

Epigraphia Telanganica

Volume 3

Decline of Kakatiyas

Editor

Gajjala Vasanta Lakshmi

General Editor

Dr. Gautam Pingle



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

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Decline of 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.

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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 Kandin, 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 Dilpaladeva 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

Dynasty	Ruler	Reign
Kakatiya	Rudradeva/Rudrama Devi/Rudrama	1162-1289
Kakatiya	Kumara Rudra/Veera Rudra/ Prataparudra-II/ Manumarudra	1289-1323-6

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RUDRADEVA MAHARAJA/RUDRAMADEVI

No. 1

Reference : South Indian Inscriptions, Volume-X
 Page No : 214.
 Place : Ipuru, Vinukonda Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva-Maharaja.
 Inscription date : 12th March, A.D. 1264.
 Language : Telugu.

This inscription is on a pillar lying in front of the temple of Gopalaswami. States that the Gonkaya, son of Surepeggada gave a number of goats for a perpetual lamp in the temple of Alladanatha of Ipuru, for the merit of Kakatiya Rudradeva-Maharaja.

No. 2

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-II (2003)
 Page No : 86 to 88
 Place : Amarabad, Nagarkurnool Taluk.
 Dynasty : Cheraku Chiefs.
 Reign of : Immadi (Visvanadha) Deva.
 Inscription date : 2nd May, A.D. 1264.
 Language : Telugu.
 Script : Telugu.

This inscription is on a stone slab in front of the Siva temple in the village. It records a gift of land of 1 ma, behind the canal of *Kothkunta* by Cheraku *Immadi Deva*, who installed *Sri Siddha mahalakshmi devi*, for the health, longevity and prosperity of *Cheraku Immadi Visvanadhadeva*. (The grant has a long list of land gifts). The grant was entrusted to *Annajiyya*, son of *Narajiyya* to maintain the daily rituals such as *naivedya* etc. The record also mentions another gift made to *Lakshmi devi*, to the merit of *Dandemaraju Peddi Bollya Reddi*. This gift comprises wet land in *Burugupalli Gundala Kalva*, 5 *Edumu* in *Tigalappalli*, 10 *Pandumu* in *Chikurenu Balla*, and 5 *Endumu* outside. It should be shared at the rate of 2/3 to *Annajiyya* and 1/3 to *Sikale* who will enjoy it.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 8
 Place : Amarabad, Mahaboobnagar District.
 Dynasty :
 Reign of :
 Inscription date : 2nd May, A.D. 1264.
 Language : Telugu.

This inscription is on a stone slab lying outside the Siva temple. Dated S 1186, Raktakshi Jyestha su. 5, Friday, (A.D. 1264, May, 2). Records the installation of the image of Siddha Mahalakshmi for the merit of Mahasamanta Immadi Visvanatha deva of the Cheraku family. Some *vrttis* by Manchi raja, Immadi deva Revana, Samkara and a certain Sukadevara are also recorded. The last name also gave *vrttis* to Annajiyya son of Narajiyya for the performance of *Rakshapuja*.

No. 3

Reference : South Indian Inscriptions, Volume-X
 Page No : 212 to 213.
 Place : Velpuru, Sattenapalli Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva-Maharaja.
 Inscription date : 14th August, A.D. 1264
 Language : Telugu.

This inscription is on a stone built into the parapet wall of the temple of Ramalingesvara, dated S. 1186 (Raktakshi). Damaged and incomplete. Refers to some gifts of land made during the reign of Kakatiya Rudradeva-Maharaja.

(Also)

Reference : Archaeological survey of India
 Annual report on epigraphy 1925-26
 Page No : 28
 Place : Valpuru, Sattenapalli Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja
 Inscription date : A.D. 1264
 Language : Telugu.

This inscription is on a stone built into the parapet wall of the Ramalingaswami temple, dated Saka [11]86, Sravana, ba. 6, Thursday. Much damaged. Refers to Mahamandalesvara Kota.....devarajulu. Seems to record a grant of land and remission of taxes.

No. 4

Reference : Inscriptions of Telangana Nizamabad District
 (Nizamabad & Kamareddy). (2019)
 Page No : 121 to 129
 Place : Kotagiri.
 Dynasty : Kakatiya
 Reign of : Rudramadevi
 Inscription date : 31st December A.D. 1264
 Language : Sanskrit.
 Script : Devanagari.

This is a copper plate grant found in the water tank of the village. Records that *Viriyala sura*, a subordinate of the Kakatiya Queen Rudramadevi granted the village *Vinayakapura* several Brahmanas.

The three copper plate charter contains the record in Sanskrit language and mentions a grant to 15 Brahmanas of the temple of *Purusottama* in the village of Vinayaka Puri (probably named after Ganapati and Vejjamba, parents of the donor), by Surya or *Samanta Surya* of the Viriyala family in the reign of the Kakati queen *Rudramamba*, daughter of *Ganapatideva*.

No. 5

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
 Page No : 49 to 50
 Place : Bandaramesvarapalli, Nizamabad.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja.
 Inscription date : A.D. 1264.
 Language : Telugu and Sanskrit.

The village Bandaramesvarapalli is in Kamareddy taluk, Nizamabad district. The actual location of this inscription is not known.

It begins with Telugu prose and abruptly enters into Sanskrit poetry in the first half of the first verse. It is dated Saka 1186 Raktakshi corresponding to A.D. 1264. The month and day are not mentioned.

The purpose of the inscription is to record a grant of the village named Pinna(Ve)lupu Komda to the god Ramanatha by *samanta* Gumdaya at the instance of Ponnayarya, while Kakatiya Rudradeva Maharajulu was ruling the earth. Here Rudra deva is evidently Rudramadevi whose reign started near about A.D. 1262 though her father Ganapatideva lived for some more years.

(Also)

Reference : Inscriptions of Telangana Nizamabad District
 (Nizamabad & Kamareddy). (2019)
 Page No : 118 to 120
 Place : Bandarameshwarapalle, Machareddy.
 Dynasty : Kakatiya
 Reign of : Rudradeva
 Inscription date : A.D. 1264
 Language : Telugu.
 Script : Telugu.

This inscription is on a pillar in Ramesvaralayam. Records the gift of the village *Pinna Velupu Konda* to the god Ramanatha by a feudatory (viz) *Gumdaya*, on the instructions of *Ponnayarya*, while Kakatiya *Rudradeva* was ruling the earth. Here Rudradeva is evidently identical with Rudramadevi daughter of Ganapatideva.

No. 6

Reference : Epigraphia Indica, Volume-XXIII.
 Page No : 191 to 196.
 Place : Sangur.
 Dynasty : Yadava.
 Reign of : Mahadeva.
 Inscription date : A.D. 1264.
 Language : Kannada.

Sangur Inscription of Yadava Mahadevaraya; Saka 1186 by

R.S. Panchamukhi, M.A., Madras.

Note : This inscription mentioned the Kakatiya-Yadava relation after Ganapatideva.

Only a few inscriptions of the Yadava dynasty- and none of Mahadeva-have been edited so far. The subjoined inscription will, therefore, be the first document of the king to be published. Mahadeva is described here as “a goad to the elephant of the Gurjara king, a three-eyed god (Siva) to the Cupid of the Malava king and the shatter of the skull of the Telunga king”. In his Kotbagi inscription dated in the same year as the present record, he is given the additional epithet *Hayanaraya-kalahala*. Thus it would appear that the Yadava monarch Mahadeva had to contend for power and territory with the four neighbouring kings namely the Hoysalas in the south, the Kakatiya in the east, the Gurjaras *i.e.* Chalukyas of Anhilvada in the west and north-east and the Paramaras of Malva in the north. It may be noted that three epithets were created with slight modifications by every king from Bhillama downwards, which would only indicate that in their attempt to expand their empire by fresh conquests, the Yadavas had to fight with these neighbouring powers since the very beginning of their political career.

From a close study of the stone and copper-plate documents of the family, we learnt that Bhillama, Jaitugi, and his son Singhana waged constant wars with the kings of Malava, *i.e.*, the Paramaras of Dhara. According to his Bahal inscription and the Paithan plates of Ramachandra, Singana defeated one Arjuna who has been identified with the Malava king Arjunavarman.

The *Hammiramadamardana*, a Sanskrit *mahakavya* of the 13th century A.D., records an additional fact that he defeated and killed the Malava king's fedatory, Chahamana Sindhuraja of Lata. The *Vasantarilasa*, a Sanskrit *mahakavya* of the 13th century A.D., contains another historical fact that Sindhuraja's son Sankha was taken prisoner by the leader of the Yadava army and was subsequently released by Simhana. On a later occasion, Sankha sued Simhana for help and with his army marched against Viraadhavala, the king of Gujarat who had forcibly occupied Cambay in Lata. Simultaneously with this, the Malava king Devapala also invaded Gujarat, apparently to assist his feudatory chief of Lata in wresting back the lost Cambay. As stated in the *Hammiramadamardana*, the Gujarat king appears to have managed to break the coalition through the strategic skill of his minister Vastupala and turned the events of war in his favour. This is testified to by the Dabhoi fragmentary inscription which records that Viradhavala routed a combined attack of the lord of Dhara and the king of the Deccan who must be Yadava Simhana. This enmity between the Yadava and the Malava

kings, is continued in the time of Krishna-Kandhara and Mahadeva who are described in their inscription as the destroyers of the Malava king.

The attitude of the Yadavas towards the Gurjaras, *i.e.* the Chalukyas of Anhilvada is one of frequent warfare. Viradhavala's son Visaladeva (A.D. 1243-1263) wanted to take revenge on the Malava and the Yadava kings who had invaded Gujarat during his father's time. He is described in his inscriptions as a submarine fire that dried up the ocean of Simhana's army. The Paithan plates of Ramachandra attributed the defeat of Visala to Mahadeva which would show that the latter had to cross swords with Visala within two or three years of his succession to the throne. We have seen above that the Gujara king had seized Cambay and portions of Lata from Sindhuraja, a feudatory of Devapala. It is not impossible that he carried his arms still further to the south as a result of which north Konkan came under his sway. Or, Konkan must have been annexed to Gujarat during the time of the Chalukya king Kumarapala (A.D. 1143-74), though its northern portions had been occupied by the Malava king in the intervening period.

An inscription of Arjunavarman (A.D. 1233), the predecessor of Devapala, states that the king was enmeshed at Bhrigukachchha at the time of the great. This shows that the Paramara kingdom extended up to the Broach District on the west in the early part of the 13th century A.D. According to Marco Polo (A.D. 1290,) the chiefs in the west coast of north Konkan were dependent on the Anhilvada kings. Rashid-ud-din (A.D. 1249) and Saka 1182 (A.D. 1260) are found in Ranvad and Chadiche near Uran, his fight and death must have taken place some time after 1260 A.D. As the last year of Visala is known to be A.D. 1263, the defeat of Visala and Somesvara might possibly have formed part of a single campaign undertaken by Mahadeva soon after his accession to the throne.

The epithet *Tungaraya-sirash-kamala-mulotpatana* borne by the king is significant as it indicates that Mahadeva had crossed arms with the Kakatiya king of his time and inflicted a crushing blow on his power. It is noteworthy that his brother Krishna is called 'the establisher of the Telinga king, in his Mamdapur inscription of Saka 1172 and the Arjunvad inscription of Saka 1182 which was the last year of his reign. According to the chronology of the Kakatiya kings, the Telunga contemporary of Mahadeva was Rudramamba, the successor of Ganapati whose last known name was Saka 1183. Since Hemadri says that the Andhras placed a woman on the throne thinking that the Yadava king Mahadeva would not deign to fight with her, the crushing of the Telunga power suggested by the above epithet must have a reference to the wars conducted in the time of Ganapati especially after A.D. 1260. Mahadeva must have taken away from him the title of *Panchamahasabda* and the elephants of war as recorded by Hemadri, soon after his accession to the throne. It is not, however, possible to understand the exact circumstances which favoured the rising of the Silahara, Gurjara and Kakatiya kings immediately after the death of Krishna.

Mahadeva, like his predecessors, entrusted the government of his southern country to his minister Devaraja apparently to guard against the Hoysala invasion into his territory. The Hoysalas of Dorasamudra who had lost considerable territory in the north-west of Mysore to the Yadavas under Simhana and Krishna must have endeavoured to wrest back from them their past possessions and the struggle seems to have continued till the last quarter of the 13th century A.D. when we find some Yadava regiment stationed at Haveri marching against Derasamudra. The Mamdapur inscription of Krishna (Saka 1172) records the defeat of Hoysala Somesvara by the king, perhaps in conjunction with his brother Mahadeva who was the *Yuvaraja* under

him. The elephant *Hoysanaraya-kalahala* may bear reference to this or any subsequent fight undertaken by Mshadeva against the Hoysalas.

Incidentally, the record throws some light on the extent of the Kannada language in the north in the 12th and 13th centuries A.D. Sonnaliga which was the home of Siddharama now forms part of the modern Solapur, the headquarters of the Solapur District in the Bombay Presidency. The Kannada language must have been prevalent in this part of the country in the 12th century A.D. This view finds confirmation from the statement in the Marathi work *Lilacharita* of the Mahanubhava school, written in A.D. 1190 that the sixty-lac. Maharashtra extended as far as Tryambaka-kshetra (Nasik) on the bank of the Ganga (Godavari) in the west. Jnanesvara the celebrated saint of Maharashtra who flourished about 1290 A.D., praises in his *abhangas* the god Vitthala of Pandharpur as the deity of Kannada and Karnataka and also remarks in his *Gitabhavadipika* that the southern limit of Maharashtra in his time was the south bank of the Godavari. This would show that even as late as the 13th century A.D. Kannada which is a southern neighbour of Marathi extended up to at least Nasik and the Godavari, not to speak of Solapur and Pandharpur on the bank of the Bhima in the farther south. There can, therefore, be no doubt about the veracity of the statement contained in the *Kavirajamarga* that the northern limit of the Kannada language in the 9th century A.D. was the Godavari.

The following geographical places are mentioned in the record; Kavijasa, Sonnaligenagara, Basura-*rishaya* and Changuru. Kavijasa which is mentioned under this form in an inscription of Challakere is evidently the Mount Kailasa, the abode of Siva. It should not be confused with Kavilasapura whose greatness is extolled in II. 50 to 55 of the Arjunavada inscription and which is identified with the modern village of the same name near Nulegrama, in the Hukkeri taluk of the Belgram District. Sonnalige which is called *abhinana-Srisaila* is as stated above, a part of the modern Solapur. Basura-vishaya, which included the gift village Changuru, comprised 140 villages and included the southern part of the Haveri taluk of the Dharwar District. Changuru is the modern Sangur where the inscription is found. It may be noted that this village was included in the Chandragutti-*nadu* during the Vijayanagara period.

Abstract of Contents

(Line 1) Invocation to Siddharama.(LI 2-3) Invocation to Sambhu.

(LI 4-19) A *vachana* of siddharama.

(LI 19-25) While *Praudhapratapachkravartin* Mahadevaraya who was *Prithvivallabha*, *Maharajadhiraja*, *Paramesvara* and *Paramabhataraka*, a chosen lord of Dvaravatipura, a vanquisher of Gurjara, Malva and Telunga kings, a Raya-Narasyana was ruling the earth, (and)

(LI 26-34) his minister, the *Mahapradhana* Devaraja, son of Amitrasa and grandson of Chaudarasa of the Vasishta family was governing at his command the southern country. (*the latter*)

(LI 35-44) visited Sonnalige-nagara, the former residence of Siddharama and being pleased at the sight of god Kapilasiddha- Mallikarjuna Deva made a gift of the Village Changura in Basura-*vishaya* together with a right over treasure-troves and the income derived from fines, *sulka*, etc., for the worship of the deity, renovation of the temple and for water-shed and daily oblations, etc., on the occasion of *arddhodaya* on the new moon day of Pushya in the (*cyclic*) year Raktakshin, the Saka year 1186.

(LI 45-58) Another *rachana* of Siddharama.

(LI 59-66) Specifies certain estates and income in the village to be enjoyed by some *Gaudas*, *Hittukaras* and Chaudarasa, the *Heggade* of the temple (*devara-mane*).

No. 7

Reference : South Indian Inscriptions, Volume-X.
 Page No : 213.
 Place : Karempudi, Palnad Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva
 Inscription date : A.D. 1264.
 Language : Telugu.

This inscription is on a pillar in the mandapa in front of the temple of Suresvara, dated S. 1186 (Raltakshi). States that Gandapendaru Meyidevaraja, agent of Jannigadeva-Maharaja who ruled the country from Panungallu to Kaivaramu-kota, made a gift of land to god Suresvara Deva. The concluding portion says that *Karanam* Annipedi built the compound wall and *gopura* of the temple.

