on the south wall of the central shrine in the Tripuntakesvara temple near Tripurantakam, dated Saka 1177, Rakshasa. Records that Gangayya-Sahini, who belonged to the Kayastha family, bore the titles *Gandapendaru* and *Mandalika-Brahmarakshasa*, and claimed to have defeated a certain Damodara of the west, granted for the prosperity of the king and of himself, the village of Pulacheruvu in (the district of) Mottavadi on the day of a lunar eclipse.

### No. 269

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy 1905-06.  
 Page No : 10  
 Place : Tripurantakam, Prakasam District  
 Dynasty : [Kakatiya]  
 Reign of : Ganapatideva Maharaja.  
 Inscription date : A.D. 1255  
 Language : Telugu and Sanskrit

This inscription is on the south wall of the central shrine in the Tripuntakesvara temple near Tripurantakam, dated Ananda (*i.e.* Saka 1177=A.D. 1255). Records show that the central shrine (*vimana*) was built of stone, under the orders of the king, by Santasambhu, son of Visvesacharya.

### No. 270

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy 1929-30.  
 Page No : 6  
 Place : Paluyayi, Palnadu Taluk, Guntur District  
 Dynasty : Kakatiya

Reign of : Ganapatideva Maharaja.  
 Inscription date : A.D. 1255  
 Language : Telugu.

This inscription is on a slab set up near the Siva temple in the village, dated Saka 1177, Rakshasa. Karttika, su. 15, Thursday. States that, while Gangayya-Sahini, the faithful subordinate of the king was ruling the earth, a certain Ullepalli Bachi-Reddi renovated the temple of Kalesvara at Palavaya including the pinnacle and that Mahamandalesvara Padumnayi-Amma, who was pleased with it made a gift of land to the temple, for the merit of her father Ammadeva and her husband Lakshmidewa.

## No. 271

Reference : A Collection of the Inscriptions on Copper plates & Stones  
 in the Nellore District, Part-III, 1905.  
 Page No : 1143 to 1147.  
 Place : Yendluru, Ongole Taluk, Nellore District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 1st April, A.D. 1256  
 Language : Telugu.

This inscription is from three sides of a stone in the enclosure of Madhava Swamy temple.

## Translation

Hail ! Sriman Mahamandalesvara Chakranarayana Sri Sarangapanidevaraja who is possessed of all praiseworthy attributes, who is skilful as Revanta in subduing unruly horses, who is praised by his feudatories; who is the protector of life; for the increase of his possessions and *vahanams* (vehicles), for the prosperity of his kingdom, for the increase of wealth and gold; while Sriman Mahamandalesvara Kakatiya Ganapatideva Maharaja was ruling the earth and holding pleasant intercourse (with his feudatories); (Hail !) on Wednesday the 5th of the bright fortnight of Vaisakha of the year Nala, corresponding to 1174 of the Sri Saka era, in order that his (Govinda Nayakulu`s) father Mahavadevaraja might obtain Vaikunta (heaven); his (*i.e.*, Sarangapani`s) servant (Hail !) Sriman Mahapradhani (Prime minister) Govinda Nayakulu founded this endowment. The charity is given to Sri Madhava Perumal for providing all enjoyments, consisting of daily offering, lighting and all other pleasures !

We have given Endaluru, 12,500 *kuntas* (in extent), as a sarvamanya.

On the east Pernamitta.

On the south Nutulapandu.

On the west is Mayandanapadu.

On the north Yadluru.

In this way they have given it as a sarvamanyam to Sri Madhava Perumal.

The enjoyers of this *vritti* are Chennaya Nambigaru, son of Madhava Nambigaru, and his sons and grandsons as long as the sun and moon last.

[Two imprecatory verses and afterwards comes a list of shares in the grant.]

Note:- The year “Nala” corresponds with S.S. 1179 current.

## No. 272

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy 1932-33.  
Page No : 38  
Place : Madala, Palnadu Taluk, Guntur District  
Dynasty : Kakatiya  
Reign of : Ganapatideva  
Inscription date : A.D. 1256  
Language : Telugu.

This inscription is on a pillar set up before the Sakalesvarasvamin temple, dated Saka 117[8], Uttarayana-sankranti. Records the remission of the income-tax (*ayasunka*) due from the servants of the temple at Mavundala, by Ganapadevi, for the merit of her father Ganapadeva maharaja.

## No. 273

Reference : Inscriptions of Andhra Pradesh, Cuddapah District, Part-I, 1977.  
Page No : 207 to 208.  
Place : Gangavaram, Kamalapuram Taluk, Cuddapah.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva  
Inscription date : 27th July, A.D. 1257.  
Language : Telugu.

It records the gift of the village Gangapuram in the Mulkinati *sima* for the *amga-ramga bhogas* of the God of Pushpagiri by Kamalabai the queen of Mahamandalesvara Gamgaya-Sahini. The gift was made in the hands of Isanya gurudevvara requesting that his line of spiritual disciples alone would continue as the trustees of the said endowment.

## (Also)

Reference : Department of Archaeology and Museums, Andhra Pradesh  
Annual Report on Epigraphy, 1967.  
Page No : 80 and 81  
Place : Gangavaram, Kamalapuram Taluk, Cuddapah District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva  
Inscription date : 27th July, A.D. 1257.  
Language : Telugu.

This inscription is on a stone in the Nagula-chavadi, dated S. 1189; Pingala, Sravana su. 15, Thursday [A.D. 1257, July 27, Friday]. Records the gift of the village Gangapuram in the Mulikinati *sima* for the *angaranga-bhogas* of the god.....of Pushpagiri by Kamalabai



the queen of *Mahamandalesvara* Gangaya *sahini*. The gift was made in the hands of Isanya, gurudevvara requesting that his line of spiritual disciples alone would continue as the trustees of the said endowment.

## No. 274

Reference : Personal Communication\*  
 Place : Bodicherla, Markapuram Mandalam, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva  
 Inscription date : 25th December, A.D. 1257  
 Language : Telugu.

This inscription is inscribed on a pillar in the temple of Sri Chennamallesvara Swami, dated Saka 1178, Pingala, Pushaya, ba 3, Tuesday=1257 A.D. December 25. Registers the gift of the market tax at the rate of one *niskas* (gold coin) and one matter of lands in the village Bodducherrla to the god Ramanadhadeva for providing the food offerings and burning a perpetual lamp (\*dupa deepa naivedyam\*) in the temple by Pebbutula Malesetti, an officer of Mahapradhani Nurula Ramadeva on the occasion of Sankranthi. Kakatiya Ganapatideva was ruling from Oruganti.

**\*Note:** This is an unpublished inscription of Ganapatideva maharaja from the collection of Dr. Muniratnam Reddy.

## No. 275

Reference : A Collection of the Inscriptions on Copper plates & Stones  
 in the Nellore District, Part-III, 1905.  
 Page No : 1162 to 1163  
 Place : Dondaleru, Popili Taluk, Nellore District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1257-58.  
 Language : Telugu.

This inscription is situated opposite the ruined Malleswara temple.

## Translation

Hail ! On Thursday, the 7th of the bright fortnight of Margasira of the year Pingala, corresponding to the Sri Saka year 1179, Srimat Madadidevuna, who is possessed of all the glory of various titles, such as Sriman Mahamandalesvara, the lion to the mountain which is the race of Vijaya (Victory), who is a Harischandra in truthfulness, whose locks of hair are sprinkled with the pollen of the lotus of the illustrious and divine feet of Kulottunga Chodadeva, who is a skilful Parasurama in the battle field, Radheya in truth, the king who is as pure as the Sobhanjana (a tree), (Soubhanjanmga Malaraya),.....Vikrama Simhadri, a Vasanta (Spring season) to the host of good men, a Jayanta to lovely women, the lord of the town of Vivarangadasi (?).....whose conduct is characterised by mercy, who is a Revanta in horsemanship, who can fight with two heroes, who can fight with the whole world, Konduganda, Chalamartiganda, the destroyer of the pride of Gajapati, Pekandrunu Ketuganda (the hero who has vanquished many men), Gandaraganda (hero of heroes), Bhimalamanda (?),

who is death to the hosts of the enemies of the holy kingdom of the Chodas, who is a hero to those having *birudas*.....who is Bhojendra, who is a Kshatriya of the Harita *gotra* (?)..... Who is Brahma in destruction, whose seat is Garuda, whose glory is praised in the three worlds, whose fame is sung by soldiers and minstrels, who is.....Sankesvara, who is a son to other men's wives, and whose consort is the goddess of victory: for the religious merit of his lord (Bhima ?) Raju Siddayunna Rudra Mahadeva and of.....Maharaja, presented for providing worship and all kinds of enjoyment to Dontaleti Mallinathadeva.

The *Sthana Pantulu* (temple servants) of this temple Mallajiya, Menta.....polajiya, should enjoy this in peace.

[Two Imprecatory verses.]

Wherever fails in this charity will be considered as having eaten from the skull of his eldest son.

**Note:-** This Madadi Devundu does not seem to appear elsewhere. He seems to have been a subordinate of the king Bhimaraja Siddanadeva who is mentioned in P.7 and who seems to have been a vassal of the Kakatiya Ganapati. It is not apparent in what position Kulottunga Chodadeva stood to these various personages nor what Chola king is alluded to under that name. Possibly Kulottunga III is referred to and it is meant that Madadi Devnndu was a descendent of that king.

## No. 276

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
Volume-II (1994).  
Page No : 136 to 137  
Place : Nagulapadu.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : 28th December A.D. 1258.  
Language : Telugu  
Script : Telugu and Kannada

This inscription is on a slab on the left side of the northern temple. Recherla Kami Reddi, son of Ayitambika, divided Nama Samudra, the irrigation tank in the east of Nagulapadu into two shares, and gave his share to some god so that merit might accrue to Kaketa Ganapatideva Maharaju.

## (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
Page No : 71  
Place : Nagulapadu, Nalgonda District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : 28th December, A.D. 1258.  
Language : Telugu.

This inscription is on a stone, Dated S. 1180, Kalayukta, Magha su. 2, Sunday. (A.D. 1258, Dec, 28). Record the division of the tank and grant one part (to the god ?) by Racherla Kamireddi for the merit of Kakatiya Ganapaddeva.

### (Also)

Reference	: Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part-II, 2017.
Page No	: 92 to 93 and 191
Place	: Nagulapadu, Suryapet Taluk, Nalgonda District.
Dynasty	: Kakatiya.
Reign of	: Ganapati and his subordinate Recherla Kat-Reddi.
Inscription date	: 28th December, A.D. 1258.
Language	: Telugu.

### Translation

[Lines 1-9.] [These are the usual Recherla titles.]  
 .....the glorious Recherla Kami-Reddi, son of Ayitambika, in the Saka year 1180 (being the cyclic) year Kalayukta, (in the month of) Magha, on the second day of the bright fortnight, on Saturday, in Nagulapadu.....we divided into two parts, the tank called Nama-samudram, east of.....and gave our part, (to last) as long as the Moon and the Sun.

[V. 1.] [This is the usual imprecatory verse.]

[L1. 16-18.] Any one who does harm to this *dharma* obtains the sin of having committed the five great sins: any one who protects this *dharma* obtains endless merit.

[L. 19.] Such are the words of elders.....

[Vv. 2-3.] [These are the usual imprecatory verses.]

[The three lines by the side of the inscription.]

[L1. 1-3.] Hail, for the merit of the glorious king Kaketta Ganapad-deva.

### Contents and Remarks

This inscription is inscribed on a stone in the wall left of the doorway in the southern shrine of II temple or Northern temple. It records the division of the tank, Nama-samudram in Nagulapadu into two parts and the grant of one part ('our part') by Recherla Kami-Reddi, son of Ayitambika, for merit to Kaketta Ganapad-deva.

### No. 277

Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994).
Page No	: 137 to 138
Place	: Annavaram.
Dynasty	: Racherla.
Reign of	: Kamireddi, son of Aytambika.
Inscription date	: 28th December A.D. 1258.
Language	: Telugu and Kannada.

This inscription is near the breach in the Devatala Cheruvu (Nagulasamudram). Recheruvula Kami Reddi, son of Aytambika, set up the god Kamesvara in Nagulapadu and granted for *anga* and *ranga-bhogas* of that god, his *vritti* in the Namasamudra tank.

### (Also)

Reference	: Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part-II, 2017.
Page No	: 68 to 69 and 188
Place	: Annavaram, Suryapet Taluk, Nalgonda District.
Dynasty	: Kakatiya and Recervula.
Reign of	: Ganapati deva & Recervula Kami-Reddi.
Inscription date	: 28th December, A.D. 1258.
Language	: Telugu.

### Translation

[L1. 1-9.] Hail ! (one who has) the ornaments (called) good qualities, (who is) far off from other's woman, the lord of the excellent city of Amanimgallu, the sole lord of the goddess of valour, Bhima for the opponent's strength, Rama on the battle-field, Karna in charity, Sauparna in valour, Amjaneya in (doing) good to the Lord, the son of Ganga (Bhisma) in purity, an ocean of truth, a fierce man for bad men, the Sun of the dynasty of Manuma, (one who is) served by good servants, possessed of all such titles, the glorious Recervula Kami-Reddi, son of Ayitambika,

[L1. 9-12.] in the year Saka 1180, (of the cyclic year) Kalayukta, (in the month of) Magha, on the second day of the bright fortnight, on Saturday, established God Kamesvara in Nagulapadu;

[L1. 12-16.] and as *vritti*, for all the (forms of ) personal and public enjoyment of that god, we have given, (to last) as long as the Moon and the Sun, our half-share,-this half share-under the tank called Nama-samudram, east of Nagulapadu.

[L1. 16-19.] Those who do any harm to this *dharma*, obtain the sin of having committed the five great sins.

[L1. 19-20.] Anyone who protects this *dharma*, obtains endless merit.

[Verses 1-3] [These are not the usual imprecatory verses.]

### Contents and Remarks

This inscription is inscribed on a pillar laying on the road between Nagulapadu temples and the village. It records the establishment of god Kamesvara in Nagulapadu and the grant of half a share under the tank Nama-samudram east of Nagulapadu by Recervula Kami-Reddi, son of Ayitambika. Most of the inscriptions of the Recerla or Recheruvula family contain their title 'lord of the excellent city of Amanimgallu or Amanagallu.

### (Also)

Reference	: A Catalogue of Inscriptions copied upto 1964.
Page No	: 66.
Place	: Annavaram, Nalgonda District.
Dynasty	: .....

Reign of : .....  
 Inscription date : 28th December, A.D. 1258.  
 Language : Telugu.

This inscription is on a pillar lying on the road. Dated S. 1180, Kalyukti, Magha su. 2, Sunday, (A.D. 1258, Dec. 28, Saturday). Records the establishment of Kamesvara in Nagulapadu and the grant of some land under the tank Namanasamudram by Recheruvula Kamireddi.

## No. 278

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy for 1985-86.  
 Page No : 18.  
 Place : Khatkur, Khammam District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1258  
 Language : Telugu.

This inscription is on the first side of a slab lying in the field by the side of the road leading to Nelakondapalli, dated Saka 1180, Rudri, Vaisakha su. 1. Thursday (irregular). Refers to the king as *Mahamandalesvara* . records the consecration of the deity Gopinatha at Kattamguru by Ittikala Malseti and registers a grant of land and flower garden by him (Malseti), the toddy drawers (*ippa-pettevaru*) and a person by name Ellaya Gopaya on the above occasion.

## No. 279

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.  
 Volume-II (2003)  
 Page No : 22 to 31.  
 Place : Bhutpur, Mahabubnagar Taluk.  
 Dynasty : Kakatiya.  
 Reign of : Ganpatideva.  
 Inscription date : 7th April A.D. 1259.  
 Language : Telugu and Sanskrit.

This inscription is on a pillar in front of Ramalingeswara Temple. This inscription states that while *Kakatiya Ganapatideva* was ruling the earth, his feudatory *Malyala Gundadandadhisvara* built a tank near *Budapuri*, named after his mother *Bassani* and made a grant of land measuring two marttars beyond *Balasamudramu*, as *Brahmana* vrittis to *Isvara suri*, son of *Mayurayya*, who was an expert in the grammar of *Panini* and prosody, and who belonged to *Atreya gotra*, for composing the text of *sasana* in Sanskrit. The second part contains the lengthy genealogy of *Kakatiyas* and the others engraved in *chakrabandha* fashion. The inscription was engraved by *Oddaya*.

## No. 280

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 3

Place : Katukuru, Khammam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 24th April, A.D. 1259.  
 Language : Telugu.

This inscription is on a stone pillar erected in the open field, dated in S 1180, Randri Vaisakha su. 1, Thursday (A.D. 1259, April, 24). Records the establishment of a chariot for Gopinatha at Kattamguru and various gifts made on the occasion.

### (Also)

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.  
 Part III, 1956.  
 Page No : 14 to 16.  
 Place : Katukur, Khammamet (Khammam) District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1258 ?  
 Language : Telugu.

This inscription in Telugu prose, along with 2 other is engraved on a stone pillar erected in an open field adjacent to the village of Katukur which is 4 miles far from Gokinaplli, situated 15 miles away from Khammemet, on the road to Nelakondapalli.

It records gifts for the chariot established for Gopinatha during the reign of king Ganapati on Thursday, sudda padyami, Vaisakha in the year Saka 1180 Raudri.

### No. 281

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 50 and 51.  
 Place : Bothpur, Mahaboobnagar District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 10th August, A.D. 1259.  
 Language : Telugu and Sanskrit.

This inscription is on a stone pillar in the Masjid. Dated S. 1181, Siddharthi, Chaitra, su. 13, Thursday. It describes at first the genealogy of Kakatiya kings beginning with Prola II upto Ganapati and of the Malyala Chiefs and records the construction of a tank and a canal and a pair of temples by Malayala Gumda. It also records the gift of some land behind the above tank to Isvara Bhattopadhaya by him.

### (Also)

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's  
 Dominions, Part-II, 2017.  
 Page No : 153 to 162 and 197 to 198.

Place : Bothpur, Mahaboobnagar District.  
 Dynasty : Kakatiya  
 Reign of : Ganapati  
 Inscription date : 18th August, A.D. 1259.  
 Language : Telugu and Sanskrit.

## Translation

### I SIDE

[Lines 1-10.] Prosperity, Hail ! while the glorious Maha-mandalesvara, the Kakatita king Ganapati was ruling in the delights of pleasant conversations, from the capital Orumgallu- (the Maha-mandalesvara) who was attained the five *maha-sabdas*, the lord of the excellent city of Anumakonda, the ruler (i.e. conqueror) of the three kings, of well-known heroic nature, a great devotee of Mahesvara (i.e. Siva), the sole lord of the Goddess of Heroism, *Calamettugamda*, terrible battle, the worshipper of the divine lotus feet of God Svayambhudeva, the destroyer of the enemy army, and (one who was) endowed with such and other titles.

[L1. 10-28.] The glorious general named Malyala Gumda, with his right arm clasped by the Goddess of ample royal prosperity born of the grace of his feet (Ganapati's feet), skilled in the various methods of warfare, the Sun to the darkness of the enemy, namely the king of Samkisa, *Pedamuttu-gamda*, having the adornments of a multitude of qualities like munificence and heroism, always of proper conduct, the (celestial tree of) *Haricandana*, born in the milky ocean of the womb of Bacamba, the excellent son of king Baca, the royal swan sporting in the *Manasa* lake (mind) of Kuppamba (his wife), an ornament to his family the spring season to the forest of the youth of courtness, the chastiser of the naughtiness of ill-behaving horses, except in all missiles like sword, mace and bow, illustrious with the exploits of his arms being sung in assemblages of kings, (one) who own his victories by his valour, a worshipper of the divine lotus feet of God Visvanatha, (and one) who rent the conclave of his enemies,

[L1. 28-33.] was seated in happiness, and was in the delight of pleasant conversations, being attended on by ministers, preceptors, generals, gate-keepers, chief attendants, infinite number of feudatories, good soldiers, love accomplices, jesters, readers of Panegyris, people proficient in gestures, those proficient in emotional expression, musicians and many learned people.

[L1. 33-36.] (He) looked favourably at Isvara-suri, who knows the secrets of *citra-kavita*, and *Panini's grammar*, the purifier of Atreya *gotra*, the son of Mayurary(y)a,

[L1. 37-42.] and gave the (following) *vrttis* of Brahmins; he sent Aletappe to Varanasi (Benaras) and Gaya and give two *marturus* behind Bas-samudram; there itself (he gave), during the time of the eclipse to Isvara-bhatt-opadhyaya, as *udhaya-mukhi-daksina* (present), *maruturu*.....

### II SIDE

[L1. 43-47.] While the Saka year 1181 was current, (in the cyclic) year Siddharthi, on the 13th day of the bright Fortnight, on Thursday, (he) constructed a tank near Budapuru, after his mother's name, and asked (Isvara-suri) to compose (say) an inscription for making that *dharma* present it begins thus :

[Verse 1.] May Siva bestow upon you whatever things you may desire: innocent Parvati, on seeing the blue colour shining in his neck, resembling the (the colour) of a row of shining clouds misapprehends (that) the Lord not only has the Ganges on his head but the Jamuna also (lit., the daughter of the Sun) on his neck.

[V. 2.] May Vishnu, who sportingly (took) the form of Boar extend to you prosperity, the water drops of the ocean on the tips of whose hair give very much the idea of the auspicious grain scattered on the occasion of his marriage with the Earth.

[V. 3.] From the out of the deep navel-lake of the Supreme being emerged a pure full-down lotus. From it was born Brahma, the father of the world, who playfully created all this universe.

[V. 4.] The four castes (*varnas*), which were experts in observing the duties of each and which were pure, attained celebrity all over the world from that Brahma.

[V. 5.] Among these (was) the forth caste of immeasurable greatness, honoured, the birthplace of wealth (the breeder of wealth), great in numbers, very pure like the milky ocean among the four oceans, and having many excellent men in it.

[V. 6.] In that (forth caste) there is the praiseworthy Kakatiya dynasty.....which has been designed by the creator for the uplift of the world.

[V. 7.] (In the caste) was born (King) Prola, (who was) famous everywhere, of charming appearance, (the very) God of Death to all his enemy kings, excellent, able.....brave and valorous.

[V. 8.] To him of praiseworthy conduct was (born) an (unrivalled son), king Mahadeva (by name), a great warrior.....and of great valour.

[V. 9.] There was his son, king Ganapati, whose two lotus-feet shone like ornaments on the crowns of all kings of all the kings, fit to bear the burden of the earth, whose valour shot up like fire, and the stories of whose valour were sung to the accompaniment of the sweet sounds, of the wrist ornaments with shining gems, sounding on the hands of damsels waving *cauris*.

[V. 10.] There is the powerful Malyala dynasty, happy and flourishing, with the extensive kingdom given by the grace of Ganapati.

[V. 11.] In that dynasty was born the fortune Dannaya who was the (very) form of modesty and politic behaviour and who was counted among those rich in the virtue of munificence.

[V. 12.] From him, was born General Beta, like a gem from the ocean and like the Garuda weapon (*astra*) (in putting down) the power of the numberless and arrogant serpents (called) enemies.

[V. 13.] To him there was the wife named Bacamambika like Rati to Manmatha, (who appeared) as if created by Brahma, out of the Sentiment of Love.

[V. 14.] From him, as from Vishnu was born this General Gumdaya of unrivalled valour and wonderful strength, awe-inspiring, and a lion in tearing open the heads of maddened elephants (that were) the infatuated enemies.

### III SIDE

[V. 15.] He defeats the enemy-warriors in battle, adores the feet of Siva, flourishes by the blessings of all people and always walks on the path of the virtuous.

[V. 16.] The damsel of whose fame is made to dance by the assemblage of Poets, with the deep sounds of instruments and songs full of (his) eulogy, on the very broad stage of this earth, (surrounded ?) by the damsel-like quarters (*dik-kanta*) and beautified by the lamps of the closely-rising Sun and the Moon, which are dazzling and never dull.

[V. 17.] Seeing again and again with fear the *Garuda*-like erect banner of (Gumda), the numerous enemies resembling a swarm of serpents get confused with zig-zag course and rough cloth enter the holes of the caves of Mountains to save their lives.

[V. 18.] The group of his enemies in the world became rich in his constant munificence by getting all that they begged (from him) : and in his battle, they always become naked with their hair tied up into Knots and with their weapons thrown away.



[V. 19.] In him were fostered eternally, kingship and spirituality, shining forth amply with their seven and eight essentials respectively.

[V. 20.] Surely Janaka himself was born with the name Gumdaya; otherwise, how can there be this kind of fortune and spiritual insight?

[V. 21.] The very beautiful celestial creeper of Kuppambika, born in the great milky ocean of the Gona dynasty, an eternal ornament to the forest of Malayala dynasty, (and one who was) honoured by the learned men (the gods), bears fruit along with him.

[V. 22.] As if his benevolence had taken that shape, there is a tank of his, on earth, -(of him) who is fond of virtuous acts, and (who was) pure in mind.

[V. 23.] In whose (tank`s) clear waters royal swans lie in happiness, never thinking of the lake Manasa, even in their mind.

[V. 24.] The caravan of travellers quenched their thirst by its water, sat happily in the shade of the trees grown high on its bank (and) began (to speak) thus;

[V. 25.] `Even though it is deep and big, how can that ocean which is full of untasteful salt water and burnt by the Submarine fire, be an equal to this tank, which is full of tasteful and cool water, (and is) very much enjoyable by the whole world.`

[V. 26.] The great praiseworthy tank-band around (this tank), made up of a group of hills and also piles of stones, is more beautiful than even the great *Setu-bandha*.

[V. 27.] (This tank) shone with paddy fields and not only caused joy to the cultivators but also fostered all animals.

[V. 28.] This tank is, strangely, the celestial *Santana* tree; to him who asks for fruit it gives the dear fruit, in this earth and in heaven.

#### IV SIDE

[V. 29.] In Saka 1181, in the cyclic year Siddharthi, in the month of Chaitra on the 13th day of the bright fortnight, on an auspicious Thursday, General Gumda constructed this good tank in the vicinity of the excellent Budapuri and named it after Bacamba .

[Vv. 30-33.] At the same auspicious time (General Gumda) constructed in this land with pleasure for the sake of *dharma*, another tank, comparable to the above in all qualities and very like a brother to it for all time, filled with water from a canal from the above in all qualities and verily like a brother to it for all time, filled with water from a canal from the (above described) Baca-samudram, giving great joy to people, very pleasant, and named after his wife Kuppamambika.

[V. 33.] On its bank was constructed by that Gumda of spotless valour, a pair of temples after the names of that wife and himself.

[V. 34.] May this general Gumda, the author of this benevolence, pure and famous, flourish for long by the blessings of the good.

[L1. 145-150.] Malyala Gumda gave, to last as long as the Moon and the Sun, to Isvara-bhatt-opadhyaya, who said this inscription, eleven *marturus* of wet fields behind Kuppasamudram, and ten *marturus* of dry land.

[V. 35 & 36.] [These are the useful imprecatory verses].

[Here follows the *cakra* containing the *bandha*.]

[L1. 155-158.] [The name in the second circle, is *Tadaga-sasanamu* (i.e. tank inscription); the name in the fourth circle, is *Gunda-vira-nuti* (the praise of the hero *Gumda*); the name in the seventh circle, is *Isvar-aryya-krtamu* (made by Isvar-aryya). Thus this *cakra-bandha* contains (in it the names of) the poet, the composition, and the hero of the composition.]

[L1. 159.] This inscription is written by Oddaya.

## Appendix to the above Inscription

### I SIDE

[Lines 1-8.] At the same time, *martulu* were given to Venne-Bhatt-opadhyaya, under the same tank and under Pori-reddi canal; under Raddi canal *marutulu* were given to *setuvucci* Aleti-Mamcim-garu; in the same place *marutulu* and a quarter, was given to Komara-svami (according to) *Gocermamu* (measurement); under the same tank *adda* (half a *marturu*) was given *matlu* for God-Mamdu-Gumdesvara.

### II SIDE

[Lines 9-16.] and for God Kuppesvara *matlu*; *martulu* (were) given to Pedda-Namdagiri Sripadadala-Mallaya, under the Reddi canal; in the same place *martulu* and a quarter were given to Kucena (according to) *Gocer mamu* (measurement); in the same place, *maurutulu* (were) given to Bharra-Appaya, as *dakshina* for the *Asunya-sayana vratam*;.....and *adda* under Dadla canal; behind Badhuni-kumta, for God Kudali-Samgamesvara was given.....

### III SIDE

[Lines 17-20.] I Caused.....to be built ; behind Gala (?) tank was given *adda*  
[Lines 18-20.] [This is the usual imprecatory verse.]

### Contents and Remarks

This inscription is inscribed on a black stone pillar present standing in the courtyard of the Masjid. It records the construction by Malyala Gumda of a tank called Baca-samudram, a canal named after his wife Kuppamabika filled with water from the above tank and a pair of temples on the banks of the temple; records also the gift of some land behind Bas-samudram to Isvara-bhattopadhyaya during the time of Eclipse after sending Aletappa to Varanasi (Benares) and Gaya.

Gunda's titles include Pedamuttu-ganda, the sun to the darkness of the enemy, namely the king of Samkisa. There is a *cakra-bandha* at the end of this inscription which contains the name of the poet, the purpose of the inscription and the name of the hero of the composition. The inscription is written by Oddaya.

This pillar inscription contains another inscription as a sort of Appendix to the main inscription on three sides of the pillar. This records the gift of land to various people under Prol-Reddi canal, Reddi canal, Kuppa-samudram tank, Dadla canal and Budhuni-kunta, and also a further gift of land to God Kuppesvara and Kudali-Samgamesvara. A new kind of *marturu* is mentioned called *Gocarma-marturu*.

## No. 282

Reference	: Archaeological survey of India, Annual Report on Indian Epigraphy for 1973-74.
Page No	: 27 to 28.
Place	: Anantaram, Nalgonda District.
Dynasty	: Kakatiya.
Reign of	: Ganapati.
Inscription date	: 30th October, A.D. 1259.
Language	: Telugu and Sanskrit.