No. 8

Reference : Copper Plate Inscriptions of Andhra Pradesh Government Museum, Hyderabad, Volume-I, 1962.
 Page No : 110 to 122.
 Place : Alapadu Grant, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudramadevi.
 Inscription date : 18th January, A.D. 1265.
 Language : Sanskrit

These plates were discovered in the Guntur district by Shri N. Bhagwandas, I.A.S., Collector and District Magistrate. My attention was first drawn to these plates by my friend Sri P. Seshadri Sarma of Guntur, who had mistaken these plates for a grant from Queen *Rudramambika* herself. Since I was not satisfied with the estampages that were sent to me by him, I set about tracing the originals, and thanks to the kindness of Sri N. Bhagwandas, I.A.S., these plates have now been acquired by the Government Archaeological Museum at Hyderabad, and are now exhibited in the copper plate epigraphy section of the Archaeological Museum at the Public Gardens, Hyderabad. I am deeply grateful to Sri N. Bhagwandas, I.A.S., as well as to my friend Sri P. Seshadri Sarma for the help that they gave me in securing the plates for the museum and for the other help in editing them.

The plates are five in number and measure 16 cms. in length, 10.5 cms. 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 seal of the plates had been cut off before they were retrieved by me. The total weight of the plates and that of the ring and the seal is 1990 grams and 337 grams respectively.

The plates are inscribed on either side, except on the first side of the first plate. On the last side of the last plate, there are seven lines of writing, containing the usual imprecatory verses. The first side of the last and the fifth plate consists actually of only two lines. of writing, giving a description of the grantees of the village. It would have been quite a simple matter to continue the writing in this side itself, and to insert the imprecatory verses also here, but for reasons unknown the first side of the last plate has not been utilised for this, and seven lines of

writing have been inscribed on the last side. There are in all 82 lines of writing in the plates, distributed as follows:

First plate second side	12 lines
Second plate first side	10 lines
Second plate second side	10 lines
Third plate first side	10 lines
Third plate second side	9 lines
Fourth plate first side	12 lines
Fourth plate second side	10 lines
Fifth plate first side	2 lines
Fifth plate second side	7 lines

Total 82 lines

The language of the plate is Sanskrit right through. The characters are the mediaeval *Nagari* type and closely resemble the script used in the *Kotagiri* copper plate grant of queen *Rudrambika*. The language is both in verse as well as in prose. There is nothing to be particularly mentioned about the orthography, except for the usual peculiarities noticed elsewhere. The verses used are generally in simple metre, and are mediocre in their poetic qualities.

The plate starts with a general prayer that Lord *Hari* may protect the entire Universe. Then a prayer is addressed to Lord *Siva*. The plate then goes on to state that Lord *Vishnu*, who is stated here as "*Kamalajani*" may protect the entire universe, and Lord *Hari* is here described as overshadowing during a close embrace of his consort *Radha*, by the shine of his own body, the '*Sthasa*' or a kind of pellet made out of *Kasturi*, which was adorning the *Sthana Bhara* or the breast of *Radha*. Next comes a verse dedicated to Lord *Vighneswara*, and his ears are described here as constantly moving, and being beset with bees, and hence appearing as if his ear was like a fan or a *Vyajana*, which has been adorned with black bells on its side. Next comes a verse dedicated to Lord *Siva*, in whose locks of hair, the moon is said to be shining, even as several pearls in the *Surasindhu* or the *Ganga*, the idea being a poetic imagery of the description of the moon and the *Ganga*, which both adorn the locks of hair of the Lord.

With the above verse, the *Prasasti* in verse in the plate ends, and there are 14 lines of prose, in which the glory of the line of kings of *Yellana* are described. They are described here as '*Parama Mahesvaras*' as equivalent to *Parasurama* in keeping up their vows, as equal to *Gangeya* or *Bhishma* in their *Soucha*, as being a cage made out of *Vajra* for those who take refuge in them, as being very proficient in the art of giving more than what was asked of them, as a gift, by people, as putting to shame even the glory of the Lord Sun himself by means of their valour, as pervading all the *Asanganas* or the different cardinal directions by their unblemished glory, which is as white as *Sarat Chandrika*, and which stands undiminished for many *Kalpas* or *Yugas*, as being experts in protecting the people of good behaviour, as delighting the minds of many eminent wise men, as being equivalent to the *Bhujanga* to the *Rajavesya*, and as behaving like brothers to *Paranari* or other women. The grant then goes on to say that in this *Vamsa*, the first *Vamsa Pravakta* or the founder of the dynasty, was one *Sri Krishna Kannara* who was the son of *Krishna Deva*. His kingdom is said to be in the midst of *Varaha Desa* and the kings are said to be masters of the *Vardhamanapura*. This line of kings is also said to have obtained many glories by means of victory in war.

The grant next describes the kings who were born in the above royal family. It is stated that king *Ekavira* was the first king of this line, by whose valour both the *Pakshas* or the bright and the dark fortnights became equal, the idea being that glory being comparable to white in colour, the distinction between the black and the white *Pakshas* of the month was eliminated during the reign of this king. After him, *Jairugi Deva* was born, and his fame and valour are said to be playing in all the cardinal directions. From *Jairugi Deva* and *Kuntala Devi*, *Yellana Deva* the present grantor, was said to have been born, whose qualities even other kings are said to be wanting.

It is then mentioned, that in this world, pearls or *Muktās* are pure, and better than them are the *Taras* or the stars, and better than them too, are the drops of the waters of the *Ganga*, and much better than all these is the mind of king *Yellana Deva*. The grant then says that when *Yellana Deva* was ruling over the kingdom, and when the enemy kings had obtained the *Nirvana*, there was not even the suggestion of the word of danger to the learned men of his court. The grant continues that wherever the look filled with benevolence of *Yellana Deva* fell, there was immediately established *Kamala Vilasa* or the *Kataksha* of *Lakshmi* and other auspicious things. In the next verse, in *Kramalankara*, it is stated that the enemy kings as soon as they heard the sound of the *Jaya Yatra* of *Yellana Deva*, got up the mountains, entered the forests, and ran away from their own houses. The grant finally describes that king *Yellana Deva* was thus spoken of and praised in eulogistic verses by great poets and that he was an ocean of good qualities.

After this eulogistic description of *Yellana Deva* the grant describes in a few verses, the greatness of the *Kakatiya* dynasty. It says that the family of the *Kakatiys* is a family of prosperity, where Lord *Parameswara* bestows all good and auspicious things. In this auspicious family of the *Kakatiyas*, was born king *Mahadeva* by whom was destroyed the darkness of his enemy kings. In the next verse the birth of *Ganapati* of the *Kakatiya* dynasty is described. Next, in a verse of the *Sarvato Vibhakti* type, which makes use of all the *Vibhaktis*, like *Yah*, *Yam*, *Yena*, *Yasmin*, *Yasmath*, *Yasya* etc., it is stated that *Ganapati* was born out of the *Kakatiya Kula* and was full of devotion to the Lord. He was endowed with all *Soujanya*. By him, was thrown away from the world, all dangers, and to him was added all wealth. Of him all the enemies were afraid. To him every one was a subject or a *Parijana*. In him, all the higher qualities were to be found. Such was king *Ganapati*.

The next verse describes that king *Ganapati* was so kind towards his subordinates, that their hearts turned into a '*Krida Griha*' or a playing house for him. The grant then describes that after *Ganapati* was born *Rudramadevi*, who was better in her gifts than even *Svardhenu* or *Kamadhenu*. The next verse describes that when *Rudradeva*, which is obviously a reference to Queen *Rudrama*, was sharing the weight of the governance of the country with *Ganapati*, it was a great wonder, that not her head, but the heads of the enemy kings were bent down. If one bears a weight, his head should be bent, but whereas in the case of Queen *Rudrama* even though she was bearing the weight of the kingdom, the heads of the enemy kings were bent low.

Then *Yellana Deva* is said to have obtained this kingdom by the *Kripa* or generosity of *Rudramadevi*, and that along with his *Nija Bharya* or his own wife, who was the *Dwitiya Tanaya* or the second daughter of *Kakati Rudramadevi*, he gave *Alapadu* village for acquiring merit, to several brahmins who were fit to receive the gift, along with all the *Bhogas* after dividing the village into unequal parts. The parts to which the village was divided is said to be "*Ayugmanthara Panchasad Bhage*" etc. This means an odd part added to fifty, and the exact

calculation of the total parts received by the Brahmins as described in the grant later on, shows that the village was exactly divided into 53 parts.

The grant then gives the exact date of the gift of the village and says that it was in the *Saka* year '*Rasa Naga Kshoni Sitamsu*'. *Sitamisu* stands for the moon and represents 1, *Kshoni* stands for the earth and represents 1. *Naga* stands for the elephant or the *Ashia Diggajas* and represents 8, *Rasa* stands for taste or *Shadrasas* and represents No. 6. The year of the grant is thus *Saka* 1186 or 1264 A.D. The cyclic year is stated to be *Rakrakshi* and the time of the grant was the "*Ardhodaya Punya Kala*". The grant also describes the *Gotras*, the names and the shares of each of the grantees who were given shares in the village. The grant finally ends with the usual imprecatory verses.

The year of the grant is as stated above 1186 *Saka* or 1264 A.D. corresponds to *Raktakshi* and therefore the details of the name of the cyclic year given tallies with this. We have now got to determine the actual date of the grant by means of the further details given in it viz., that the grant was given at the time of the *Ardhodaya Punya Kala*.

Ardhodaya Punya Kala occurs when the following ingredients are present: When, on an *amavasya* day, at the end of the *Pausha* month and the beginning of the *Magha* month, of any particular year, the weekday happens to be Sunday, the *Nakshatra* is *Sravana*, and the *yoga* is *Vyatipata*, then that is defined to be a *Ardhodaya Punya Kala*. If any one of the above special features is wanted, it is called simply a *Mahodaya Punya Kala*. Incidentally it may be noted that it is astronomically impossible for all the above ingredients of an *Ardhodaya Punya Kala* to happen in any year unless some month previous to *Magha* is an *Adhikamāsa*. In this year *Rakrakshi*, it is noted that actually in the *Ashadha* month, there was an *Adhika Ashadha* and a *Nija Ashadha* month also and hence this ingredient is satisfied.

In this case viz. 1264 A.D., the *Amavasya* in between the end of the *Pausha* month and the beginning of the *Magha* month fell on the 18th January, 1265 A.D. on which date there was also a Solar eclipse. The *Nakshatra* on that day was *Sravana* and the *Yoga* was also *Vyatipata*.

Since all the ingredients of an *Ardhodaya Punyakala* viz. the special *Tithi Amavasya* between *Pausha* and *Magha*, the day being a Sunday, the *Nakshatra* being *Sravana*, and the *Yoga* being *Vyatipata* are fully satisfied in this case, we may therefore conclude that 18th January, 1265 A.D. is the date of the grant.

The further and the more important question arises in this case viz., the identity of the donor viz., king *Yellana Deva*. Three names are given in the plate viz., *Ekavira*, his son *Jairugi* and his wife *Kuntala Devi* and his son *Yellana Deva*. The *Vamsa Pravakta* is said to be *Krishna Kannara* who was the son of *Krishna Deva*. Up to now the names of these feudatories have not been met with anywhere, in any of the contemporary *Kakatiya* records. The *Varaha Desa* and the *Vardhamanapura* mentioned in the grant correspond to the *Vaddamanu* of the modern Mahabubnagar district.

However, we know from other sources that during the time of the queen *Rudrambika* one *Gona Vittala* was ruling from *Vardhamanapura*. In fact this *Gona Vittala* invaded the *Seuna* territory on the western frontier of the *Kakatiya* kingdom and some of the important events which took place during that invasion describing the achievements of *Gona Vittala* are given in an inscription in the Raichur Fort of 1294 A.D. where it is stated that *Vittala* captured the forts of *Adavani* and *Tumbulam* in the Bellary district together with *Manuva* and *Haluva* in

the Raichur doab. *Vittala* is said to have entered the city of Raichur and erected a strong fort to protect the country and its inhabitants from further incursions. It is thus obvious that *Vittala* must have wrested the *Krishna-Tungabhadra* doab from the *Yadavas* of *Devagiri* and fortified Raichur by taking steps to prevent its re-conquest. Thus, the *Gona Vittala* of *Vardhamanapuri* was a fairly powerful feudatory of queen *Rudramba*.

It must be remembered in this connection that the relationship of king *Ganapati* of the *Kakatiyas* with the *Seuna* was fairly cordial, but with the accession of queen *Rudramadevi* to the throne this cordiality ceased and a serious danger came to the *Kakatiya* empire, from the *Seuna* king *Mahadeva*, who succeeded his cousin *Krishna* in 1260 A.D. and who invaded the *Kakatiya* kingdom. His invasion ended in utter failure, for according to the *Pratapacharita*, *Mahadera* though he laid siege to the capital Warangal, was resisted valiantly by queen *Rudramba* for 15 days during which she destroyed three lakhs of *Suena* infantry and one lakh of cavalry. In this connection it must be remembered that there is an inscription of *Sarangapani Deva* in the temple of *Chaya Somanatha* at *Panugal* of Nalgonda district dated 1267 A.D. which registers a gift of land to the temple by *Sarangapanideva* son of *Seuna* king *Singhana* a subordinate of the *Kakatiya* *Manma Rudradeva* which is the same as *Rudramadevi*. Evidently *Sarangapanideva* who had seized the fort of *Panugal* realised that it would be impossible for him to exercise independence without accepting the suzerainty of the *Kakatiya* queen. In a similar manner it is possible that other *Yadava* feudatories who might have been exercising control over the Raichur doab might also have accepted the overlordship of the *Kakatiyas*.

The mother of *Yellanadeva* the present grantor is stated to be *Kuntaladevi* and this name would appear to have some connection with *Kuntaladesa* which is the same as Raichur doab. Moreover the ancestral names given in the grant, viz., *Krishna Kannara*, *Jairugi* etc. definitely show some tinge of connection with the *Seunas* or the *Yadavas of Devagiri*. It is also possible that the ancestors of *Yellanadeva* might have been exercising control over the Raichur doab and ruling from *Vardhamanapura* or *Vaddamanu* of the modern Mahabubnagar district, and that at a later stage the family of the *Gona Vittalas* might have succeeded them, though the original branch might have continued to exercise the jurisdiction over the Raichur doab only, but were calling themselves as *Vardhamanapuradhisvara*. In all probability therefore the ancestors of *Yellanadeva* must have been feudatories under the *Seunas* or the *Yadavas of Devagiri*, who must have changed their allegiance after the defeat of the *Seunas* by queen *Rudramadevi* at the beginning of her career.

This view is further supported by a very important verse which occurs in the grant and which states as follows:

अस्याः रुद्रमदेव्याः कृपयादेशं समासाद्य निजमार्यायाः काकति रुद्रम देवि द्वितीयतनवायाः etc.

This shows that *Yellanadeva* obtained his kingdom by the '*Krupa*' or the generosity of queen *Rudramadevi*. This statement therefore lends colour to the above view that this family must have been given protection by Queen *Rudramadevi* after defeating the *Yadavas of Devagiri*. Queen *Rudramadevi* would appear to have given her second daughter in marriage to *Yellanadeva* as the grant specifically mentions the words "*Nija Bharyayah Kakati Rudramadevi. Dvitiya Tanayayah*". It would thus appear that Queen *Rudramadevi* gave her second daughter in marriage to *Yellanadeva* and thereby cemented her relations with her powerful feudatory so as to fortify her frontiers against further sudden attacks from the enemies.

We know from other sources that *Kakati Rudramadevi* had two daughters viz., *Mummadamma and Ruyyamma*. The former according to *Pratapa Rudriya Yasabhushanam* married a certain *Mahadeva* otherwise unknown. To them was born a son called *Prataparudra* who was adopted by *Rudramadevi* by the command of her father. The second daughter *Ruyyamma* was given in marriage to *Annaladeva or Annayya* son of *Gannayya* of the *Indulari* family according to the traditions preserved in the *Sivayoga Sara*. He was said to be a *Maha Pradhani* and *Senadhipati* in the service of the Queen *Rudramma* and rendered valuable help to her not merely in the wars that were waged but also in the administration of the kingdom. Since the present grant specifically mentions *Yellanadeva* as the husband of the *Dvitiya Tanaya* of queen *Rudramba* it is difficult to reconcile the details of this grant with the tradition in the *Sivayoga Sara*.

The village *Alapadu* mentioned in the grant is not susceptible of identification.