This inscription is on a pillar bearing a carving of Narasimha kept inside the Trikuta temple and worshipped as the main deity. Bilingual inscription, records the gift of the village Jillepalli to Munidhama-yati by Jannigadeva, the son-in-law of sri-Gangasenapati who is described as the son of Dasavanta-pandita in the Kayastha family.

### (Also)

Reference : Indian Archaeology 1973-1974, A Review.  
 Page No : 35  
 Place : Nalgonda.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : A.D. 1259.  
 Language : Telugu and Sanskrit.

The inscription from Anantaram, dated Saka 1181 (A.D. 1259) records the gift of the village Jillepalli by Jannigadeva to Munidhama-yati for the *anga-ranga-bhoga* of the deity, Gamganarayana. Jannigadeva is described as the son-in-law of Ganga-senapati, the son of Dasavanta-pandita and the grandson of Danu-pandita who are referred to in other inscriptions as the father and grandfather of Gangaya or Gange-sahini.

### No. 283

Reference : South Indian Inscriptions, Volume-X  
 Page No : 190  
 Place : Tripurantakam, Markapur Taluk, Prakasam District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : 1st November, A.D. 1259  
 Language : Telugu

This inscription is on the south wall of the mandapa in front of the central shrine in the temple of Tripurantakesvara, dated S. 1181 (61st year of Ganapatideva) (Siddharthi). Natavadi Kumara Ganapatideva-Maharaja gave 50 cows for a perpetual lamp in the temple of Tripurantaka-Mahadeva.

### (Also)

Reference : Archaeological Survey of India Annual on  
 Indian Epigraphy 1905-06  
 Page No : 11  
 Place : Tripurantakam, Markapur Taluk, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva Maharaja  
 Inscription date : A.D. 1259  
 Language : Telugu.

This inscription is on the south wall of the *mandapa* in front of the central shrine in the temple of Tripurantakesvara, dated S. 1181, Siddharthin, 61st year. Gift of 50 cows for a lamp by Kumara-Ganapatideva-Maharaja of Natavadi.

## No. 284

Reference : South Indian Inscriptions, Volume-X  
 Page No : 190.  
 Place : Tripurantakam, Markapur Taluk, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 1st November, A.D. 1259.  
 Language : Telugu.

This inscription is on the north wall of the dark room in the temple of Tripurantakesvara, dated S. 1181 (61st year of Ganapatideva) (Siddharthi). Kurapati Sura-Reddi and his wife Erika-Sani gave 25 cows for a perpetual lamp in the temple of Tripurantaka-Mahadeva.

## No. 285

Reference : South Indian Inscriptions, Volume-X  
 Page No : 191  
 Place : Tripurantakam, Markapur Taluk, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 1st November, A.D. 1259.  
 Language : Telugu.

This inscription is on the west wall of the dark room in the temple of Tripurantakesvara, dated S. 1181 (61st year of Ganapatideva) (Siddharthi). Indaluri Gannaya gave 25 cows for a perpetual lamp in the temple of Tripurantaka-Mahadeva.

## (Also)

Reference : Archaeological Survey of India Annual on  
 Indian Epigraphy 1905-06  
 Page No : 13  
 Place : Tripurantakam, Markapur Taluk, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva Maharaja  
 Inscription date : A.D. 1259  
 Language : Telugu

This inscription is on the base of the western wall of the dark room (called *Chikati midde*) in the Tripurantakesvara temple, dated Saka 1181, Siddharthin, 61st year. Gift of 25 cows for a lamp.

## No. 286

Reference : South Indian Inscriptions, Volume-X  
 Page No : 191.  
 Place : Tripurantakam, Markapur Taluk, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 1st November A.D. 1259.  
 Language : Telugu.

This inscription is on the west wall of the dark room in the temple of Tripurantakesvara, dated S. 1181. Ganapendaru Jannigadeva-Maharaja, feudatory of Ganapati, of Kakatiya king, gave the village of Gandrakota-Anungrajupalli in the Palinandu to god Tripurantaka Deva.

Note:- Either the Saka year or the cyclic year is incorrectly mentioned.

## (Also)

Reference : Archaeological Survey of India Annual on  
 Indian Epigraphy 1905-06  
 Page No : 13  
 Place : Tripurantakam, Markapur Taluk, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva Maharaja  
 Inscription date : A.D. 1259  
 Language : Telugu and Sanskrit.

This inscription is on the west wall of the dark room (called *Chikati midde*) in the Tripurantakesvara temple, dated Saka 1181, Siddharthin. Records a gift by the *mahamandalesvara Gandapendaru* [Ja]nnigadeva-Maharaju.

## No. 287

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy for 1929-30.  
 Page No : 9  
 Place : Takkellapadu, Palnad Taluk, Guntur District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : A.D. 1259  
 Language : Telugu

This inscription is on a slab set up in front of the Ramalingasvamin temple in the village, dated Saka 11[81], Siddharthi, Pushya, su. 11, [Friday], Uttarayana-sankranti. Records grants of lands made by [E]karaju, the *pradhani* and *gajsaahini* of the king, and by Ariveli Malli Nayaka, for worship in the temple of Mallinatha at Takkellapadu.

## No. 288

Reference : South Indian Inscriptions, Volume-X  
 Page No : 186 to 187.  
 Place : Juttiga, Tanuku Taluk, West Godavari District  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : A.D. 1259-60  
 Language : Telugu

This inscription is on a pillar in the temple of Somesvara, dated S. 1181. States that Vishnu (?) the minister of Veerabhadreshwara of the Chalukya *vamsa* who married Kakatiya Ganapatideva's daughter Rudrama-mahadevi presented a perpetual lamp to the Somesvara of Duttika. The inscription is incomplete.

## No. 289

Reference : Corpus of Inscriptions in the Telangana Districts,  
 Part-VI, 1973.  
 Page No : 66 to 72.  
 Place : Peruru, Nalgonda District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 11th February, A.D.1260.  
 Language : Telugu and Sanskrit.

This long inscription in Sanskrit verse and Telugu prose is dated in the reign of the Kakatiya king Ganapati. It starts with the description of the genealogy of the Yadava family from-

Bhillama--his son  
 |  
 Jaitugi  
 |  
 Simha (md) Dhangamamba  
 |  
 Permandi (Parimadi)

Permanadi deva is said to have donated lands to learned Brahmins throughout the kingdom (*Rajya samagre*) of Ganapati. In the Telugu portion of the record details of the *vruttis* donated to *Sri Swayambhu Somanadhaddeva* of Peruru, and other attendant deities for offerings, etc., 8 *martars* of dry land (*Chenu*) behind *Nallamjeruva* in Peruru, 1 *martar* of land (*Chenu*) behind *Muccha Samudra* in the same place, 1 *martar* of *Chenu* behind the tank of *Veligondla*. *Martor* of *Chenu* behind the tank of *Balevemula*. Total 11 *martars*. From the proceeds of these *martors* they had to expend one *kuncha* of rice, one *sola* of ghee, one *adda* of curds every day; for mid-day offerings, 3 *Kunchas* of rice, 3 *tavvas* of ghee and one *kuncha* of cards: for the night offerings, 2 *kunchas* of rice, one *sola* of ghee, one *adda* of cards, one *manika* of oil for 2 *sandhya japas*. Every day this is to be carried on according to this arrangement. For the mid-day offerings to God *Kamalesvara*, *Dhareshwara*, *Mailesvara*, 3 *Kunchas* of rice, 1½ *sola* of ghee for night offerings. For three evening lamps, --*solas* oil. Worship must be carried

on every day. Lines 89 to 102 are damaged in the centre. They also seem to record gifts of land for Vinayakadeva. Bhairava Deva etc. The *grama Swamis* who carry on this *Dharma* without fail get immense merit and those who neglect go to endless hell.

The record is dated Saka 1181, *Siddharthi*, *Magha* ba. 14, Gurusvara (11th Feb. 1260 A.D.).

## No. 290

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1986-87.  
Page No : 42.  
Place : Peruru, Miryalaguda Taluk, Nalgonda District.  
Dynasty : Yadavas of Devagiri.  
Reign of : Vijaya Permadideva.  
Inscription date : 12th February, A.D. 1260.  
Language : Sanskrit and Telugu.

This inscription is on a pillar lying outside the eastern side of the *prakara* of the Svayambhu Somesvara temple. Gives the genealogy of the king commencing from Bhillama. Records the grant of lands at Perur to the god Svayambhu-Somesvara and to the minor deities (Parivara-devatas) for the various food offerings made during the morning, afternoon and night services. Also records the various produces assigned for the food-offerings made during the afternoon service to the deities Kalakesvara, Dhareshwara and Mailesvara. It also registers the gift of lands made to the deity Kesavadeva installed by Yājñavalka Keshava Bhatta. The provision made for the food offerings to Vinayaka and Kesavadeva is enumerated in detail. The king is also stated to have granted lands in the dominion of Kākatiya Ganapati to the various brahmanas.

## No. 291

Reference : A Collection of the Inscriptions on Copper plates & Stones  
in the Nellore District, Part-III, 1905.  
Page No : 1165 to 1166  
Place : Dondaleru, Podili Taluk, Nellore District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : 14th March, A.D. 1260.  
Language : Telugu.

This inscription has fallen from stone near the ruined Malleswara temple.

## Translation

Hail ! On Thursday, the 1st of the bright fortnight of Chaitra of the year Raudri, corresponding to 1182 of the Sri Saka era, Srīmat.....Preggada.....who is the worshipper of the illustrious feet of Srīman Mahamandalesvara Kakatiya Ganapatideva Maharaja, who is (great) affairs.....for the religious merit of.....

## No. 292

Reference	: Inscriptions of Andhra Pradesh Cuddapah District, Part-I, 1977.
Page No	: 208 to 213
Place	: Pondaluru, Rajampeta Taluk.
Dynasty	: Kakatiya.
Reign of	: Ganapatideva.
Inscription date	: 25th March, A.D. 1260.
Language	: Telugu.

This inscription is on a stone to the right of the Kailasanatha temple. The inscription records that the king's subordinate, Gandapendaru Jannigadeva granted the village Purundaluru in Pottapinadu in Pakanadu of Adhirajendra Chola mandala to his spiritual guru Santasivadesika of Abhinava Golaki Matha of Sri Parvata, for maintaining the Vidyamandapa (educational institution) and feeding the *atithis* at Sivalinga Matha.

## No. 293

Reference	: Epigraphia Indica, Volume-XVIII (1925-1926)
Page No	: 346 to 356
Place	: Gravapadu Grant
Dynasty	: Kakatiya.
Reign of	: Ganapati Deva
Inscription date	: 12 April A.D. 1260.
Language	: Sanskrit and Telugu

### The Garavapadu Grant of Ganapatideva; Saka 1182

by

*C. R. Krishnamacharlu, B.A., Ootacamund (Ooty)*

The grant is engraved on three copper plates. The plates are oblong in shape and are held together by a copper ring, the ends of which are riveted into the back of a circular seal. They measure  $9\frac{1}{2}$ '' by  $5\frac{2}{3}$ '' and are about  $\frac{1}{2}$ '' in thickness. The ring and the seal have a diameter of  $3\frac{1}{2}$ '' and 2'' respectively. The ring had not been cut when the plates came up for examination. They contain four faces of writing in all, the first and last plates being engraved on their inner sides only. The entire set with ring and seal weighs 274 tolas. On the seal on a countersunk surface, engraved in the relief are the symbols of the crescent and the sun at the top; below these a boar facing the proper left with a dagger placed in its front with the point upwards, and a cow facing the proper left at the bottom.

The inscription is composed in the Sanskrit language and written in the Telugu characters of the period to which it belongs. The invocatory and narrative portion of the record consists of 21 verses. This is followed, in lines 45 to 63, by the categorical enumeration of the donees with their *gotras* and their shares. Lines 63 to 65 give the boundaries of the gift village. These are followed, in lines 65 and 66, by the usual monotonous verse beginning with *swadtha*



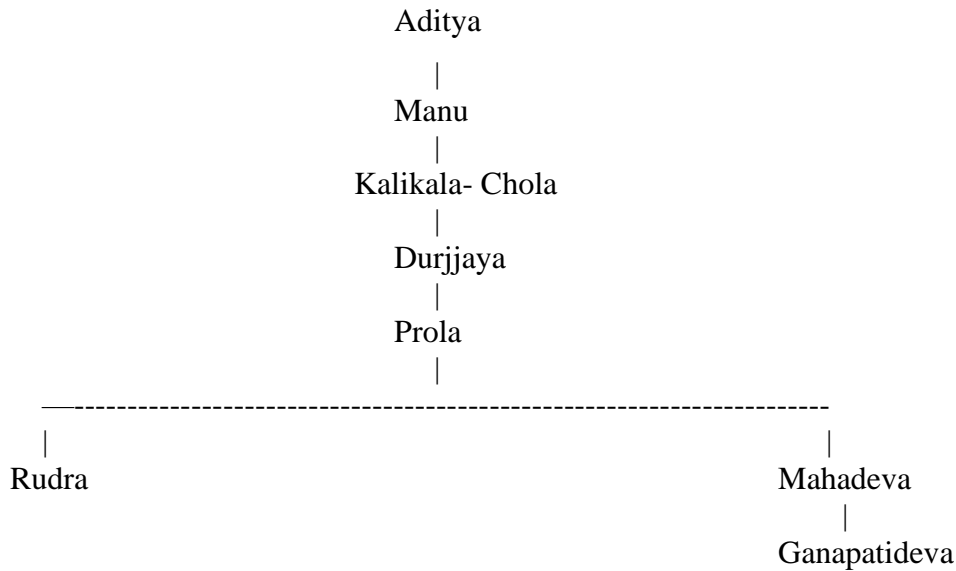
and the closing benediction *mangalamaha sri sri* : on the whole, the inscription is engraved very carefully. The position of the *anusvara* is not uniform. In some cases, it is placed at the proper left top corner of the letter to which it belongs as in the later Chalukyan records, while in a few others it is placed by the side of the letter as at the present day. The *anusvara* takes the place of the nasal before all consonants. But in some places, it does not; *e.g.* *disanti* in line 1 and *nirvvesayanti* in line 2. The consonant following the *repha* is doubted. The doubling of the letter of the letter *na* is affected by adding a subscript *n* to *na*, *e.g.*, *varnna* in line 23; *vistirma* in line 28, etc.

The word *veli* used for *vela* in verse 1 suggests the influence of the vernacular pronunciation which has a tendency to substitute *la* for the Sanskrit *la*. The expansion 'Garavapadakhye' in verse 21 seems to have been employed inadvertently as in Telugu, the correct form Garavapadvakhye being somewhat difficult to pronounce.

The composition is marked by force and fluency of style. The author's diction in some places reminds us of that of some great poets. Our mind is drawn to the beautiful expression of Kalidasa in the *Meghaduta*, by his phrase employed in verse 6.

This inscription is the second copper-plate record, hitherto found, of the Kakatiya dynasty. The one already discovered also belongs to the time of King Ganapati and is published in *Nellore inscriptions*. It is dated in the Saka year 1176 corresponding to the cyclic year Ananda and is thus six years earlier than the grant under notice.

In verses 1 to 6 are praised in order Vighnaraja, Varaha, Sarasvati, the moon-chest of Sambhu, the Lord of Ambika (siva), and Vishnu. Verse 7 gives the description of the Lotus coming out of the navel of Vishnu from which was born the four-faced Brahma. Verses 9 and 10 states that from his eye came Aditya (*i.e.* sun) and from him came Manu who was a king that regulated the Casts (*vernas*) and their duties (*dharmas*) etc. The genealogy from Aditya given in the record is as follows:-



Karikala-Chola is stated to have gone to the Dakshinapatha in the course of a hunting expedition. Alighting there upon a famous town called 'Kakati' he pitched his extensive camp near it. King Durjjaya who had the epithet *Rana-durjaya* (invincible in war) was the next notable member of this family by whom the line of the Kakati kings was first established. Then is mentioned King Prola *i.e.* Prola II according to the genealogy of the Motupalli record of Ganapatideva. His son was Rudra who was succeeded by his younger brother Mahadeva whose elephants made a breach in the ramparts of the residence of the Sevuna (king). His son was

Ganapatideva whose exploits were great. His minister was Devaraja who was famed for his wide charities. He had four sons through his wife Lakshmi; they were respectively called Rama, Tikka, Mamchaya and Betaya. In the Saka year 1182, corresponding to the cyclic year Rudra, in the month Chaitra, on the day of the Solar eclipse in dark fortnight, Tikka, the second of the said four sons, granted the village of Garavapadu as an *agrahara*, to fifty Brahmans of several *gotras* learned in the Vedas. The date, according to the late Dewan Bahadur L.D. Swamikannu Pillai's *Ephemeris*, corresponds to Monday April 12, A.D. 1260. On this day there was a Solar eclipse as stated in the inscription.

The statement that Karikala-Chola fixed his capital at Kakati in Dakshinapatha is not found in any other known record of this dynasty, though Kalikala (or Karikala)-Chola as an ancestor of the family is mentioned in some. In a few records, however, 'Kakati' is referred to as a place with which its early members were connected. An unpublished epigraph refers to Kakati as the 'family city' (*kulapura*) of this dynasty. Another such epigraph itself refers to the king 'Ganapatideva of Kakatiyyapura'.

A chief named Kakartya Gunadya is mentioned in an unpublished copper-plate grant belonging to A.D. 945 as a subordinate of the Eastern Chalukya king Amma II. The family to which the chief belonged is called Samantavaddi. The epithet 'Kakatiya', which is evidently a variant of 'Kakatiya' must, therefore, refer to a place to which the chief belonged. It is thus almost certain that 'Kakati' was an ancient place and the family name Kakati, Kakatya, Kaketa or Kakatiya was based upon the original connection of members with a town of that name and not the worship of any family deity as suggested by Kumarasvamin the learned commentator of the *Prataparudriya*. If the latter were the case the deity would have been invoked or praised at least in a few of the innumerable records of this family. And even if there was such a deity known or familiar to the commentator it must have been called so after the place 'Kakati'. There are many instances of the presiding goddess Durga of a village being called after the village.

Kanker, the head-quarters of the state of that name, situated immediately to the north of the Bastar State in the Central Provinces was formerly called Kakers, Kakaira and Kakarya. Since epigraphs refer to Kakati as a *pura* as noticed above, it is very likely that Kanker, as suggested by its ancient names, was identified with Kakati. The forms 'Kakati' 'Kakatiya', etc. might have, in local pronunciation, taken the forms Kakeria (*of* the form Kaketa). The connection of the Kakati kings with Karikala-Chola, who is well-known to South Indian history as a king of about the 6th century A.D., and the story that he fixed his capital at the town of Kakati and the appearance, in the adjoining state of Baster, of an early (Saka 983) Chola Chief Chamraditya-Maharaja who calls himself, like the Kakatias, a descendant of Karikala-Chola, point to the possibility of the said identity. The advent, again, of Annamaraja, the brother of Kakti (*i.e.* Kakati) Prataparudra into Baster, the present ruling family of which is Kakatiya-through curiously enough Somavamsi- must have been only a return to the inherited family territory lying here or such territory reconquered and recovered now.

Among the boundaries of the gift village no village or town is mentioned to help us in its identification. There are villagers of the name 'Garapadu' in Guntur and the Sattenapalle taluks of the Guntur district and in the Nuzvid taluk of the Krishna district. From the reported fact of the discovery of the plates near Ellore in the latter district it may have to be identified with the village of Garapadu in the Nuzvid taluk.

### Translation

Verse 1). Salutations to Vighnaraja, offered every day, being the family home of prosperity, bestow wealth on hand, convey great pleasure, cause the enjoyment of the earth

which wears the silk garment of the sea-cosat, set a-dancing everlasting fame in every quarter of the globe and also place before (*us*), exhaustively, everything that is described !

(V. 2). May that Varaha (*i.e.*, the Boar incarnation of Vishnu), the sole presiding deity of (*the three worlds*) Bhuh, Bhuvah ana Svah, who bestows royalty even on those that were once devoted to sacrifice, be for your prosperity (*i.e.* bless you) !

(V. 3) May that lusture of learning shine in the lotus of your heart, which is delightfully enjoyable like the Cool-ray (Moon), the pearl, the nectar-sea, the celestial river and the sandal! And what more ? While this sea of knowledge heaves up, series of the waves of verses flow forth unceasingly, laden with increasing sweetness, perfuming the quarters.

(V. 4) Meditate upon that streak of the moon which has not shaken off its coyness (*i.e.*, remains tender), which is honoured by the crown of Sambhu, which knows not the vicissitudes of growth and decay and which is not subject to humiliation by the fanga of Rahu!

(V. 5) Worship you all the companion of Ambika, the glorious Moon-crested One (*i.e.*, remains tender), whose body is adorned with snakes, who destroyed the pride of Ananga (*i.e.*, Cupid) and whose volition is (*the cause of*) the repeated sport consisting of the order of creation, protection and destruction of the three worlds (*with their*) duality born of the apparent (*phenomena of*) the movable and the immovable!

(V. 6). May the Lotus-eyed Purusha (*i.e.*, Vishnu) whose chest is beautiful with (the goddess) Lakshmi of sparkling hue like that of the golden streak on the touchstone (*and who is*) comparable to the cloud (lit. with lighting), that is void of fickleness and handsome, be ever for (*i.e.*, grant) that prosperity of limitless increase such as overflows which elephants, chariots and horses !

(V. 7). From the navel of this (Vishnu) who desired to create the world there appeared a lotus, which did not depend upon the sun for its awakening (*i.e.*, closure).

(V. 8). From that lotus arose the self-born (Brahma) simultaneously determining the four quarters with the four faces beautiful like itself (*i.e.*, the lotus) and even so (*i.e.*, simultaneously) revealing the four Vedas with their branches (*angas*).

(V. 9). Of his eye was born the sun, the ornament of the three worlds, whose round form is adorned with the light which is hostile to the mass of darkness and who opens (*i.e.*, awakens,), at the morn, the entire world (*which is*) like a lotus closed in all round by the eight petals, *viz.*, the eight quarters.

(V. 10). From him was born the king Manu, the regulator of castes and (*their*) duties, who was praiseworthy among the lords of the earth like vasava (*i.e.*, Indra) among the Devas.

(V. 11). Then (*i.e.*, in course of time) ruled this earth Kalikala-Chola, who had his birth in that noble race (*of Manu*). Sporting, for the sake of hunting, in several quarters, he reached Dakshinapatha.

(V. 12). Reaching there the well-known town called Kakati, the king fixed his expensive camp at that extensive place.

(V. 13). In his family was born king Durjaya, unconquerable in war (*rana-durjaya*), whose foundation (*people*) say that the Kakati kings, born in his race, were.

(V. 14). In this line was born the king called Prolaraja, who was a lion to the elephants, *viz.*, the hostile kings disinclined to do homage (*to him*).

(V. 15). (*Then*) adorned that race, his son Rudradeva, who removed all sufferings on earth and the sea-fire of whose prowess, causing internal (*i.e.* *mental*) distress quickly consumed the oceans of hostile kings.

(V. 16). Then, his younger brother, the glorious Mahadevaraja ruled the entire circle of the earth right up to the Chakravala mountain, the residential rampart of the Sevuna (*king*) breached by the tusks of whose elephants, eclipses the Krauncha mountain cleft by Saravanabhava (*i.e.* Kumara).

(V. 17). Then bore (ruled) the earth, his son, Ganapatideva, who had arms long enough to give pain to the lord of serpents (Adisesha) and the exploits of him, who had the strength of an *atiratha* (i.e. super-chariot-warrior), rendered the earth which its royal pearl umbrella subject to (*the authority of*) no other king.

(V. 18). Now, that king had a minister (*named*) Devaraja, who possessed his confidence, who was the repository of the glory of the moon-shine of great fame, sung by the mouths of the several quarters of the globe and who removed the dirt, which was the insurmountable poverty of learned men, with the waves of the big streams of water (*poured out on the occasions*) of gifts and who was the refuge of all (kinds of) prosperity.

(V. 19). To him were born, through (*his wife*) Lakshmi (*four sons*) viz., Rama, Tikka, Marhchaya and Betaya, resembling the four arms of Madhusudana (i.e., Vishnu) who is occupied with the protection of the three worlds.

(V. 20). In the Saka year counted by the two, elephants of the quarters (i.e. eight) and Isas (eleven), i.e. 1182, in the cyclic year called Rudra; in the month Chaitra, on the suspicious day dark on the solar eclipse, the wise and illustrious general Tilla, of these four brothers, gave to fifty Brahmans, an extensive prosperous a *rahara* (i.e. Brahman village) processing fruitful paddy (fields.)

(V. 21). (*Hereunder*) are written the names and the *gotras* of the learned brahmins versed in the Vedas and holding shares in this (*agrahara*) called Garavapadu.

No.	Name	Share of Shares	Gothra	No	Name	Share of Shares	Gotra
1	Somanatharyya.	2	Yaska	26	Prolanarrya.	1	Srivatsa
2	Janarddanaryya.	1	``	27	Kamanaryya.	1	``
3	Namanaryya.	1	``	28	Prolanaryya.	1	``
4	Vamanaryya.	1	``	29	Mamenaryya.	1	``
5	Kamanaryya.	1	``	30	Prolanaryya.	1	``
6	Mailaryya.	2	``	31	Suranaryya.	1	``
7	Somanatharyya.	1	``	32	Suranaryya.	1	Gautama.
8	Kesavaryya.	1	``	33	Amnenaryya.	1	Atreya.
9	Matavaryya.	1	``	34	Maranaryya.	1	Vadhula.
	(Madharayya?)		``	35	Namdanaryya.	1	Gargya.
10	Damodarayya	1	``	36	Potanaryya.	1	Kasyapa
11	Maranaryya.	1	``	37	Boddanaryya.	1	``
12	Kesavaryya.	2	Harita	38	Maliarayya.	1	``
13	Chodanaryya.	1	``	39	Prolanaryya.	1	Bharadvaja
14	Naganaryya.	1	``	40	Kollanaryya.	1	``
15	Kesavaraya.	1	``	41	Prolanaryya	1	``
16	Erapotaryya.	1	``	42	Kommanaryya.	1	``
17	Prolanaryya.	1	``	43	Chauvanaryya.	1	``
18	Narasimharyya.	1	``	44	Prolanarrya.	1	Kausika.
19	Prolanaryya.	1	``	45	Kommanaryya.	1	``
20	Adityaryya.	1	``	46	Kommanaryya.	1	``
21	Bhaskararyya.	1	``	47	Govarddhanaryya	1	``
22	Potanaryya.	1	``	48	Kesavaryya.	1	``
23	Potanaryya.	2	Srivatsa	49	Medanaryya.	1	``
24	Chavanaryya.	1	``	50	Vallabha of	1	This is a
25	Appanaryya.	1	``		Srikakolanu		God

Ll. 62. The boundaries of this village (are) :-

On the east: Uddugulakunta;

On the south-east; Velagakunta;

On the south; the centre of Nelagunta;

On the south-west, west and north-west: (*the stream*) Bhimarathi;

On the north: Payumputta;

On the north-east; Muraputta.

(V. 22 is the usual minatory verse warning one against the sin of revoking gifts of land made by oneself or by others.)

(L. 65). May there be three-fold prosperity, auspicious and great !

## No. 294

Reference : Hyderabad Archaeological Series and  
Inscriptions of the Kakatiyas of Warangal, 2011,  
Page No : 315 to 317.  
Place : Katukuru, Khammam District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva  
Inscription date : 13th April, A.D. 1260.  
Language : Telugu

The inscription refers itself to the rule of Kakatiya Ganapatideva and records the consecration of the god Gopinatha at Kattamguru and the gift of land at different places, a garden, tax called *bura-sumkam* (tax on oil measured by *bura*, a liquid measure) and two oil presses (*ganugalu*). Details of the location of the grant-lands are given.

The inscription also seems to record the gift of lands which were brought by some individuals including Ellaya and Gopaya.

## No. 295

Reference : A Catalogue of Inscriptions copied upto 1964.  
Page No : 5.  
Place : Kuchimanchi, Khammam District.  
Dynasty : Kakatiya.  
Reign of : .....  
Inscription date : 17th April, A.D. 1260.  
Language : Telugu and Sanskrit.

This inscription is on a broken slab in Ganapatisvara temple. Dated S 1182; Raudri, Madhava (i.e., Vaisakha), su. Naga. 1) The Telugu portion records the gifts of lands to the deity Ganda Gopinatha of Kuchumanchi by Pindiprolu Pinamaldevaraju. 2) The Sanskrit portion records the construction of a temple by a certain..... Malla in the name of his grand-father for the deity Sauri. Other details are lost.

## No. 296

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
Volume-II (1994).

Page No : 139 to 142  
 Place : Kuchimanchi.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 1st May A.D. 1260.  
 Language : Telugu and Kannada.

This inscription is on a fragment of stone lying in the field before the Siva temple. The inscription is broken into pieces and damaged. The name of the donor is lost. Seems to state that, while Mahamandalesvara Kakatiya Ganapatideva was ruling the kingdom of the world, one whose name is lost, built a temple to God Vishnu in Kuchimanchi and granted some lands to it for carrying on the worship.

### (Also)

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy for 1985-86.  
 Page No : 18.  
 Place : Kusumanchi, Khammam District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : 1st May A.D. 1260  
 Language : Sanskrit and Telugu

This inscription is on a broken pillar lying before Ganapesvara temple, dated Saka 1182, (mentioned in choronogram), Madhava, Vaisakha ba. Nagadivasa, Saturday= 1260 A.D., May 1, (the *tithi* being Panchami ?). The Sanskrit portion of the record refers to the village Kuchamanchi as Indrapura on the earth and to the consecration of the temple Damesvara by the king in the name of Damanatha. The Telugu portion of record registers grant of lands situated near the tank by name Tailapa-devani-cheruvu to the deity at Jakkanapalli. Refers to a person belonging to the Bharadwaja Gotra (details of his name and context lost).

### No. 297

Reference : South Indian Inscriptions, Volume-X  
 Page No : 192.  
 Place : Tripurantakam, Markapur Taluk, Kurnool District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 27th June A.D. 1260.  
 Language : Telugu.

This inscription is on the east wall of the kitchen (vanta middi) in front of Mandapa in the temple of Tripurantakesvara, dated S. 1182 (62nd year of Ganapatideva) (Raudri). King Ganapatideva gave the villages of...padu on the north bank of Gunderu (Gumdlakamma) in Kammanadu and Redumadapalli on the Musi in Pungi-nandu to god Tripurantaka Deva. States that Ganapatideva belonged to the Solar race.

### (Also)

Reference : Archaeological Survey of India Annual on  
 Indian Epigraphy 1905-06

Page No : 12  
 Place : Tripurantakam, Markapur Taluk, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva Maharaja  
 Inscription date : A.D. 1260  
 Language : Telugu and Sanskrit

This inscription is on the east wall of the kitchen (called *vantamidde*) in front of the *mandapa* near the central shrine, dated Saka 1182, Raudra, 62nd year. Gift of two villages, viz. Che[t]alapadu on the north bank of the river Gundern (Gundlakamma) in the district of Kamma-nadu and Redumallapalli on the bank of the Musi in Pungi-nandu.

## No. 298

Reference : A Collection of the Inscriptions on Copper plates & Stones  
 in the Nellore District, Part-III, 1905.  
 Page No : 1160 to 1161  
 Place : Dondaleru, Popili Taluk, Nellore District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 6th September, A.D. 1260.  
 Language : Telugu.

This inscription is situated East of Madga Hamlet.

## Translation

Hail ! On Thursday, the 15th of the dark fortnight of Bhadrapada of the year Raudri, corresponding to.....of the illustrious, victorious, and prosperous Saka era, in the reign of Sriman Mahamandalesvara Kakati Ganapatideva Maharaja, in the reign of Sriman Mahamandalesvara Bhimaraja Peddanu (Siddana ?)deva Mahamandalesvara Vimaladitya, who (Bhimaraja) is Chalukya Narayana and who is versed in polity, in Kammanadu.....the illustrious, who is the abode of all kinds of prosperity, who is the supporter of his relations, who is devoted to doing good to others, Gourisvara.....Devundu, Chennaguri.....svarundu.....presented as charity for the religious merit of Siddhiraya.....for perpetual lamp.....Therefore.....(to last as long as the sun and moon (endure).....

## No. 299

Reference : Inscriptions of Andhra Pradesh, Cuddapah District, Part-I, 1977.  
 Page No : 208 to 213.  
 Place : Pondaluru, Rajampeta Taluk, Cuddapah.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva  
 Inscription date : A.D. 1260.  
 Language : Telugu.

This inscription is inscribed on a stone to the right of the Kailasanatha temple. The inscription records that the king's subordinate, Gandapendaru Jannigadeva granted the village

Purundaluru in Pottapinadu included in Pakanadu of Adi Rajendra Chola-mandala to his spiritual *guru* SantaSivadesika of Abhinava Golakimatha of Sri Parvata, for maintaining the Vidyamandapa (educational institution) and feeding the *atithis* at Sivalinga Matha.

## No. 300

Reference : South Indian Inscriptions, Volume-X  
 Page No : 205 to 209.  
 Place : Malkapuram, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 25th March, A.D. 1261.  
 Language : Telugu.

This inscription is on the image of a Nandi pillar lying near the ruined temple, dated S. 1183 (Durmati). Gives a detailed account of the Kakatiya family and of the foundation and pontifical succession of the Golaki-matha of the Saivas and states that king Ganapatideva promised the village of Mandara in the Velanadu-Kandravati country to his *guru* Visvesvara Sivacharya and that Ganapati's daughter Rudramadevi made a formal gift of that village along with the village of Velangapundi, that Visvesvara Siva established a new village with the name of Visvevara-Golaki and peopled it with persons of different castes brought from various parts of the country, that he also established the temple of Visvesvara, a Sanskrit college, a *matha* for Saivas, a choultry for feeding people without distinction of caste and creed, a general and a maternity hospital, besides some other things and that he made grants of land for the maintenance of all these institutions. Gives a detailed description of the administration of the trust and of the village affairs. Incidentally, it mentions a large number of other religions and charitable institutions established by Visvesvara Siva in several other places. Kakatiyas are described as belonging to the Solar race of Kshatriyas.

## (Also)

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)  
 Page No : 188.  
 Place : Malkapur, Thullur, Guntur.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 25th March, A.D. 1261.  
 Language : Telugu.

It records a detailed genealogical account of the kakatiya family and a vivid picture of the religious conditions of those times. It refers to the foundation of the Golaki Matha and states that the king Ganapatideva. Proposed the gift of the village Mandhara in velanadu Kandravati country to this *guru* Vishvesvara Sivacharya and the Ganapati's daughter Rudrama devi made a formal gift of the village along with the village Velanga pundi established by Vishvesvaracharya, under the name Visvesvara Golaki and people with persons of different castes brought from various parts of the Vishvesvara, a sanskrit college, a matha, for the Saivas and a choultry for feeding people without distinction of caste and creed, a general maternity hospital that he made grants of land for the maintenance of all these institutions. It also gives a detailed description of the administration of the trust and the village affairs, Incidentally, it



mentions a large number of other religious and charitable institutions established by Visvesvara Siva at several other places.

### (Also)

Reference	: Archaeological Survey of India Annual report on Epigraphy 1915-20
Page No	: 79.
Place	: Malkapuram, Guntur District.
Dynasty	: Kakatiya
Reign of	: Rudradevi.
Inscription date	: A.D. 1261.
Language	: Sanskrit Verse and Telugu.

This inscription is on the huge Nandi-pillar lying near the ruined temple, dated Saka 1183, Durmati, Chaitra, ba, di. 8, Friday. In this volume this inscription was recorded as Rudradevi as king. Describes the greatness of the Saiva teacher Visvesvara Siva-Desika, the diksha-guru and the rajaguru of the queen's father Ganapati. Registers the gift of the village of Mandaram in Kandravati in Veli-nadu-vishaya, to the teacher Visvesvara-Sambhu together with the village Vlagapudi. The teacher is stated to have consecrated therein a Shiva temple, founded a monastery and a choultry and naming the village Visvesvara-Golaki, allotted shares in it to the temple, to the Suddha-Saiva monastery, to the Maternity, hospital and a feeding-house also founded by him.

### No. 301

Reference	: South Indian Inscriptions, Volume-VI.
Page No	: 227
Place	: Malkapur, Thullur, Guntur.
Dynasty	: Kakatiya.
Reign of	: Ganapatideva.
Inscription date	: 27th June A.D. 1261.
Language	: Telugu.

This inscription is on a pillar in the north *prakara* of the Samkarasvami temple. The record states that Bollamaraju, son-in-law of Bhaskaradeva, who was the *gajasahani* of Kaketa Ganapatideva, gifted 25 cows for maintaining one perpetual lamp in the temple of Sankaresvara Srimahadeva of Kottiyadona. The gift was made for the merit of Ekkaraju, who was the uncle of the donor, on the specified date. The gift cows were entrusted to one Nanne-boyumdu who was also given one *kha* of land (*vritti*). The inscription further records a gift of 25 cows for another perpetual lamp to the same god. Prola-boya, to whom the gift-cows were entrusted, was also given one *kha* of land. The inscription also mentions Nunki-seti-cervu.

Note: Summary of the inscription is given in Inscriptions of the Kakatias of Warangal, Edited by S.S. Ramachendra Murthy, ICHR Publication, 2011.

### No. 302

Reference	: South Indian Inscriptions, Volume-X
Page No	: 210.
Place	: Tripurantakam, Markapur Taluk, Prakasam District.
Dynasty	: Kakatiya.
Reign of	: Rudradeva-Maharaja.

Inscription date : 8th November, A.D. 1261.  
Language : Telugu.

This inscription is on the wall of the mandapa brought off the entrance in the temple of Tripurantakesvara, dated S. 11[8]3, (Durmati), (2nd year of Rudradeva-Maharaja). Damaged. States that a general of Rudradeva-Maharaja (the name of the general is missing) gave 50 cows for a perpetual lamp in the temple of Tripurantaka Deva.

## No. 303

Reference : South Indian Inscriptions, Volume-VI.  
Page No : 237  
Place : Konidena, Narasaraopet, Guntur.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : 26th December A.D. 1261.  
Language : Telugu.

This inscription is on the *dhwaja stambha* of the Kesavasamy temple. The inscription states that on the occasion of Uttarayana Sankranti, Bollaya, son-in-law of Bhaskaradeva, who was the *gajasahani* of Kakati Ganapatideva, gifted 25 cows for maintaining a perpetual lamp in the temple of Prasannakesavadeva in the village Kotyadona for the merit of his parents Kommasani and Apparaju. It is stipulated that Nandi-boyudu, who received those cows, was to supply one *mana* of ghee every day for the perpetual lamp (*nera-dipamu*). He was also given some dry land (*veli-volamu*) as *vrtti*.

Note: Summary of the inscription is given in Inscriptions of the Kakatiyas of Warangal, Edited by S.S. Ramachendra Murthy, ICHR Publication, 2011.

## (Also)

Reference : Archaeological Survey of India,  
Annual Report on Indian Epigraphy 1917.  
Page No : 84.  
Place : Rayapudi, Guntur District.  
Dynasty : .....  
Reign of : .....  
Inscription date : A.D. 1261.  
Language : Telugu.

This inscription is on a mutilated stone lying in front of the Virabhadra temple, dated Saka 1183, Magha, su. di, 5, Thursday. Registers that Revi Reddi son of Revi-Reddi Ganapi-Reddi the lord of Ponugodu and a worshipper of the feet of the god Kakatisvaradeva, made a gift of 1 kha of lanka-land to the Gopinatha.

## No. 304

Reference : Archaeological Survey of India Annual on  
Indian Epigraphy 1905-06  
Page No : 12

Place : Tripurantakam, Markapur Taluk, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Rudradeva Maharaja  
 Inscription date : A.D. 12[6]1  
 Language : Telugu.

This inscription is on the east wall right of entrance, dated Saka 11[8]3, Darmati [2]nd year. The temple at Tripurantakam is called the eastern gate of Sri Parvata (*i.e.* Srisailam). The donor was a Kakatiya general who served under king Ganapati and Claimed to belong to the Chalukya family. He also fought battles on the banks of the Godavari and took the head of Ganturi-Nagadeva.

### No. 305

Reference : South Indian Inscriptions Volume-VI  
 Page No : 234  
 Place : Konidena, Narasaraopet Taluk, Guntur District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : A.D. 1262  
 Language : Telugu

This inscription is on the stone near the Dhvajastambha of the Keshaveshvara temple on the hill in the village Konidena, dated saka 1184. Damaged. It mentioned about the donation of 25 cows on the occasion of Uttarayana Sankranti for the perpetual lamp of Kotyadona Prasanna Keshavadevara. This donation is made by Bollaya, son-in-law of Bhaskaradeva who was the *Gajasahini* of Sri *Manmahamandaleshwara* Kakati Ganapatideva maharaja, in the merit of his father Apparaju and mother Kommasani<sup>10</sup>.

### No. 306

Reference : South Indian Inscriptions, Volume-X  
 Page No : 217.  
 Place : Tripurantakam, Markapur Taluk, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : 25th March, A.D. 1266.  
 Language : Telugu.

This inscription is on the west wall of the dark room (Chikati Middi) in the temple of Tripurantakesvara, dated S. 1188 (Kshaya). States that Tammiraju, the minister of Pedda Mallayya Peggada, who was himself the minister of Kakatiya Ganapatideva gave 25 cows for a perpetual lamp in the temple of Tripurantaka Deva for the merit of his son Tripurari.

### (Also)

Reference : Archaeological Survey of India Annual on

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<sup>10</sup> Translated by G. Vasanta Lakshmi, Research Assistant, Center for Telangana Studies, Dr. MCR HRD IT, Hyderabad.

## Indian Epigraphy 1905-06

Page No : 13  
 Place : Tripurantakam, Markapur Taluk, Prakasam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva Maharaja  
 Inscription date : A.D. 1266  
 Language : Telugu

This inscription is on the west wall of the dark room (called *Chikati midde*) in the Tripurantakesvara temple, dated Saka 1188, Kshaya. Gift of 25 cows for lamp by a servant of the minister of Ganapatideva-Maharaja.

**No. 307**

Reference : Archaeological Survey of India,  
 Annual Report on Indian Epigraphy 1922.  
 Page No : 55. (Inscription Number 775)  
 Place : Upputur, Bapatla Taluk, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva  
 Inscription date : A.D. 1267  
 Language : Telugu.

This inscription is on the belt of the north wall of the Kesavasvamin temple, dated Saka 1189, Chaitra, su. 1, Thursday, Mesha-Samkranti. Records the grant of certain tolls made to the temples of Prachhanna (i.e. Prasanna) Kesavadeva and Amatesvaradeva of Mottupalli by the learned people of Upputuru, for the merit of the (Kakatiya) kings Ganapatideva Maharaja and Rudradeva-Maharaja.

**No. 308**

Reference : Inscriptions of Andhra Pradesh, Cuddapah District, Part-I, 1977.  
 Page No : 213 to 215.  
 Place : Atluru, Siddavatam Taluk, Cuddapah.  
 Dynasty : Kakatiya ?  
 Reign of : .....  
 Inscription date : A.D. 1268.  
 Language : Telugu.

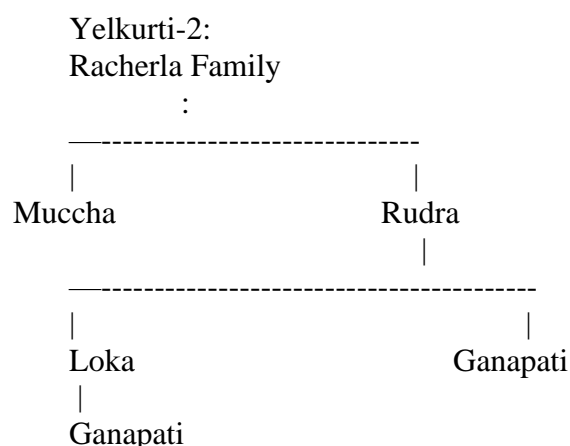
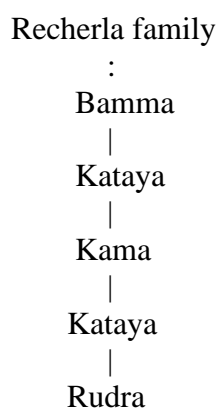
This inscription is inscribed on two pieces of broken stone lying near Ankalamma temple. The record begins with the *Prasasthi* of *Kakatiyas* (?) and in the end contains the Kayastha titles. The names of the respective kings are missing. It seems to record a gift to the god probably Siddhanatha Deva.

**No. 309**

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.  
 Page No : 47 to 48  
 Place : Yelkurti, Warangal.  
 Dynasty : Racherla.

In Part B it is stated that Rudra *senapati* of the Recherla family and the lord of Yelkurti town built four temples to Rudresvara, Anyesvara, Lokesvara and Ganesvara. For their daily worship and offerings he granted two *nivartanas* of *rajannasali* land, probably where the best variety of rice was grown, under the big old tank and twenty *nivartanas* of *bahya kshetra* (perhaps dry land) to the god Rudresvara and half of it to Lokesvara. He also granted one fourth of a *nivartana* to Ganapesvara and one *nivartana* of wetland under the north-west tank and ten *nivartanas* of *bahya kshetra* to Anyesvara. His elder brother Muccha *senapati* granted one *nivartana* of wetland and 4 half *nivartanas* of *bahya kshetra* in Kammepalli village (for blowing the Sankha) to Rudresvara. Rudra's son Lokasenapati and his brother Ganapati performed *anga ranga bhogas*. Loka's son Ganapati also granted 3 half *nivartanas* near the old tank and seven *nivartanas* which would yield the crop in two seasons Kartika and Vaisakha. This record was composed by Harihararya.

Palampet :



Reference : Epigraphia Andhrica, Volume-I (1974)  
Page No : 71 to 94  
Place : Bayyaram, Yellendu taluk, Khammam District.  
Dynasty : Kakatiya

Reign of : Ganapatideva (Mailama)  
 Inscription date : 13th century A.D.  
 Language : Sanskrit  
 Script : Telugu-Kannada

## Bayyaram Tank Inscription of Kakati Mailama

by

*Sri P.V. Parabrahma Sastry*

The village Bayyaram is in the present Yellendu taluk, Mahabubabad District. There is a tank about three miles from Bayyaram. Though it lies in the revenue limits of the village Kotagadda it is popularly known as Bayyaram tank. There is a ruined rampart wall and some constructions near the tank which are now covered with thick vegetation. It is one of the biggest tanks of the Telangana region and its engineering skill lies in selecting the place where one or two streams pass between hillocks. By connecting the hillocks with lofty bunds of rocks and mud a large tank was constructed. On the eastern bank of the tank about a furlong from the head sluice the present inscription is lying fallen down, though it was originally set up erect on a properly constructed base. It is a granite stone pillar measuring 8<sup>1</sup> x 2½<sup>1</sup> x 2½<sup>1</sup> and incised on all the four sides. The execution and preservation of the writing are fairly good, except in a few places on the edges, where some letters have worn out.

Leaving the invocatory words '*Sri Mahadevaya namah*' in the beginning the entire record consists of 71 Sanskrit verses in various metres engraved in Telugu characters of the early 13th century A.D. The letters belong to the round type resembling those of the Kundavaram and Nidigonda inscriptions of the same period. Orthographically it contains no particular features worth mentioning. Doubling of the consonant followed by *repha* is invariably observed. The class nasals are generally replaced by *anusvara* even when they happen to come at the end of the verses (11. 24, 34, 49, 84). Medial *ī* is made distinguishable from short *i* by internal elongation of the loop. The Telugu hard *rēpha* is used wherever necessary as in Telugu language eg. (*Erra*) and *Kurravadi* (1.19): *Churakāra* (1.62); *Sidirilupāta* (1.71) *Inumguriki* (1.127). Distinction between the pairs of letters like *n* and *ṇ*, *l* and *ḷ* is strictly observed though the dental *n* is written below the cerebral *ṇ* in compounds. Medial *ṛi* is misspelt at some places as *ri* (eg., *striṇa* for *striṇa* (1. 15: *krita* for *kṛita* (1.132).

The inscription begins with the invocation to the god Mahadeva. Then Ganesa and the boar incarnation of Vishnu and the god Siva who sacrificed even half of his body to Parvati are praised. Brahma, the lord of learning was born from the lotus navel of Vishnu to create the world (v.4). His devotee as Sarasvati becomes gifted with learning and attains *tādātmya* at the end v.5).

The line of Kshatriyas was born from the shoulders of Brahma (V.6) In that very line of kings Durjaya, the unconquerable king on hearing whose name the enemies surrendered was born (v.7). Venna, a descendant of that (Durjaya) family, ruled over the land from Kakati due to which his progeny came to be called Kakatiyas (v-8). His son, grandson and great grandson (all the three) were called Gumda respectively and they were as valorous as the three Ramas (i.e., Parasurama, Dasaratha Rama and Balarama) (v.9). Next to them, was the king named Erra, who was the ruler of the region of Kurravadi etc., Pimdi Gunda was his successor who slew all the enemy kings (v.10). To him was born Garudanka Beta-*nripati*, called after the family of that (Garuda) name. After killing Anuma and Komda he made the famous

Anumakonda his capital (v.11). To him Prola-*kshitisa* was born, who was also known as *arigaja-kesari* (lion to elephant like enemies) and who constructed that (big) Kesari-*tataka* (v.12) and whose descendants, as if to commemorate the uplifting of the earth by him like *varaha*, adopted the seal (or symbol) of the boar (*varaha*) on their gold (coins?) cattle etc., (v.13). To him was born the king Tribhuvanamalla whose name itself was the cause of terror to the serpent Sesha, enemy kings and Indra (i. e., to the lords of the three worlds) (v.14). His son was Prola-*bhupa* whose valour became famous in the three worlds, who was as beautiful as Kandarpa, who was the only beacon light of the family, and who by his prowess (v. 15) defeated the enemy kings and relieved them of the itching pains of their shoulders. Though many sons were born to him only two kings named Rudradeva and Mahadeva became famous (v. 16). One of them, that is, Rudradeva, very clever and strong, became the king of kings, whom Lakshmi (the goddess of victory and wealth) herself approached being rejoiced by his valour of churning the ocean of enemies (v. 17). The other was Mahadeva-*bhūpa*, the crusher of the enemies, whose feet were glorified by the crest jewels of all the *samantas* (v. 11). Who on this earth can describe his greatness which excels the greatness of Karṇa in liberality (*dana*), Indra in power and Kandarpa in beauty? (v. 19). To that king, Bayyamamma was the beloved queen as Gauri to Siva (v.20). Their son, the glorious Ganapati, who bestowed on the wicked and the good people death and wealth respectively, was the sum total of all the good qualities (V. 21).

In the [Saka] year 1105, Sobhakrit on an auspicious day, a female baby was born to Mahadeva and Bayyamamma (v.22). She was named by her parents [as Mailamba] after the god Mallikarjuna of Srisaila; besides that she obtained the name of *Dharmakirti* by her deeds of *dharma* (v.23). Just as Mainaka and Gauri were born to Mena and Himavan, and Moon and Lakshmi to Kshirabdhī (Milk ocean) so also Ganapati and Mailamamba were born to Bayyamba and Mahadeva (v.24). King Mahadeva, who bore the title of *Katakapuri-chura-kara* while ruling the kingdom of his ancestors after performing the marriage of his son, enquired of his ministers about a suitable match for his daughter Mailambika (v.25). They disapproved of the kings of Anga, Vanga, Kalinga, Chola, Chalukya, Seuna and Malava (v.26); but recommended the name of Natavadi Rudra of the same caste as that of the bride. He was the son of Muppamariba and Buddha who bore the title *Sidirilupatā*, the grandson of *Vakkadimalla* Durga, and the brother of Mahadeva's mother Muppamamba (vv.27-30). He (Rudra), though very stern is very obedient to his *gurus*, though very liberal, is strict in the observance of religious principles, speaks truth always and possesses an exemplary character (v.31). This maid (Mailamamba), the fruit of the virtues of the Kakatiya kings who were distinguished by the title *Chalamartiganda*, is certain to make both the families of the father and husband prosperous (v.32). Mailamba is Ambika and Rudra is Mahesa; hence they both formed a proper match. Being thus advised by the ministers, Mahadeva performed the grand function of the marriage to his daughter Mailama with Natavadi Rudra (vv.32-34).

She (Mailama), the daughter of the famous Rudra's brother, the elder sister of Bhadra and Rudra, the wife of Rudra, the mother of Rudradeva and a devotee of Rudra made with the Rudra made with the permission of her husband Rudra the kingdom glorious with beneficent deeds of *dharma* to obtain the grace of Sambhu Rudra (v. 42). After doing many good deeds Mailamaiba has constructed this tank after her title *Dharmakirti* (v.60). It is as deep as Mailamba's mind, as large in extent as her fame, as sweet as her words and as useful to all as her wealth (v.61). May this tank named *Dharamakirti-Maila Samudra* prosper as the ocean, the relaxing couch of Vishnu (v.71.).

The purpose of the inscription is to record the construction of the tank named *Dharmakirti-Maila-Samudra* by Mailamambika (referred to also as Mailamamba, Mailamamba, Mailamba, Mailambika and Mailama *alias Dharmakirti*, the queen of Natavadi Rudra and the younger sister Kakatiya Ganapatideva. It is not dated. The year of Mailama's birth is given as saka 1105 Sobhakrit corresponding to A.D. 1183. Her title *Dharmakirti* is mentioned in all her records found near Bayyaram. Since her Tripurantakam inscription dated S. 1131 (A.D. 1209) does not mention this title, it may be inferred that the present inscription is of a later date. As she was younger than Ganapatideva, it is evident that he must have been born before A.D. 1183.

The name of the composer is not mentioned in the inscription. It is not, however, unlikely that he was Ramadeva, the composer of one of her Bayyaram inscriptions (No.193/1965) who on stylistic grounds may also be taken as the author of all this group of inscriptions of Kakati Mailama.

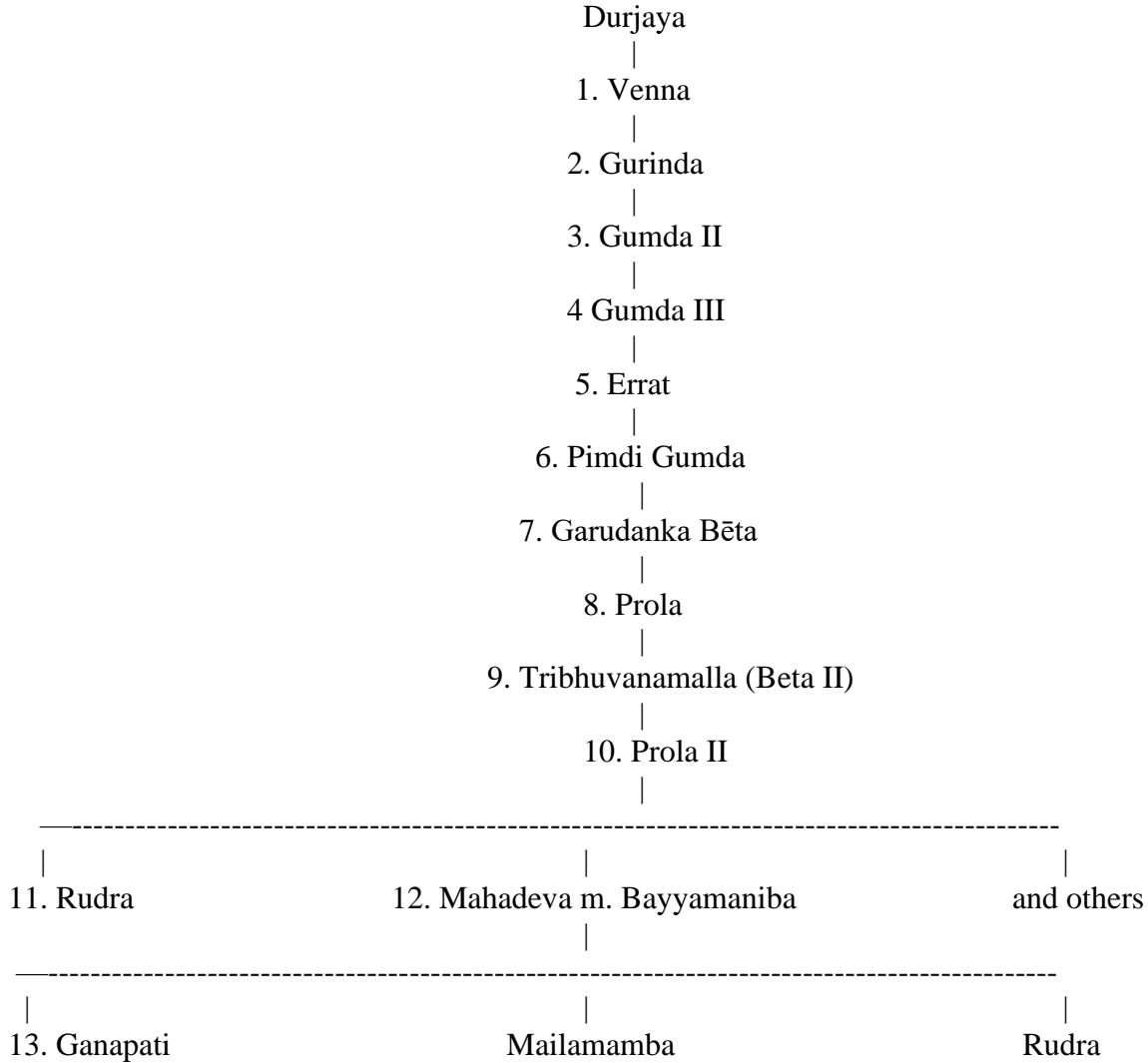
As regards the place names, the town Kakati (1. 16) still remains unidentified. Kakati-Ramachandrapuram and Kakatamma-*bidu* near Dondapadu in Nandigama taluk seem to indicate that Kakatiya chiefs might have at one time resided there. The original place of Kakati cannot be identified with these places. It is not impossible that the town Kakati is identical with Kandara village in the Nanded district, as the early Kakatiyas seem to have come from the Rashtrakuta kingdom. The Telugu legendary work *Siddhesvaracharitra* too states that the ancestors of the Kakatiyas were the rulers of Kandarapura. The Rattas of Saundatti call themselves as *Kandarapuravaradhisvaras*, that is the lords of Kandarapura, the best of the towns, which is identical with the village Kandara in Nanded district. The *Kesari-tataka* (1.25) can be identified with the *Kesari-samudra* which is the present Kesamudram tank in the Warangal district. The town Inumguriki (1.27) is identical with the present Inugurti in Mahabubabad taluk, Warangal district. Kurravadi (1.19) must be Kurradavi, the original name of the village Kuravi in the same district, which is historically important. Of the three villages that are said to have been built Mailama after names her father Mahadeva, mother Bayyamba and herself *Dharmakirti* (II. 135-140) the present Bayyaram and Dharmapuram near the tank may be identified with the last two villages, whereas Mahadevapuram or Madhavapuram is not traceable. The rivers Godavari and Gudlanadi mentioned in line 177 cannot be identified, for the famous river Godavari is far away from the present tank and no stream or channel seems have been dug from there to this tank, though it is stated the record Gudlanadi flows from the Godavari and feeds tank. If the word Godavari like Ganga is taken to mean water in general, the adjective *skhalita* is to be corrected as *skhalati* which may give some meaning.