The names of the various Grantees, their *Gotras* and their *Bhagas* etc. as given in the grant are given below:

S.No.	Name of the Grantee	Gotra	Part of the Village given
1.	<i>Kamepalli Yerrapotarayah</i>	<i>Srivastsa</i>	2
2.	<i>Mailarya</i>	"	13
3.	<i>Mallayarya, S/o Mailarya above</i>	"	5½
4.	<i>Adityaryah</i>	"	5
5.	<i>Yerrapotarya</i>	"	1
6.	<i>Nagadevarya</i>	"	1
7.	<i>Adityarya</i>	"	1
8.	<i>Devanarya</i>	"	1
9.	<i>Udayagiri Vodayarya</i>	"	1
10.	<i>Padadēva Bhatta</i>	<i>Hariti</i>	3
11.	<i>Devanarya</i>	"	1
12.	<i>Palli Adityarya</i>	<i>Bhardvajasa</i>	1½
13.	<i>Vanda Bhattopadhyaya</i>	"	1½
14.	<i>Somarayarya</i>	"	1½
15.	<i>Mukundarya</i>	"	1
16.	<i>Tammayarya</i>	<i>Gautama</i>	2
17.	<i>Damodarayarya</i>	"	1
18.	<i>Govindarya</i>	<i>Vadhula</i>	2
19.	<i>Kondapalli Devareta Upadhyaya</i>	<i>Atreya</i>	1
20.	<i>Adityarya</i>	<i>Parasara</i>	1
21.	<i>Bhaskararya</i>	<i>Gargi</i>	1½
22.	<i>Kumararya</i>	<i>Sounaka</i>	1
23.	<i>Purushothamarya</i>	<i>Bharadvajasa</i>	1
24.	<i>Pekanarya</i>	<i>Gautama</i>	1
25.	<i>Vaidyanathadeva</i>	"	2¼
26.	<i>Somanatha Dēva</i>	"	¼
			Total: 53 Parts

Thus this grant is very important since it introduces to us for the first time the second son-in-law of Queen *Rudramma*. This is also one of the earliest grants of the time of Queen *Rudrambika*.

(Also)

Reference	: Archaeological survey of India, Annual Report on Indian Epigraphy for 1961-62.
Page No	: 6, 7 and 37
Place	: State Museum, Hyderabad.
Dynasty	: Kakatiya.
Reign of	: Rudramadevi.
Inscription date	: 18th January, A.D. 1265.
Language	: Sanskrit and Nagari.

The inscription is engraved in Nagari characters and is dated Saka 1186 expressed by the chronogram *rasa-naga-kshma-sitamsu* corresponding to the cyclic year Raktakshi, *ardhodaya*. The details given regularly correspond to 1265 A.D. January 18. The charter registers the grant of the village Alapadu to several brahmanas by a chief named Ellanadeva for the merit of his wife whose name is not mentioned but who is stated to be the second daughter (*dvitiya tanaya*) of the Kakatiya queen Rudramba. Ellanadeva is described as the son of Jaitugi and Kuntala-devi and the grandson of Ekavira, who is said to have been born in the great family of kings like Krishnadeva and Krishna Kanharadeva, the rulers of Vardhamanapura in Varaha-desa. Neither Ellanadeva nor his forefathers are referred to in any other Kakatiya record so far discovered. From their names such as Krishna-Kanhara, Jaitugi etc., it appears that they were connected with the Yadavas of Devagiri, Vardhamanapura in Varaha-desa is identical with Vaddamanu in the present Mahbubnagar District. The two daughters of queen Rudramadevi, viz. Mummudamba and Ruyyamba given in marriage respectively to the chiefs Mahadeva and Annaladeva, the latter being the son of Gannayya of the Induluri family according to the *Sivayogasara*, are already known. We do not know if the unnamed wife of Ellana was another daughter of Rudramba so far unknown. It appears from the wording of the charter that Ellana's wife might have died by the date of the record. The only other Nagari charter issued in the reign of queen Rudramba is the Kotagiri Plates of the chief Sura of the Viriyala family (*H.A.S. Mem. No. 6*). The plates have been published in the *Andhra Pradesh Govt. Archaeological Series, No. 6, pp. 109 ft.*

Remarks

Records the grant of the village Alapadu to several brahmanas by the chief Ellanadeva for the merit of his wife, name not mentioned, who is stated to be the second daughter of the queen. The kings Krishnadeva, Krishna-Kanharadeva, Ekavirs and Jaitugi, the rulers of Vardhamanapura situated in Varahadesa are described as the ancestors of Ellanadeva.

No. 9

Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-I (1992).
Page No	: 226 to 234
Place	: Alugadapa, Miryalaguda Taluk.
Dynasty	: Kakatiya.
Reign of	: Rudramadevi.
Inscription date	: 23rd January A.D. 1265.
Language	: Telugu.

This inscription is on a stone pillar lying in the fence near the Anjaneya temple. Following the invocatory verses praying the god Govinda-Srinivasa, the inscription refers itself to the reign of Mahamandalesvara Kakati Rudramadevi (not as Rudradeva Maharaja) and records the installation of the god Varada Gopinatha in the middle of the village Alungadapa by Ramanujadasa of Kaundinya - gotra, Pila Perumadidasa of Bharadvaja gotra, Bambhoni Villidasu of Kaushika-gotra and Komati Bhandari Lakshmanadasa of Chenakula-gotra. *Mahapradhani-rayasthapanacharya* Kamnaradeva nayaka is said to have made a gift of land measuring one *adda* under the Ravula cheruvu in Alungadapa. Other gifts of land by Alavattam Amnayasahini, Kheyidevaraja, Ekkapandita, Pinamaldevaraja, Velluri Bollaya and others. Other gifts mentioned in the record made at the time of installation of the deity, are as follows:

An oil mill for lamps by Kamnaradeva.

A levy of one *tavva* per *che-sidda* of oil, ghee, castor oil and one *gampa* brought from outside (for sale in the village). One *pidi* in the bundle of betel leaves brought for sale, Ten vegetables per one *gampa* of vegetables brought for sale, one *visa* per mada of the *Kolabadi* by the ashtadasa - praja of sesame (gingili) brought by the *nakara*.

The *rachavaru* (king) gave the annual *dharana* for *Tiruvemta* festival, one *chinna* each for *Tirupavitra*, and jayanti festival, one *adduga* form the lamps on Dipavali and one *damma* for *davana* on *Davana* - punnami.

Hemmadideva, the sarvadhikarin of Praudha Pratapa chakravarti Parasuramadevaraja and the ashtadasa praja of Alungadapa gave one *visa* per mada on the *Kolabadi* or grain produce.

Besides the above gifts there is another gift of one *adduga* per mada per each *maruturu* of arable land in the king's land by the *ashtadasa* praja, *nayakas* and *pekkamdru*. The distribution of gifts of offerings and rangabhoga and the appointment of Peddi, son of Ramanujadasa and Kesaya son of Pillaperumadidasa as temple priests, are also recorded at the end.

No. 10

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.
Part III, 1956.
Page No : 108 to 110.
Place : Alugadapa, Nalgonda District.
Dynasty : Kakatiya.
Reign of : Rudramadeva Maharaja
Inscription date : 1st February, A.D. 1265
Language : Telugu.

This record on a stone in the village states that on Thursday, su. 15 of the month of Magha of the year Raktaksi, corresponding to Saka 1195* (=Sunday 1 February, A.D. 1265) while Mahamandalesvara Kakatiya Rudramadeva Maharaja was ruling the kingdom of the earth, Sri Ramanujadasa of Kaundinya Gotra..... Perumadidasa of Bharadvaja-gotra, Pinbhani Villidasu of the Kaushika-gotra and Komati Bhamdari Sri Laksmanadasa of the Cenakula-gotra these four established the god Varada-Gopinathadevara in the centre of the village of Alungada. At the time of the consecration of this God, Sriman Mahapradhana

Rayasthapanacarya Kannaradeva nayanka gave for the offerings of the deity some land watered by the big sluice canal of the Ravula Cheruvu of Alungadapa, 1/2 mada for the lamp, one oil mill, 1 mada-golla gumcamu, and 1 tavva of oil.

On the second face of the stone, it is stated, some one whose name is lost is said to have given a vritti at the rate of 1/4 ... in a mada for the ranga bhoga of God Tripurantaka whose temple stood in the east of that village. Five madas were given by Parasuramadevarajulu. The connection between the first and the second faces is not quite apparent.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 54 to 55
 Place : Alugadapa, Nalgonda District.
 Dynasty : Kakatiya.
 Reign of : Rudrama.
 Inscription date : 1st February, A.D. 1265.
 Language : Telugu.

This inscription is on a stone in the village. S. 1196 (?) Raktakshi, Magha su 15, (A.D. 1265 Feb. 1, Sunday ?). Records of Sri Ramanujadasa, Perumadidasa, Pimbhani Villidasa and Komati Bhamdari Sri Lakshmana Dasa, these four jointly installed the god Varada Gopinatha devara. At that time Mahapradhana Kannaradeva Nayaka who has the title of Rayasthanapanacharya gave some land under Ravula cheruvu and some other gifts for the worship of the deity. It also records some other gifts by a certain Parasurama devaraju.

No. 11

Reference : South Indian Inscriptions, Volume-X
 Page No : 221.
 Place : Kanupuru, Narasaraopeta Taluk, Guntur District.
 Dynasty : Kakatiya
 Reign of : Rudrama
 Inscription date : 23rd April, A.D. 1267.
 Language : Telugu.

This inscription is on two stones built into the Poturazu Shrine, dated S. 1189. States that Maramaraja and some others assigned the duties payable on sales, to the temple of Gopinatha for the merit of Pratapa-Rudradeva (Rudrama ?).

No. 12

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-II (1994).
 Page No : 155 to 160
 Place : Panugallu.
 Dynasty : Kakatiya.
 Reign of : Manuma Rudradeva Maharaja.
 Inscription date : 25th May A.D. 1267
 Language : Telugu and Sanskrit

This inscription is on a stone set up in the Chhaya Somesvara temple. States that, while Mahamandalesvara Kakatiya Manuma Rudradeva Maharaja was ruling the kingdom, Srimat Praudhapratapa Chakravarti Sarngapanideva Maharajulu of the Yadava family, who was administering Panumgarhti-sthala in that kingdom, made a gift of 12 *marturs* of wetland (6 behind the Udayasamudram and 6 behind Bhimasamudra) for the *anga* and *ranga-bhogas* of the god Chhaya-Somanatha. The inscription traces the descent of the overlord Manuma Rudradeva as well as his subordinate Samgapanideva, the donor of the present record. The Kakatiya genealogy begins with Prola-II; his son was Mahadeva who was succeeded by his son Ganapati. The latter had a daughter called Rudramadevi.

The Yadava pedigree begins with Bhillama; his son was Jaitugi; he had in turn a son called Singhanadeva; he married Dhasumadevi who bore a son to him named Saragapanideva. Samgapanideva bears several titles like *samasta-bhuvanasraya*, *Prithvi Vallabha Maharajadhiraja Paramesvara*, *Parama-bhattaraka*, *Dvaravati puravaradhisvara*, *Udbhattavarata-bhupati*- *Kokkalladeva-girindranirdalanadip-timandala Kulisadharakhandala*, *Kimidikshoni vallabha*, *Jajjaladeva-Karighata-samghaṭṭana*, *Prarajyarajya-Turuhkopaplavamedini-samuddharana*, *Maha-varahagiri-durgama-durga-pranala-nilaya*, *Bhojaraja-bhupala vyala-vidravana vihamga-rajya*, *Gurijararaya-varan=amkusa*, *Malaviya-mana-marddana*, *Gambhir =abhira-prachanda*, *Pandara-Lakshmidewa-vamsavali-vanadahana-davanala*. These titles were inherited by Sarngapanideva from his father Singhana, the famous Yadava king of Devagiri, as they were also attributed to him in his records. How he happened to come to the Kakatiya kingdom, and accept service under Manuma Rudradeva as the administrator of a petty-sub division of the kingdom of the Panumgamt-sthala is not known.

(Also)

Reference	: Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part-II, 2017.
Page No	: 98 to 102 and 192.
Place	: Panugal, Nalgonda District.
Dynasty	: Kakatiya
Reign of	: Manuma Rudra deva
Inscription date	: 25th May, A.D. 1267.
Language	: Telugu and Sanskrit.

Translation

I SIDE

[Verse 1.] May Vighnesvara, the giver of objects thought of, protect the world; also Indra, whose lotus feet are saluted by the Gods.

[V. 2.] May thet Boar-God protect you, who, satisfied with his amorous sports with the daughter of the milky ocean, lifted up the trembling (?) earth in a minute, on his tusk, as if desirous of enjoying her who was immersed in the ocean.

[V. 3.] Arising out of the centre of the navel-lotus of that Vishnu, the four-faced Brahma after creating the divine beings, created the Brahmin, the king, the Vaisya and the Sudra from his face, arms, things and lotus feet, (respectively).

[V. 4.] There appeared the Kakatya lion belonging to the fourth caste and extolled by the whole world; and in it appeared the king named Prola, bent towards great justice and very well known (in the world).

[V. 5.] His son, (was) king Mahadeva, with his resplendent and firm kingdom like Rama's kingdom, a Garuda to the snakes of kings, and of irresistible power and material drums.

[V. 6.] From him was born king Ganapati, dealing in the sport of smashing the big elephants of the enemy-kings, of immense and well-known.

[V. 7.] When his issue, the glorious king Rudra of striking victory, (much) like Indra to the mountain of arrogance of the enemy-kings, and a jewel among the rulers, was ruling the kingdom.

[V. 8.] There was a great dynasty belonging to the large royal family of the Yadavas, having qualities like munificence and valour, great like the ocean, and of great prosperity.

[V. 9.] In this dynasty arose king Bhillama-deva, an Indra by his resplendent wealth, who removed the burning of earth due to the failure of rains from above, by the gift-water given along with his gifts.

[V. 10.] His son (was) king Jaituga, the best among kings who shone as an ocean of the gems of resplendent qualities and who was a support to those who sought refuge.

[V. 11.] His son was king Simghana-deva of well-known name and fame, who obscured Karna (the son of Sun) by his gifts of gems, gold and land.

[V. 12.] King Simghana was well known in the world for his fame, happy and prosperous (being) worshipped by all kings, one whose friendship was cultivated by good men, (one) in whose heart was established God Siva, whose circle of relatives was prosperous, and who was illustrious with all equalities.

[V. 13.] The son of Simghana-deva, a lion to the elephants of the enemy-kings, is all glorious, and is famed as the *kalpa* tree in giving the objects desired by the world.

[V. 14.] This son of Tanudasama-devi was a warrior of great prowess, the crest-gem among kings, and the beloved of the lady of martial glory.

[V. 15.] This Sa(m)ranpani-deva, gave for personal and private enjoyment, twelve *nivartanas*, to God Chaya-Somanatha.

II SIDE

[L1. 42-52.] Hail ! while the prosperous Maha-mandalesvara, the Kakatiyya king Manuma- Rudra was ruling the earth, ever energetic,- (he) who had attained the five *maha-sabdhas*, who was a Maha-mandalesvara, (who was) a great worshipper of Mahesvara, (whose) actions were for the advantage of his lord, to whom mostly was an ornament, (who was) the lord of the excellent city of Anumakonda, (who was) *Calamarttiganda*, who was the ruler of the three kings, (who endowed) with these and all other titles, and (who was) the worshipper of the excellent lotus feet of the God, -now here.

[L1. 52-76.] the glorious emperor of mighty warriors, king Sa(m)ranpani-deva, who was the lord of Panugallu in that kingdom (Kakatiya kingdom), the asylum of the whole world, the Lord of the Goddess of Earth, king of great kings, supreme Lord, the most venerable man, the presiding Lord of the town of Dvaravati, (one who was) born in the lineage of Vishnu, the Sun for the opening of the lotus bud of the Yadava dynasty, one who was no adversary, a spear (shooting pain ?) in the heart of the enemy-kings, an Indra with the terrible bolt- that has a halo of lustre- to the great mountain of Kokalla-deva and king of Varata, one who (obtained ?) a kingdom by fighting (literally, conflict) with the group of elephants of Jajalla-deva, the ruler of Kimidi, one who is the great Boar incarnation in lifting the Earth out of the Muhammadan is the great Boar incarnation in lifting the Earth out of the Muhammadan deluge,the great king of the birds named Garuda in driving away the serpent named king Bhoja inhabiting

the leafy adobe of the inaccessible mountain forts, a hook to restrain the elephant, namely the king of the Gurjjara country, (one who is) fierce with the great practice of crushing the pride of the king of Malava; a bonfire in burning the forest of the family of Pandara-Lakshmi-deva; one who is brilliant with these and other titles.