This inscription is very important in deciding the genealogy and the origin of the early Kakatiyas, which have been the subjects of lengthy discussions based on legends and vague presumptions. According to the present inscription, Venna, the founder of the family ruled from the town Kakati, on account of which his descendants came to be known as Kakatisas. In the Garavapadu grant of Ganapatideva to Karikala Chola, from whom the origin of the family has been traced, is said to have camped at an extensive place called Kakarti. Literary evidence, however, attributes the origin of the family name Kakati to a goddess of that name whom the Kakatiyas worshipped. Thus, Kumarasvami, the commentator on the *Prataparudra-Yasobhushanam* states that the Kakatiyas derived their family name from the goddess Kakati whom they worshipped. The Telugu work *Kridabhiramam* of Vallabharaya refers to the existence of the temple of Kakatamma at Warangal. After the fall of the Kakatiyas, the image of the goddess Kakati which was removed by the Musalmans is said to have been re-installed by Shitab Khan in A.D. 1504, when he defeated and expelled them. The evidence, though



seemingly contradictory, is not irreconcilable. Kakati may have been the name of a village as well as of its presiding deity and these chiefs who ruled over it may have adopted the goddess as their family deity and offered worship to her. They may have acquired their family name both from the village and the deity presiding over it.

The genealogy of the Kakatiyas as described in the inscription may be stated as follows:



Durjaya who is said to be the founder of other families of local chiefs such as the Kota, Velanati, Viriyala, Chagi and Kondapadumati is generally treated as mythical person, but here he is considered to be historical person born in line of *rajanyas* or *kshatriyas*, which sprang from the shoulders of Brahma (vv. 6-7). His historicity, however, still remains doubtful and the present record is not helpful in solving the problem. Beta I, who has been regarded till now as the founder of the family is now shifted to the seventh generation and for the first time, his name appears here as Garuda Beta, the significance of which will be discussed later. The first three Gumdas are clearly stated as son, grandson and great grandson of Venna respectively and they are said to have been as valorous as the three Ramas. The names of the last two Gumdas and Erra (Nos. 4, 5 & 6) remind us of the Mangallu grant of Danarnava, the Eastern Chalukyan king, who ruled over Vengi in A.D. 955.

The purpose of that charter is to record the grant of the village of Mangallu in favour of a brahman, Dommana by the king Danarnava at the instance of a feudatory chief named Kakatya or kakarty-(both the words are mentioned in the record-Gundyana. The names of the latter's parents, grandfather, and great grandfather are mentioned respectively as Betiva and Vandyanamba, Eriya Rashtrakuta and Gundiya Rashtrakata of the Samanta-Vorti family. A few words before '*Betiya namadheyah*' etc., (II. 41-42) are omitted in the plates by the scribe. However, it is not difficult to supply the missing words as "*abhut suto*" and the scribal mistake does not come in our way. The charter contains a considerable number of similar mistakes and until we get a better reading before the words "*Betiya namadheyah*" it may be taken that Betiya was the son of Eriya Rashtrakuta and the father of Kakatiya Gundyana. Some scholars are of the opinion that this Kakatya Gundyana and his ancestors must be somehow connected with the Kakatiyas of Warangal. In the genealogy described in the present inscription, Gumda, Erra and Pimdi Gumda (Nos.4, 5 & 6) are identical with those of their namesakes of the Mangallu grant, where we find an additional member, Betiya. Due to reasons like disability or premature death his name may have been omitted in the Bayyaram inscription which simply states that after Erra-*nripati* there was Piridi Gumda-*nripati*, without stating how they were related to each other. Thus, the omission of the name of Betiya in the present inscription does not bar us from identifying these members with those of the Mangallu grant. The family name *Kakatya* in it is more than enough to support the identification at this stage. The four members viz., Gundyana Rashtrakata, Eriya Rashtrakuta, Betiya and Kakatya Gundyana undoubtedly belong to the Kakatiya family.

Gumda III, that is Gundyana Rashtrakata, as revealed by the Mangallu grant, was a great warrior who ventured even to face death to please his master in an encounter between Vallabha, the Rashtrakuta king and the Chalukyas of Vengi. The identification of the Eastern Chalukyan king and his enemy Vallabha cannot be made precise as the enmity between the two families continued for many generations. Considering only the general time span of two generations leaving out Betiya, the above incident in which Gundyana is stated to have such an active part may refer to one of the battles between Chalukya Bhima I (A.D. 892-922) Rashtrakuta Krishna II (880-912). Curiously enough, one commander of the Rashtrakuta army named Dandena Gundana was put to death by Irimartiganda, son of Chalukya Bhima I, in the battle of Peruvanguru. Though we do not have any direct evidence to identify Gundyana Rashtrakuta with Gunda, the commander of the Rashtrakuta army, the description in the Mangallu grant gives scope to the belief that both were one and the same.

The Bayyaram inscription states that Erra (Eriya Rashtrakuta of the Mangallu plates) was the ruler of the tract comprising Kurravadi etc., (1.19). The Mangallu plates attribute to him great skill in horse riding in which he is said to have excelled the Vatsaraja. The province of Kurravadi mentioned in the Kanteru plates of Salankayana Nandivaraman II, and Kuravata mentioned in the Srirangam inscription of Mummadi Nayaka are identified with the region near Tamileru in Vengi-*rashtra* in the Telugu work *Kridabhiramam*. But the *Kurravada-vishaya* of the present record does not seem to be identical with it; for, we have not come across any evidence so far to show that the early Kakatiyas had any connection with that region. The Mangallu charter on the other hand shows that the early members of the family had contact with the region near Nandigama, which was included in the Eastern Chalukya territory. The forest region near Koravi, which is known even now as Kurradvis, was a disputed territory between the Rashtrakutas and the Chalukyas of Vengi. According to the Koravi epigraph. Chalukya Bhima I, got it back from the Rashtrakata Krishna II with the assistance of Kusumayudha of the Mudugonda Chalukya family. Perhaps, he might have lost it again to the

Rashtrakutas, when Krishna reconquered some of the Vengi territory subsequent to his second invasion, in which Dandena Gunda died at the hands of Irimartiganda. Dandena Gunda's son Erra seems to have been made the governor of Koravi region by Krishna II as a reward for his father's heroism and self-sacrifice.

Erra was succeeded by Beta according to the Mangallu grant, whereas the present record mentions Pimdi Gumda after Erra. This Gumda is identical with Kakartya Gundyana of the Mangallu grant at whose request that village was granted by Danarnava. His son was Garuda Beta, that is Beta I as known hitherto, who became famous as the founder of the family of that (Garuda) name.

The chronological disparity between the date of Mangallu grant (A.D. 956), when Kakartya Gundyana *alias* Pimdi Gumda (Gumda IV) made the gift granted by Danarnava and the time of his son Garuda Beta or Beta I of the known history (strictly speaking he must be termed as Beta II, as seen above) is not a serious problem. Leaving the Mangallu grant the next known record of this family is the Hanumakonda inscription of Beta II dated S. 1001 (A.D. 1079-80). Thus, between Kakartya Gundyana and Beta II there are only two members Beta I and his son Prola I to fill up the gap between A.D. 956 to 1079, that is about 120 years. It is not known how long Gumda lived after the date of the Mangallu plates, nor can we be definite about the date of Beta I's birth. One thing is certain that both Gundyana and his son Beta I must have lived long for about 80 years each, approximately between A.D. 930-990 and A.D. 980-1055. Thus by the time of the Mangallu grant, that is A.D. 956, Gundyana might be aged at least 25 years and his son Beta might have been born near about A.D. 980, when the former was aged about 50, which is not at all unlikely. Beta at the time of his father's death might be a boy of tender years. In A.D. 1052, when he was between 65-75 years old, he might have conducted an invasion on Kanchi behalf of his overlord, Ahava Malla Somesvara I, with the assistance of the powerful *Brahma-senapati* of the Pillalamarri chiefs. This view expressed by the author's of the Kakatiya history (in the Early History of Deccan, Vol. II, p. 578) may be taken for granted; for a sturdy man it is also not impossible to undertake expeditions even at the age of 70 years with the assistance of capable commanders. Prola I, who obtained Anumakonda-*vishaya* as a permanent fief from Ahava Malla Somesvara I (A.D. 1042-1068) must have begun his active life after A.D. 1052, that is, in the last days of his father.

The Bayyaram epigraph clears the long-standing doubt, whether Kakatiya Gundyana and others of the Mangallu plates are connected with the Kakatias or not. The same Kakatiya Gundyana is stated as Pimdi Gumda in the Bayyaram inscription and as Pemdi Gumda in the *Siddhesvaracharitra* of which the former seems to be more correct, as it occurs in an earlier record than *Siddhesvaracharitra*, which not reliable several aspects.

The Telugu portion of the Gudur inscription of Chalukya Kumara Somesvara dated A.D. 1124 may be taken into consideration in this context. It reveals some interesting points regarding the early history of the Kakatias, which have remained unintelligible. In the Telugu portion of the inscription we come across the term Garumdani Beta (4th side, line 22). The Garudani Beta who was established at Koravi by Viriyala Erra and his wife Kamasani is none other than Guruda Beta of the inscription under review. Besides Garuda he is also mentioned in the same Gudur epigraph with another epithet as *Bottu Beta* (young Beta) which indicates that Beta I was very young when he was called on to shoulder the responsibilities of the state.

It is noticed above that Eriya Rashtrakuta was having his fief in the Koravi region which continued till the time of his grandson Kakartya Gundyana. Mangallu in the Natavadi-*vishaya* which was granted to Dommana at his instance by Danarnava must have been included in the territory under his rule. There is reason to believe that the last days of Kakartya Gundyana's rule were not peaceful. The political upheavals in Karnataka and Vengi which resulted in the overthrow of the Rashtrakutas and their E.Chalukya subordinate Danarnava must have produced repercussions in his territory, situated as it was between the two kingdoms. The Rashtrakutas were suddenly overthrown by their Chalukya subordinate Taila II in about A.D. 973. At the same time, the authority of Danarnava was overthrown by Jata Choda Bhima in Vengi, where the E. Chalukyas suffered eclipse for a period of 27 years (973-1000). The position of Kakatiya Gundyana in the Koravi region must have become precarious. He was probably assailed by enemies from both the sides, and perished in the fight while attempting to defend his dominions. His son, Garuda Beta who was of tender years could not withstand these impacts. Some of the faithful subordinate chiefs like Viriyala Erra, and his wife Kamasani took up his cause, put down his enemies and re-established him in Koravi. To strengthen his position, they introduced him to the Chalukya king and persuaded him to take Beta into his service and enrol him as one of his subordinates.

The fact that Beta I had the Garuda banner is supported by Ekamranatha inscription, where he is said to have mounted the horse bearing the Garuda banner. The famous poet Vidyanatha attributes the Garuda banner *Suparnaketana* to Prataparudra also. Reference to it in the Gudur inscription has already been noticed above. It may be pointed out here that this Garuda banner belongs to Rashtrakuta families. In the Mangallu grant it may be remembered that Gundyana and Eriya are spoken *Rashtrakutas*. An inscription from Nidigonda, Jangaon taluk, refers to Natavadi Durgarasa, who was, according to present inscription, the brother Muppamamba, wife Prola II, Ratta (Rashtrakuta). The marriage alliances between the early Kakatiyas and the Natavadis is an indication that both families belonged to the same stock. Now, the question arises, whether the Kakatiyas and Natavadis were of Rashtrakuta origin with different progenitors. The significance of the word *kanya-savarnah* in the present inscription (11. 76-77) also calls attention to the same fact. The Kundavaram inscription also states that the Natavadi family is equal in status to that of Kakatiyas (*sva-kulānurūpam*). The reason for giving both the daughters of Mahadeva, Kundamba and Mailamba to Natavadi Rudra, which is extraordinary, might be that the Kakatiyas had not by that time entered into marriage alliances with the local chiefs due their Ratta origin. Thus, the foregoing evidence makes us believe that the Kakatiyas originally belonged to some Ratta or Rashtrakuta family called Vrishni or with banner of Garuda, that they entered the Telugu country as commanders the Rashtrakuta emperors in 9th-10th centuries A.D. and established themselves as powerful chiefs in the Nandigama Koravi region.

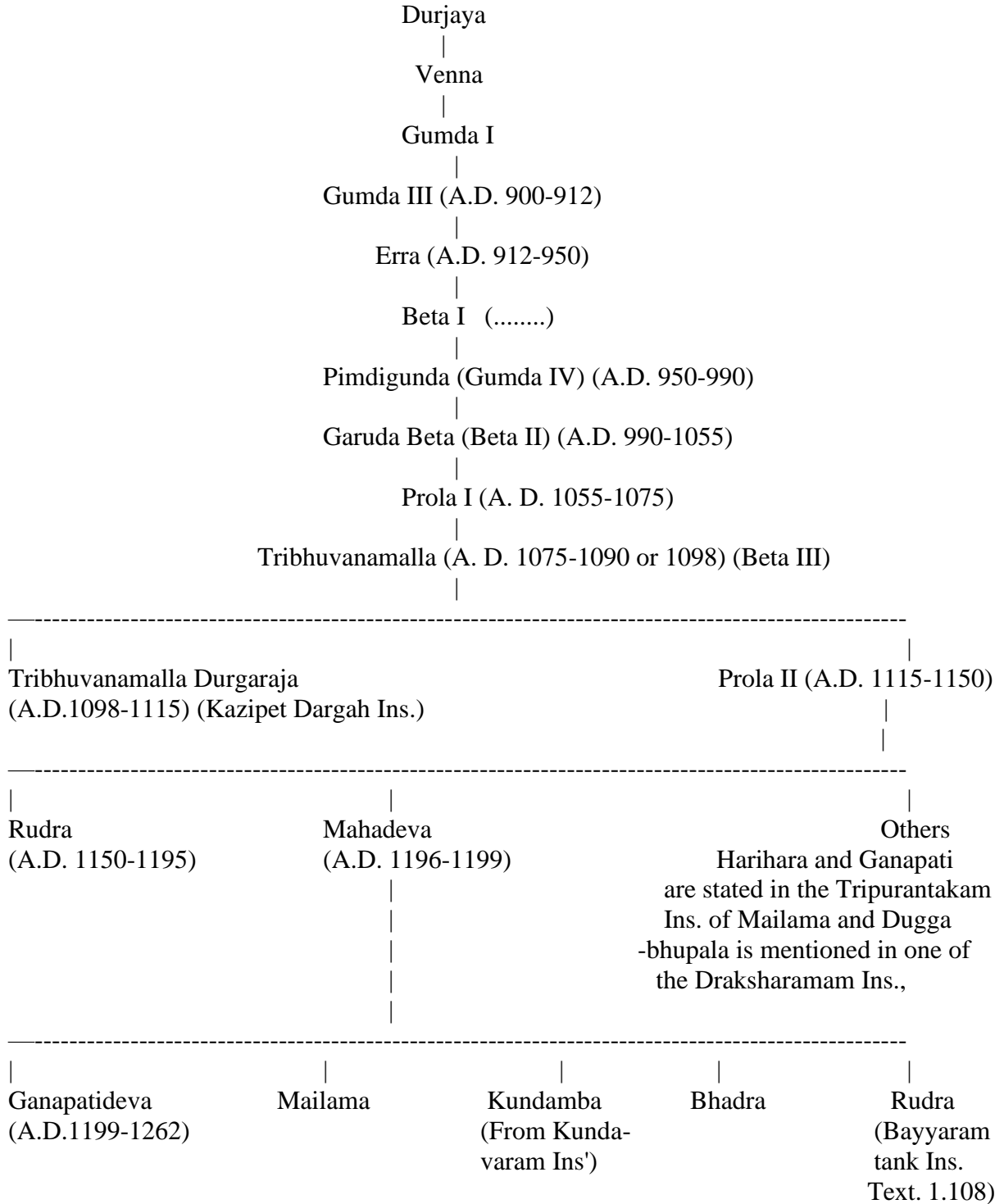
Garuda Beta is credited in the present inscription with the capture of Anumakonda after killing Anuma and Konda (II. 22-24), who are mentioned for the first time in this epigraph. Till now we hear about these two people locally legends and the Telugu work the *Siddhesvaracharitra*. This change of capital from Koravi to Anumakonda is marked with special significance in the history of the Kakatiyas. The date of this event cannot be stated precisely, but it is not unlikely that it took place after A.D. 1010. An inscription dated A.D. 1007 in the village Punnavolu, about 8 miles from Warangal, mentions Satyasraya as the emperor. The absence of any Chalukya inscriptions in that region during the reigns of his successors till the time of Vikramaditya VI indicates their non-interference in the local politics which gave Beta, who must have been a grown-up warrior by that time, an opportunity to

capture Anumakond. In the Kazipet inscription of Durgaraja, he is described as *Cholachamuvardhi-pramathana* that is "who churned the ocean of the Chola army". This event according to Dr. N. Venkataramanayya and the late M. Somasekhara Sarma took place in A.D. 1052 during the first campaign of Ahavamalla Somesvara I (A.D. 1042-68) over Kanchi. This is perhaps the last assignable date of Beta I.

Garuda Beta's son was Prola, who bore the title *arigaja-kerari*, that is, the lion to the elephant like enemies. In some of the earlier records, the word appears as *iagati-kesari*. He is said to have caused the digging of a tank *Kesari-tataka* named after his title (11.24-26). The Ekamranatha inscription of Ganapatideva attributes the digging of the *Kesari-tataka* to Prola II. But the statement of the present inscription seems more reliable than the other records as it gives an account of each member of the family. Or, the description in the Ekambaranatha inscription may apply to Beta I and Prola I instead of Beta II and Prola II. This tank may be identified with the big tank near the village Kesamudram, a corrupt form of Kesari-sumudra, which is about 50 km. west of Warangal. Another remarkable point connected with the digging of this tank is the statement that his successors have adopted the image of *varaha* (boar) as the seal on their coins and cattle, as if to indicate the uplifting of the earth by Prola, that is by digging the tank. This is to say that only after Prola I the early kings may have been adopted by the Kakatiyas. And before that, the early kings may have had their original Garuda seal alone. Even after adopting the boar emblem, their original Garuda continued to decorate their banner, till the time of Prataparudra, the last king of the dynasty, as noticed earlier. Prola's first son was Tribhuvanamalla, which title he seems to have borrowed from his Chalukya overlord, king Tribhuvanamalla (Vikramaditya VI). Only two inscriptions of this chief are so far discovered, one from Hanumakonda and another from Banajipet. Narasampet taluk, Warangal district. They are dated A.D. 1079 and A.D. 1082 respectively. Leaving the Mangallu charter of Danarnava, these two are the earliest records of the Kakatiyas. In both the records he is named as Beta and only in the records of his successors we find him named as Tribhuvanamalla.

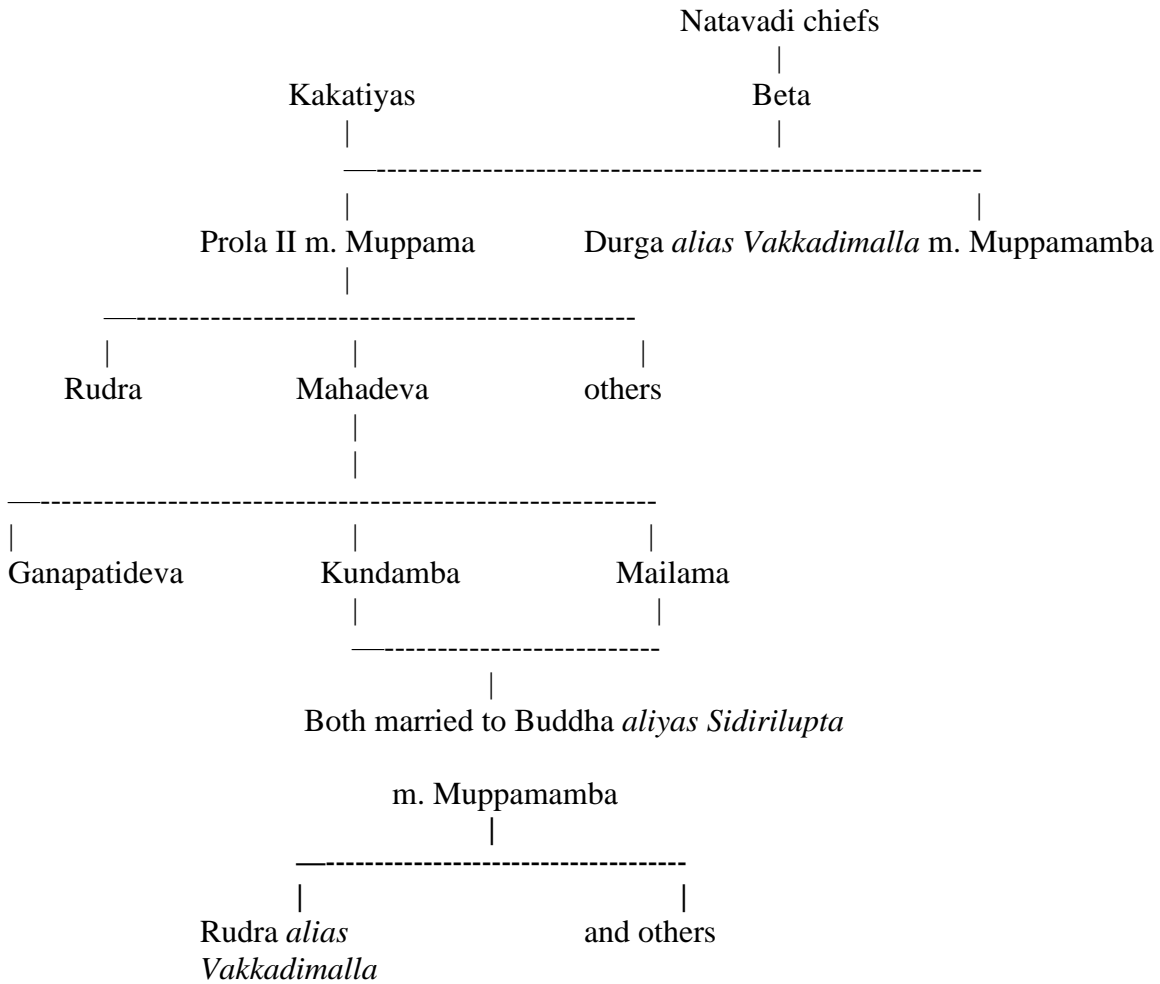
The Kazipet Dargah inscription of Tribhuvanamalla Durgga dated A.D. 1098, incidentally records a former gift of Tribhuvanamalla Beta to Ramesvara Pandita on the occasion of a solar eclipse that occurred in Saka 1012. This indicates that Beta was alive at least up to S 1012 (A.D. 1090) or even up to A.D. 1098, which signifies the death of Beta and the succession of his elder son Durgga. The omission of his name in Kakatiya records including the present one may be due to the reason that he was not in the direct line of succession, whereas Rudra who too had no issues to succeed him finds a place in their records as a founder of their independent rule. Durgga by his brother Prola II, whose first and the last inscriptions so far known to us are dated A.D. 1117 and 1149 respectively. He is said in the present record to have had many sons of whom only Rudra and Mahadeva had become great. Two more names of his sons Harihara and Ganapati in the Tripurantakam inscription of Mailamba, and another name Repalla-Dugga-*bhupati* in one of the Draksharamam inscriptions are also known.

Taking into account the Mangallu grant and epigraphs of Kazipet Dargah, Tripurantakam, Kundavaram and Draksharamam, the genealogy of the early Kakatiyas may be represented follows:- (The dates shown against the names up to Prola I are suggested tentatively).



While discussing a suitable match for Mailama, an account of the old relationship between the Kakatiyas and the Natavadi chiefs is given in lines 69-80. Mahadeva's mother is said to be the sister of Natavadi Durga, who bore the title *Vakkadimalla*, which title is attached in the Tripurantakam inscription, his grandson Rudra. His son Buddha bears the title *Sidirilupata*. Rudra is said to be a bridegroom of the same caste as that of the bride (*Kanya-savarna*). It is known from other records, eg., the Amaravati pillar inscription, that these Natavadi chiefs belonged to the fourth caste and their Ratta origin is already referred to above. In one of the Inuguriti inscriptions the Natavadi family begins with Beta. It is stated in the same inscription that Durga was a subordinate of the Western Chalukya Vikramaditya VI and was

governing Nidigonda region (in the present Jangaon taluk) under him. Another inscription from Narasampet, Warangal district mentions Natavadi Buddha as a subordinate of the same king. The family relation between the Kakatiyas and Natavadis may be represented as follows:



Inugurti (in the present Mahbubabad taluk) is said to be the native village of Mailamamba in the present inscription. It seems since Durga's time at least these chiefs have settled down near Warangal. How they acquired their family name Natavadi is not known, as the early chiefs of their family are seen to have fiefs near Inugurthy and Nidigonda, which are far away from the well known Natavadi region near Nandigama. On the contrary, their early records are not found so far in that region. Hence it may be assumed that their family derived its name from their original habitat Natavadi and that they migrated northwards and acquired power in the neighbourhood of Warangal during the time of Rashtrakutas and Chalukyas.

Mailama and her elder brother Ganapatideva are said to have had two younger brothers namely Bhadra and Rudra (1.108), who are not mentioned elsewhere. From the Kundavaram and Mudunuru inscriptions it is seen that besides Mailama, Kundamba, another daughter of Mahadeva, was also married to the same Natavadi Rudra. Inugurti belonged to Mailama, whereas Nidigonda belonged to Kundamba. In the Amaravati pillar inscription B, it is said that Natavadi Rudra's capital town was Madapalli, which is not yet properly identified. Mailama who bears the title *Dharmakirti* seems to have been more influential than her sister Kundama. Neither of them mentions in any of their records that both of them are married to the same husband. But it seems certain that they were married to one and the same prince. As regards

Mailama's family, she is said to have had eight sons, of whom Mahadeva Mummadi Ganapati and Rudradeva are known. Her daughter Bayyala-maha devi was married to Kota Keta II. Mailamba is also said to have constructed temples to the god Shiva at SriSailam, Kasi and her own town Inumingurti.

## No. 311

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.  
Part III, 1956.  
Page No : 114  
Place : Panugallu, Nalgonda District.  
Dynasty : Kakatiya ?  
Reign of : Mailambika ?  
Inscription date : .....  
Language : Sanskrit.

This Sanskrit inscription is inscribed on a stone lying near a Muhammadan tomb and registers the gift (1) of the village of Pittamapalli (one half to brahmans and the other half to the God Bhima-Narayana), by Mailambika, and (2) of two nivartanas of rice field together with the Khari-pancaka in every village of Kanduru-visaya with the consent of the grama-nayaka by King Tonda, son of King Bhima.

The beginning and the end are both lost, since the stone is broken.

## No. 312

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.  
Part III, 1956.  
Page No : 134  
Place : Inugurti, Warangal District.  
Dynasty : Kakatiya.  
Reign of : Mailala-Mahadevi.  
Inscription date : .....  
Language : Telugu.

This Telugu inscription is carved on a boulder near a cave on a hill and records the establishment of Jalandharesvara-Bhairava on the hill to the north-west of Yinu[ma]guriti, by Kaketa Mailala-Mahadevi.

## No. 313

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy 1930-31.  
Page No : 25  
Place : Alugurajupalle, Palnadu Taluk, Guntur District  
Dynasty : Kakatiya  
Reign of : Ganapatideva  
Inscription date : (63rd regional year of Ganapatideva)  
Language : Telugu.



This inscription is on a *Nandi-slab* lying to the south of the village. Dated as the 63rd regional year of the king. Built in and incomplete. Gives a long *prasasti* of the king and mentions his subordinate Jannigadeva and the Golaka-matha.

## No. 314

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 5  
 Place : Kuchimanchi, Khammam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Telugu and Sanskrit  
 Script : Telugu-Kannada

This inscription is on two broken slabs of stone lying in Ganapatisvara temple. The inscription is very much damaged and fragmentary. A certain Damesvara, a tank at Jakkanapalli caused to be dug by Tailapadeva, two persons named Badana and Gandagopala are referred to. Describes the village Kuchumanchi and seems to record a gift of land.

## (Also)

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.  
 Part III, 1956.  
 Page No : 21 to 23  
 Place : Kucimanchi, Khammam District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Telugu and Sanskrit.

The fragment of inscription in Telugu and Sanskrit, prose and verse, is carved on 2 broken slabs of stone lying in front of the Ganapesvara temple.

It was issued in the reign of Ganapati but the date is lost. A certain Damesvara, a tank of Tailapa-deva, two persons of the names Badana and Badama are referred to. But since the inscription is damaged it is not possible to give a connected account of the inscription.

## No. 315

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 105.  
 Place : Dharmasagar, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati.  
 Inscription date : .....  
 Language : Telugu and Sanskrit.

This inscription is on a stone pillar near the Boys school. Records the grant of some land to the god Prasanna Visvesvaa of Elakurti by a certain Minister Malla. The land was distributed among various persons like musicians, dancing girls etc, connected with the temple. Two sons of Panditaradhya are mentioned. Names of the musical instruments were also stated.

## No. 316

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 75 to 76.  
 Place : Somavaram, Nalgonda District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati  
 Inscription date : .....  
 Language : Telugu.

This inscription is on a pillar in Somappa temple. Dated Hemalambi, Chaitra su.1, Sunday. Records the gift of (land) by Damaraju of Chodavaram to Pola Raju for *angabhoga* and *rangabhoga* of Somanatha.

## No. 317

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 76.  
 Place : Somavaram, Nalgonda District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati  
 Inscription date : .....  
 Language : Telugu.

This inscription is on a pillar in Somappa temple. Records some gifts (not mentioned) for the merit of Kakatiya Ganapati and Racherla Rudrreddi.

## (Also)

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part- II, 2017.  
 Page No : 137 and 196  
 Place : Somavaram, Huzurnagar taluk, Nalgonda District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati.  
 Inscription date : .....  
 Language : Telugu.

## Translation

[Lines 1-4.] Hail ! for (virtue to) the glorious Kakatiya king Ganapati endowed with all titles, and,

[L1. 4-8.] Hail ! for virtue to the glorious Recervula Ruddu-Raddi, endowed with all titles, (they) gave (a gift).

## Contents and Remarks

This inscription is inscribed on a stone pillar near the doorway in the Somappa temple. Records some gifts for merit to Kakatiya king Ganapati and Recervula Ruddu-Raddi.

### No. 318

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 150 to 153  
 Place : Machapuram, Mulug Taluk, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Telugu and Kannada.

This inscription is on a pillar set up in the forest near the village. Fragmentary. Begins with the description of the genealogy of the Recherla chiefs. Brahma *senani* was the founder of the family. His son was Kataya-who is said to have conquered the kingdoms of Choda, Gauda, Magadha, Anga, Vanga, Kalinga etc. He granted the villages Padanipalli and Bodupada to the god Mallikarjuna of Srisaila.

### No. 319

Reference : Indian Archaeology 1964-1965, A Review.  
 Page No : 56  
 Place : Warangal.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati deva.  
 Inscription date : .....  
 Language : .....

Two works of a poet named Narasimha son of Rajaguru Visvesvara, the spiritual preceptor of Kakatiya Ganapatideva, inscribed on a hillock near Warangal, were copied.

### No. 320

Reference : Indian Archaeology 1964-1965, A Review.  
 Page No : 56  
 Place : Iragavaram, West Godavari.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati deva.  
 Inscription date : .....  
 Language : .....

A record of the reign of Ganapatideva, probably referring to his conquest of Kolanu, was copied.

### No. 321

Reference : Indian Archaeology 1968-1969, A Review.  
 Page No : 45

Place : Karimnagar.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : .....

This Copper-plate charter belongs to the reign of Kakatiya Ganapatideva and refers to the settlement of a dispute regarding the distribution of canal waters between some villages.

## No. 322

Reference : Inscriptions of Andhra Pradesh, Kurnool District, Part- I, 2013.  
 Page No : 256 to 257.  
 Place : Veepanagandla, Miduturu Mandal, Kurnool.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Telugu, Kannada and Sanskrit.

This inscription opens with the invocation of the god Vinayaka. Describes the Kakatiya Genealogy. Mentions the kings Prola, Mahadeva and Ganapati. States that Mahamandalesvara Kakatiya Ganapatideva Maharaja was ruling the kingdom in happiness from his nelevidu of Orungallu (Warangal) and proceeds to describe the prasasti of some subordinate whose name and family and the purpose for which the inscription was set up are completely lost in the obliterated portion of the record.

## No. 323

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 202 to 211  
 Place : Pakhal, Narsampet Taluk, Warangal District  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : .....  
 Language : Sanskrit and Telugu

This inscription is on a pillar set up on the western tank bund. The inscription which is entirely in Sanskrit except four lines (231-34) in Telugu at the end traces the genealogy of the Kakatiya kings and records the construction of a magnificent tank at the Maudgalya-*tirtha* near the temple of Sivaramanatha and a splendid town called Ganapapura by its side. It also records the grant of a mansion and five *martars* of land to the poet Kavi Chakravarti who composed this inscription by Jagadala Mummadi, son of the minister Bayyana Nayaka and Bachamamba and the younger brother of Ganapati and Nalla Ganapa. The Kakatiya genealogy mentioned this record falls into sections, mythological and historical; the former begins with Ikshvaku and comes down Dasaratha, Rama, Kalikala and Durjaya. The latter commences with Prola (II) mentions sons Rudra and Mahadeva, and Ganapati, the son of the latter was a great and powerful monarch. He is said to have received the homage of the kings of Kasi, Kalinga, the Sakas, the Malavas, Kerala, Tummana, the Hunas, the Kusas, Arimarda Magadha, Nepala and the Cholas.

## No. 324

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No	: 32 to 36.
Place	: Kalvakol, Kollapur Taluk.
Dynasty	: Kakatiya.
Reign of	: Ganpatideva.
Inscription date	: .....
Language	: Sanskrit.

This inscription is on a pillar lying in front of the Siva temple outside the village. Incomplete. This gives a lengthy genealogy of *Kakatiyas*, beginning with Kakati Prola who is said to have defeated *Manthena Gonda*, *Govinda dandadesa*, *Chododaya (Udaya Choda)* and *Tailapa*. He had two sons *Rudradeva* and *Mahadeva* through *Muppala devi*. *Rudra* became the king of *Hanumakonda*. He is said to have vanquished some local chiefs and founded localities in memory of such victories, naming those localities after the vanquished towns.

His faithful commandant *Kata Chamupati* belonged to the *Cheruku* family, who was first made the lord of *Jammuluripura* for the region of Eruva mandala. Subsequently he was *Mattewada* made the lord of *Cheruku* town ship with 60 villages.

*Kata* had three sons *Keta*, *Mara* and *Bolla*. The last named *Cheraku Bolla* was said to have served *Kakatiya* rulers *Rudra deva* and *Ganapati deva*. *Kakatiya Rudra deva* is said to have confirmed the lordship of *Rapudi* on *Eraya* and another *kata*.

The inscription is left incomplete. The gift portion is not available.

## No. 325

Reference	: Inscriptions of Warangal District (Reprint 2016)
Page No	: 211 to 213
Place	: Mattewada, Warangal District.
Dynasty	: Kakatiya
Reign of	: Ganapatideva.
Inscription date	: .....
Language	: Telugu.

Records the gift of various taxes (on Sandal, on areca nut etc.) as *vritti* to god Somanatha of *Matiya-vada*, by the general *nakaramu* and the special *nakaramu* of traders in the five metals.

## (Also)

Reference	: A Catalogue of Inscriptions copied upto 1964.
Page No	: 110.
Place	: Mattewada, Warangal District.
Dynasty	: Kakatiya.

Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Telugu.

This inscription is on a pillar lying in Mr. Venkataswami's compound. Records the gift of various taxes (on sandal, arecanut etc.) as *vr̥tti* to the god Somanatha of Matiyavada by the guild of the merchants in fine metals. It also records the gift of the guild of the merchants in scents.

### (Also)

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part-II, 2017.  
 Page No : 53 to 55 and 187  
 Place : Mettewada, Warangal.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati.  
 Inscription date : .....  
 Language : Telugu.

### Translation

#### I SIDE

[L1. I-6.] Hail ! while the glorious Maha-mandalesvara, king Ganapatideva, endowed with all titles.....in happiness.....

#### II SIDE

[L1: 7-13] The excellent *nagaram* that traders in the five metals gave to god Somanatha.....

#### III SIDE

[L1: 14-20.] The entire glorious *nagaramu* gave on a cart load on sandal *vi* 2 on a *madha*; On sandal, in (one) *tula pa*.....the *nagaramu*; on areca nut the *nagaram*.....one lakh.....

#### IV SIDE

[L1. 21-27.] To the glorious god Somanatha of Matiya-vada, Hail ! (he) who is ornamented by all the group of good qualities, truth-speaking and of rightful conduct, of interesting career.....modesty.....

### Contents and Remarks

This inscription is inscribed on a broken stone pillar lying in the compound of Mr. Venkataswami Naidu. It records the gift of various taxes (on sandal, on areca nuts, etc.) as *vr̥tti* to god Somanatha of Matiya-vada, by the general *nakaramu* and the special *nakharamu* of traders in the five metals.

### No. 326

Reference : South Indian Inscriptions, Volume-X  
 Page No : 195.

Place : Taduvayi, Nandigama Taluk, Krishna District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Telugu.

This inscription is on a pillar lying near a wall in a field to the west of Taduvayi. Refers to gifts of lands made by Katreddi for the merit of Ganapatideva-Maharaja and by Kanyayundu for the merit of Rudradeva-Maharaja to the temple of Mallikarjuna Deva of Taduvaya. Rudra deva is evidently Rudrama. Mention of both Sovereigns in the same inscription is significant.

## No. 327

Reference : South Indian Inscriptions, Volume-X  
 Page No : 196.  
 Place : Nayanipalli, Bapatla Taluk, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Telugu.

This inscription is on a stone built into the back wall of the temple of Chennakesava Swamy. States that, in the course of his conquest of the South, king Ganapatidhava protected the king of Nelluru having killed his enemies *Padihari*, Bayyana, and others that he vanquished (?) Kulottunga Rijendra Choda of Dravida *mandala*, that he received presents (?) of elephants from the king of Nelluru, that he saved the *Bhringi matha* on the Sri Parvata and that he consecrated the image of Kumara Ganapesvara mahadeva after his own name in.... palli. The concluding portion is missing.

## No. 328

Reference : South Indian Inscriptions, Volume-X  
 Page No : 196 to 197.  
 Place : Chilumdru, Tenali Taluk, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Telugu.

This inscription is on a black stone lying before the temple of Venugopalaswami. States that Vittala-Nayaka and Goki-Nayaka gave land to the temple of Gopalaswami and that the *Ekkati* of Athumudi also gave land to the same temple. Mentions Kakatiya Ganapatideva.

## No. 329

Reference : South Indian Inscriptions, Volume-X  
 Page No : 197.  
 Place : Edavalli, Narasaraopeta Taluk, Guntur District.  
 Dynasty : Kakatiya.

Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Telugu.

This inscription is on a stone lying near the temple of Kodandaramaswami. Incomplete. Refers to a charitable grant made for the merit of Ganapatideva-Maharaja.

### **No. 330**

Reference : South Indian Inscriptions, Volume-X  
 Page No : 197.  
 Place : Rompicherla, Narasaraopeta Taluk, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Telugu.

This inscription is on a stone near the culvert to the east of the village. Incomplete and damaged. Refers to grant of land to god Kesavadeva of Kondamutru for the merit of Ganapatideva-Maharaja. The donor appears to have been a Kota chief.

### **No. 331**

Reference : South Indian Inscriptions, Volume-X  
 Page No : 198 to 199.  
 Place : Collector's office, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Telugu.

This inscription is on a slab brought from Yanamadala and preserved in the Collector's office, dated S. 11(?)3. Incomplete and somewhat damaged. States that a certain Betaraja founded the temple of Gopalaswami and endowed it with land, that queen Ganapamba (Kakatiya Ganapati deva's daughter) gave it an oil-mill and a garden and that certain merchants assigned to it certain customs duties and taxes. Ganapamba was probably the wife of the Kota Chief.

### **No. 332**

Reference : South Indian Inscriptions, Volume-X  
 Page No : 199.  
 Place : Svarna, Bapatla Taluk, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Telugu.



This inscription is on a stone built into the wall of the temple of Vallabharaya. Incomplete. Refers to a grant of land to a Shiva temple for the merit of Ganapatideva.

### No. 333

Reference : South Indian Inscriptions, Volume-X  
 Page No : 199.  
 Place : Kanchala, Nandigama Taluk, Krishna District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Telugu.

This inscription is on a broken pillar near the image of Anjaneya. Incomplete. Refers to certain gifts of land made to the temple of Indranatha Mahadeva by a subordinate of king Ganapati.

### No. 334

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 213 to 218  
 Place : Dhramaraopet *alias* Ramakrishnapuram, Warangal District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Telugu.

This inscription is on a pillar lying opposite to the Siva temple. Records that Soma-*mantri*, son of Appaya and Machambika and a subordinate of Virapasayita son of Pasayita, grandson of Kataya and the great grandson of Rudra-*mantri* who established Kakati Ganapati on his throne made a gift of the entire Appambudhi, a tank of that name constructed by him in the name of his father in the village of Rajavidhi to the *Mahesvaras*; built the temples (1) of Appesvara Mahadeva named after his father, (2) Isvara Mahadeva named after his grandfather, and (3) another in the name of his master and granted for their maintenance Padala tank and six *nivartanas* of land. The inscription describes the genealogies of (1) Kakatiyas, (2) Recherla chiefs and (3) the donor. The Kakatiya genealogy begins with Prola II. He had two sons, Rudra and Mahadeva. The latter is said to have died in battle; and his son Ganapati was installed on the throne by the minister Rudra. Then follows an account of Rudra's family. His son was Kata; he was succeeded by his son Pasayita Chamunatha and he by his son Vira Pasayita. Next comes the description of the donor's family. Sura-*mantri* of the lineage of Bharadvaja-*muni* had a son called Erraya. Appaya who is mentioned next, married Machambika and has by her, a son named Soma-*mantri* the minister of Vira Pasayita.

### No. 335

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 2  
 Place : Chinna Kandukuru, Khammam District.  
 Dynasty : Kakatiya

Reign of : Ganapatideva  
 Inscription date : .....  
 Language : Telugu.

This inscription is on a stone pillar standing in a field near the tank. The year of the inscription is given as Vibhava, Vaisakha su. 5, Thursday. Records show that Savasi Ravva Bhattu gave 3 marturs of land situated in Eitila-60 to the god Bhoganatha, installed by Kesavasetti for the merit of the king.

## No. 336

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 2  
 Place : Chinna Kandukuru, Khammam District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : .....  
 Language : Telugu.

This inscription is on a stone lying in a field outside the village. The year of the inscription is Subhakrt, Pushya su 11, Voddavara (Saturday). Records the gift of 1 adda of land behind the tank chakikunta with produce of both the seasons for the *naivedya* of Ramesvaradeva and Bhoganatha devara by Eitula of Kandukuru numbering sixty.

## No. 337

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 111.  
 Place : Muppavaram, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati.  
 Inscription date : .....  
 Language : Telugu.

This inscription is on a stone pillar on the hillrock. Records the construction of a temple, the establishment and the grant of land for the god by Malli reddy son of Penta Bolli reddy and Kamasani.

## (Also)

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 218 to 219  
 Place : Muppavaram, Warangal District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Telugu.

This inscription is on a hillrock in the north of the village. States that while Kaketa Ganapatideva, was ruling the earth, Malli Reddi, son of Pemta Bolli Reddi and Kommasani

installed the god Ramesvaradeva, built the temple for the deity and granted some land for the maintenance of worship therein.

### (Also)

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part-II, 2017.  
 Page No : 56 to 57 and 187  
 Place : Muppavaram, Warangal.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati.  
 Inscription date : .....  
 Language : Telugu.

### Translation

[L1. 1-10] Hail, while the glorious Ganapati (of the) Kaketa (dynasty), was ruling happily, Malli-Raddi, the son born of Pemta Bolli-Reddi and Kamasani, established god Ramesvara and constructed a temple

[L1. 10-16] (The following are) this god's *vrittis*:- (1) *Phaimdivaya martura* (2) *Mittakommu* (3) the *Maruturu* under the tank bund.

[L1. 16-23] Those who execute this *dharma*, without damage (to it, obtain) the world of Siva. So far (?) king Ganapati-deva.....

### Contents and Remarks

This inscription is inscribed on a stone pillar standing on a hillrock about 2 miles north of the village. Records the construction of a temple, the establishment of god, Ramesvara and the grant of land for the god by Malli-raddi, son of Pemta-Bolli-reddi and Kama-sani.

### (Also)

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1958-59.  
 Page No : 41  
 Place : Muppavaram, Warangal District  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : .....  
 Language : Telugu

This inscription is on the hillrock called Bayyanabodu about a mile to the north of the village. Records the construction of a temple, the consecration of Ramesvara therein and the grant of land to that god by Pemta Mallareddi, son of Bollireddi and Komma-sani.

### No. 338

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 219 to 220  
 Place : Kush Mahal, Warangal District.

Dynasty : Kakatiya  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : .....

This inscription is on a conical stone inside the Kush Mahal. Registers certain gifts to the god Somanathadeva of Mathiyavada made by the *nagara*, trading in five metals (*panchalohalu*) the *nagara* of the perfumes, *bachu-made nakhara* (money exchange guild) *pomkakude-nagarams* (guild of arecanut dealers ?) and *samta-nagara* (guild of the fair merchants) during the reign of Ganapatideva Maharaja.

### (Also)

Reference : Archaeological Survey of India  
 Annual Reports on Indian Epigraphy 1957-58  
 Page No : 24  
 Place : Warangal  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Telugu

This inscription is on the four sides of the broken pillar kept in front of Khush Mahal in the fort. Fragmentary. Registers the gift of levies on certain articles as *vritti* to god Somanathadeva of Mathiyavada by certain mercantile communities. Published in *Hyd. Arch. Series*, No. 13, p. 53, No. 11.

### No. 339

Reference : Archaeological Survey of India  
 Annual Reports on Indian Epigraphy 1957-58  
 Page No : 25  
 Place : Warangal  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Telugu

This inscription is on a pillar in two fragments kept in front of Khush Mahal in the fort. Records the gift of levies on various articles in cash or in kind for worship and offerings to god Veerabhadreshwara.

### No. 340

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 226 to 229  
 Place : Dharmasagar, Warangal District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : .....  
 Language : Telugu.

This inscription is on a stone in front of Siva temple. Damaged. The inscription begins with a description of the greatness of the king Ganapatideva of the Kakatiya dynasty and introduces a certain Bhaskara-*mantri*, his son Chenna-Ganna, grandson Ganadhipa and great grandson Malla. The last mentioned divided some land into three parts of which, he kept one for himself, and granted the other two to the god Prasanna-Visvesvara of Elkurki. The land granted to the god was apportioned among temple servants, singers, dancers, drummers, flautists, *jalaja karanda vadakas* etc. A share was allotted to *chalipandiri* (a shed where drinking water was served to the thirsty) and another to the two sons of Aradhya of Paindipalli.

### (Also)

Reference	: Corpus of inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part-II, 2017.
Page No	: 1 to 4 and 183
Place	: Dharmasagar, Warangal district
Dynasty	: Kakatiya
Reign of	: Ganapatideva
Inscription date	: .....
Language	: Sanskrit and Telugu

### Translation

#### I -SIDE

Verse I. [This verse is damaged. The form of the Earth raised by Varaha on the tip of his snout is conceived as a dancer performing the graceful dance on a stage.]

V. 2. Born of the lotus of the navel of the Lord of Lakshmi, the creator, after creating the worlds, was desirous of creating an excellent case, and accordingly created the Kakatiya dynasty of valorous kings, (who were verily) the *kalpa* trees on earth.

V. 3. In the milky ocean of which family, there was the moon-like king Ganapa, of great brilliance, who closed the enemy-lotuses with his brilliance and made the *Cakora* birds, (namely) his people, prosper.

V. 4. Who, out of love, married Earth before the fire of his own valour; and as if for this reason, his fame, intolerant of fellow-wife-affairs (affairs of enemy kings), went away to the ends of quarters.

#### II-SIDE

V. 5. [The first portion of this verse is damaged.

When that (king) was giving delight to all with gifts . . . . . like the moon, there was the excellent minister Bhaskara, devoid of deceit and devoted to his master.

V. 6. His son was Cenna Ganna, who shone like the moon, always having all the arts (digits), but at the same time never crooked.

V. 7. His son, Ganapadhipa, was (very handsome). The supplicant brahmins, crowding bee-like in the proximity of his hand wet (with gift water), are beyond enumeration.

V. 8. His son is this minister named Malla, whose mind is like the bee on the lotuses of the feet of God Siva, and who is the very embodiment of Dharma in the Kali age.

V. 9. When that minister (Malla) was bearing the burden of the state the heads of the wise bent often ...

#### III-SIDE

V. 10. [This verse is completely damaged.]

V. 11. In the direction of the South-west, Goremta.... called Kumta... in the west, Kadaparra....

V. 12. In the north-west Pallera-lomka Tippova..... in the north Aikhina-regadigumda is known as the boundary.

V. 13. Having divided that land into three parts two portions were presented to the lord, and a third portion was created by Mallaya for his enjoyment.

V. 14. This is the arrangement regarding the two portions here; two quarters (of a *nivartana*) of land (for ?) ..... Music, and three and three quarters of *nivartanas* to be given to ten dancing girls for dancing.

V. 15. Each player on *mrdanga* obtains two (?) and each piper three; the players of *kahala* got separately two quarters (each), and (so did) the players on *jalaja-karanda*.

V. 16. ....  $\frac{1}{8}$  of a *nivartana* to be enjoyed by cowherds.....

#### IV-SIDE

Vv. 17-19. These are the usual imprecatory verses.

L. 63. Sri Prasanna-Visvesvara.

L1. 64-69. Argument. (The village ?) Visvesvara-samudramu and the outlying land was divided into three portions and one portion (was given to) Galamta Mallaya and two portions for the god Prasanna-Visvesvara of Elakurki, disposed of as follows:-

L1. 69-73. 8 *maruturs* for 18 dancing Girls, half for cattle-through, half for water-shed, a *martura* for the two sons of the Pamditaradhya, and the remaining as *vrtti* for the temple, for the personal enjoyment (of the god, amounting to) 11/2 *va* (?) at Goraga-Kunta, 2 *va* at Renukunta and.....at Kesama-reddi-kunta.

L1. 74-76. This gift (was made with the help of) those who were traders.....on various occasions.....of god.....

#### Contents and Remarks

The inscription is on a stone pillar standing very near to the Boy's school. It records the grant of some land to Parasanna-Visvesvara of Elakurki by a certain minister called Malla or Galamta-Mallaya whose genealogy is given as follows:

Bhaskara  
|  
Cenna-Ganna  
|  
Ganadhipa  
|  
Malla

The land granted was divided into various portions for the musicians, dancing-girls, water-shed, etc., and the details of this division are recorded. A certain Pamditaradhya is mentioned, whose sons received a gift of land.

The following names of locations are mentioned; Goremta, Kumta, Kadapparra, Elakurki, Goraga-kumta and Kesamaredi-kumta.

The following names of musical instruments and types of musicians are noteworthy: *mrdanga*, *ramdhra-puraka*, *rahala*, *jalaja*, *karamda-vadaka*.

## No. 341

Reference : Archaeological Survey of India, Annual  
Report on Indian Epigraphy 1958-1959  
Page No : 40  
Place : Dharmasagar, Warangal.  
Dynasty : Kakatiya  
Reign of : Ganapatideva  
Inscription date : .....  
Language : Sanskrit and Telugu.

This inscription is on a broken pillar lying in front of Venugopalaswamin temple. Fragmentary. Mention the minister Malla and Bhaskara, Chenna, Genna and Gandadhipa as his ancestors in that order. Records the grant of some land to the deity Prasanna-Visvesvara at Elkurki and to the various services in the temple. Also mentions Panditaaradhya and his two sons. Published in *Hyd. Arch Series* No. 13, Part II. No.1.

## No. 342

Reference : Inscriptions of Warangal District (Reprint 2016)  
Page No : 231  
Place : Inugurthy, Mahabubabad Taluk, Warangal District.  
Dynasty : Kakatiya  
Reign of : Ganapatideva  
Inscription date : .....  
Language : Telugu.

This is on the grave of Fakir Tekkali. Fragmentary. Refers to Kaketa Ganapatideva and Mumma(da)devi and seems to register the gift of an areca-nut garden probably to a temple.

## No. 343

Reference : Inscriptions of Warangal District (Reprint 2016)  
Page No : 233  
Place : Gundala, Narsampet Taluk, Warangal District.  
Dynasty : Kakatiya  
Reign of : Ganapatideva  
Inscription date : .....  
Language : Sanskrit.

This inscription is on the Siva temple on a hillrock. The inscription is in Sanskrit verse. It refers to Ganapati-*avani madra* evidently of the Kakatiya family. Then it mentions the familiar verse ‘*Sriy=Oruganty-antika* etc.....’ found in several places describing Vibhuti gaura, the household servant of Panditaradhya.

## No. 344

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)  
Page No : 172.

Place : Kolanupaka, Nalgonda.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati Deva.  
 Inscription date : .....  
 Language : Telugu and Sanskrit.

Contains a detailed genealogical account of the Kakatiya Chiefs and the Chalukya Chiefs of Niravadyapura to which belonged Indusekhara, husband of Queen Rudramadevi. It also records the gift of land to God Somanatha, measuring 3 nivarthanas and to Brahmanas, namely Peddana, Appana etc.

### No. 345

Reference : Inscriptions of Karimnagar District (Reprint 2016)  
 Page No : 96 to 99  
 Place : Kaleshwaram, Manthana Taluk, Karimnagar District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : .....  
 Language : Sanskrit  
 Script : Telugu-Kannada

This inscription is on a stone in the Muktesvara temple (the edges of the stone are broken). It begins with the *Prasasti* of the king's preceptor Visvesvara Sivacharya and his son Dharma Sivacharya. The latter is said to have constructed the same temple at Kalesvara and endowed it with some lands. Some other gifts of lands by others are also recorded at the end. The villages of Manthanavati, Chennuru and Utupalli are mentioned.

### No. 346

Reference : Inscriptions of Karimnagar District (Reprint 2016)  
 Page No : 99 to 101  
 Place : Mydaram, Peddapalli Taluk, Karimnagar District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : .....  
 Language : Telugu

This inscription is on a stone set up near Amareswara temple on the tank bund. Illegible. Introduces some subordinate chief (name not clear) of the Pallava lineage who is said to be the right-hand of Ganapatideva. Other particulars are not clear.

### No. 347

Reference : Inscriptions of Karimnagar District (Reprint 2016)  
 Page No : 101 to 103  
 Place : Khammampalli, Manthana Taluk, Karimnagar District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva



Inscription date : .....  
 Language : Telugu

This inscription is on a pillar lying in front of the small Shiva temple. Partly damaged. The Rajaguru (king's preceptor) Sri Visvesvara Sivacharya is said to have made a gift of land to the god Visvesvara of Khammampalli. Some lands were also granted for (feeding) the ascetics and *brahmanas*.

### (Also)

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy for 1958-59.  
 Page No : 37  
 Place : Khammampalle, Manthani Taluk, Karimnagar District  
 Dynasty : Kakatiya  
 Reign of : Ganapati  
 Inscription date : .....  
 Language : Telugu.

This inscription is on a pillar in the ruined Shiva temple near the Village. Damaged and broken. Records grant money for the worship of the god Visvanathadeva consecrated by Visvesvarasivacharya, the royal preceptor, at Chandravelli and to the Visvanatha-matha established by him there.

### No. 348

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 167 to 168  
 Place : Dichchakunta, Narsampet Taluk, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Telugu.

This inscription is in a field called *Matu polamu* to the south of the village. States that Pradakshinamu Mahadeva Manchi made a gift to the god Tatpurushadeva *i.e.* Siva 1 *martar* of land under the Chavuta *kalva* in Dichchakunta which he obtained from Kataya *Senapati*, son of Recherla *Mandalika* Rudri Reddi the keeper of the horses of *Maharajadhiraja* Ganapatideva Maharaja.

### (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 141.  
 Place : Dichchakunta, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Telugu.

This inscription is dated as Isvara, Sravana Amavasya. Solar eclipse. Records the gift of land to Gollakota Elesvara deva by.....This latter person obtained that land from Kataya

*Senapati* son of Rudri Reddi of the Recherla family who was a vassal and *Mandalika* of Kakati Ganapatideva.

### No. 349

Reference : Inscriptions of Warangal District (Reprint 2016)  
 Page No : 221 to 224  
 Place : Vardhannapeta, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Sanskrit and Telugu.

This inscription is on a slab in the house of Komati Appayya. Damaged. Introduces the Kakatiya king Ganapatideva lord of Orugallu and seems to record some gift by a subordinate of the king.

### No. 350

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
 Volume-II (1994).  
 Page No : 143 to 146  
 Place : Kolanupaka.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Telugu and Kannada.

This inscription is on a stone near the Sanctum-sanctorum of the Devi shrine in the Somesvara temple. Mentions Kakatiya Ganapatideva, who was ruling from Anumakondapura, and introduces one of his subordinates with a long string of *birudas* whose name is however lost.

### (Also)

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy for 1961-62.  
 Page No : 51.  
 Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati ruling from Anumakonda.  
 Inscription date : .....  
 Language : Telugu.

Fragmentary. Gives the *prasasti* of the king Ganapatideva and mentions his feudatory name lost.

### (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 136  
 Place : Kolanupaka, Nalgonda District.

Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Telugu.

This inscription is in the Somesvara temple. The inscription is incomplete. It refers to Kakatiya Ganapatideva and one of his subordinates with many titles (name lost).

## No. 351

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy for 1936-37.  
 Page No : 42  
 Place : Madugala, Repalle Taluk, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva Maharaja Ruling at Anuvakonapattana.  
 Inscription date : .....  
 Language : Telugu.

This inscription is on a slab set up near the flag-staff in the Kalesvara temple. Unfinished. Mention the temple of Kalesvaradeva at Madugula.

## No. 352

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy for 1939-43.  
 Page No : 165  
 Place : Siddhesvaram, Nandikotkur Taluk, Kurnool District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva Maharaja Ruling from Oragal.  
 Inscription date : .....  
 Language : Telugu.

This inscription is on two sides of a pillar built into the platform of the *Ashur-khana*. Records a gift of some *vrittis* of land in two villages made by Mamala Mallaya, a feudatory of the king to god Visvanatha at Siddhesvara whose temple was constructed in the name of Visvesvara Sivadeva, the *Rajaguru* of Ganapatideva Maharaja. The management of the endowed land was handed over to Pochiraju Vengana Pegada the agent of Vidyasivadeva, who was the *sthanapati* of Samgamesvara and Bhaskarakshetra.

## No. 353

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
 Volume-I (1992).  
 Page No : 208 to 210  
 Place : Edampalli, Devarakonda Taluk.  
 Dynasty : Kakatiya  
 Reign of : [Ganapatideva]  
 Inscription date : .....  
 Language : Telugu.

This inscription is on a pillar in the mandapa of the Sivalaya. It records that Samanta Cheraku Bolli Reddi who bears among others the title of *Kakatiya -Kanka-prakara* (the protector of the fort-wall of the Kakatiyas) made the gift (not mentioned) for the *anga-ranga-bhogas* and offerings to the god Mahesvara. It is to be noted that the record is incised on the same stone of the previous number, that is the grant of Kanduri Udayaditya Choda, dated S.1157. Secondly this is not dated. Thirdly it does not specify the nature of the gift. Thus it seems to be a renewal of the previous gift made by Udayaditya choda, whom Cheraku Bollaya reddy, the Kakatiya subordinate, might have succeeded not long after the date of the first grant. It is not known whether the succession took place either by defeat of the Choda chief or by any order of the Kakatiya king. The exact date of the record cannot be ascertained.