III SIDE

[L1. 77-79.] Hail ! in the Saka year 1189, (being the cyclic) year Prabhava, (in month of) Adhika-Jyestha, on the 15th day of the dark fortnight, on Monday, during the time of the Solar Eclipse,

[L1. 79-86.] the prosperous king Sa(m)rnapani-deva (gave) to God Chaya-Somanatha, for his personal and public enjoyment, six *marturus* of wet-land behind.....samudram (tank), six *marturus* behind Udayasamudram (tank), twelve *marturus* in all; he gave away (this) wet-land for cultivation during both the seasons to last as long as the Moon and the Sun.

[Vv. 16-18.] These are the usual imprecatory Verses.

[L1. 93-97.] *Karanamu* Dimdima-raju gave away light for the God Somaya, a (dry) field (yielding ?) thirty *tumus* (of grain ?) in the *velivolamu* (dry-land) of his *vritti*, south of Katreni-vanamu.

[V. 19.] [This is the usual imprecatory verse.]

Contents and Remarks

This inscription is inscribed on a stone pillar lying in the courtyard of the Chayala Somesvara temple. Records the grant of 12 *marturus* of lord behind Udaya-samudram and 6 *marturus* behind another (name lost) to God Chaya Somanatha by Sa(m)rnapani-deva, lord of Panagallu. The inscription mentions only the names of Prola, Mahadeva, Ganapati and Rudra in Kakatiya genealogy, Sa(m)ranpanideva is stated to be the son of the Yadava king Simghana-deva and Tanudasama-devi, grandson of Jaitugi and great-grandson of Bhillama-deva. It is not clear why a Yadava prince took service under the Kakatiya kings especially when his titles show that he must have been a worthy for Kokalladeva, king of Virata, Jajalla-deva, the ruler of Kimidi, Bhoja, King of the Gurjjara country, king o Malava and Pandara-Laksmideva. He is stated to be the lord of Panagallu in the Kakaiya kingdom and claims to have ‘lifted the Earth out of the Muhammadan deluge.’

A certain *Karanamu* Dimdima raju gave away for Somaya *velivolamu* of 30 *tumus* south of Katreni-vanamu.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 65
 Place : Panugallu, Nalgonda District.
 Dynasty : Kakatiya.
 Reign of : Manumarudra.
 Inscription date : 26th May, A.D. 1267.
 Language : Telugu and Sanskrit.

This inscription is on a stone pillar lying in the Courtyard of the Somesvara temple. Dated S. 1189, Prabhava, Adhika Jyestha ba. 15, Monday, solar eclipse. (A.D. 1267, May 25). Records the gift of 12 and 6 *marturs* of land to the god Chaya Somanatha by Sa(m)rnapani deva lord of Panugallu. It describes first the genealogy of his overlord Manuma Rudradeva through Kakati Prola, Mahadeva, Ganapati and Rudrama....The donor is said to be the son of Yadava King Simghana deva and grandson of Bhillama deva.

No. 13

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 215 to 219
Place : Bollepalli, Bhuvanagiri Taluk.
Dynasty : Kakatiya
Reign of : Rudradeva (Rudrama).
Inscription date : 2nd June A.D. 1267.
Language : Telugu.

This inscription is on a stone pillar set up in front of the Mallanna temple. The inscription refers to the prosperous reign of Mahamandalesvara Kakatiya Rudradeva Maharaja (Rudramadvi). It introduces certain Terala Edindla radlu who bears a string of titles and he is said to have granted the puttayati of the pura (town) along with 1 martur of wetland and 30 marturs of velivolamu to god Mallayadeva of Bollepalli. He also appoints the *sthanapatis* on the temple named Malli mallisetti, Pujari Pota gaunda and Pujari Deva. It is not clear whether the donor is a single person or a community of the Edindla radlu of Terala. The titles seem to apply to a single chief.

(Also)

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1973-74.
Page No : 27.
Place : Bollepalli, Bhuvanagiri Taluk, Nalgonda District.
Dynasty : Kakatiya.
Reign of : Rudra.
Inscription date : 23rd June, A.D. 1267.
Language : Telugu.

This inscription is on a pillar set up in front of the Shiva temple. Records the grant of 1 *maruturu* of wetland and 30 *maruturu* of dry land to the deity Mallayadeva of Bollepalli by Terala Edindla-radlu. Contains a lengthy *prasasti* of the donor.

No. 14

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 220 to 222
Place : Peddamungal, Devarakonda Taluk.
Dynasty : Kakatiya.
Reign of : Rudradeva Maharaja.
Inscription date : 7th July A.D. 1267.
Language : Telugu.

This inscription is on a broken stone near the Siva temple. It refers to the reign of Mahamandalesvara Kakati Rudradeva Maharaja, probably Rudramadevi, because there was only one Prabhava during the reigns of Rudrama and Pratapa Rudra and it corresponds to A.D.

1267. A subordinate of the queen (name not available) bears among others the title *Amanagamtipuravaresvara*. The details of the gift portion are missing.

No. 15

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy 1930-31.
Page No : 28
Place : Tallapalli, Palnadu Taluk, Guntur District
Dynasty : Kakatiya
Reign of : Rudradeva Maharaja lord of Kakatiyapura.
Inscription date : A.D. 1267
Language : Telugu.

This inscription is set up on the third slab of the ruined temple of Lakshminarayanavasvamin, dated Saka 1189. Damaged. Seems to register a gift of land by Devaparaja of Tadlapalli the *Pradhani* of Jannigadeva who was the minister of the king, for worship to an image which he had set up at Tadlapalli. Also registers a gift of tolls and mentions Ambasamudram.

No. 16

Reference : Inscriptions of Andhra Pradesh, Nalgonda District.
Volume-II (1994).
Page No : 148 to 152
Place : Rahamantapur.
Dynasty : Yadava.
Reign of : Mahamandalesvara Vishwanath Maharaja.
Inscription date : A.D. 1267-68
Language : Telugu.

This inscription is on a stone pillar now in the compound of the office of the Director of Archaeology and Museums, Hyderabad. States that, mahamandalesvara Visvanatha maharaj of the Yadava lineage made a gift of the village of Guddupalli with all its tanks and all its incomes to the Rachaguru Santasiva Desika Mallaradhya. It is interesting that, Visvanatha Maharaja bears a very long string of titles of which, *Kakkaladeva-Sirah-khandana* (he who cut off the head of Kakkaladeva), *Parabhavikrita Ballalana* (the vanquisher, or Ballala) and *Bandikrita Andhrarajena* (the capturer of the king of the Andhra country) are important. Most of the titles enumerated in this record are also found in the prasasti of the Yadava King Singhana.

No. 17

Reference : A Collection of the Inscriptions on Copper plates & Stones
in the Nellore District, Part-III, 1905.
Page No : 1135 to 1136
Place : Valaparla, Ongole Taluk, Nellore District.
Dynasty : Kakatiya.
Reign of : Rudradeva Maharajulu.
Inscription date : A.D. 1267-68
Language : Telugu.

This inscription is situated on a stone bearing a garuda opposite Venugopala temple.

Translation

Hail ! On the occasion of Arddhodaya, corresponding to the illustrious Saka year 1189, Sriman Maha Mandalesvara Kakatiya Rudradeva Maharaja, being given to understand that Srimat Kovvidna (?) Tribhuvana Mallaprahari Kesava Devara was in possession of an ancient edict for (the grant of) the village named Volupara in Kammanadu, presented it (to him) for the religious merit of Ganapadeva Maharaja.

[One imprecatory verse]

No. 18

Reference : A Collection of the Inscriptions on Copper plates & Stones
in the Nellore District, Part-II, 1905.
Page No : 584 to 585.
Place : Pakala, Kandukur, Nellore.
Dynasty : Kakatiya.
Reign of : Rudradeva.
Inscription date : 25th March, A.D. 1268
Language : Telugu.

This inscription is on a stone in front of the Siva temple.

Translation

Hail ! On the day of Vishumat Sankranti, on the 10th day of the bright half of Chaitra of the year Vibhava, corresponding to the illustrious Saka year 1190, (Ru)dra Pregada, the prime minister (Mahapradhani) of the illustrious (Rudradeva ?) gave 600 *kuntas* of wet land under the pond of Birrala Remaduvu, to wit, wet land near Sevakattam, paddy fields irrigated by the water of Bitragunta tank, and 12,500 *kuntas* of land on the north and east of Brammireddipalli, as an endowment to Bamalingadeva For providing all enjoyments, for the religious merit of Rudradeva and his own parents, to last as long as the sun and the moon last.

[One imprecatory verse].

No. 19

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam`s
Dominions, Part-II, 2017.
Page No : 69 to 71 and 188
Place : Burugugadda, Huzurnagar Taluk, Nalgonda District.
Dynasty : Kakatiya.
Reign of : Rudra.
Inscription date : 22nd May, A.D. 1268.
Language : Telugu.

Translation

[V. 1.] Oh ! best among men, the sun that steals away the darkness (which is) the ignorance of the world and the ornament (which is) the lotus feet of Ramanja is victorious.

[L1. 3-7.] Hail ! while the glorious Maha-mandalesvara, king Rudra was ruling the kingdom, his courtier, Satramu Bollama-rajū's brother Devaki-putra-dasu,

[L1. 7-9.] Hail ! in the prosperous Saka year 1190 the (cyclic) year Vibhava, (in the month of) Jyestha, on the 10th day of the bright half, on a Tuesday,

[L1. 9-13.] Established, in the middle of the village of Burugadda, Cenna-Gopinatha with both the consorts, for the welfare of all men, and for the personal and public enjoyment (of the god), gave the (following) *vritti*:

[L1. 13-15.] 10 *marturus*, in the months of *Kartika* and *Vaisakha* given under Kucineni canal, west of Prola-samudram.

[L1. 16-24.] The glorious and great courtier Satramu Bollama-rajū constructed in the name of his mother Maci-vuram, in front of Mamdraju-ceruvu, and gave (it) to Cenna-Gopinatha, (to last) as long as the Moon and the Sun, for merit to the king Rudra: the fields that were previously given to Gods and brahmīns belong to them only; the wet land of that village (is) Mamdraju tank, and Anuga-samudramu (tank).

[L1. 24-36.] The boundaries of that village (are): in the East Chilukuri *teruvu*, and Anga-samudramu *niru-mumpudu*; in the south Named-dona, Garili-bamda, and Pucca-kayala-bamda; in the west the limit (is) the Lomtalim canal coming to Padidi-ana; the Alugu canal coming to the big stone in the middle of Betavroli-Macavuramu (is) the limit; beyond (that) the *garusu* ofna-komda; the limit between Maca-vuramu and Cilukuru is Peddavana; the *teruvu* coming to Betavroli-Cilukuru (is) the limit to the big stone.

[L1. 37-40.] Rudra-deni, son of Gomkanna-deva, gave wet land to the glorious Gopinatha, in Mamguta Bedama, (with two crops) during (the months of) *Kartika* and *Vaisakha* (to the extent of) a *marturu* (yielding) one *putti* (and) of middle *regadu*.

[L1. 40-41.] We gave (this) away as *sarva-manyā*.

Contents and Remarks

This inscription is inscribed on a stone pillar standing in the courtyard of the Venugopalaswamy temple. This inscription records that Devaki-putra-dasu, brother of Satramu Bollamaraju, established Cenna-Gopinatha in the middle of the village, Buru-gadda, and gave some land name of his mother and gave it to Cenna-Gopinatha; Rudra-devi, son of Gomkanna-deva, gave some land in Mamguta Bedama to Gopinatha. The village and the land granted was in *sarva-manyā* tenure, and there is an explicit statement that 'the fields that were previously given to gods and Brahmins belong to them only'. The wet land of the village was under two tanks called Mamdraju-ceruvu and Anugusamudramu. The details of the boundaries include the names Bamda, Betavroli-Cilukuru, and Pedavena; two canals, viz. Lomtalim-kaluva and Alugu-kaluva and two *teruvus*, viz. Cilukuru-teruvu and the *teruvu* coming to Betavroli Cilukuru are also referred to.

(Also)

Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994).
Page No	: 160 to 168
Place	: Burugugadda.
Dynasty	: Kakatiya.

Reign of : Rudradeva Maharaja (Queen Rudramadevi)
 Inscription date : 23rd May A.D. 1268.
 Language : Telugu.

This inscription is on the four sides of the pillar in the Venugopalaswamy Temple. States that, while Kakatiya Rudradeva Maharaja was ruling the kingdom, Devakiputradasa, younger brother of his pradhani, Satram Bollamaraju, set up in the middle of the village Burugadda, the temple of Chenna-Gopinatha with his two pirattis Sridevi and Bhudevi for the good of all the people and granted for the *anga* and the *ranga-bhoga* of the deity, a *vritti* of 10 *maruturs* of wetland under Kuchineni canal at the western end of the Palasamudram tank yielding crops both in Vaisakha and Karttika months. Sriman *Mahapradhani* Satramu Bollamaraju built the village Mavavura in front of the Mandraju Cheruvu in the name of his mother and gifted it to the god Chennagopinatha so that merit might accrue to Rudradeva Maharaju. It also registers the gift of land to the god by Rudradeva, son of Gomkarnadeva Vallabharaja, Lolaya and one Talara Malinedu; also registers the gift of land to Kase Gopaladasari who made the image of the god, to Karunakara dasari, to the drummers, to the players on the musical instrument *avajam*, to the *niryettukadu* (distributor of water?) to the *karadaka* (casket-bearer), to the *mokhari* (player on the musical instrument *mukhari*) to the *patras* (dancers), to the *Sihalitus* (?) to the beaters of *jeganta* (gong), to the umbrella bearers, to the *Singhanadamvaru* (blowers of the trumpets) to the *Sankuvaru* (conch-blowers) to the flower gardeners, to the *Chengaluva-maduvu-variki* (the keepers of the red-lotus pond), to the slaves (*banisa*); to the *deva-kadupula* (*varu*) the herdsmen of the temple (cattle-herds), to the *talari* (watchman), to the *agamis* (the learned in the agamas) to the *bhandari* (treasurer) and to the *adhikari* (manager) Sri Ramadasi.

The present inscription is important from three points of view. In the first place it shows that Ramanuja Sri Vaishnavism had already spread to Telingana even during the time of Rudramba. Secondly, it also gives us an idea of the irrigation system that was obtained in the Kakatiya period; and lastly it also shows that the temple staff was also large and highly organised. The temple staff envisaged in the present inscription may be divided into the following classes:

1. Priests (*Pujaris, brahmanas and agamis*),
2. Administrative staff (*adhikari, Karanika, bhandari, talari*.)
3. Artists (musicians, vocal and instrumental, and dancers);
4. temple servants-umbrella bearers, gardeners, lotus-pond keepers, herdsmen, water Distributor and casket bearer.
5. Slaves.

Another incomplete inscription on the fourth side of the same stone seems to be a record of an unnamed mahamandalesvara of the Telugu Chola family of Kodurpura.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 67.
 Place : Burugugadda, Nalgonda District.
 Dynasty : Kakatiya.

Reign of : Rudra.
 Inscription date : 22nd May, A.D. 1268.
 Language : Telugu.

This pillar is engraved in Venugopalaswami temple. Dated S. 1190, Vibhava, Jyestha su. 10, Thursday. (A.D. 1268, May, 22, Tuesday ?). Records show that some Devakiputra dasu the younger brother of Satram Bollamaraju, established Chenna Gopinatha and gave some land for it. Some other gifts are also mentioned.

No. 20

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-II (2003)
 Page No : 37 to 38.
 Place : Mushirifa, Kondanagal Taluk.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja.
 Inscription date : 24th July A.D. 1268.
 Language : Telugu
 Script : Telugu.

This inscription is in a ruined temple on the bank of the river. Records a certain grant (not specified) as *Sarvanamasya* to God *Ramanadhadeva* of *Ropalokuriki* by certain *Kakaraparti Malle Damosa*.

No. 21

Reference : Inscriptions of Warangal District (Reprint 2016)
 Page No : 237 to 238
 Place : Mahaboobabad, Warangal District.
 Dynasty : Kakatiya
 Reign of : Rudramadevi
 Inscription date : A.D. 1268.
 Language : Telugu.

This inscription is on a stone in the Gopalaswamy temple. Seems to record the gift of the village Chandurra by the *Pragada* of Daram Govindu setti who is said to have been the son-in-law of the *Vadi* of *Mahamandalesvara* Kakatiya Rudradeva Maharaja in S. 1190, Vibhava (A.D. 1268) for the *angabhoga* of the god Lokanatha Deva. It also refers to some other gift for the same puporus with the consent of the people of the 18 *samayas* by the king.

No. 22

Reference : South Indian Inscriptions, Volume-X
 Page No : 225.
 Place : Gudimetla, Nandigama Taluk, Krishna District.
 Dynasty : Kakatiya.
 Reign of : Rudra-Maharaja.
 Inscription date : 1st February, A.D. 1269.
 Language : Telugu.