## No. 354

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)  
 Page No : 233 to 234  
 Place : Madimanikyam, Andole Taluk, Medak.  
 Dynasty : [Kakatiya ?]  
 Reign of : Ganapatideva  
 Inscription date : .....  
 Language : Telugu.

This inscription is on a slab outside the compound of Bhogisvara temple. The inscription registers the gift of one *martturu* of land towards the daily rites of the god *Bhoganatha* of *Itukala* by the king who caused the construction of the temple to the South of the tank of *Itukala*.

## No. 355

Reference : Corpus of Inscriptions in the Telangana Districts,  
 Part-VI, 1973.  
 Page No : 73 to 77.  
 Place : Ramakrishnapuram, Narsampet Taluk, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Telugu.

This inscription belongs to the reign of the Kakatiya king Ganapati. It refers to *Kakatipuri* and its king Prola, his son Rudra who was succeeded by Mahadeva. Mahadeva died in battle and went to *Svarga*, his son Gapapati was established in the kingdom by his minister Rudra, the latter's son by Rechamba was Kata, *Pasayita Chamundha* and while he was ruling the kingdom was peaceful and prosperous. The inscription ends with a statement that the king (*Senapati*) might live and rule for a long time. The inscription also gives an account of *Suramantri* of the Bharadvaja *gotra* and worshipper of *Mrukandu* and his descendants. His son Yeraya whose son was Appaya the devout worshipper of Gods and Brahmans. Appuya's wife was Machambika who had a son named Somaya-*mantri*. The latter built, in the village Rasavidhi, a tank named *Appabdhi* and a temple of Shiva *Appesvara Mahesa* in the name of his father, Yerresvara Mahadeva after his grandfather. He is also said to have built another temple in the name of his master whose name, however, is not given. He gave with all the

*Bhogas*, Padalu tank together with 6 *nivartanas* of land. At the end of the inscription i.e, palm trees *Tandiunu* and Mango tree Mamidlunu are mentioned.

## No. 356

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 154.  
 Place : Yeleswaram, Nalgonda District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Telugu.

This inscription on Kazana building, Golconda. Records some gifts for the merit of Kakati Ganapati Deva. The name of the donor is not known.

## No. 357

Reference : The Indian Antiquary, Volume-XXI, 1892.  
 Page No : 121 to 122  
 Place : Srirangam.  
 Dynasty : Kakatiya and Pandya.  
 Reign of : Ganapatideva and Sundara Pandya.  
 Inscription date : .....  
 Language : Sanskrit and Tamil.

The island of Srirangam near Trichinopoly bears two ancient temples, one of Vishnu which is called Rauganatha, and one of Shiva which is called Jambukesvara in Sanskrit and Tiruvanaikkoyil in Tamil. Within the second of these two temples an inscription of Sundara-Pandya was discovered by Mr. V. Venkayya. This inscription promises to settle the date of this king within narrow limits. The inscription is engraved on the south wall of the second *prakara*. The subjoined transcript of its first lines is made with the help of another identical inscription, the date of which is lost, on the west wall of the third *prakara*.

## Translation

### A- Sanskrit portion

Hail ! Prosperity !

Hail ! The support of the whole world, the ornament of the race of the Moon, the Madhava (Krishna) of the city of Madhura the uprooter of the Kerala race, a second Rama in plundering the island of Lanka, the thunderbolt to the mountain (*which won*) the Chola race, the dispeller of the Karnata King, the fever to the elephant (*which one*) the Katabka (*king*), the destroyer of the strongholds of various enemies, the jungle-fire to the forest (*which was*) Vira Kanda-Gopala, the tiger to the deer (*which was*) Ganapati (*who was*) the lord of Kanchi the best of cities, he who was anointed at a hero in the town of Nellur (Nellore), who re-established those kings who prostrated themselves before him, the *maharajadhiraja-paramesvara*:-

### **B- Tamil portion**

In the 10th-tenth-year (*of the reign*) of this king Jatavarman, *alias* the emperor of the three worlds, the glorious Sundara-Pandya Deva, who was pleased to conquer every country,- on the day of (*the nakehatra*) Anuradha, which corresponded to Wednesday, the first *tithi* of the second fortnight of the month of Rishabha.

Among the enemies of whose conquest the king boasts in the Sanskrit preamble of his inscription, there are two names of individuals, vis. Ganapati, the lord of Kanchi, and Vira Kanda-Gopala. The dates of each of these are known from other sources. An inscription of the Kakatiya King Ganapati of Orugallu (Worangal) which is found in the Ekamranatha temple at Kanchipuram, dated on Tuesday, the 11th *tithi* of the of the dark fortnight of Jyaistha of Saka 1172, the cyclic year Saumya, which corresponds to Tuesday, the 8th June 1249 A.D. According to a Telugu Chronicle (Taylor's *Catalogue*, Vol. III. p. 448) and an inscription of his successor (Sowell's *Lists of Antiquities*, Vol. I. Appendix, p. XX), king Ganapati died in Saka 1180 (A.D. 1258). Vira Kanda-Gopala is very probably identical with Kanda-Gopaladeva.

## **No. 358**

Reference	: Archaeological survey of India, Annual Report on Indian Epigraphy for 1958-59.
Page No	: 14, 15 and 36.
Place	: Hammampalle, Karimnagar.
Dynasty	: Kakatiya.
Reign of	: Ganapati.
Inscription date	: .....
Language	: Telugu and Sanskrit.

This inscription refers to Rajaguru Visvesvarasiv-acharya as the establisher of a *matha* in the name of the god Visvanatha for whom he built a temple at Chandravelli and endowed the same with money for its upkeep and the worship of the deity. These facts are corroborated by the Malkapuram inscription of Visvesvara Shambhu. Another inscription from Kaleavaram, Karimnagar District, belongs to the reign of Ganapati and records the consecration of the god Vimalasvara by the *Rajaguru* who is referred to as the son of Dharma Shiva. There is no doubt that the *Rajaguru*, whose name is lost in this record, was the celebrated Visvesvarasiva or "sambhu, represented in the Malkapuram inscription as the son (i.e. disciple) of Dharmasambhu or siva. The inscription gives a list of grants made to the deity by Buddhaya, who was the son of Rudra and the chief of Chernuru, and Mayideva, the chief of Rapdru. A certain Soma-bhatta, son of Brihaspati, claims the authorship of three verses in praise of Siva at the end of the record.

### **Translation**

Damaged and broken. Records grant money for the worship of the god Visvanathadeva consecrated by Visvesvarasivacharya, the royal preceptor, at Chandravelli and to the Visvanatha-matha established by him there.

## **No. 359**

Reference	: A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
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Page No : 150 to 157.  
 Place : Pakhal, Warangal District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapatideva.  
 Inscription date : .....  
 Language : Sanskrit.

This Sanskrit inscription is inscribed on a stone pillar found near the famous Pakhal lake and records the construction by Jagadala Mummadi, of a magnificent tank at the Maudgalya-tirtha close to the temple of Siva-Ramanatha. By the side of the tank he built a splendid city called Ganapapura and granted a mansion and five martulu of land to Ravi-cakravarti, who composed the present record.

The inscription is not dated: but is valuable for the genealogy of the Kakatiya kings traced back to Ikshvaku, Mandhatri, Sagara, Bhagiratha, Dasaratha, Rama and Kalikalacola. Durjaya is named as the first of the Kakatiyas but earlier kings are omitted, only Prola [II], Rudra-deva and his brother Mahadeva being mentioned before Ganapati the reigning monarch. Ganapati's prowess is extolled; and he is stated to have received the homage of the kings of Kasi, Kalinga, the Sakas, the Malavas, Kerala, Tummana, the Hunas, the Kurus, Arimarda (Pagan), Magadha, Nepala and the Colas. He had a high minister, Bayyana-nayaka who, by his wife Bacamamba, begot three noble sons, Ganapati, Nalla-Ganapa and Jagadala Mummadi. Jagadala Mummadi was distinguished alike as a warrior and as a statesman.

### (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 91 and 92.  
 Place : Pakhal, Warangal District.  
 Dynasty : Kakatiya  
 Reign of : Ganapatideva  
 Inscription date : .....  
 Language : Sanskrit.

This inscription is on a pillar near the lake. Records the construction of the great tank at the Maudgalya *tirtha* close to the temple of Siva Ramanatha by Jagadala Mummadi. The inscription is important for the genealogy of the Kakatiya kings upto Ganapatideva. Jagadala Mummadi was distinguished as a warrior in the service of that king. The inscription was composed by a certain Kavi Chakravarti.

### No. 360

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 1  
 Place : Nagunur, Karimnagar District.  
 Dynasty : Kakatiya?  
 Reign of : Ganapatideva?  
 Inscription date : .....  
 Language : Telugu.

This inscription is on a stone lying near the images in front of Shakti temple. The year is given as Sarvajit, Phalguna su. 10, Thursday. Records that Nijarangala Malli Setti and his son Venni setti established Salesvaradeva, Ganapatisvaradeva and Sakalesvaradeva, the last two being named after Ganapaddeva-maharaju (probably the king of Kakatiya dynasty) and the devotees represently.

### No. 361

Reference : A Collection of the Inscriptions on Copper plates & Stones  
in the Nellore District, Part-III, 1905.  
Page No : 1168  
Place : Dondaleru, Popili Taluk, Nellore District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : .....  
Language : Telugu.

This inscription is from a fallen stone near the ruined Malleswara Temple.

### Translation

Hail ! In Kammanadu, which is attached to the chiefdom of Visva-bhujya, Vira.....tumaraja.....of Sriraman Mahamandalesvara Kakatiya Ganapati Maharaja, who is possessed of all the glory of titles.....

Note:- Visvabhujya does not seem to be mentioned elsewhere in this collection.

### No. 362

Reference : Indian Archaeology 1986-1987, A Review.  
Page No : 104  
Place : Palluru, Medak.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : .....  
Language : Telugu

Belonging to Ganapatideva of the Kakatiya dynasty, the inscription registers the institution of *vritti* to some person (name lost) in the service of the god Prasanna Kesava.

### (Also)

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)  
Page No : 234 to 235  
Place : Pulluru, Siddipet Taluk, Medak.  
Dynasty : Kakatiya  
Reign of : Ganapatideva  
Inscription date : .....  
Language : Telugu.



This inscription is on a slab in the mantapa of `Bhogamdanigudi` on a hillock outside the village. The inscription refers to the certain of a *vrtti* in favour of a person [name lost] in the service of the god *Prachanna-Kesava* and *Vaijesvara*.

### No. 363

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1986-87.  
Page No : 44.  
Place : Dharmaraopet, Narsampet Taluk, Warangal District.  
Dynasty : Kakatiya.  
Reign of : Ganapatideva.  
Inscription date : .....  
Language : Sanskrit.

This inscription is on the pillar kept opposite to the Siva temple. Records show that Soma-mantri (whose genealogy is given) constructed three Siva temples, viz, Appesvara, Isvara Mahadeva and another after his father, grandfather and elder brother in the village Rajavidhi. It further states that he granted six *nivarttanās* of land near a Padala tank for the maintenance of these temples. The inscription also furnishes the genealogy of Kakatiyas and Recherla chiefs.

### No. 364

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1986-87.  
Page No : 45.  
Place : Gundam, Narsampet Taluk, Warangal District.  
Dynasty : Kakatiya.  
Reign of : Ganapati.  
Inscription date : .....  
Language : Telugu and Sanskrit.

This inscription is on a pillar in the *mandapa* of a Shiva temple. Praises the king Ganapati and further refers to Machiraju who is described as *Oruganti tilaka* and to Somudasa of Bamdapadu.

### No. 365

Reference : South Indian Inscription, Volume-IV  
Page No : 320  
Place : Srikakulam, Divi Taluk, Krishna District.  
Dynasty : Kakatiya.  
Reign of : Ganapati.  
Inscription date : .....  
Language : Telugu.

This inscription is on a stone built into the *mandapa* in front of the Srikanteshwara temple. This inscription states that Penna-nayumdu, who was the *pradhani* of Bhaskaradeva,

who was the *pradhani* and *gajasahini* of Kakita Ganapatideva-maharaju, gifted two *puttis* of land in the village Tammandala for providing food offerings (*amrtapadi*) of the god Vallabha of Srikakolanu.

Note: Summary of this inscription is given in Inscriptions of the Kakatiyas of Wrangal, Edited by S.S. Ramachendra Murthy, ICHR Publications, 2011.

## No. 366

Reference	: South Indian Inscriptions, Volume-VI.
Page No	: 99 to 101
Place	: Pedda Cherukuru, Bapatla Taluk, Guntur District.
Dynasty	: Kakatiya.
Reign of	: Ganapati.
Inscription date	: .....
Language	: Sanskrit.
Script	: Telugu-Kannada.

This inscription is on a slab in a street in the village. The inscription contains the genealogy and an elaborate *prasasti* of the Telugu-Choda chief Mallideva, a subordinate chief of the Kakatiya king Ganapati. Having come to know that the village Paridapundi was originally exempted from the taxes and gifted by Marayana, son of Daggambika, to the god Bhimesvara of the village Ikshu-grama, the king Ganapati re-donated it to the same god. The village Ikshugrama is described as an *agrahara* and a *sthana* of 18 kinds of knowledge including *purana*, *nyaya*, *mimamsa*, *vedas* along with their *angas*, *dharma-shastras* and *ayurveda*.

Note: Summary of this inscription is given in Inscriptions of the Kakatiyas of Wrangal, Edited by S.S. Ramachendra Murthy, ICHR Publications, 2011.

## No. 367

Reference	: South Indian Inscriptions, Volume-IV.
Page No	: 316
Place	: Srikakulam, Divi Taluk, Krishna District.
Dynasty	: Kakatiya.
Reign of	: Ganapati.
Inscription date	: .....
Language	: Telugu.
Script	: Telugu-Kannada.

This Inscription is on a stone built into the Srikanteshwara temple. The inscription is damaged and incomplete. It records the gift of two perpetual lamps and perhaps cattle for their maintenance, by a certain individual who is described as *Kakatiya* Ganapatideva-*divyasripadapadmaradhaka* i.e. devoted servant of the Kakatiya king Ganapati.

Note: Summary of this inscription is given in Inscriptions of the Kakatiyas of Wrangal, Edited by S.S. Ramachendra Murthy, ICHR Publications, 2011.

## No. 368

Reference : South Indian Inscriptions, Volume-IV.  
 Page No : 320  
 Place : Srikakulam, Divi Taluk, Krishna District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati.  
 Inscription date : .....  
 Language : Telugu.  
 Script : Telugu-Kannada.

This inscription is on a stone built into the *mandapa* in front of the Srikakulesvara temple. The inscription states that Permmadi-nayudu, the *pradhani* of Bhaskaradeva, who was the *pradhani* and *gaja-sahini* of Kakita Ganapatideva, gifted three *puttis* of land in Kodali, for the *amudupadi* offerings to the god Vallabha of Srikakulam.

Note: Summary of this inscription is given in Inscriptions of the Kakatiyas of Wrangal, Edited by S.S. Ramachendra Murthy, ICHR Publications, 2011.

## No. 369

Reference : South Indian Inscriptions, Volume-IV.  
 Page No : 472  
 Place : Draksaramam, Ramachandrapuram Taluk, East Godavari District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati.  
 Inscription date : .....  
 Language : Sanskrit.  
 Script : Telugu-Kannada.

This inscription is on the south wall of the Bhimeswara temple. This inscription states that Maharaja-simha of Kathaka-kula, who was a subordinate of the Kakatiya king Ganapati and who defeated the Karnata and Coda kings and established the Pandya-mandala, gifted a throne, *makaratorana*, golden palanquin, *kahala* etc., to the god Bhimanatha. The name of the king Ganapati is mentioned at the end.

Note: Summary of this inscription is given in Inscriptions of the Kakatiyas of Wrangal, Edited by S.S. Ramachendra Murthy, ICHR Publications, 2011.

## No. 370

Reference : South Indian Inscriptions, Volume-VI.  
 Page No : 244  
 Place : Boppudi, Narasaraopet Taluk, Guntur District.  
 Dynasty : Kakatiya.  
 Reign of : Ganapati.  
 Inscription date : .....  
 Language : Telugu.  
 Script : Telugu-Kannada.

This inscription is on a pillar set up in the street near the Siva temple. The inscription states that Dociraju Ganapaya gifted the *revu-sumkamu* (port-tax) collected at the river Ongeru and the tax (*sumkamu*) collected in the village Bodyapumdi to the god Cennakesavadeva of Cerakuru for the merit of Kaketa Ganapatideva and the parents of Komi-nayaka of Kavuru.

Note: Summary of this inscription is given in Inscriptions of the Kakatiyas of Wrangal, Edited by S.S. Ramachendra Murthy, ICHR Publications, 2011.

### No. 371

Reference : A Collection of the Inscriptions on Copper-Plates and Stones  
in the Nellore District, Part-I.  
Page No : 327  
Place : Gangavaram, Darsi Taluk, Nellore District.  
Dynasty : Kakatiya.  
Reign of : Ganapati.  
Inscription date : .....  
Language : Telugu.

This inscription is from the tank bed. Translates like Hail ! Sriman Mahamandalesvara Kakatiya Maharaja presented Chalamatti Gandapuram with all its income to Sri Tripurantaka Mahadevesvara and other gods for.....festivals.....

### No. 372

Reference : A Collection of the Inscriptions on Copper-Plates and Stones  
in the Nellore District, Part-III.  
Page No : 1166  
Place : Dondaleru, Dodili Taluk, Nellore District.  
Dynasty : Kakatiya.  
Reign of : Ganapati.  
Inscription date : .....  
Language : Telugu.

This inscription is from a fallen stone near Malleshwara temple. Translates like Hail ! In Kammanadu, which is attached to the chiefdom of Visva-bhujya, Vira.....tumaraja.....of Sriman Mahamandalesvara Kakatiya Ganapatideva Maharaja, who is possessed of all the glory of titles.....

Note: Visvabhujya does not seem to be mentioned elsewhere in this collection.

### No. 373

Reference : Department of Archaeology and Museums, Andhra Pradesh.  
Annual report on Epigraphy, 1967.  
Page No : 126 and 127  
Place : Chandrampalli, Manthana Taluk, Karimnagar District.  
Dynasty : Kakatiya  
Reign of : Ganapatideva  
Inscription date : .....  
Language : Telugu

This inscription is on a broken pillar in the old Shiva temple. Abraded. Seems to record gifts of *gadyanas* and lands to the god Visvanathadeva installed by *Rajaguru* Visvesvara Sivacharya in Chandravalli by a certain devotee (name not known).

### No. 374

Reference : Department of Archaeology and Museums, Andhra Pradesh.  
Annual report on Epigraphy, 1967.  
Page No : 132 and 133  
Place : Kondapaka, Medak District.  
Dynasty : Kakatiya  
Reign of : Ganapatideva  
Inscription date : .....  
Language : Telugu.

This inscription is on two broken pieces of stone near the old Shiva temple. Introduces a minister of the king named Aditya who is attributed with a lengthy *prasasthi* stating that he was the ruler of 100 villages, *Srikaranadhihari* of Kollipaka [Kondipaka] and other seventy villages and had attained the good effects of *chitta-vasikarana* art. His four sons were praised and one of these named Ganapati *mantri* is said to have constructed a tank named Ganapati *samudra* after the name of Ganapatideva in the village Komdapaka. He had also made some gifts of lands to the gods Aitesvara, Somanathadeva and Kesavanarayanadeva.

### No. 375

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1958-59.  
Page No : 37  
Place : Kalesvaram, Manthani Taluk, Karimnagar District  
Dynasty : [Kakatiya]  
Reign of : [Ganapatideva]  
Inscription date : .....  
Language : Sanskrit and Telugu.

This inscription is on a beam of the 13-pillared *mandapa* in Muktesvara temple. Mutilated and built at Kalesvara on the bank of the Godavari by the royal preceptor (name lost), the son of Dharmasambhu, and to the gifts of land made to it by the chiefs of Chernuradesa and Rapurudes, viz. Buddhaya and Mayideva.

### No. 376

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1958-59.  
Page No : 37  
Place : Khammampalle, Manthani Taluk, Karimnagar District  
Dynasty : Kakatiya  
Reign of : Ganapatideva  
Inscription date : .....  
Language : Telugu.

This inscription is on a slab near Bollalavagu to the south of the village. Damaged and broken. Records grant money for the worship of the god Visvanathadeva consecrated by Visvanathadeva consecrated by Visvesvarasivacharya, the royal preceptor, at Chandravelli and the Visvanatha-matha established by him there.

### No. 377

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1958-59.  
Page No : 41  
Place : Waradannapeta, Warangal District  
Dynasty : Kakatiya  
Reign of : Ganapatideva  
Inscription date : .....  
Language : Sanskrit and Telugu.

This inscription is on a pillar from the old fort wall, now kept in the Panchayat Board Office. Damaged. Contains several verses in praise of the king and refers to Trilingadesa.

### No. 378

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy 1930-31.  
Page No : 27  
Place : Nagulavaram, Guntur District  
Dynasty : Kakatiya  
Reign of : Ganapatideva  
Inscription date : .....  
Language : Telugu.

This inscription is on a pillar buried in the *prakara* of the Chennakesavasvamin temple in the village. Mutilated at the end. Refers to Orungallu as the king's capital and to Gandapendara Gangayya-Sahini as governing the whole country from Panungallu to Marjavada. States that a Kayastha named Namadeva-Pandita, a subordinate of this chief set up the god Vankesvaradeva, named after his father, at Durgi and approached the king (evidently for some endowment for the worship of the deity).

### No. 379

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy 1929-30.  
Page No : 7  
Place : Pedda Garlapadu, Palnadu Taluk, Guntur District  
Dynasty : Kakatiya  
Reign of : Ganapatideva Maharaja.  
Inscription date : .....  
Language : Telugu.

This inscription is on a slab set up in front of the Somalingeshwara temple. Damaged and fragmentary. Seems to register some grant made by Komma-Nayani[varu], son of Aruvelli Narapa Na[yanivara], a subordinate of the king.

### No. 380

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy 1924-25.  
Page No : 25  
Place : Kolavennu, Bezwada Taluk, Krishna District  
Dynasty : Kakatiya  
Reign of : Ganapatideva Maharaja.  
Inscription date : .....  
Language : Telugu and Sanskrit

This inscription is on a pillar lying near the Chennakesavasvami temple. Damaged. Records that a minister of the king (name lost) established an *agrahara* and granted it to several Brahmanas of the Yajuavalkya-kula and that his son the minister Potana made some grant to the *agrahara*. The verse is said to have been composed by the poet Suryadeva.

### No. 381

Reference : Archaeological Survey of India  
Annual Reports on Indian Epigraphy 1957-58  
Page No : 23  
Place : Hanumakonda, Warangal District.  
Dynasty : Kakatiya  
Reign of : Ganapatideva  
Inscription date : .....  
Language : Telugu.

This inscription is on four sides of a pillar kept in the Rajaraja Narendra Library. Damaged. Seems to record some specific contributions in kind by a number of merchants. The purpose of the gift however is not clear.

.....

# INDETERMINATE INSCRIPTIONS

## No. 1

Reference : Indian Archaeology 1973-1974, A Review.  
 Page No : 34  
 Place : Gurazala, Nalgonda.  
 Dynasty : Recherla Chiefs.  
 Reign of : .....  
 Inscription date : 9th and 10th century.  
 Language : Telugu.

Written in the archaic Telugu characters of *circa* ninth-tenth century A.D, it refers to the early family name of the Recherla chief, probably the Velamas, who ruled over part of Telangana during the fourteenth century A.D. and mentions a tract called 'Chirpulinadu' in association with the early members of this family.

## No. 2

Reference : Archaeological Survey of India  
 Annual Reports on Indian Epigraphy 1957-58  
 Page No : 24  
 Place : Warangal  
 Dynasty : .....  
 Reign of : .....  
 Inscription date : 24th July A.D. 1132.  
 Language : Kannada (Verse)

This inscription is on a slab lying in front of Khush Mahal in the fort, dated Praidhavin, Sravana su. 11, Sunday; Probably=1132 A.D., July 24. Records the death of certain Gunachandru-mahamuni of Vandiyur-gana. In characters of about the 12th century A.D.

## No. 3

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.  
 Part III, 1956.  
 Page No : 44 to 45  
 Place : Jadcherla, Mahabubnagar District.  
 Dynasty : .....  
 Reign of : .....  
 Inscription date : 25th December, A.D. 1162 ?  
 Language : Telugu



This Telugu inscription is inscribed on a stone set up in the Venkateswara temple, and is dated Tuesday, ba. 2 of the month of Pausya in the year Chitrabhanu, Chalukya-Vikrama year 1084 (which is a mistake for the Saka year 1084 Tuesday, 25 December A. D. 1162), on the occasion of the Uttarayana-samkranti. The inscription records that Kibbatte Melvatte Dandanayaka Nalla Siddhamayya and Erasiddhamayya, two customs officials in the service of Mahamandalesvara Kanduru-Odaya Cola-Maharajulu, granted to God Svayambhu-Somanathadeva, for two lamps and oblations, 5 Gokarna Singa-rukas of Koduru from the maliga-sunka (shop dues) of Koduru. The customs officials, whoever they might be, were requested to pay these five rukas every month without lapse.

## No. 4

Reference : Indian Archaeology 1961-1962, A Review.  
 Page No : 79  
 Place : Jadcherla, Mahbubnagar.  
 Dynasty : .....  
 Reign of : .....  
 Inscription date : A.D. 1162  
 Language : Telugu.

This Telugu record, dated in Chalukya-Vikrama year (actually Saka year) 1084, registers a gift of five *Gokanasimga-rukas* for two perpetual lamps and *gosaginivedva* in the temple of Svayambhu Somanatha of Koduru by the *dandanayakas* Nalla Siddha and Errasiddha, who figure as the *sumkadhikarins* of the king.

## No. 5

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.  
 Page No : 80 to 81.  
 Place : Udimilla  
 Dynasty : .....  
 Reign of : .....  
 Inscription date : 25<sup>th</sup> December, A.D. 1164.  
 Language : Telugu.

This inscription in Telugu prose is engraved on a pillar erected near Udimilesvara temple. The figures indicating the date in the Saka era seem to be wrong as they read 1980 which is about a century ahead, The palaeography dates it back to the 12th century A.D. and the details correspond to 25th Dec. 1164 A.D.

The epigraph registers a grant of a share in the village Udimilla to the God Udimisvara, by Tripura Rajulu son of Mallideva. The grant was handed over to Visalakshi jiyya. The identification of the donor is not easy. Among the known subordinate rulers of the period, there is no chief of that name in any part of Andhra desa. He is described as Mahamandalesvara, Maninagapuravarea and as valorous as Madhavavarma.

## (Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.  
 Volume-I (2003)

Page No : 337 to 338  
 Place : Udimilla.  
 Dynasty : .....  
 Reign of : Tripureraju.  
 Inscription date : 25th December, A.D. 1164.  
 Language : Telugu.  
 Script : Telugu-Kannada.

This inscription is on a pillar in Udimillesvara temple. It registers a gift by *mahamandaleswara Tripureraju*, son of *Mallideva raju*, on the occasion of *Uttarayana sankranti*, to God *Udimesvaradeva* for performing *dhupa* (incense), *deepa* (lamp) and *naivedya* (food offerings). The gift was kept in the hands of *Visalakshi Jiyya*.

### (Also)

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy for 1993-94.  
 Page No : 17.  
 Place : Udimilla, Achchampet Taluk, Mahbubnagar District.  
 Dynasty : .....  
 Reign of : Tripure Raju.  
 Inscription date : 25th December, A.D. 1164.  
 Language : Telugu.

This inscription is on a big stone kept in front of Siva temple locally called *Gaundam* outside the village. Records the grant of a share in the village Udimilla to the god Udimessvara by Tripure Raju, son of Mallidevaraja. Further records state that the grant was to be handed over to a certain individual named Visalakshi Jiyya.

### No. 6

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.  
 Volume-I (2003)  
 Page No : 338 to 340  
 Place : Nagpur, Nagarkurnool Taluk.  
 Dynasty : .....  
 Reign of : Marandi Bhimaraju.  
 Inscription date : 30th October, A.D. 1173.  
 Language : Telugu.

This inscription is on Peddireddi Gutta near the village tank outside the village. It records the grant of Velivolamu by *Margndi Bhimadevaraju*, while excavating tank with the agreement of *Vendula Saudara Bramma nayudu*, *Mallenayakundu* and *Gudipalli Maliya Gominayudu*. The witnesses for this were *Apparaju*, lord of *Mudumahuru Devaparaju*, chief of *Ganinavula*, *Maleya Bachinayaka* of *Talupunuru* and *Malaya Chavundanayaka of Rembelli*.

This grant was engraved and signed by *Karanam Muppofu*, with the approval of both.

The record is important because it mentions for the first time, the term '*vralu*' which is usually done in all documents in the present day. It also mentions the office of '*saudura*', which may be forerunner of the present day *chandari* or *chaudare* i.e. tax collector.

## No. 7

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.  
Part III, 1956.  
Page No : 30 to 31.  
Place : Nelkondapalle, Khammamet (Khammam) District.  
Dynasty : .....  
Reign of : .....  
Inscription date : Jan-Feb, A.D.1176.  
Language : Telugu.

The Telugu Inscription found on a stone lying near Andhra Bhasha Nilayam, is dated in su. Magha in the year Manatha corresponding to S. 1097 (=Jan-Feb. A.D. 1176) and records that Odayana Choda-Maharaju of Kandur caused a sluice to be constructed a marturu of land to a.....reddi. A nayaka of the name of Malli-nayaka gave a marturu of land for god Visvesvara.

## No. 8

Reference : A Catalogue of Inscriptions copied upto 1964.  
Page No : 19  
Place : Samgamesvaram, Mahaboobnagar District.  
Dynasty : .....  
Reign of : .....  
Inscription date : 8th October, A.D. 1178.  
Language : Telugu.

This inscription is on a slab lying in the yard of the Samgamesbara temple. Dated S. 1190, Plavanga, Kartika su. 5, (A.D. 1187, Oct. 8 Thursday ?) Monday. Records the grant of land to....ditual Mallikarjuna Pandita by Karnati Gokarna deva for the merit of his father Pochiraja. The donee might be the same famous Mallikarjuna Panditaradhya.

## No. 9

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1993-94.  
Page No : 15.  
Place : Mamillapalli, Achchampet Taluk, Mahbubnagar District.  
Dynasty : .....  
Reign of : .....  
Inscription date : 25th October, A.D. 1178.  
Language : Telugu & Sanskrit.

This inscription is on black stone kept by the side of the Anjaneya Swamy image in the compound of Narasimha Swamy temple (first side). Built in. records the gift of two villages Tummenti and Marrikanti by Bhima and Gokarna, sons of Udayaditya.

## No. 10

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.  
Part III, 1956.  
Page No : 61 to 62  
Place : Mamillapalli, Mahabubnagar District.  
Dynasty : .....  
Reign of : .....  
Inscription date : A.D. 1178.  
Language : Sanskrit and Telugu.

Mamillapalli is 12 miles away from Accampeta and has a temple of Narasimha. The inscription, in Sanskrit verse and Telugu Prose is engraved on a stone pillar lying in the small Hanuman shrine and records the gift for Nrsimha of 2 villages Mamillapalli and Mancikunta by the brothers Bhima and Gokarna respectively. These two brothers are stated to be the sons of Udayaditya of the dynasty of Karikala-coda of the Solar dynasty. The date of this inscription is Saka 1100, Vilambi, Kartika, su. 12.

The last lines of this inscription are in Telugu prose and record another gift of land to Nrsimha on the occasion of Uttarayana Sankranti, Jaya ba. 5, Wednesday.

## No. 11

Reference : Inscriptions of Warangal District (Reprint 2016)  
Page No : 106 to 107  
Place : Yellampet, Mahbubabad Taluk, Warangal District.  
Dynasty : .....  
Reign of : .....  
Inscription date : A.D. 1178-79.  
Language : Telugu.

This inscription is on a stone by the side of a ruined Siva temple. States that in the year S. 1101, Vikari (A.D. 1178-79), Perama Reddi, the *pergade* of Munabola Prola Nayaka set up God Visvanatha Deva and granted land under the tank constructed by him and also some land to the priest and the god Kesavadeva.

## No. 12

Reference : A Catalogue of Inscriptions copied upto 1964.  
Page No : 91  
Place : Moripirala, Warangal District.  
Dynasty : .....  
Reign of : .....  
Inscription date : 25th January, A.D. 1182.  
Language : Telugu.

This inscription is on a slab lying by the roadside, dated S. 1103, (Plava ?) Magha su 12, Monday, (A.D. 1182, Jan 25). Records the construction of Prolesvara temple, digging of a

well and granting of *Vrttis* and mango garden to the deity by Proli Reddi for the merit of his son Devi Reddi Betaya who was a servant of Viryala chiefs.

## No. 13

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.  
Volume-I (2003)  
Page No : 340 to 342  
Place : Sangameswaram.  
Dynasty : .....  
Reign of : Gokernadeva Choda.  
Inscription date : 8th October, A.D. 1187.  
Language : Telugu.

This inscription is on a slab lying in the courtyard of Sangameshwara temple. It registers a grant of land by *Karnata Gokarna deva* for the merit of his father *Poci raju* to *Mallikarjuna Pandita* after washing the feet of the donee, Probably, this *Mallikarjuna Pandita* may be identified with famous Saiva teacher *Mallikarjuna Panditaradhya*.

## No. 14

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.  
Part III, 1956.  
Page No : 71 to 72  
Place : Samgamesvaram, Mahabubnagar District.  
Dynasty : .....  
Reign of : .....  
Inscription date : A.D. 1187.  
Language : Telugu.

Kudaveli-Samgamesvaram is about 10 miles from Alampur, in Mahbubnagar district at the confluence of the Krishna and the Tungabhadra. This fragment of an inscription in Telugu prose with the beginning and end lost, is on a slab lying in the yard of the Samgamesvara temple.

The date is Saka 1109, Plavanga, Kartika su. 5 Monday.

Records the grant of land (after duly washing the feet of the donee) to.....ditula Mallikharjuna Pandita by Karnata Gokarna-deva for merit to his father Pociraja.

The famous Saiva leader Mallikharjuna Panditaradhya is known to have travelled in Vellaturu not far from Srisailam and so it is possible to identify the donee with the same person.

## No. 15

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.  
Part III, 1956.  
Page No : 23 to 25  
Place : Kucimanci, Khammamet (Khammam) District.

Dynasty : .....  
 Reign of : .....  
 Inscription date : 5<sup>th</sup> or 11<sup>th</sup> April, A.D. 1190 ?  
 Language : Sanskrit.

This inscription is found on a stone lying in a field outside the village and is entirely in Sanskrit Verse.

It records that on Wednesday su. [day lost] of the month of Vaisakha in the Saka year 1112 (Wednesday 5<sup>th</sup> or 11<sup>th</sup> April A.D. 1190 ?) Narasimha (a brahman of the Devarata-gotra, son of Brahma and Kuppamma and grandson of Narasimha, a former inhabitant of Tenali), and his wife Nagamba built in Madhurapuri in Natadi (Natajadi) two temples, one dedicated to Siva and another to Vishnu and gave them lands. He also appointed a Sivabrahmana named Deva as the hereditary priest of the temple of Siva.

The general style and details of the inscription raise a suspicion whether it is genuine. The Palaeography is of absolutely no help to decide this point in the case of this inscription.

## No. 16

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy for 1971-72.  
 Page No : 25.  
 Place : Madhira, Khammam District.  
 Dynasty : .....  
 Reign of : .....  
 Inscription date : 18<sup>th</sup> April, A.D. 1190.  
 Language : Sanskrit and Telugu

This inscription is on a stone pillar lying in a field outside the village. Records that Narasimha of Madhurapuri situated in Natadi (i.e. Nata-jadi) son of Brahma and Kuppa and grandson of Narasimha and Nagamba of Devarata gotra, formerly an inhabitant of Tanali, consecrated (the images of) Sambhu and Vishnu and appointed Samtadeva, a *Siva-vipra*, for their worship and for the protection of the temple. He is also stated to have made an endowment of 2 *khandikas* of land to the deities and 2 *dronas* of land probably to Samtadeva.

## (Also)

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 5 to 6  
 Place : Madhira, Khammam District.  
 Dynasty : .....  
 Reign of : .....  
 Inscription date : April, A.D. 1190.  
 Language : Sanskrit.

This inscription is on a stone lying in a field. Dated S 1112, Vaisakha su. (), Wednesday (A.D. 1190,- April....). It records that a brahmin of Tenali constructed two temples in

Mandhurapouri in Natadi i.e. Natavadi, one dedicated to Siva and the other to Vishnu. He also appointed a priest for the same.

## No. 17

Reference : Department of Archaeology and Museums, Andhra Pradesh.  
Annual Report on Epigraphy, 1967.  
Page No : 133  
Place : Zaheerabad Taluk, Medak District.  
Dynasty : .....  
Reign of : .....  
Inscription date : 1st May, A.D. 1194.  
Language : Telugu.

Records the installation of the god Rudresvara for the merit of the king by the one hundred and thirty *ekkatis* of Kondapaka and the gift of some lands for conducting lamps and *patra bhoga* to the same deity.

## No. 18

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1986-87.  
Page No : 40.  
Place : Guduru, Miryalaguda Taluk, Nalgonda District.  
Dynasty : .....  
Reign of : .....  
Inscription date : 26th November, A.D.1196.  
Language : Telugu.

This inscription is lying near a deserted wall, dated Saka 1118, Nala, Ashadha, su. 2, Thursday = 1196 A.D., May 30. Damaged. Registers the gift of one *marturu* of land to the deity Sangamesvaradeva at Kudali by Odayaraju Katireddi for the food-offerings.

## No. 19

Reference : Inscriptions of Telangana Nizamabad District  
(Nizamabad & Kamareddy). (2019)  
Page No : 153  
Place : Binola, Navipet Mandal.  
Dynasty : .....  
Reign of : .....  
Inscription date : 11th-12th century A.D  
Language : Telugu.  
Script : Telugu- Kannada.

This inscription is on the pedestal of a Jaina image discovered at Culvert. A label inscription which reads “*Srimatu Vaisyakulatilaka Nabisetti*” “meaning Nabisetti, the crest jewel of the Vaisya family, who installed the idol of Santinatha deva” *the 16th tirthamkara*”.

## No. 20

Reference : Indian Archaeology 1988-1989, A Review.  
 Page No : 92 to 93  
 Place : Gadaval, Mahbubnagar.  
 Dynasty : .....  
 Reign of : .....  
 Inscription date : 11th and 12th century A.D.  
 Language : Kannada.

This inscription, engraved on stone built into the *adhithana* of the Yoga nandishwara temple, is in Kannada language and Characters of the eleventh-twelfth centuries A.D., it states that Padmanada-maladhari made a gift to a Jaina temple named Tirtha-basadi built by Parisva-Bhattaraka belonging to Mula-sangha, Kondakumdanaya, Desiyagana and Postaka-gachcha.

## No. 21

Reference : Indian Archaeology 1975-1976, A Review.  
 Page No : 61  
 Place : Battuguda, Nalgonda.  
 Dynasty : .....  
 Reign of : .....  
 Inscription date : 12th century.  
 Language : .....

One of the records belongs to certain Kamparaju of Haihaya-pamja and Mahishmatipuravara registering grant of land to Kamesvaradeva, while the other epigraph of the twelfth century refers to the construction of a *mandapa* by Cheena Pregada Mummadi Ganapaya.

## No. 22

Reference : Personal Communication\*  
 Place : Polavasa, Jagtial District.  
 Dynasty : .....  
 Reign of : .....  
 Inscription date : 12th Century  
 Language : Sanskrit and Nagari.

This inscription is a Hero stone inscription, written in the local dialect influenced, Nagari script and Sanskrit language characters of the 12th century. Records that Sri Kajakrla fell down (patita) (died) at Sagatagane (probably a place where mentioned person died).

**\*Note:** This is an unpublished inscription from the collection of Dr. Muniratnam Reddy.

## No. 23

Reference : Indian Archaeology 1957-1958, A Review.  
 Page No : 55  
 Place : Elkurti, Warangal.



Dynasty : Racherla.  
 Reign of : Rudra.  
 Inscription date : 12th century.  
 Language : .....

The inscription records the construction of four temples for the gods, Rudresvara, Anyesvara, Lokesvara and Ganesvara, by Rudra, who seems to have flourished in the early half of the twelfth century.

## No. 24

Reference : A Catalogue of Inscriptions copied upto 1964.  
 Page No : 55  
 Place : Nagulapadu, Nalgonda District.  
 Dynasty : .....  
 Reign of : .....  
 Inscription date : A.D. 1202.  
 Language : Telugu.

This inscription is on a stone in a field. Dated S. 1124, Kalayukti. Registers the gift of an *adda* to the god Bhimesvara of Marrepadu by a certain Namireddi.

## No. 25

Reference : Archaeological survey of India, Annual Report on  
 Indian Epigraphy for 1971-72.  
 Page No : 27.  
 Place : Medak.  
 Dynasty : .....  
 Reign of : .....  
 Inscription date : 8th March, A.D. 1204.  
 Language : Kannada.

This inscription is on a boulder by the side of the road, west of the *Quila*. Seems to record grants to land for the purpose of the perpetual lamp and food offerings for the deities Siddesvaradeva, Srirangadeva and Bhairava by Samkaradeva of Vanaparti while he was in charge of the *keshetrapalane* (of the place).

## No. 26

Reference : Corpus of Inscriptions in the Telangana Districts,  
 Part-VI, 1973.  
 Page No : 108.  
 Place : Kantatmakur, Parakal Taluk, Warangal District.  
 Dynasty : .....  
 Reign of : .....  
 Inscription date : 28th June, A.D. 1207  
 Language : Telugu.

This is a private record referring to the *Sasankambha*, set up in front of God *Bhimanadha deva*.

The date of this record is Saka 1170 Prabhava. Ashadha Su-Thursday.

The Saka date is wrong. Prabhava Samvatsara coincides with Saka 1129 and Ashadha Su Guruvara agrees with Thursday 28th June, 1207 A.D

## No. 27

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1973-74.  
Page No : 28.  
Place : Cherlapalli, Bhuvanagiri Taluk, Nalgonda District.  
Dynasty : .....  
Reign of : .....  
Inscription date : A.D. 1207  
Language : Telugu.

This inscription is on a rock at the top of the hill called Anesvarammagutta, dated Saka 1129, Prabhava, Karttika su. 13, Monday. Irregular. Damaged. Seems to record a gift of land from his *vritti* at Bhimasamudram to the deity Trilochana-[mahadeva] by Ereyanapeggada who is described as *yakshinivaraprasada-labdha-sarasvatumdu* etc. for the merit of his parents and his minister.

## No. 28

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1971-72.  
Page No : 26.  
Place : Ramannapalem, Hamlet of Gosavidu, Khammam District.  
Dynasty : .....  
Reign of : .....  
Inscription date : 4th April, A.D. 1213.  
Language : Sanskrit and Telugu.

This inscription is on a broken stone pillar lying in the bed of a tank near the village. Fragmentary. Probably refers to the construction of the temple of Muppessvara-deva named after Muppare[ddi] by *Ma[hasaman]ta* Malreddi and the grant of a village (name lost) for the *angabhogama* and *[rangabhoga]mu* of the deity.

## No. 29

Reference : A Catalogue of Inscriptions copied upto 1964.  
Page No : 75.  
Place : Somavaram, Nalgonda District.  
Dynasty : .....  
Reign of : .....  
Inscription date : 6th April, A.D. 1213.  
Language : Telugu.

This inscription is on a pillar in Somappa temple. Dated S. 1135, Srimukha, Chaitra, su 15 Thursday, (A.D. 1213, April 6). Records the gift of tanks to Svayambhu Somanatha of Bikkimale by Recheruvula Beti reddy and Gechcha Bollenayundu.

### (Also)

Reference	: Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part- II, 2017.
Page No	: 134 to 135 and 195.
Place	: Somesvaram, Huzurnagar taluk, Nalgonda District.
Dynasty	: .....
Reign of	: .....
Inscription date	: 6th April, A.D. 1213.
Language	: Telugu.

### Translation

[Lines 1-11.] [These contain the usual Racherla Titles.]

[L1. 11-22.] The glorious Recervula Beti-Raddi, himself and Gecca Bolle-nayumdu, in the Saka year 1135, (being the cyclic) year Srimukha, in the month of Chaitra, on the 15th day of the bright fortnight, on Thursday, for the personal enjoyment and the public enjoyment of the God Bikkimale-Svayambhu-Somanatha, gave away, to last as long as the Moon and the Sun, a tank, two parts (of it) being (those of) Beti-Raddi and one part of Bolle-nayumdu.

[L1. 22-24.] Beti-Reddi built and gave away two tanks in front of that tank and one *katva* behind.

[L1. 25-28.] with that tank (towarsa ?) the East, tank-bund (towards) the South, tank-bund and tank (towards) the west and Cimtampali (towards) the north.

[L1. 26-30.] The local resident for this place (that is, to look after this) is *pandit* Bhimesvara, son of *pandit* Bhimesvara.

### Contents and Remarks

This inscription is inscribed on a stone pillar standing in the courtyard of the Somappa temple. It records the joint gift of a tank to god Bikkimale-Svayambhu-Somanatha by Recervula Beti-Raddi and Gecca-Bolle-nayumudu, (two parts of this tank was Beti-Reddies and one part Bolle nayumdu`s); the gift of 2 tanks built by beti-Raddi in front of the above tank and one *kalva* behind. The *sthanavarti* appointed was pandit Bhimesvara.

### No. 30

Reference	: A Catalogue of Inscriptions copied upto 1964.
Page No	: 135 to 136
Place	: Kolanupaka, Nalgonda District.
Dynasty	: .....
Reign of	: .....
Inscription date	: A.D. 1220 or 1221
Language	: Sanskrit.

This inscription is on a stone. Dated S. 1142, (A.D. 1220 or 1221). The upper portion of all the four sides of the pillar are lost. Records the erection of *Sahasralinga* in the year 'Asviyabdhisa'. This chronograph equals 1142 saka or 1221 A.D. It is stated in the end that the same donor has erected *Sivalingas* in many other places like Srisaila, Mantrakuta, Daksharama, Kalesvara Dannada etc., So there is a possibility of obtaining full details of the donor at Kalesvara or any of the other places.

## No. 31

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.  
Part III, 1956.  
Page No : 157 to 159.  
Place : Ramannapeta, Warangal District.  
Dynasty : .....  
Reign of : .....  
Inscription date : April, A.D. 1223  
Language : Telugu.

This inscription is carved on two pieces of stone built into the sluice of the tank.

It records that mahasamanta Malreddi who describes himself as the moon, the increaser of the ocean of Manmakula and Marucerla-puravaradhiavara among other things, caused, on Thursday, su. 13 of the month of Chaitra of the year Srimukha, corresponding to Saka 1135 (=Thursday, 4 April A.D. 1213), the Muppidisvara, a temple, built in the name of his father, Muppareddi at Maraturu, to be consecrated; and he gave Niynediyur in the Kotya Boyuni-metta for the anga-bhoga and the ranga-bhoga of that God. In the Vaisakha of the year Svabhanu (April, A.D. 1223) a certain Nollambalkula Venne is said to have been the sacred guard (divyakampu) of Muppadisvaramu.

## No. 32

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1980-81.  
Page No : 15  
Place : Hyderabad.  
Dynasty : .....  
Reign of : .....  
Inscription date : A.D. 1242.  
Language : Sanskrit, Telugu.

This inscription is in another pillar in the museum. Seems to record the gift of lands at Bammakalle for the *amga-bhoga* and worship of the deities Biresvara and Bollesvara of the temple of Trikuta consecrated at Bhimaraju Palli on Thursday, the 10th day of the bright fortnight in the year Bahudhanya of the Saka year 1140 by Loki-reddi, son of Cheti-reddi of Redecheruvu, for the merit of his father and mother Bhullasana. Also registers the grant of lands at Lokasamudram for the *amga-bhoga* and worship of the deities Lokesvara and Channakeaava of the temple.

## No. 33

Reference : Corpus of Inscriptions in the Telangana Districts,  
Part-VI, 1973.  
Page No : 86.  
Place : Patancheruvu.  
Dynasty : .....  
Reign of : .....  
Inscription date : 22nd March, A.D. 1243.  
Language : Telugu.

This inscription dated in the Chalukya Vikrama Era refers to one *Mahamandaleshwara Kandurt Gokarna Choda Maharaja* and his gifts to Gavari ---Bhimanu Peggada, son-in-law of Gamana Peggada namely, the enjoyment of *Badi maduvas* of Gukkadamu 30, and to the latter's son Doddaiyabhatta to whom after washing his feet he gave the enjoyment of *Badiye* of *Naminekalla* 70 on the occasion of *Uttara Sankranti*.

S. 1165 (?) [Subha] krit-samvatsara, Phalguna ba, 15. Friday, Solar eclipse (22nd March 1243 A. D.) It was a Sunday and not Friday.

## No. 34

Reference : Department of Archaeology and Museums, Andhra Pradesh.  
Annual Report on Epigraphy, 1967.  
Page No : 125  
Place : Upparapalli, Huzurabad Taluk, Karimnagar.  
Dynasty : .....  
Reign of : .....  
Inscription date : 19th May, A.D. 1247.  
Language : Telugu.

Records the construction of the *gopura* to the temple of Jyotinatha, a temple at Tekaprolu for Irugaladeva, two tanks and a temple at Cheturu and a made (Cheturu ?) as *agrahara* by Chintaraminayaka, the faithful subordinate of *Mahamandalesvara* Ryadeva maharaja *alias* Rakkasa Ganga.

## No. 35

Reference : Inscriptions of Warangal District (Reprint 2016)  
Page No : 200 to 202  
Place : Rayaparti, Warangal District.  
Dynasty : .....  
Reign of : .....  
Inscription date : A.D. 1247.  
Language : Telugu.

This inscription is on a stone lying before the Siva temple. Damaged - end lost. After the death of Rudra-*bhupala*, Surya-*bhupati* bore the burden of the earth. His younger brother Betabhupa assumed kinship very probably after his death. In their family was born Suramba,

who probably had two sons. They served king Mahadeva as his two arms, and participated in some fierce fight in which he was involved.

## No. 36

Reference : Archaeological survey of India, Annual Report on  
Indian Epigraphy for 1959-60.  
Page No : 54.  
Place : Pratapagiri, Manthani Taluk, Karimnagar District.  
Dynasty : .....  
Reign of : .....  
Inscription date : 28th March, A.D. 1248.  
Language : Telugu.

This inscription is on the right wall of the main entrance into the fort, Kilaka, Vaisakha su. 3, va.=1248 A.D., March 28, Saturday, f.d.t. 54. Damaged. Records the construction of the fort by Muchchanayaka who bears several epithets such as *Iruvettuganda*, *Gandagopala*, *Kanchirakshapalaka*, *Cholarajaya-stapana-charya*, *Pandayarayamanovibhala*, *Cheraraya-bhayankara*, etc.

## No. 37

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.  
Volume-II (2003)  
Page No : 122 to 123.  
Place : Alampur.  
Dynasty : .....  
Reign of : .....  
Inscription date : A.D. 1248.  
Language : Sanskrit.  
Script : Telugu.

This inscription is on a pillar in the mandapa of Kodanda Ramaswamy Temple. It mentions the gods *Bhairava*, *Durga*, *Kesava* and *virabhadra* along with the mention of a person (name not given) who attained *Dharmardha kama moksha Bhairava Sannidhi*.

## No. 38

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.  
Part III, 1956.  
Page No : 41.  
Place : Amrabad, Mahabubnagar District.  
Dynasty : .....  
Reign of : .....  
Inscription date : A.D. 1248.  
Language : Telugu.

This fragment, in Telugu prose, is inscribed on a separate pillar in front of the temple of Shiva. It records the grant of vrttis by mahasamanta Viryala Martoju for the deity, Svayambhu, in Saka 1170, Kilaka, Sravana su. 15.

## No. 39

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
Volume-II (1994).  
Page No : 132 to 136  
Place : Yadlapalli.  
Dynasty : .....  
Reign of : .....  
Inscription date : A.D. 1252-53  
Language : Telugu and Kannada.

### (i) Lines 1-14

Records that, Loki Reddi, son of Recherula.... gave 94 *maruturs* of land under Sudetikalva behind the tank Panakala Samudramu in the village of Bommakallu founded by him to the gods..... keshvara and Chennakesava of the *trikutas* built by him at Jupalli.

### (ii) Lines 15-45

States that, while Ganapati Kshonisa, son of king Mahadeva was ruling the kingdom, Rudra. the minister of (Recherla) Rudra, son of Kata, who was the son of Kama by another wife, built temples of Siva on the banks of the river Musi, one in the name of his father and two others in the names of his two mothers (mother and step-mother), and granted land of 33 *nivartanas* in Bommakallu as well as Bollasamudra tank in *Saka* 1140 Bahudhanya, Phalguna su.10 Guruvara (Monday (not Thursday) 3rd March, A.D. 1219) for maintaining worship in them.

### (iii) Lines 45-60

States that, Loki Raddi, son of Recheruvula Beti Raddi built three Siva temples named as Betesvara, Bollesvara and Bollesvara for the merit of his father Beti Raddi and Bollasanamma in Bhimarajupalli and granted in S.1140, Phalguna su.10 Guruvara (Monday not Thursday as stated in the inscription) 3rd March, A.D. 1219, II and under Paleti-kalva in the village of Bommakallu included in the Eruva-bhumi, so that merit might accrue to his sovereign Ganapatideva Maharaju.

## No. 40

Reference : A Catalogue of Inscriptions copied upto 1964.  
Page No : 55  
Place : Dosapadu, Nalgonda District.  
Dynasty : .....  
Reign of : .....  
Inscription date : 9th December, A.D. 1254.  
Language : Telugu.

This inscription is on a pillar in a ruined temple. Dated S. 1176, Ananda, Margasira ba. 13, Wednesday, (A.D. 1254, Dec. 9). Records the gift of *na* 5 of garden land together with timber for making *ratnas* and two bullocks for drawing the water to the temple of Sri

Tondesvara deva by Dosapati Rudraya for the merit of Hariharadeva and his parents Gundreddi and Kamasani.

## No. 41

Reference : Inscriptions of Andhra Pradesh, Nalgonda District  
Volume-I (1992).  
Page No : 207 to 208  
Place : Dosapadu, Suryapet Taluk.  
Dynasty : .....  
Reign of : .....  
Inscription date : A.D.1254.  
Language : Telugu.

This inscription is on a pillar in the mandapa of the Sivalaya. It registers the gift of five *na. (tumus)* of garden to the south of the village, and a water pulling device (*ratna*) along with its furniture (wooden beams) and oxen to the god Tondesvaradeva by Dosapati Rudraya for the merit of Hariharadeva and his parents. It is to be examined whether this Hariharadeva is identical with his namesake who is stated in the Itikala epigraph to be a Kakatiya king and the lord of Anumakonda and several desas (countries).

## No. 42

Reference : A Catalogue of Inscriptions copied upto 1964.  
Page No : 155.  
Place : Yeleswaram, Nalgonda District.  
Dynasty : .....  
Reign of : .....  
Inscription date : 5th February, A.D. 1258.  
Language : Telugu.

This inscription on Kazana building, Golconda. Very much damaged. It registered a gift of three *mattars* of land to Yeleswar Deva by Chandala Ovida.

## No. 43

Reference : Inscriptions of Warangal District. 2016  
Page No : 229 to 231.  
Place : Kanthatmakuru, Parkal Taluk.  
Dynasty : .....  
Reign of : .....  
Inscription date : A.D. 1258.  
Language : Telugu.

This inscription is on a pillar by the side of the image of Anjaneya. Seems to record certain gifts to a god by the *asamkhyatas* of *Viramushti* community.



## (Also)

Reference : The Corpus of Telangana Inscriptions, Part IV, 1973.  
 Page No : 108  
 Place : Kanthatmakuru, Parkal Taluk, Warangal.  
 Dynasty : .....  
 Reign of : .....  
 Inscription date : .....  
 Language : Telugu.

This is a private record of the *Sasanakambha*, setup in front of god *Bhimimadhadeva*. The date of this record is Saka 1170 Prabhava, Ashada Su. Thursday. The saka is wrong. Prabhava Samavastara coincides with Saka 1129 and Ashadha Su. Guruvara agreed with Thursday 28th June, 1207 A.D.

**No. 44**

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.  
 Part III, 1956.  
 Page No : 111.  
 Place : Dosapadu, Nalgonda District.  
 Dynasty : .....  
 Reign of : .....  
 Inscription date : 9th December, A.D. 1259  
 Language : Telugu.

This Telugu inscription is inscribed on a pillar in a ruined temple at Gumdlapallinadu, and records the gift of na 5 of garden land to the south of the village together with timber for the water-lifting pulley and two bullocks to the temple of Sri Tondesvaradeva on Wednesday, ba, 13 of the month of Margasira in the year Ananda, Saka 1176, (=Wednesday, 9 December, A.D. 1254) by Dosapati Rudraya for merit to Hariharadeva, and his own parents Gumdreddi and Kamasani.