This inscription is on a naga pillar lying near a dilapidated mosque among the ruins of the fort, dated S. 1190 (Vibhava). States that Dandi-Nayaka made a gift of land to god Visvanatha of Gudimetla during the reign of Kakatiya Rudra-Maharaja.

(Also)

Reference : Archaeological survey of India
Annual report on epigraphy 1924
Page No : 69
Place : Gudimetla
Dynasty : Kakatiya.
Reign of : Rudra-Mahara[ja]
Inscription date : A.D. 1268
Language : Telugu.

This inscription is on a Naga-Pillar lying near a dilapidated mosque among the ruins of the fort at Gudimetla. Dated Saka 1190, Vibhava, Magha.....Sivaratri. Broken at the end. Records the grant of land in Bethavolu and Kongara made by Patta-Sahini Dadi Gannama-Nayaka for offerings to the god Visvanatha-Mahadeva of Gudimetla.

No. 23

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1929-30.
Page No : 11
Place : Mutukuru, Palnad Taluk, Guntur District.
Dynasty : Kakatiya
Reign of : Rudradeva Maharaja.
Inscription date : A.D. 1268
Language : Telugu

This inscription is on a stone lying to the south of the village, dated Saka 1190 [Vibha]va, Kartika, ba. 15. Tuesday, Solar eclipse. Damaged. Registers gift of tolls made to the temple of Chennakesava by some members of the Virabalanja community, for the merit of the king.

No. 24

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 222 to 226
Place : Palakavidu, Huzurnagar Taluk.
Dynasty : Kakatiya.
Reign of : Rudradeva (Rudramadevi).
Inscription date : 31st October A.D. 1269.
Language : Sanskrit.

This inscription is on a pillar in the donka of the village. The inscription begins with an imprecatory verse in Sanskrit which is generally found at the end of the inscriptions. Then it

refers itself to the reign of Mahamandalesvara Kakatiya Rudradeva maharaja, i.e. Rudramadevi and records the installation of the god Gopinatha together with the two goddesses by Savasi Peddirajungaru. The following gifts to the deity were recorded at the time of installation. Certain Gumdaya pregada of Gollakota is said to have donated Ravikumta (village) for the offerings of the god, for the religious merit of (the queen) Rudrayya; Cheraku Ganapaddeva gave one maruturu to the god for the merit of Marayareddi. The same chief also gave some gardens on the way to Ponumgata and a tank Nallagumta on the way to Jenapadu. Certain Malleboyini Mallaya gave one putti of land to the god for the religious merit of Prataparudradeva. Cheraku Veluri Bollaya raddi gave for the offerings of the god one maruturu of land near the bund of the tank Nallamjeruvu. The same chief gave some more lands at Amaravuramu (Amararam or Amarabad) and Ganapavuram. A gift of some lands to Chennakesavadeva was also made by Kesavadeva. Some monetary gifts are also stated to have been made by the *mahajanas* of Palakavidu at the rate of *madabadi addugu* for each *marutur* of their *vritti* lands. The *Kampus*, all the *prajas*, and the *ayagamdru* gave the gift at the rate of *madabadi - visa per mada* on the entire *pahimdi* (or cash) of *Racha-siddhaya*. The *bantus* had to pay at the rate of one *chinna* per *mada*. The *Mahajanas*, *Kampus*, *Ayagamdru* and *bantus* of Mattapalli village also had to give at the same rate to the god.

It is to be noted that the name of Prataparudra is mentioned in this record of A.D. 1269, probably as prince designate.

No. 25

Reference : South Indian Inscriptions, Volume-X
 Page No : 226 to 227.
 Place : Rayapudi, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudrama-Mahadevi.
 Inscription date : 31st October, A.D. 1269.
 Language : Telugu.

This inscription is on a mutilated stone lying in front of the temple of Veerabhadra Swamy, dated 1191. Incomplete. Seems to refer to a grant of land to a temple at Ravipun[di] by Parvata-Nayaka, the bodyguard (*angaraksha*) of Kakatiya Rudradeva-Maharaja.

(Also)

Reference : Archaeological Survey of India,
 Annual Report on Indian Epigraphy 1916-17.
 Page No : 84.
 Place : Rayapudi, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja.
 Inscription date : A.D. 1269.
 Language : Telugu.

This inscription is on a mutilated stone lying in front of the Virabhadra temple, dated Saka 1191, Karttika, su, di 15, Thursday. Mutilated. Seems to register a gift of land by Parvata Nayaka, the aide-de-camp and the minister of the king.

No. 26

Reference : South Indian Inscriptions, Volume-X
 Page No : 228.
 Place : Rayapudi, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudrama-Mahadevi.
 Inscription date : 31st October, A.D. 1269.
 Language : Telugu.

This inscription is on a mutilated Nandi-Pillar in front of the temple of Somesvara, dated S. 1191. Damaged. Refers to a gift of land to the god Somesvara of Ravipun[di] made by Parvata-Nayaka, the bodyguard of Kakatiya Rudradeva-Maharaja.

(Also)

Reference : Archaeological Survey of India,
 Annual Report on Indian Epigraphy 1916-17.
 Page No : 84.
 Place : Rayapudi, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja.
 Inscription date : A.D. 1269.
 Language : Telugu.

This inscription is on a mutilated Nandi-pillar set up in front of the Somesvara temple, dated Saka 1191, Karttika, su, di 15, Thursday. Seriously damaged. Records gifts of land made to the god Mulasthana-Somesvara-Mahadeva at Rayipudi, by the king's aide-de-camp and minister Parvata Nayaka.

No. 27

Reference : South Indian Inscriptions, Volume-IV
 Page No : 227.
 Place : Kaja, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudrama-Mahadevi.
 Inscription date : 31st October, A.D. 1269.
 Language : Telugu.

This inscription is on a pillar in front of the Kodandarama temple. The inscription states that Bolli-nayamkulu, the *capparamu-vakiti-angaraksha* (door keeper of the royal palace), gifted 10 *khandukas* of land situated in his *nayamkara*, free from all imports, to the god Kalyana-Kesava of Kramja, for the merit of his overlord Kakatiya Rudradeva-maharaju (i.e. Rudrama).

No. 28

Reference : South Indian Inscriptions, Volume-IV
 Page No : 228.

Place : Kaja, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudrama-Mahadevi.
 Inscription date : 26th December, A.D. 1269.
 Language : Telugu.

This inscription is on a pillar near the Agastyesvara temple. The short damaged inscription states that Bolli-nayankulu, who was the guard of the royal palace (*cappara vikiti angaraksha*) of Kakatiya Rudradeva-maharaju (i.e. Rudrama) granted 10 *khandukas* of land for maintaining *sani-manya-nibandhamu* and 2 *Khandukas* for perpetual lamps of the Mulasthanamaha-Mallesvara-srimahadeva at Kraja.

No. 29

Reference : South Indian Inscriptions, Volume-X
 Page No : 225 and 226.
 Place : Durgi, Palnad Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudrama-Mahadevi.
 Inscription date : A.D. 1269.
 Language : Telugu.

This inscription is on a slab in the temple of Gopalaswami, dated S. 1191 (Sukla). States that, while Rudrama-Mahadevi, the *pattoddhati* (?) of Gaṇapatideva, was ruling at Orugallu and her servant Gandapendara Jannigadevaraja was governing the country from Panungallu to Marjavada, *karagam* Namaya consecrated the image of Gopinatha at Dugya in Pallinadu and made grants of land and assigned certain taxes for its worship.

(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 : Rudramadevi ruling from her capital Orumgallu.
 Inscription date : A.D. 1269.
 Language : Telugu.

This inscription is on a pillar set up in the Gopalasvamin temple, dated Saka 1191, Sukla. Records the construction of the temple of Gopinathadeva at the town of Dugya in Pallinadu, by karanamu Namaya and gift of land to it.

No. 30

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy 1930-31.
 Page No : 28
 Place : Tallapalli, Palnadu Taluk, Guntur District

Dynasty : Kakatiya
 Reign of : Rudradeva Maharaja
 Inscription date : A.D. 1269
 Language : Telugu.

This inscription is on a slab set up in front of the ruined temple of Lakshminarayanavasvamin, dated Saka 1191, Sukla, Asvayuja, su. 15, Friday, lunar eclipse. Registers grant of the *sunka* of Tadlapalli for lamps to the temple of Lakshminarayanadeva at the village by the Mahapradhani Ponkala Mallaya-Pregada; the *bahattrā niyogadhipati* of the king for the merit of his lord. Records also show a gift of land made by Bari-[He]mmyya for the merit of his master Tripurarideva.

No. 31

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy 1932-33.
 Page No : 34
 Place : Dammalapadu, Sattenapalle Taluk, Guntur District
 Dynasty : Kakatiya
 Reign of : Rudradeva Maharaja
 Inscription date : A.D. 1269
 Language : Telugu.

This inscription is built on a stone into the bund of the tank, dated Saka 1191, Sukla, Chaitra, su. 1[0]. Thursday. Damaged. Registers a gift of land made to the god Ananta-Gopinatha of Damalapadu for the merit of the king.

No. 32

Reference : South Indian Inscriptions, Volume-X
 Page No : 229 to 230.
 Place : Pedda Ganjam, Bapatla Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva.
 Inscription date : 30th July, A.D. 1270.
 Language : Telugu.

This inscription is on the Nandi-pillar planted before the temple of Visvesvara, dated S. 1192 (Pramoduta). A son of a certain *setti*, who was the son of Pinna-Setti, consecrated the image of Pinnesvaradeva at Pedda-Gamjamu and made grants of a village and customs duties for the worship of the image. The grants include certain salt pans and the duties include *addavatta-sunkamu*, and duty on salt sold in seven villages. There was also a gift of 100 sheep for the upkeep of two perpetual lamps. The lands were given free of taxes *ari*, *appanamu* and *pullari* (grazing tax). The King was Kakatiya Rudradeva-Maharaja.

(Also)

Reference : Archaeological Survey of India Annual Reports on Indian Epigraphy 1922-23

Page No : 54
 Place : Pedaganjam, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva-Maharaja
 Inscription date : A.D. 1270.
 Language : Telugu

This inscription is on the Nandi-pillar planted before the Visvesvara temple, dated Saka 1192, Pramoduta, Sravana, su. 11, Thursday. Records the construction of the image of the god Pinnesvaradeva at Peddaganjam by Peddisetti, son of Pinnasetti, and the younger brother of Srirangasetti, the grant of the village Kollimirulu for the god's daily offerings and decorations and the grant of salt-pans in the village of Peddaganjam, Pinnaganjam and Kadakuduru, for extra offerings on Ashtamis, Chaturdasi`s and Mondays and on the festival days in the month of Chaitra and also sheep for maintaining two lamps in the temple. Rates on the sales of salt in seven villages were also granted for the temple.

No. 33

Reference : South Indian Inscriptions, Volume-X
 Page No : 229.
 Place : Tripurantakam.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja.
 Inscription date : 30th October, A.D. 1270.
 Language : Telugu.

This inscription is on the base of the north wall of the dark room in the temple of Tripurantakesvara. Damaged. States that a certain servant (*lenka*) of Kakatiya Rudrayyadeva Maharaja gave money for the upkeep of a perpetual lamp in the temple of Tripurantaka Mahadeva.

No. 34

Reference : Archaeological Survey of India Annual Reports on
 Indian Epigraphy 1905-06
 Page No : 15
 Place : Tripurantakam, Prakasam District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja.
 Inscription date : A.D. 1270.
 Language : Telugu

This inscription is on the east wall of the dark room (*chikati midde*) in the Tripurantakesvara temple near Tripurantakam, dated Saka 119[2], Pramoda. Damaged. Mentions Srikanthasiva.

No. 35

Reference : South Indian Inscriptions, Volume-X
 Page No : 230.
 Place : Ganjam, Bapatla Taluk, Guntur District.

Dynasty : Kakatiya.
 Reign of : Rudradeva.
 Inscription date : A.D. 1270.
 Language : Telugu.

This inscription is on the base of the north wall of the dark room in the temple of Tripurantakesvara, dated S. 1192 (Pramoduta). Damaged. States that a certain servant (*lenka*) of Kakatiya Rudrayyadeva Maharaja gave money for the upkeep of a perpetual lamp in the temple of Tripurantaka Mahadeva.

No. 36

Reference : South Indian Inscriptions, Volume-X
 Page No : 228 to 229.
 Place : Mulpuru, Tenali Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva.
 Inscription date : 26th March, A.D. 1271.
 Language : Telugu.

This inscription is on a stone built into the north wall of the temple of Chennakesava, dated S. 1192. Incomplete and damaged. Refers to the grant of land made to the temple of Nila-Kesa[va] by Vallaya-Nayaka, the guardian of the place of Kakatiya Rudradeva.

(Also)

Reference : Archaeological Survey of India,
 Annual Report on Indian Epigraphy 1921.
 Page No : 47.
 Place : Mulpuru, Tenali Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja.
 Inscription date : A.D. 1270.
 Language : Telugu.

This inscription is on a stone built into the north wall of the Chennakesava temple, dated Saka 1192, Chaitra, su., 13, Thursday. Registers the gifts of lands made in several villages by Vallaya-Nayaka a bodyguard (*angaraksha*) of the king, for offerings and lamps to the god Nili-Kesavadeva.

No. 37

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 49 to 50.
 Place : Bothpur, Mahaboobnagar District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva.
 Inscription date : 10th August, A.D. 1271.
 Language : Telugu and Sanskrit.

This inscription is on a stone pillar in the Masjid. Dated S. 1194. Amgirasa, Sravana su. 15, Wednesday, Lunar eclipse (A.D. 1217, a. 10). Records the construction of a tank after the name of his master Ganapatideva by Malayala Gunda and the gift of some *Vrttis* behind it to Brahmans who performed religious ceremonies. Among the donees several learned brahmins including a certain Tarani ganti Isvarabhattacharya are mentioned. He is probably identical with the poet Isvarasuri son of Mayuraraya the composer of the inscription who is said to have been proficient in Paninian grammar and *Vichitra-kavita*. The inscription was composed by Isvara Suri, son of Mayuraraya.

(Also)

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part-II, 2017.
 Page No : 142 to 152 and 197.
 Place : Bothpur, Mahaboobnagar District.
 Dynasty : Kakatiya
 Reign of : Rudra Deva.
 Inscription date : 10th August, A.D. 1272.
 Language : Telugu and Sanskrit.

This inscription is on a Black stone pillar in the courtyard of the Mosque.

Translation

[This inscription is in a highly ornate and conventional style of Sanskrit Poetry and many verses defeat all attempts at translation. The following does not include the translation of some of the most conventional verses which are of absolutely no historical interest and are in *citra-kavitva*.]

I SIDE

[Lines 1-26] [These are identical with II. 1-19 and 25-36 of No. 52 Bothpur inscription of Malayala Gumda (dated Saka 1181). But this inscription is dated in the reign of Rudra-deva (1.7) while the other inscription is dated in the reign of Ganapati. Besides, there is one qualification of Isvara-suri, here which is not found ; and that is, pada-k(k)rama-yuta-Yajur-V(v)eda-paragumdu, which means "one who is well versed in Yajur-Veda, including its *Pada* order".]

[L1. 26-31.] [General Malayala Gumda saw isvara-suri] and while the Saka year 1194 was current, in the (cyclic year) Amgirasa, constructed a tank, after the name of his master Ganapati near Budapuri, and during the Lunar eclipse on that 15th day of the bright fortnight in the month of Shravana, on Wednesday,

[L1. 31-34.] being in a very happy state of mind, gave *vrttis* behind this faultless Ganapa-samudram, to last as long as the Moon and the Sun, to brahmins endowed with (noble) birth, conduct, learning and penance, after doing proper honour of them;

[L1. 34-36.] and for (publishing ?) this *dharma*, he commanded (Isvara-suri) to compose (literally say) an inscription in the classical style (literally, conforming to all the rules and endowed with all the qualities of Classical Poetry).

[L. 36.] It begins thus:-

II SIDE

[V. 6.] First was born Brahma from the lotus of the deep navel of Vishnu: from him were born the nine Creators (Prajapatis) Marici and others, (who are) the progenitors of all people.

[V. 7.] From them were born the castes, shining in rightful glory of great fame, with their excellent objects achieved, attached very much to their respective duties and actions in the world, and with their minds fondly bent on the arts.

[V. 8.] In *Kali-yuga*, among the (various) dynasties of kings is the Kakati royal dynasty of wide fame. In that dynasty was born a king called Mahadeva, who beautified (was an ornament to) the Andhra country.

[V. 9.] To him there was a son named Ganapa, the beloved of the Earth, of unequalled fortune, devoted always to virtuous acts and efficient in fostering the very praiseworthy land.

[V. 10.] That king crushed quickly his enemies; fostered his relatives; satisfied himself with his own wedded wives; shone in the world with his ever flashing statesmanship; stole away the beauty of Cupid; pervaded the universe with his brilliance; intensified (enhanced) virtue, (and) gladly strove for the welfare of others.

[Vv. 11 & 12.] In the land of that king Rudra who was marked by good fortune and who was ruling this big earth with wonderful valour; (in the land) which was shining with the praises of flourishing prosperity and ample satisfaction, with righteous rule and absence of general trouble, which was the birthplace of great joy to learned and good men, (and which was) free from enemies,

[V. 13.] in the Malyala dynasty, which was living by the grace of the lotus feet of that king, was born General Danna, whose fame extended to the ends of quarters and (who was) an incarnation of Vishnu.

[V. 14.] From him was (born) General Baca, of unequalled righteous personality, of well-known prowess, and ever proficient in the protection of the kingdom which had the characteristic Goddess of victory represented by the Garuda banner of this strong king.

[V. 15.] From this General was then born General Gumda, terrible on the battle-field with his prowess shining immensely with the sport of breaking asunder the phalanx of the chariots and elephants of the enemies, very adept in the connoisseurship of ancient literature, with his fame pervading the world well (widely ?), and a man of excellent taste whose friends were solely men of good conduct.

[V. 16.] The Goddess of learning was held in the tip of his tongue and the lovely Goddess of wealth at the end of his eye; and in his mind (was) the Goddess *Nirmala* (Parvati ?) sporting in the play of the beautiful arts.

III SIDE

[V. 20.] Whose wife was Kuppamambika born of the milky ocean of the Gona dynasty, by nature lovely like Lakshmi (the beloved) of God Vishnu (and one who was born along with Candra).

[V. 21.] [The idea of this verse is this. By whose dexterity was constructed a beautiful tank in Budha-puri whose water was excellent and very sweet.]

[V. 25.] The people who were glad on drinking the good and ample waters of that auspicious tank made its fame extend always as far as the ends of the quarters:- (the tank), (which was) shining with rows of bees moving always on lotuses, and which was surrounded by paddy-fields, whose rows were luxuriant, shining, high and dancing.

[V. 26.] This tank never touches the line of the tank-bund with its tremulous arm-like billows; even as a householder will not touch his own sister with his libidinous billow-like arms.

[V. 27.] This Ganapa tank appears to be washing the feet of God Vishnu with its hand-like waves (washing the sky by rising its hand-like waves), as if yearning to present Him with the Goddess Lakshmi, living in the lotuses which abound in this tank.

[V. 28.] With its water rising very high (in the form of Waves) the Ganapa tank licks the clear sky with the hands of its waves billowing high as though desirous of welcoming the heavenly Gangas and gives immense joy to the inhabitants of Buddha-pura.

[V. 30.] With its flood of water stretching out in front, in great courtesy, the Ganapa tank, like a lover, receives its beloved streams from a distance.

[V. 32.] The praise of which praiseworthy tank is spread by the bevy of parrots and cuckoos, collecting and hopping on the blooming sprouts in the wood artificially laid out and freshly grown in its beautiful neighbourhood.

[V. 33.] By the praise of the good, the fame of the constructor of this praiseworthy tank, namely General Gumda, rests in the ten Quarters.

[V. 36.] In Saka 1194 in the excellent (cyclic) year Amgirasa, in the month called Sravana, on Wednesday, when there was Lunar eclipse, General Gumda gave away with pleasure as gift to Brahmins, there, a few fields, a big tank and flourishing sugar-cane fields.

IV SIDE

[L1. 126-146.] The fields given away by the glorious Malyala Gumda to Brahmins under this Ganapa-samudram (tank) are (as follows): for Somanatha-bhatt-opadhyaya, and Vallena-bhatt-opadhyaya of Bharadvaja *gotra*, four *marturus* and one *adda*, according to *gocermamu* measurement for expiation of all sins; for that Somanatha-bhatt-opadhyaya one *adda* as the expiation of all sins; for that Somanatha-bhatt-opadhyaya one *adda* as the fee for being the master (who performed) the consecration of this tank; for Bommakamti.....of Hariti *gotra*, two (*marturus*), for the *vrata*m of giving away land every day during *Caturmasya*.....for Asuradeva-kuci.....*marturus* and a quarter (?).....for merit toDevare.....of Gautami *gotra*.....*marturu* and quarter: for Akkenaghatasasulu, and Kesava-ghatasasulu of (Bharadvaja ?) *gotra*, *udhayamukhi*-(*dakshina* ?); *marturus* as fee for Somaya-peddi of Kamakayana-Visvamitra *gotra*, for making him do a pilgrimage to Setu (literally, the sight of Setu) and Sea bath; for Aleti Potama-ghatasasulu of Srivatsa *gotra* three-fourths of a *mathura* as free for causing *pradaksinams* (turning round and round) made at Sriparvata; for Puranamu-Proldeva-peddi of Bharadvaja *gotra*, who made (some people) do (sacred) baths in the Tumgabhada, at Alampuru, during the month of *kartika* (for merit) to him, (one ?) *marturu*, as fee for Narayana Mamcena, who knew the supreme truth, (and who was of) Kaumdinya *gotra* (one ?) *marturu*; for Vira-peddi of Kamakayana-Visvamitra *gotra* (one ?) *marturu*; for Bomtala Viththala-peddi of Kaumdinya *gotra*, one *adda* ; for Taranikamti Isvara-bhatt-opadhyaya one and one-fourth *marturus*.

[Vv. 37-40.] [These are the usual imprecatory verses.]

[Now follows the *Cakra*.]

[L1. 152-157.] In this *Padma-bamdha* there is the name of the glorious Gumdaya. This verse is (contains of) two *Gomutrikas*. Both of these are from *Jala-bamdha*. In this *Padma-urtta* is written a *Padma-urtta* which is Gudhacaturtham. The method of reading this (is as follows); beginning with 'Pra' the letters at the end of the petals from the first *pada* (a fourth of the verse); the first letters beginning with 'dvi' from the second *pada* ; the second letters beginning with 'li' from the third *pada*; the fourth *pada* is in these three *pada*'s; this *pada* is 'an expression pleasing with the sentiments of *Lalita*, and *Kautuka*.'

Contents and Remarks

This inscription is inscribed on a stone pillar present standing in the courtyard of the Masjid. It records the construction of a tank after the name of his master Ganapati by Malyala Gumda, and the gift of *vrttis* behind it to some brahmins, whose names and *gotras* are mentioned. Some of these were logicians as seen from their names ending in the title *ghata-sasulu*. The purpose of each gift is stated. One brahmin performed the consecration of the tank; another performed the *Caturmasyavratm*; a third performed a pilgrimage to Setu and had a bath in the sea; a fourth performed *pradahsinams* at Sri-parvata and a fifth performed the sacred bathing ceremonies in the month of Kartika in the Tungabhadra at Alampuru.

The genealogy of the donor is given as follows;

Malyala dynasty
:
:
Danna
|
Baca *md.* Bacamba.
|
Gunda *md.* Kuppamambika.

This inscription was composed by the famous Isvara-suri or Isvara-bhattopadhyaya, son of Mayuaraya who was well versed in *citra-kavitva*, Panini's grammar and Yajur-veda including its *pada* order. There is a Padma-bandha in this inscription which refers to the scribe as Viraya-suri, and gives his father's name as Acaya.

(Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-II (2003)
Page No : 40 to 48.
Place : Bhutpur, Mahabubnagar Taluk.
Dynasty : Kakatiya.
Reign of : Rudramadevi.
Inscription date : 10th August, A.D. 1272.
Language : Telugu and Sanskrit.

This record is on a black stone pillar in the courtyard of the Masjid. Records that Malyala Gunda, Lord of *Sankirapura* excavated a tank near *Budapura* and named after his overlord as *Ganapatideva* and granted *vrittis* (tenures) to brahmins. It also states that he requested *Isvarasuri*, son of *Maymarya* who was adept in *panini's* grammar and prosody to compose the text in Sanskrit.

The lands given under *Ganapa-samudram* by *Malyala Gunda* to the brahmins are as follows:

Somanatha-bhattopadhyaya and *Vallena-bhattopadyaya* of *Bharadvaja* gotra, four-marttars and one adda for *Bommakamiti* (name lost) of *Harita* gotra, two marttars.

(38)

- Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-II (2003)
Page No : 38 to 40.
Place : Irvin, Kalwakurthy Taluk.
Dynasty : Kakatiya.
Reign of : Rudradeva and Immadi Bolla Reddi.
Inscription date : 26th December, A.D. 1271.
Language : Telugu.

This inscription is on a pillar in the midst of the village. This inscription records a gift of land to God *Indresvara* by *mahasamanta Vavilala Rudraya reddy* for the merit of his sister *Rudrasani*. This inscription refers to the fact that there were matrimonial alliances between *Cheraku* and *Vavilala* families.

No. 39

- 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 : Rudradeva Maharaja.
Inscription date : 1271.
Language : Telugu.

This inscription is on the door-jamb at the entrance into the Mallesvarasvamin temple, dated Saka 1193, Prajapati, [Karttika], Su....Records a gift of two perpetual lamps to the temple of Bhogisvara-Mahadeva by Uttamasivagurudeva, son of Rajagurudeva.

No. 40

- Reference : A collection of the Inscriptions on Copper Plates and Stones
in the Nellore District: Part-I, 1990.
Page No : 282 to 286
Place : Aluvalapadu, Darsi, Nellore District.
Dynasty : Kakatiya.
Reign of : Rudradeva (Rudramba).
Inscription date : 24th August A.D. 1272.
Language : Telugu.

(Also)

- Reference : Selected Telugu Inscriptions by N. Venkata Rao. (1952)
Page No : 88 to 91
Place : Aluvalapadu, Nellore District.
Dynasty : Kakatiya.
Reign of : Rudradeva (Rudramba).
Inscription date : 24th August A.D. 1272.
Language : Telugu.

This inscription is situated north of the Anjaneya temple.

Hail ! Sriman Mahamandalesvara Tripurari Deva Maharaja, who is the director of 72 offices, who is the worshipper of the lotus feet of Rudradeva Maharaja the ornament of the Kakatiya family, who (Rudradeva) is the ruler of many countries, who is the supporters of the four castes, who is the disperser of the army of the western king Damodara, who is the only hero, who is the incarnation of valour, who is a perfect Revanta amongst those who are mounted on very unruly horses, who is Narayana and who is the beloved consort of the goddess of victory, who is terrible in battle, before whom the courage of all kings is paralyzed, with the collection of whose fame the foreheads of the maidens of the cardinal points are marked, who surpasses in liberality Kama Dhenu (cow of plenty) and Kalpa Druma (tree of plenty), the collection of rays from the nails of whose feet is kissed by the edges of the jewelled crowns of all kings who bowed to him, who (Tripurari) has acquired the lordship of the whole kingdom, who is of great prowess, who has the titles Chalamattuganda. Mururaya-jagadala, Mandalika Brahma Rakshasa, Ganda Pendar, Hail! on the holy occasion of a lunar eclipse, on Wednesday, the 15th of the bright fortnight of Sravana of the year Angirasa, corresponding to the year 1194 of the Sri Saka era, he gave for providing enjoyments to Sri Tripurantaka Deva, the village of Aluvalapadu in Poliganda *Sthala* with its four boundaries and with its income, after pouring water into the hand of Srimat Triyambaka Sivacharya, the worshipper of the illustrious lotus feet of Sri Tripurantaka Deva, for the increase of his life, health and wealth, in perpetuity to last as long as the sun and moon endure.

[Three imprecatory verses.]

Whoever thinks otherwise of this charity will incur the sin of killing ten thousand black cows on the banks of the Ganges.

(May it cause) great prosperity !

Note:-

Revanta-son of the sun.

Disapatta-Canarese=scatterer to all the points of the compass.

Damodara was apparently a Kadamba king,

“Chalamattiganda” or Chalamartiganda was a birnda of the Kakatiyas.

Mururaya Jagadala, probably means the conqueror of the three kings.

Mandalika Brahma Rakshasa a very Brahma Rakshasa to provincial chiefs.

Ganda Pendaru-Canarese; the meaning is not clear.

No. 41

Reference	: A Collection of the Inscriptions on Copper plates & Stones in the Nellore District, Part-I, 1905 & 1990.
Page No	: 393 to 395.
Place	: Tammaluru, Darsi, Nellore.
Dynasty	: Kakatiya.
Reign of	: Rudrayyadeva Maharaja.
Inscription date	: 23rd February A.D. 1273.
Language	: Telugu.

Translation

Hail ! On Thursday, the 5th of the bright fortnight of Phalguna of the Year Angirasa, corresponding to 1194 of the illustrious and auspicious Saka era, while, Hail ! Kakatiya Rudrayyadeva Maharaja, ruler of the three worlds, was ruling the earth. Mallanadevilammabgaru, daughter of Sri Gopaladeva who is the paternal uncle of Hail ! Sriman Mahamandalesvara Chakra Narayana Sri Madhavadevaraja (?) the governor of Addenki *sthala*, had the image of Gopisvaradeva set up in the name of her father at Tammalur, caused the pinnacles of the temple to be erected and gave a dry field, a *patti* field (?) two paddy fields and in Mattulur a flower garden-all to last as long as the sun, moon and stars exist to the deity for providing daily worship and all enjoyments, and to the dancing girls of the temple.

[Imprecatory verses.]

No. 42

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.
Part III, 1956.
Page No : 114 to 118
Place : Birkor, Bodhan Taluk, Nizamabad District.
Dynasty : Kakatiya.
Reign of : Rudramamba.
Inscription date : 31st December, A.D. 1273
Language : Sanskrit.

The three copper plates containing this Sanskrit inscription were found while fishing in a tank in the village of Birkor in Bodhan taluk, Nizamabad district. It records the grant to 15 Brahmans and the temple of Purusottama, of the village of Vainayaka-puri (probably named after Ganapati and Vejjamba, parents of the donor, by Surya or Samanta Sura or Surya of the Viryala family in the reign of the Kakati queen Rudramamba, daughter of Ganapati.

The date of the grant is Saka 11[6]5 Srimukha, Pushya ba. Sasthi Sunday (=Sunday, 31st December A.D. 1273).

No. 43

Reference : South Indian Inscriptions Volume-VI
Page No : 126
Place : Amaravati, Sattenapalle Taluk, Guntur District.
Dynasty : Kakatiya
Reign of : Rudradeva Maharaju.
Inscription date : A.D. 1273
Language : Telugu

This inscription is on a pillar in the main shrine of the Amareswara temple, dated Saka 1195. Mentioned about mahamandaleshwara Kakatiya Rudradeva maharaja and Srimatu Pinna Somayajulu and his son-in-law Rudraya. Also mentioned about an *agrahara* (name lost). Rest of the inscription is damaged¹.

¹ Translated by G. Vasanta Lakshmi, Research Assistant, Center for Telangana Studies, Dr. MCR HRD IT, Hyderabad.

No. 44

Reference : South Indian Inscriptions, Volume-VI
 Page No : 237.
 Place : Amaravati, Sattenapalli Taluk, Guntur District.
 Dynasty : Kakatiya
 Reign of : Rudra
 Inscription date : 9th January, A.D. 1274
 Language : Telugu.

This inscription is on a pillar in the Amareswara temple. This inscription is damaged and mentioned about Kakatiya Rudradeva-Maharaja and mentions the village Megallu, in the division Kondanatavadi, which was an *agrahara* endowed earlier (*purva-datta*) to Rudraya, son-in-law of Pinna Somaraju.

No. 45

Reference : South Indian Inscriptions, Volume-X
 Page No : 232.
 Place : Vaddeswaram, Guntur District.
 Dynasty : Kakatiya
 Reign of : Rudra
 Inscription date : 9th April, A.D. 1274
 Language : Telugu.

This inscription is on a slab set up in front of the temple of Rudresvara, dated S. 1196. Incomplete and Damaged. Mentions Kakatiya Rudra and Malli-Nayaka.

(Also)

Reference : Archaeological Survey of India,
 Annual Report on Indian Epigraphy 1916-17.
 Page No : 88.
 Place : Vaddhesvaram, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudra[madevi].
 Inscription date : A.D. 1274.
 Language : Telugu.

This inscription is on a slab set up in front of the Rudresvara temple, dated Saka 1196, Vaisakha su. di. 1, Monday, Uttarayana Samkra[nti]. Much damaged. Mentions a certain Malli-Nayankulu.

No. 46

Reference : Indian Archaeology 1961-1962, A Review.
 Page No : 78
 Place : Alapadu.
 Dynasty : Kakatiya.
 Reign of : Rudrambadevi

Inscription date : A.D. 1274
Language : Telugu.