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## **Plates of the Inscriptions**

# Plate No-1 (Kazipet Inscription of Duggaraja) Inscription No-14

First Side



Second Side



### Third Side

55  
 60  
 65  
 70  
 75

### Fourth Side

80  
 85  
 90  
 95  
 100  
 105



**Plate No-2 (Mittapalli Inscription of Tribhuvanamalladeva)  
Inscription No-15**

First Side



Second Side



Third Side



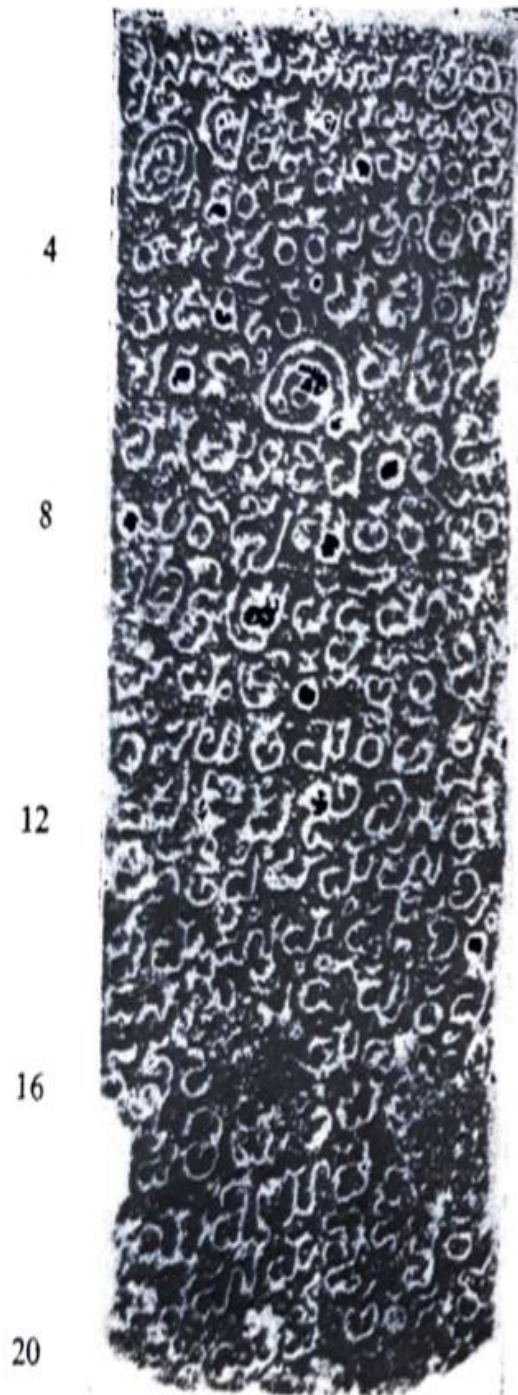
Fourth Side



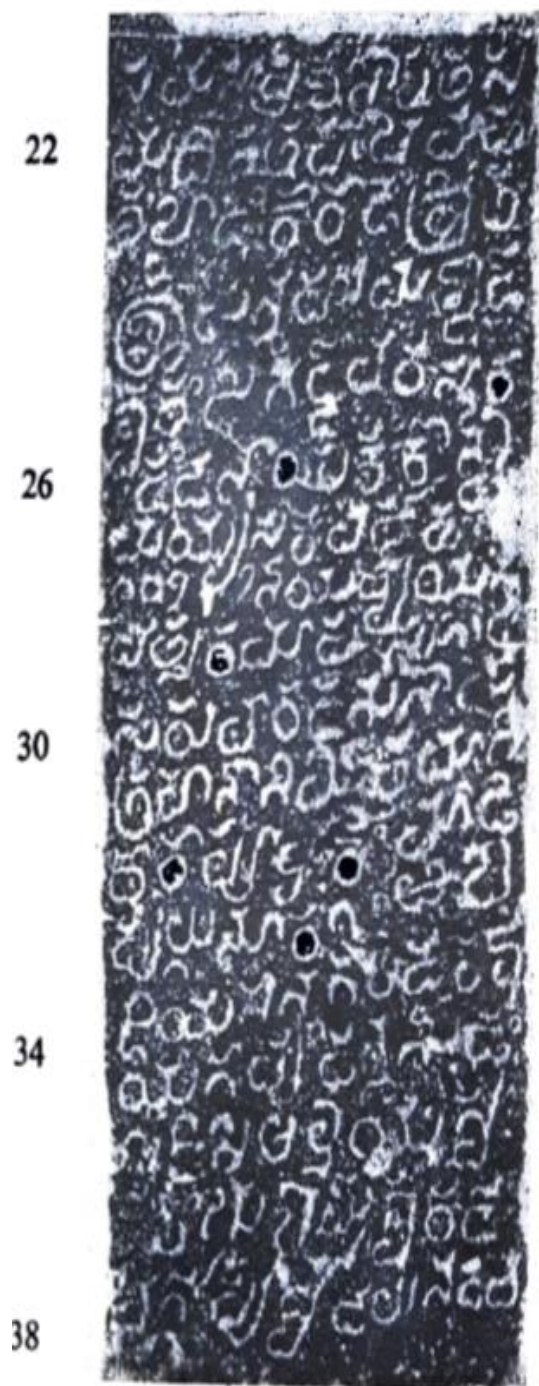


**Plate No-3 (Sanigraram Inscription of the time of  
Tribhuvanamalladeva, Kakatiya Beta-II) Inscription No-17**

First Side



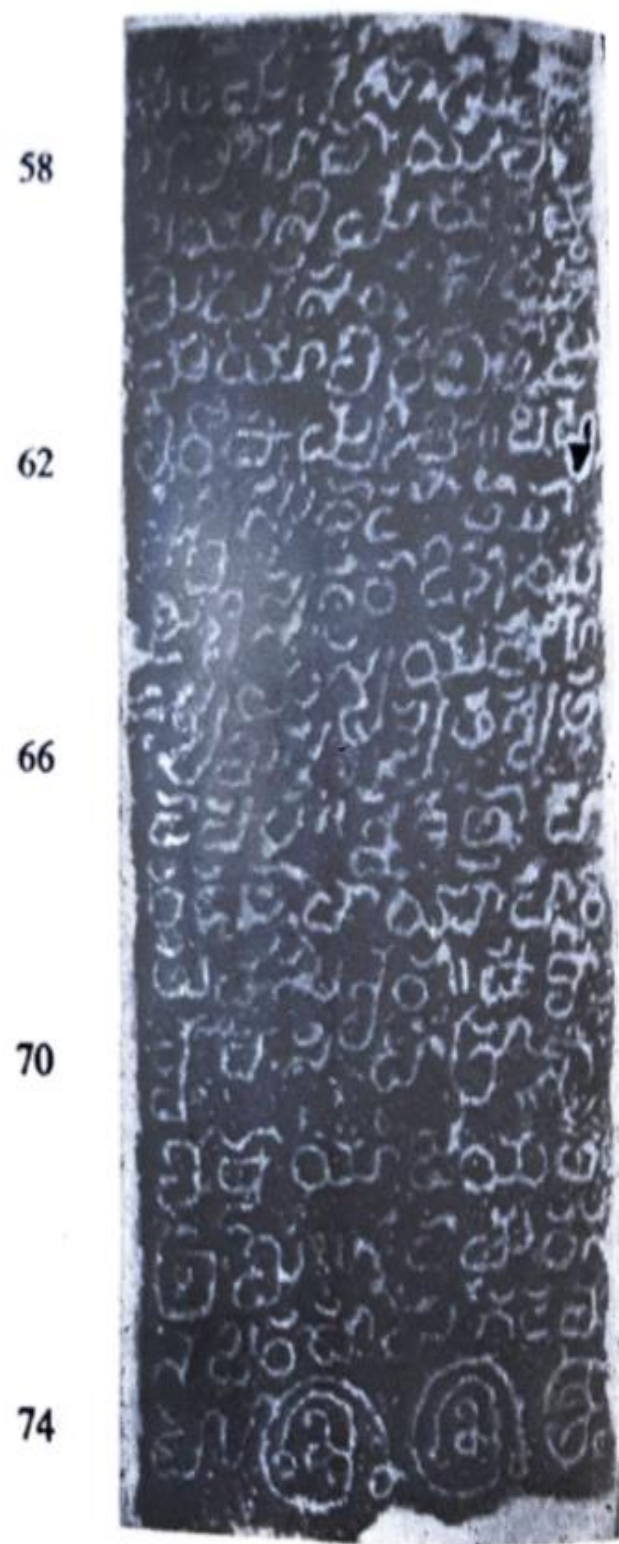
Second Side



Third Side



Fourth Side



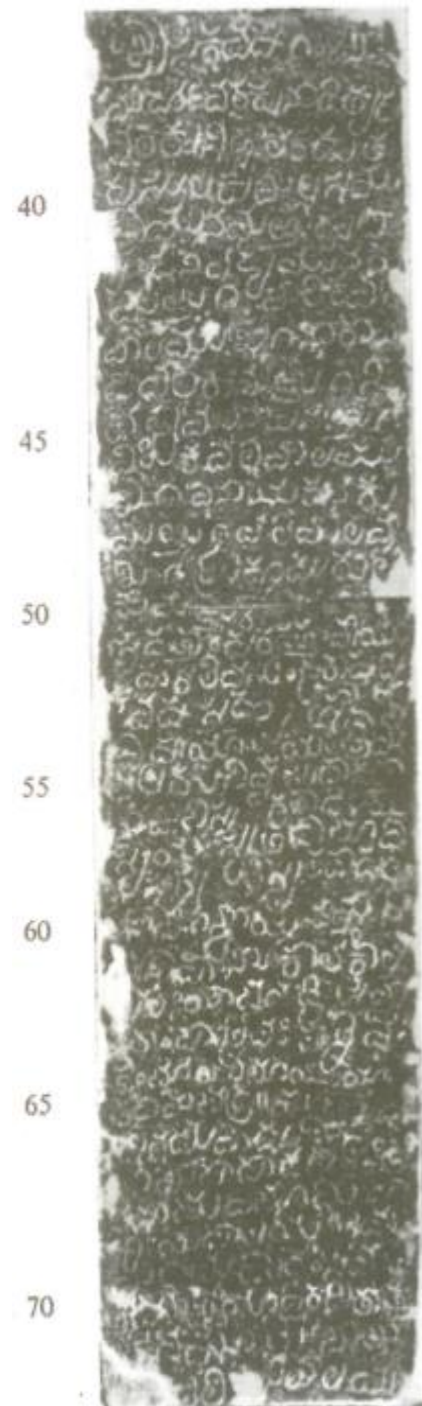


**Plate No-4 (Matedu Inscription of Vemabola Boddama  
Mallinayaka) Inscription No- 22**

First Side



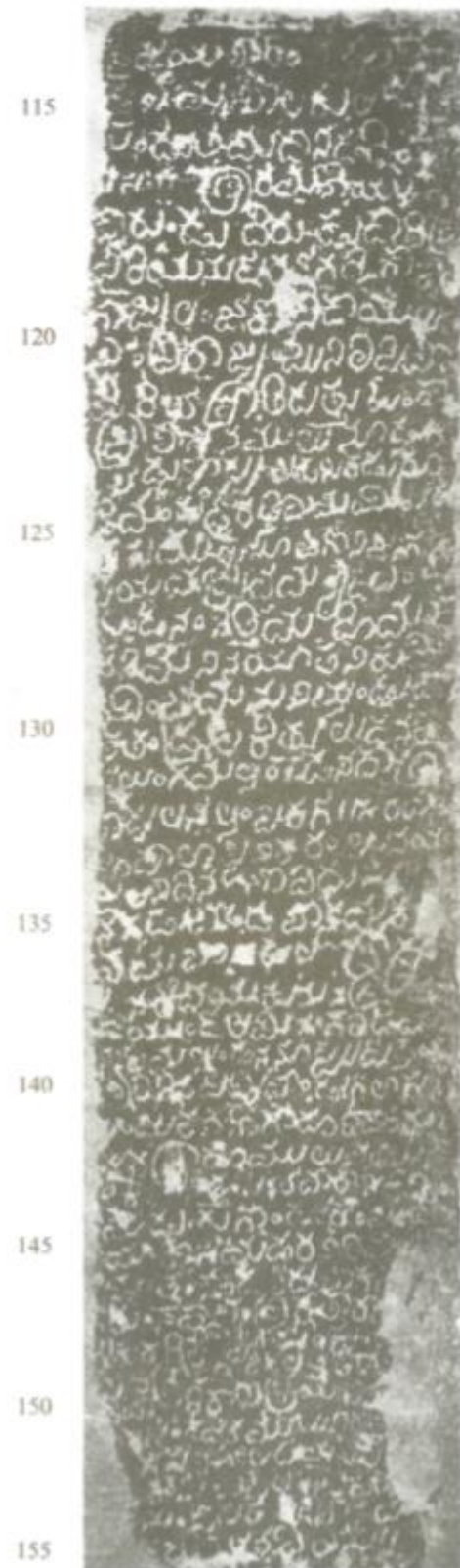
Second Side



Third Side



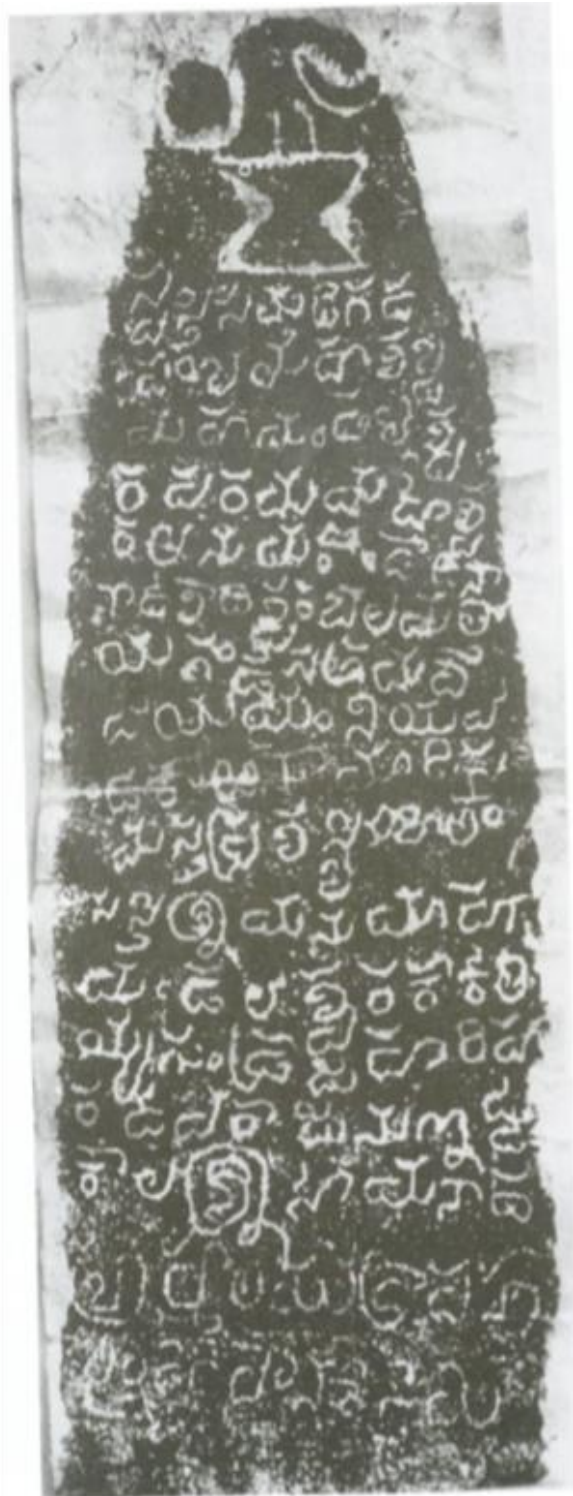
Fourth Side





**Plate No-5 (Itikala Inscripton of Kakatiya Harihara son of Gundaraja) Inscription No-5**

First Side



Second Side



Third Side



Fourth Side



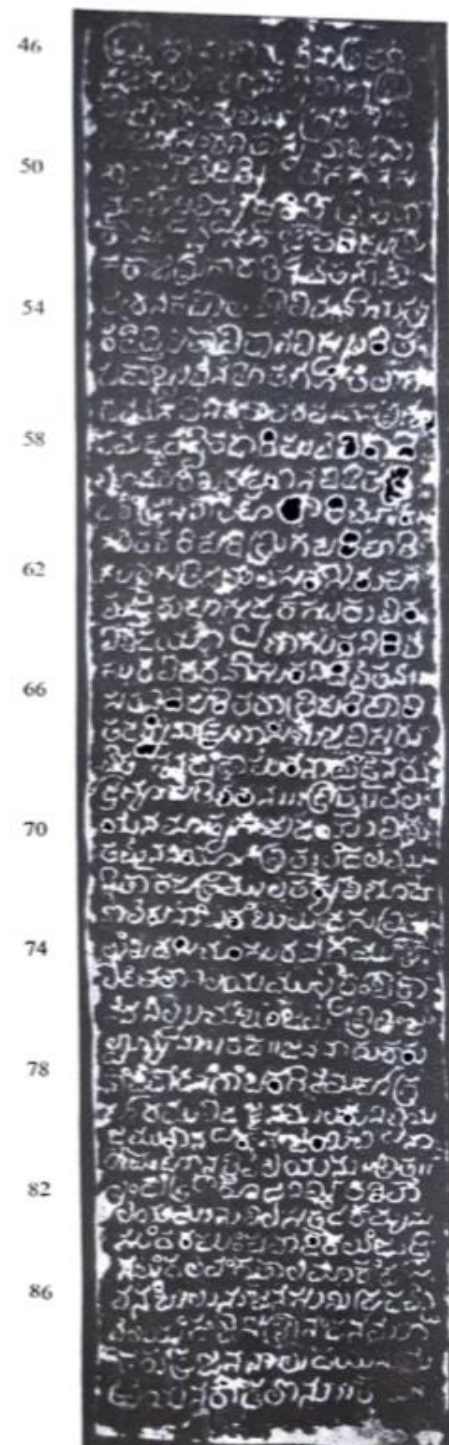


**Plate No-6 (Karimnagar Inscription of Kakatiya Rudradeva's minister Gangadharā) Inscription no-38**

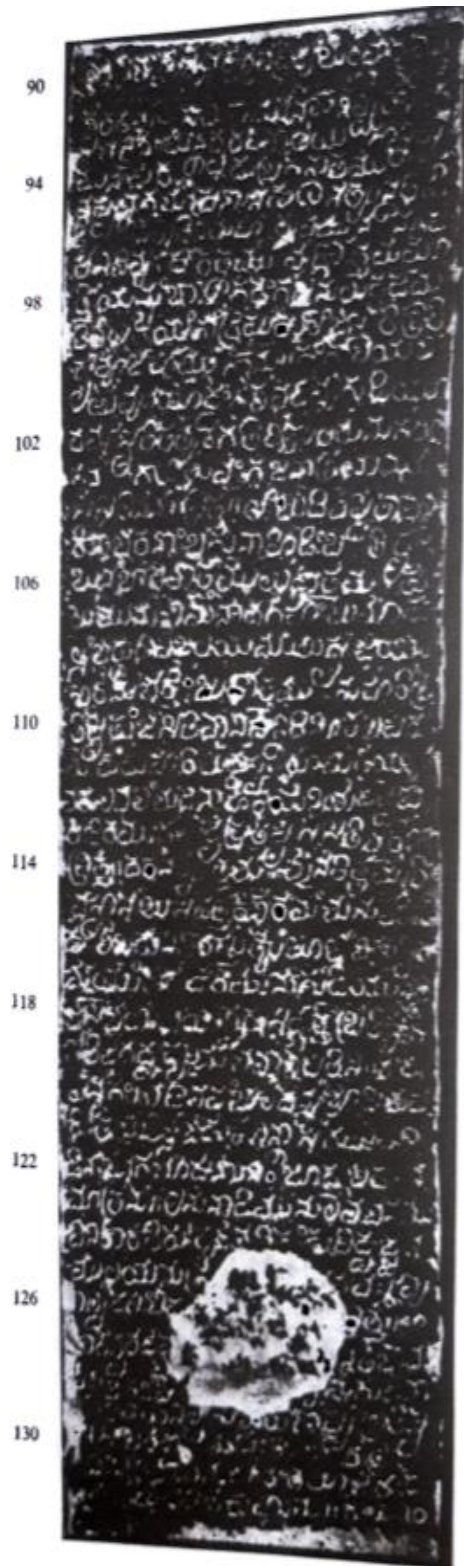
First Side



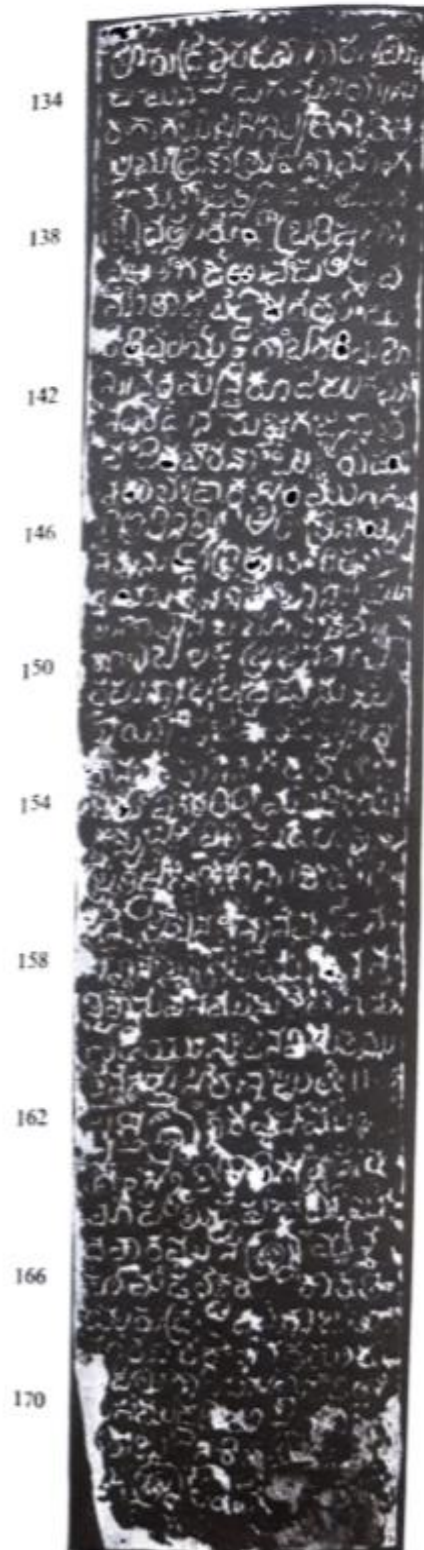
Second Side



Third Side



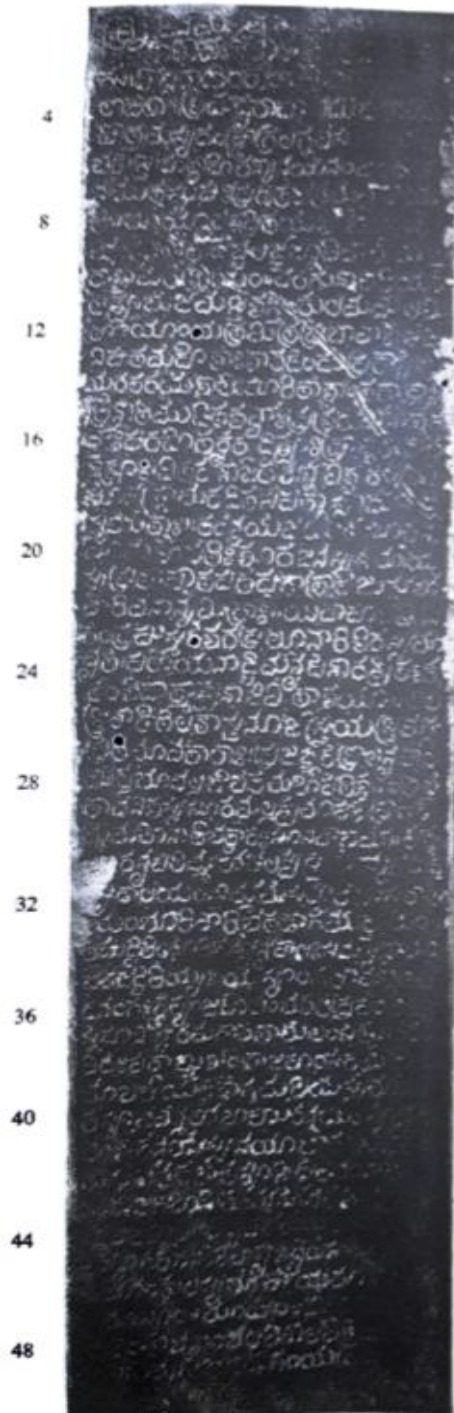
Four Side





# **Plate No-7 (Katakuru Inscription of Kakatiya Ganapatideva)** **Inscription No-79**

First Side



Second Side



### Third Side

104  
108  
112  
116  
120  
124  
128  
132  
136  
140  
144  
148  
152

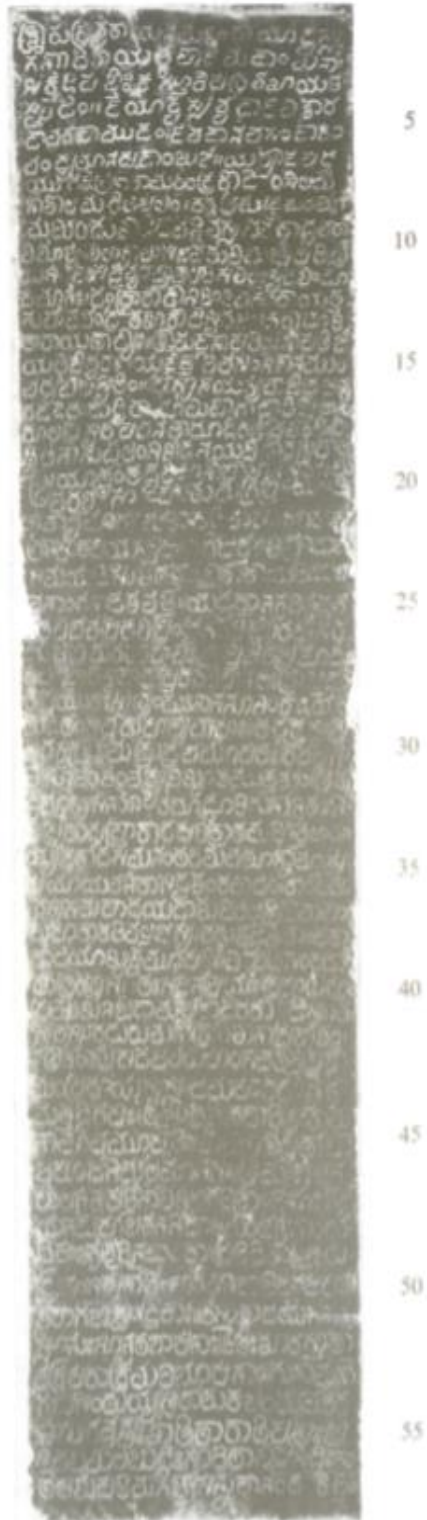
### Fourth Side

156  
160  
164  
168  
172  
176  
180  
184  
188  
192  
196  
200  
204



**Plate No-8 (Palampet Inscription of Racherla Rudrireddi)  
Inscription No-126**

First Side



Second Side



Third Side

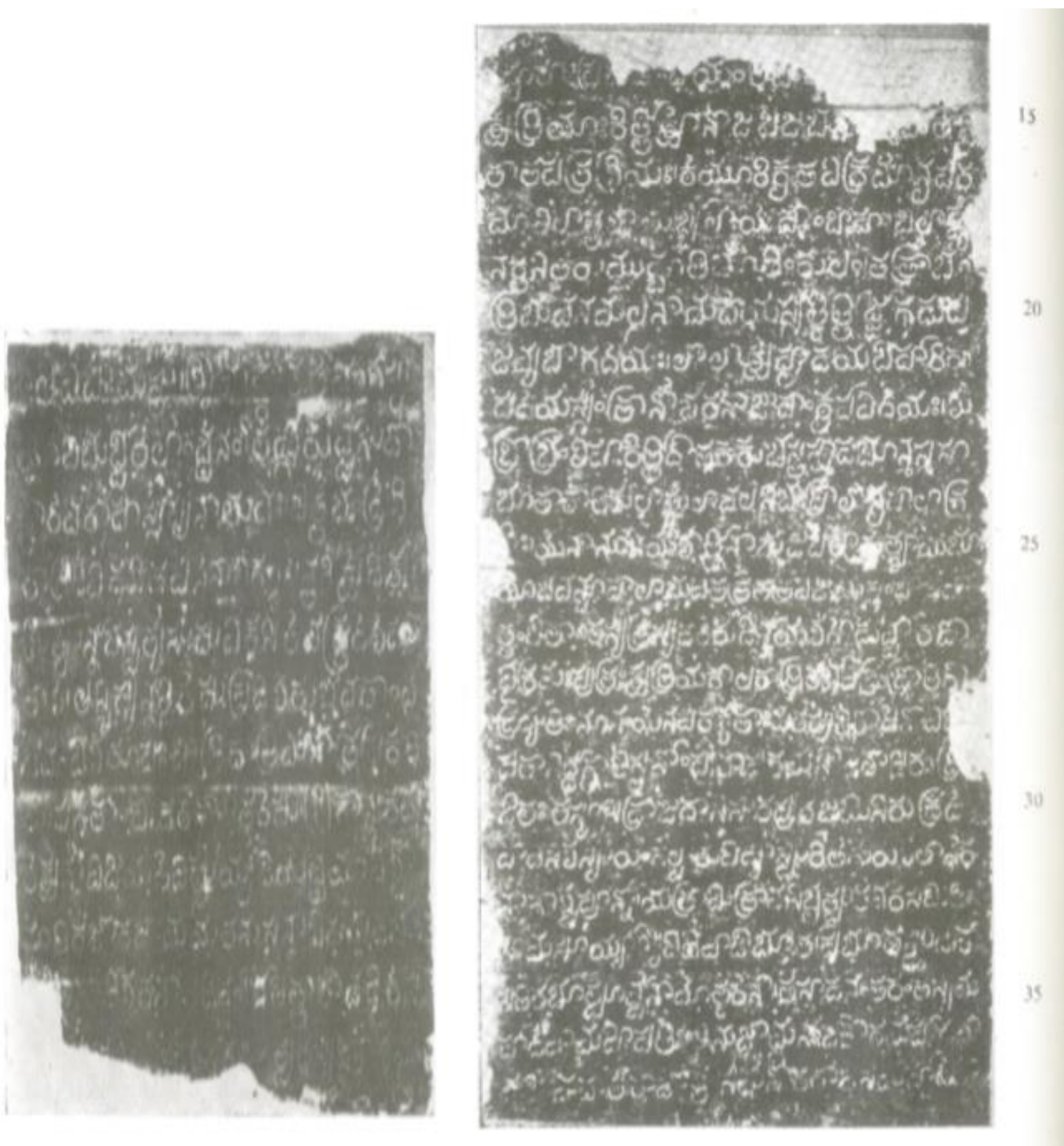
115  
 120  
 125  
 130  
 135  
 140  
 145  
 150  
 155  
 160

Fourth Side

165  
 170  
 175  
 180  
 185  
 190  
 195  
 200

**Plate No-9 (Kundavaram Inscription of Kundamamba)**  
**Inscription No-126**

First Side



## Second Side



50

55

60

65

70







**Plate No-10 (Kondapaka Inscription of Ganapatideva) Inscription  
No-146**

First Side





Second Side



Third Side







**Plate No-11 (Karimnagar Plates of Kakatiya Ganapatideva) Inscription No-207**

**First Side**



**Second Side**







**Plate No-12 (Kalvakol Inscription of Kakatiya Ganapatideva)  
Inscription No-324**

First Side



Second Side



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**NOTES**

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