A copper-plate of Ellanadeva registers the grant of the village Alapadu to several Brahmanas by the chief named Ellanadeva in Saka 1186 for the merit of his wife, who is stated to be the second daughter of the Kakatiya queen Rudrambadevi.

No. 47

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 241 to 242
Place : Masapet, Bhuvanagiri Taluk.
Dynasty : Kakatiya.
Reign of : Rudradeva Maharaja (Rudramadevi).
Inscription date : 25th July A.D. 1275.
Language : Telugu.

This inscription is on a stone in the field. It registers the gift of a canal to the god Ramesvaradeva and lands to the gods Daseavaradeva and Malnathadeva and two brahmanas by Yaddaya raddi and Rudraya, the brothers of Nissamkavira Bolnayani Mallikarjuna Nayaka at the latter's instructions.

No. 48

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy 1934-35.
Page No : 38
Place : Velavartipada, Sattenapalle Taluk, Guntur District
Dynasty : Kakatiya
Reign of : Rudradeva Maharaja
Inscription date : A.D. 1275
Language : Telugu.

This inscription is on a slab lying under a tree near the ruined temple of Anjaneya, dated Saka 1198, Dakshinayana-sankranti. Registers gift of lands made to the temples of Mallesvara and Gopala at Velivarti and to Ananta-Bhatta by a certain Malli-Nayaka for the merit of Rudra-Maharaja and of his parents. Malli-Nayaka is stated to be the brother-in-law of Somi-Nayaka, who was a devotee of Punyesvaradeva.

No. 49

Reference : South Indian Inscriptions, Volume-VI
Page No : 212.
Place : Kunkalagunta, Narasaraopet Taluk, Guntur District.
Dynasty : Kakatiya
Reign of : Rudra
Inscription date : A.D. 1275-76
Language : Telugu.

This inscription is on a slab in front of the Venugopalaswami temple. Damaged. It records the gift of one *martturu* of land behind the tank called Pedaceruvu in the village Krumkulalunta to the god Vishvanatha, during the reign of Kaketa Rudra...raju, by *amgaraksha* of the ruler. The gift was made for the merit of the father of the donor.

No. 50

Reference : A Collection of the Inscriptions on Copper plates & Stones
in the Nellore District, Part-III, 1905.
Page No : 1013 to 1014.
Place : Maddipadu, Ongole Taluk, Nellore District.
Dynasty : Kakatiya.
Reign of : Rudramadeva.
Inscription date : 11th February, A.D. 1276.
Language : Telugu.

This inscription is from a stone by Narasimha temple.

Translation

Hail ! On Thursday, the 10th of the dark fortnight of Magha of the year Yuva, corresponding to the Sri Saka year 1197, Manchiraju Ganapaya and Kamayapreggada, the younger brother of Pochiraju, presented to Sri Ramanathadeva of Motupalli (the Village of) Maddipadu lying on the Gundikarri (Gundlakamma) for providing oblation, offering and worship and all enjoyments, as long as the sun and the moon last, for the religious merit of Sriman Mahamandalesvara Kakatiya Rudramadeva Maharaja and of their own parents. Those who obstruct this charity will incur the sin of Killing a tawny cow on the Ganges and at Benares. They will be considered to have taken food from the skull of their eldest son.

[Imprecatory verse].

No. 51

Reference : South Indian Inscriptions, Volume-VI
Page No : 103
Place : Candavolu, Repalle Taluk, Guntur District.
Dynasty : Kakatiya.
Reign of : Rudradeva Maharaja.
Inscription date : 25th December, A.D. 1276.
Language : Telugu.

This inscription is on a pillar in the Lingodbhava Swami temple. This inscription is badly damaged. States that Sri Mahamandalesvara Kakatiya Rudradeva Maharajulu and Srimat Preggada.

No. 52

Reference : South Indian Inscriptions, Volume-X
Page No : 234 and 235
Place : Duggirala, Tenali Taluk, Guntur District.
Dynasty : Kakatiya.

Reign of : Rudradeva Maharaja.
 Inscription date : A.D. 1276.
 Language : Telugu.

This inscription is on a pillar in the temple of Kesavasamy, dated S. 1198 (Dhatu). Damaged. Refers to the gift of a flower garden. The gift seems to have been formally made by the sons of a certain Kodama Simhamu with the consent of all the villagers. The name of the village is lost. The dimensions of the several lines of the trees are given in terms of arm's length (*Chetulu*). Refers to the king Rudradeva Maharaja.

(Also)

Reference : Archaeological Survey of India,
 Annual Report on Indian Epigraphy 1921.
 Page No : 53.
 Place : Duggirala, Tenali Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja.
 Inscription date : A.D. 1276
 Language : Telugu.

This inscription is on the third pillar in the Kesavasvamin temple, dated Saka 1198, [Dha]tu, Marga[sira], ba., 7, Thursday. Damaged. Gives in detail the lengths of a number of streets denoted in *chetulu* (arm-length). The name of the village is lost.

No. 53

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-II (2003)
 Page No : 48 to 50.
 Place : Bhutpur, Mahabubnagar Taluk.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja. (Rudrama Devi)
 Inscription date : 16th January A.D. 1277.
 Language : Telugu and Sanskrit.
 Script : Telugu.

On a slab in the antarala of Ramalingeswara temple. States that while *Kakatiya* Rudradeva Maharaju was ruling *Malyala Kuppambika*, wife of *Gundaya*, built a temple in *Budupur*, when her husband expired and installed a linga in it and she along with her sons. *Bachaya Ganapatideva*, *Parvatamu Mallya* and brothers *Mallaya*, *Buddaya*, *Vittalaya*, *Kataya* son of *Gundaya*, granted to lord *Gundesvara deva*, wetland (*vritti*) as service tenure behind *Bassamudram*. The details of the granted land are 2 mas in *Basamudram* 2 mas in *Kuppa samudram*, 1 ma in *Ganapa samudram*, and 1 ma in *Budhini Kunta*, thus making a total of 5 mas. Also 12 mas of *velivolamu* in *Budupuru*, and 9 mas in *Potulamadugu*, thus a total of 21 mas. The grant was entrusted to *Siddhajiyya* son of *Bilajiyya* and *Vaijiyya* son of *Bachajiyya*, to enjoy it for generations. The latter part contains the Sanskrit text of the inscription composed by *Isvara Bhattopadhyaya*, who was an expert in *Yajurveda*, and an adept in composing poetry.

(Also)

Reference	: Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part- II, 2017.
Page No	: 140 to 142 and 196.
Place	: Bothpur, Mahaboobnagar District.
Dynasty	: Kakatiya
Reign of	: Rudra deva.
Inscription date	: 16th January, A.D. 1277.
Language	: Telugu and Sanskrit.

Translation

[Lines 1-2.] Hail ! while the Kakatiya king Rudra-deva, who has attained the five *maha-sabdhas*, (who) is a Maha-mandalesvara and the lord of the excellent city of Anumakonda was ruling the earth in Oramgallu,

[L. 2.] Kuppamambika, the rightful wife of General Malyala Gumda, who was the abode of the Goddess of kingdom, by the grace of that (king Rudra),-

[L1. 2-3.] her husband having gone to the other world, constructed a temple at Budupur, and established a *linga* after that Gumdaya, while the Saka year 1198 was current, (which was the cyclic) year Dhatri

[L1. 3-8.] at the same time that Kuppasanamma along with her sons Bacaya, Boppa, and Ganapati-deva, and also along with Parvatamu Mallaya, brother Mallaya, Buddhaya, Vithhaya, and Gumdaya son of kata gave by (pouring) gift-water, to last as long as the Moon and the Sun, the *vrtti* (consisting of) wet-land of 2 *marturus* behind Bas-samudram, 1 *marturu* under Kuppasamudram, ½ a *marturu* under Ganapa-samudram, 1½ *marturus* under Budhunikunta, total 5 *marturus*; dry land of 12 *marturus* in Budupur, 9 *marturus* in Potula-madugu, total 21 *marturus*; they ordered Sidda-jiya son of Cila-jiya, and Vaija-jiya, son of Baca-jiya, to be the *Odayas* of this place, and continue as dependents for (all) generations; and requested Isvara-bhattopadhyaya to say an inscription, -(that Isvara-bhatt-opadhyaya), who is well versed in Yajur-Veda including its *Pada* order, and (who was) a prince of poets well-versed in *Sabda-vidya*.

[L. 8] This (inscription) beings thus:-

[V.1.] [The invocatory verse.]

[V. 2.] In the prosperous Malaya dynasty, there was the General (named) Gumda, an ornament to the world, perfectly charming in dress and ornaments, manifesting his splendid affluence mingled with.....,with the exuberant creeper of his fame dancing Skilfully and clearing in unison with the beauty displayed by the rocking of the numberless moon-beams.

[V. 3.] Kuppambika, the virtuous daughter of one named Buddhaya, the (very) crest of the Gona dynasty, (who was) laden with numberless virtues, and skillful in the (essence) of love-sport and duty, the very essence of Love, -(such a lady)-became his wife.

[V. 4.] That ornament to the world of virtuous women performed the *vratams*, called *Lakshmi-Narayana*, *Jala-sayana*, *Asunya-sayya*, *Anant-Arundhatiya*, the rites on the dark and the bright *dvadasi*, (and) several other things mentioned in the *Kalpa* texts, as also the establishment of wells, cattle-ponds, and other water reservoirs, (images of) Siva, gardens, tanks and (images of) the glorious Vishnu.

[V. 5.] Kuppamba the all-bestowing celestial creeper (*kalpa* creeper) again and again made gifts to good men, of lands, gold, chariots, horses, food, cows, houses, all kinds of

excellent clothes, water, jewelled umbrellas, excellent beddings, and all other grant gifts laid down (by the Taxes).

[V. 6.] In Saka year (denoted by the) words wealth, the Namdas, and Samkara, in the (cyclic) year Dhatr, in the month of Magha, on the auspicious tenth day of the bright fortnight on the day of Jupiter, Kuppamba gladly did the establishment of a *linga* in the name of her lord (and) gave him (on that occasion), incomparable lands, for the cultivation of sesamum, and very fertile fields of rice.

[Now follow two lines in Telugu in crude characters.]

[L1. 1-2.] Vittaya, in the name of the grandmother of Kunai Narayana.....sent the glorious Bacaya and Boppa to *Varanasi* in the name of his grandmother, and gave away behind Baca-samudram 2 *marturus* as *vritti*, total 2 *maruturus*.

Contents and Remarks

This inscription is inscribed on a stone slab in the wall of the *antarala* in the Isvara temple commonly called the Lingappa temple. It records the construction of a Saivite temple in her husband's name by Kuppamambika, wife of Malyala Gumda, after the death of her husband and the gift of some land to the temple by her in association with her sons Bacaya, Boppa and Ganapatideva, and Gumdaya, son of Kata. The land given was behind Bassamudram, Ganapa-samudram, Budhuni-kumta and, Potulamadugu and also in Budupuru.

Sidda-jiya, son of Cila-jiya, Vaija-jiya and Baca-Jiya were ordered to be the Odayas of the place. Kuppambika is said to be the daughter of Buddhaya of the Gona family and to have performed the various *vratams* mentioned in the *kalpa* texts. The famous poet and scholar Isvara-suri composed this inscription. At the end of the main inscription 2 lines are inscribed in crude letters recording that Vithaya sent Bcaya and Boppa to Varanasi in the name of his grandmother and gave away some land behind Baca-samudram.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 49.
 Place : Bothpur, Mahaboobnagar District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva.
 Inscription date : 16th January, A.D. 1277.
 Language : Telugu and Sanskrit.

This inscription is on a stone slab in the wall of Lingappa temple. Dated S. 1198, Dhatu, Magha su. 10, Thursday. (A.D. 1277, Jan. 16, Saturday ?). Records the construction of the Siva temple in her husband's name by Kuppamambika wife of Malyala Gunda and the gift of some land to the temple by her. Her sons Bacaya, Boppa, Ganapati, Parvatamu Mallaya and some relatives jointly made a gift of land to the temple of Gundesvaradeva. The inscription was composed by Isvara bhattopadhyaya who is said to have been well versed in *Sabdavidya*.

No. 54

Reference : South Indian Inscriptions, Volume-X
 Page No : 236 to 237.
 Place : Ravipadu, Narasaraopet Taluk, Guntur District.

Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja.
 Inscription date : 8th April, A.D. 1277.
 Language : Telugu.

This inscription is on a broken Nandi-pillar set up in front of the temple of Ramalingaswami, dated S. 1199 (Expired). States that *Samanta* Poti-Nayaka consecrated the image of Suresvara in Ravuru in the name of his father and for the merit of Kakatiya Rudradeva-Maharaja, built a three-peaked temple and a *mandapa* for it and endowed it with land and that he also presented a flower and fruit garden and a perpetual lamp to the temple. The inscribed stone is said to have been put up by Potinedu's sons Potaya and Maraya. Potinedu bears a long list of *birudas* among which are (1) an ornament of Durjayakula (2) the elevator (*vardhana*) of the Valautla-vamsa, and (3) a lion to the mad elephant, that is Gajapati.

(Also)

Reference : Archaeological Survey of India Annual Reports on
 Indian Epigraphy 1915-1916.
 Page No : 30
 Place : Ravipadu, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja.
 Inscription date : A.D. 1277
 Language : Telugu.

This inscription is on a broken Nandi-pillar set up in front of the Ramalingesvamin temple, dated Saka 1199, Bahudhanya, Vaisakha, *suddha*, 3, Thursday. Registers that for the merit of the king Rudradeva Samanta Poti-Nayudu constructed the temple of Suresvara in the name of his father at Ravuru and built the *trikuta* shrines and *mandapas*. He also gave some wet land for offerings in a village in Anumakondi-nadu. A garden with various fruit trees and flower-plants was also presented. The inscribed pillar was set up at the instance of Potaya and Maraya the sons of Potinedu who receive a long list of *birudas*.

No. 55

Reference : South Indian Inscriptions, Volume-X
 Page No : 236 and 237
 Place : Mottupalli, Bapatla Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja.
 Inscription date : 26th August, A.D. 1277.
 Language : Telugu.

This inscription is on a pillar lying in front of the temple of Kodandaramaswami, dated S. 1199 (Isvara). Incomplete. Refers to the gift of a perpetual lamp to the temple of Prasanna Kesava of Mottupalli by a shepherd of that village for the merit of Rudradeva-Maharaja.

No. 56

Reference : Personal Communication*
 Place : Bapatla.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja
 Inscription date : 2nd January, A.D. 1278
 Language : Telugu.

This inscription is engraved on the south wall, left side of the maha mandapa of Bhavanarayana swamy temple, dated Saka 1199, Isvara, Magha su. 7, Sunday=1276 A.D. January 2. Records gift of the lands to god Bhavanarayana by the chief Mandadi Muttinayaka, when he was administering the Dasi region. For the merit of his parents, Kakatiya Rudradeva was ruling from Oruganti.

***Note:** This is an unpublished inscription of Rudradeva maharaja from the collection of Dr. Muniratnam Reddy.

No. 57

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1986-87.
 Page No : 35
 Place : Bapatla, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva
 Inscription date : 7th January, A.D. 1278.
 Language : Telugu

This inscription is on the south wall of the *maha mandapa* of the Bhavanarayana Swamy temple, dated Saka 1199, Isvara Magha, su. 7, =1278 A.D., January 7. Incomplete. Seems to register some gift to the god Bhavanatrayana by the chief Mamdadi Muttinayaka for the merit of his parents.

No. 58

Reference : South Indian Inscriptions, Volume-X
 Page No : 238.
 Place : Ipuru, Vinukonda Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja.
 Inscription date : 2nd July A.D. 1278.
 Language : Telugu.

This inscription is on a slab set up outside the prakara of the temple of Veerabhadra Swamy, dated S. 1200 (Bahudhabya). States that Bachchu Narepasetti gave to god Alladanatha of Ipuru a *gadyana* per month for the merit of Rudradeva-Maharaja.

(Also)

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1913.

Page No : 57
 Place : Ipuru, Vinukonda taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja
 Inscription date : A.D. 1278.
 Language : Telugu

This inscription is on a slab set up outside the *prakara* of the Virabhadrasvamin temple, dated Saka 1200, Bahudhanya, Ashadha, *sa.* 11, [Tuesday]. Gift of money by the merchant Bachchu Narapa-setti for offerings to the temple of Kalesvara-Mahadeva, for the merit of the king.

No. 59

Reference : South Indian Inscriptions, Volume-X
 Page No : 238.
 Place : Ipuru, Vinukonda Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja.
 Inscription date : 2nd June, A.D. 1278.
 Language : Telugu.

This inscription is on a slab in the temple of Gopalswami, dated S. 1200 (Bahudhabya). States that the sons of Boinayudu, the body-guard of Kakatiya Rudradeva- Maharaja, made gifts of land. The name of the donee is not given.

(Also)

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1913.
 Page No : 56
 Place : Ipuru, Vinukonda taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja
 Inscription date : A.D. 1278.
 Language : Telugu

This inscription is on a pillar lying in front of the Gopalsvamin temple at Ipuru, dated Saka 1200, Rahudhanya, Ashadha, *su. di.* 11, Thursday. Gift of land by the some of Bolnayudu, a body-guard (*anga-raksha*) of the king.

No. 60

Reference : South Indian Inscriptions, Volume-X
 Page No : 238.
 Place : Ipuru, Vinukonda Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja.
 Inscription date : 2nd July A.D. 1278.
 Language : Telugu.

This inscription is on a pillar lying in front of the temple of Gopalaswami, dated S. 1200 (Bahudhabya). States that Bachchu Narepasetti gave a *gadyana* per month to god Alladanatha of Ipuru for the merit of Kakatiya Rudradeva-Maharaja.

(Also)

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1913.
 Page No : 57
 Place : Ipuru, Vinukonda taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja
 Inscription date : A.D. 1278.
 Language : Telugu

This inscription is on a pillar lying in front of the Gopalasvamin temple at Ipuru, dated Saka 1200, Bahudhanya, Ashadha, *su.di*, 11, Thursday. Gift of money by a merchant for offerings to the temple of Alladanatha at Ipuru.

No. 61

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 19
 Place : Pamapuram, Mahaboobnagar District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva.
 Inscription date : 21st July, A.D. 1278.
 Language : Telugu.

This inscription is on a stone lying in the field outside the village. Dated S. 1200, Bhudhanya, Sravana su. 1, Thursday. (A.D. 1278; July 21). It records that Videmu Madayya granted *Gamdhi Sumkamulu* (taxes) for the *nanda* dipa for the god Ramanatha deva of Ponnamuccha for the merit of Rudradeva Maharaja.

(Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
 Page No : 50 to 51.
 Place : Pamapur, Wanaparthy Taluk.
 Dynasty : Kakatiya.
 Reign of : Rudramadevi. (Rudradeva Maharaju)
 Inscription date : 4th August A.D. 1278.
 Language : Telugu.
 Sanskrit : Telugu.

This inscription is on a stone below the Ramanatha Devara temple on a hill rock away from the village. Records the grant of *Baragaradi* (taxes) occurring from the ratnas of the village *Ponnamuchha* towards the perpetual lamp of Lord *Ramanadhadeva* by *Veedemu*

Madayana for the merit of Queen *Rudramadevi*. The record was engraved by *Karanam Rangayya*.

(Also)

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.
Part III, 1956.
Page No : 69 to 70.
Place : Pamapuram, Mahabubnagar District.
Dynasty : Kakatiya.
Reign of : Rudradeva.
Inscription date : 4th August, A.D. 1278.
Language : Sanskrit and Telugu.

This Telugu inscription is inscribed on a stone lying in a field outside the village.

It records that while Mahamandalesvara Kakatiya Rudradeva Maharaja was ruling Videmu Madayya, granted on Thursday, su. 1 of the month of Sravana in the year Bahudhanya, Saka 1200 (=Thursday, 4 Aug. A.D. 1278) the gamdhi-sunkamalu for the nanda-deepa of the God Ramanathadeva of Ponnamuca, so that merit might accrue to Rudradeva Maharaja. The signature of his Karnam Ramgayya is given at the end.

No. 62

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.
Part III, 1956.
Page No : 70
Place : Pamapuram, Mahabubnagar District.
Dynasty : Kakatiya.
Reign of : Rudradeva Maharaja.
Inscription date : 26th September, A.D. 1278
Language : Sanskrit and Telugu

This Telugu inscription is inscribed on a stone lying in a field outside the village, and records that on Vaddavaramu ba. 11, of the month of Kartika in the year Bahudhanya, Saka 1200 (=Saturday 26, November A.D. 1278) while the Mahamandalesvara Kakatiya Rudradeva Maharaja was ruling the kingdom of the earth, a certain Annamaraja, at Ponnamuca, granted the burra-sunkamulu to God Ramanatha Devara of that village for merit to the king. The signature of a certain Suraya is given at the end.

No. 63

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-II (2003)
Page No : 52 to 53.
Place : Pamapur, Wanaparthy Taluk.
Dynasty : Kakatiya.
Reign of : Rudramadevi. (Rudradeva Maharaju)
Inscription date : 12th November A.D. 1278.
Language : Telugu.
Script : Telugu.

This inscription is outside the village near Streamlet. Records the grant of *Borra Sunkas* (taxes) of the village of *Ponnamuchha* by a certain *Annamaraju*, for the merit of *Rudradeva* (*Rudramadevi*).

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 19
 Place : Pamapuram, Mahaboobnagar District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva.
 Inscription date : 12th November, A.D. 1278.
 Language : Telugu.

This inscription is on another stone lying in the field. Dated S. 1200, Bahudhanya, Kartika ba. 11, Vaddavara (A.D. 1278; Nov. 12, Saturday). Records that certain Annama Raja at Ponnamuccha granted the *burra-sunkalu* (taxes) to the god Ramanatha deva for the merit of the king.

No. 64

Reference : South Indian Inscriptions Volume-IV
 Page No : 392
 Place : Draksharama, Ramachandrapuram Taluk, Godavari District.
 Dynasty : Kakatiya
 Reign of : Rudradeva Maharaja.
 Inscription date : A.D. 1278
 Language : Telugu

This inscription is on a wall in the Bhimeswara temple, dated Saka 1200. Badly damaged. Inscription of a donation of land? Mentions the names of Kakati Rudradeva maharaja, Sarpaya Reddy, and his son Suraya Reddy, Shree Dhraksharama Bhimeshwara².

No. 65

Reference : South Indian Inscriptions, Volume-IV
 Page No : 392
 Place : Draksharama, Ramachandrapuram Taluk, East Godavari District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja.
 Inscription date : 28th February, A.D. 1279.
 Language : Telugu and Sanskrit.

This inscription is on the north wall of the Bhimeswara temple. This inscription states that when Kakatiya Rudradeva maharaju was ruling, his confident-servant (*nija-bhatya*) granted his share (of income) in the village Mavindivada for providing the *amrtapadi nivedya* of the god Bhimesvara-mahadeva of Daksharama.

² Translated by G. Vasanta Lakshmi, Research Assistant, Center for Telangana Studies, Dr. MCR HRD IT, Hyderabad.

No. 66

Reference : South Indian Inscriptions, Volume-X
 Page No : 239.
 Place : Kolluru, Tenali Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja.
 Inscription date : 21st September, A.D. 1279.
 Language : Telugu.

This inscription is on a pillar in the temple of Anantabhogesvaraswami, dated S. 1201. Incomplete. Seems to state that a certain portion of the *addavatta-sunkamu* realised Kolluru was assigned to the temple of Narendrisvara of the same village for the merit of Rudradeva-Maharaja.

No. 67

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam`s Dominions, Part- II, 2017.
 Page No : 82 to 88 and 190.
 Place : Kulpak, Jagir, Nalgonda District.
 Dynasty : Kakatiya.
 Reign of : Rudra-devi.
 Inscription date : 27th December, A.D. 1279.
 Language : Sanskrit.

Translation

I SIDE

[L. I.] Prosperity ! May there be Peace !

[Verse 1.] May God of the Boar (incarnation) protect you,-the form of Earth, at the tip of whose tusk, is like a dark horde of bees, at the tip of a white lotus bud executing its opening.

[V. 2.] May the elephant-faced God Ganesa, of true and surpassing magnificence, the object of the affection of Parvati (his mother), and the promoter of the joy of the minds of obeisant men, whose adroit hand plies with pride in his (water) sport in the waters of all the oceans made to overflow by the floods of his profusely streaming ichor-water, be for your prosperity.

[V. 3.] May that Lunar digit, which incessantly enlivens the whole world with its rays flowing with thick streams of *amrta*, and (which is) fed every day by the rays of the Sun, extend to you all prosperity.

[V. 4.] From Brahma, the saviour of people, (endowed) with the sublime lusture of the Vedas (residing in him), with lotus eyes, and with (his) residence in the navel-lotus (of Vishnu), were born the arm-born kings of the name of Durjjaya; and in their dynasty were born kings of unequalled greatness named Kakatiyas, in whom dignity was patent, and who were protecting the world with their club-like arms.

[V. 5.] In that family was born that person named king Prola who was the birthplace of greatness, the rest-house of valour, the abode of compassion, a good living place for fame, the home of profound (dignity), the house of generosity, the mine of heaps of gems of quality, the residence of affluence, and the play-house of good conduct.

II SIDE

[The opening verse which begins at the end of the first side is lost. It probably mentions that Prola had a son called Rudra and describes him; for the beginning runs "From him was born".]

[V. 6.] There was an younger brother of that Rudra, king Mahadeva (by name), of immeasurable strength of arms, one who puts down the pride of the elephants of (his) enemies, whom people took for God Siva bereft of the blaze of the forehead-eye and (endowed) with a body infested by snakes (evil persons).

[V. 7.] There was born his son named Ganapati-deva, who had in his firm hand an ocean-girdled world like a jewel bracelet,- the world which is borne with great exertion by monuments, quarter-elephants and the king of Serpents.

[V. 8.] From his was born, even goddess Lakshmi from the milky ocean, a daughter, Rudra-devi³ whose feet shone with the brilliance of the crowds of crest-jewels of kings: (she) rules now, humiliating the celestial trees by her munificence, the ten quarters by her fame, Kubera, the lord of wealth by her own wealth and Arjuna by the strength of her arms.

[V. 9.] By the fortune of the whole Universe, she then got a consort by name Virabhadra, who made the Moon and the Sun dull by his beauty and brilliance respectively; whose proficiency (in learning), the understanding savants know; whose great munificence the concourse of understanding supplicants know; whose command, the understanding kings know; and whose prowess, the understanding enemy-kings know.

[V. 10.] The eldest.....of the ocean of Chalukya dynasty.....

III SIDE

[V. 11.] [This and the preceding verse are damaged and it's difficult to find the sequence of the ideas. Perhaps they indicate that there was a certain Mahadeva elder brother of Virabhadra, because the succeeding verse narrates something about Mahadeva's son.]

[V. 12.] From Mahadeva and his wife Lakkamba was born, even as from Siva and Parvati, a son, named Imdusekhara.

[V. 13.] When prince Imdusekhara, who gave happiness to all, was in power, both the learned people and the enemies who sought (respectively) his munificence and battle, obtained (respectively) happiness and life in heaven.

[V. 14.] There was a spotless and fearless servant of his, a shining Moon to the lotuses of his enemies, the lustre of whose sword flashed in battle in (the very) terrible with the fierce enemies, and the growths of the creepers of whose good fame-grown from the seeds of the pearls scattering from the board heads of the rut-elephants cut by his sword-danced in the three worlds.

[V. 15.] Whose father was known in the world as Maci-nayaka and whose mother (was called) Madaci, a lady of excellent charter, verily conquered goddess Mahalakshmi by her qualities.

[V. 16.] In this place called Kolipaka was constructed a beautiful canal well-known by the name Vamsavardhana, by Poti-nayaka, the well-known servant of the lotus feet of the valorous Imdusekhara.

[V. 17.] In that place Kolipaka (flourished) the servant of the kings of the Kakati dynasty,- the servants who were themselves chiefs for a long time (who were) brave, truth-speaking, celebrated in the three worlds and beloved of the poets.....

³ Rudra devi may not be Rudrama devi it is doubtful.

IV SIDE

[Possibly not much is lost between these two sides.]

[V. 17. Countd.].....(who worshipped) the lotus feet (of god Somanatha of that place); by all these (people who had) met together, this (king Indusekhara ?) along with his minister was permitted (to make the following grant.)

[V. 18.] For the maintenance of the regular worship of God Somanatha, that (settlement) which could bear the gift of 30 *nivartanas*, was made over by the valorous king Indusekhara, the jewel of the Chalukya line.

[V. 19.] One *nivartana* of it was taken for Somanatha; one *nivartana* was given to goddess Gauri; half a *nivartana* to Mathya Vighnesvara;

[V. 20.] quarter of a *nivartana* to the astrologer named Vadam-Anni-peddaya; half a *nivartana* to the brahmin named Kodur-Appana;

[V. 21 & 22.] One *nivartana*, to one named Anamta-nayaka of Lata; and half of it to Acyuta-nayaka; three quarters of a *nivartana* to the good Ramaraya; and he [king Indusekhara] himself arranged the nature of the service for the God (Somanatha.)

[V. 23.] For ample offerings at the three *sandhyas* (of morning, noon and evening), two *nivartanas*; then for beetles, one quarter of a *nivartana*;

[V. 24.] in evenings, mornings, and always, for lights, twenty-four *nivartanas*; and 2 *nivartanas* for an adequate measure of oil for those lamps;

[V. 25.] for a thousand Sevantika flowers, for the daily worship during the three *sandhyas*, one *nivartana*;

[V. 26.] for the public enjoyment of the god, three *nivartanas*; one *nivartana* for the man who conducts the daily worship;

[V. 27.] one quarter, to the watchman Jagamghu (?) given by Poti nayala; all that remained, out of devotion, he again placed at the disposal of god Somanatha, for all the different branches of enjoyment (*sarv-anga-bhoga*).

[V. 28.] In the (cyclic) year Pramadi, in the month of Pausa, on the seventh day of the dark fortnight on the day of Solar sankramana,

[V. 29.] Potana gave a bell-metal vessel with 64 fruits, and another vessel with 18 fruits.

Contents and Remarks

This inscription is on a stone pillar standing in the Somanatha temple. It records the construction of a canal by name Vamsa-varadhana in Kolipaka by Poti-nayaka, son of Maci-nayaka and Madaci, and servant of Indusekhara of the Calukya family, who was the son of Mahadeva and Lakkamba and nephew (brothers son) of Virabhadra, the prince-Consort of the kakatiya queen Rudra-devi. A clear genealogical account of the Kakatiyas is given from prola-II to Rudra-devi.

The process of actually making the gift is recorded in a verse which is unfortunately damaged; but a number of persons seem to have assembled with whose consent (*anumati*) Indusekhara and his minister made the gift.

(Also)

Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-I (1992).
Page No	: 234 to 241
Place	: Kolanupaka, Bhuvanagiri Taluk.
Dynasty	: Kakatiya.

Reign of : Rudramadevi.
 Inscription date : 27th December A.D. 1279.
 Language : Telugu.

The inscription after the invocation of the gods Varaha, Ganesa and moon, introduces the line of kings called Durjayas, born from the shoulder of Brahma. In that line of Durjaya, were born the Kakatiya kings, Prola and his son [Rudra] and his younger brother Mahadeva. His son was Ganapatideva, whose daughter was Rudradevi. Her husband was Virabhadra. To Mahadeva, the elder [brother of Virabhadra] of the Chalukya family was born Indusekhara. His *lemka*, a subordinate, was Nissamka Potinayaka whose parents were Machinayaka and Madachi. The inscription, afterwards states that Potinayaka caused a canal called *Vamsavardhana - kulya* to be dug and that Indusekhara made a gift of thirty *nivartanas* (of land) for the worship of the god Somanatha.

Other gifts :

God Somanatha	1	nivartana
Goddess Gauri	½	nivartana
Vighneshwara of Mathya	¼	nivartana
Astrologer Annapeddi	¼	nivartana
Kodurappa, a brahmana	½	nivartana
Ananta Lata	1	nivartana
Achyuta nayaka	½	nivartana
Suramarya who told the sasana	¼	nivartana
For offerings thrice	¼	nivartana
Tambula	¼	nivartana
24 lamps	2	nivartana
1000 chamanthi flowers	1	nivartana
<i>Ramgabhoga</i>	3	nivartana
Priest	1	nivartana
Shepherd	¼	nivartana

And remaining for *anga-bhogas* of the god.

Potinayaka also gave one brass vessel and its stand, weighing 64 *palas* and 18 *palas* respectively.

No. 68

Reference : South Indian Inscriptions, Volume-X
 Page No : 239 to 240.
 Place : Attirala, Rajampet Taluk, Cuddapah District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva.
 Inscription date : A.D. 127[9].
 Language : Telugu.

This inscription is on a broken slab lying at the ruined main entrance into the temple of Parasurameswara, dated S. 120[1], (Pramadi). Much damaged. Seems to refer to a gift of land to the temple of Parasurameswara of Araturevula for the merit of Ambadeva-Maharaja. Gives also a list of other charities established by the donor whose name is lost.

No. 69

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-II (2003)
Page No : 53 to 63
Place : Umamaheswaram, Achchampet Taluk.
Dynasty : Kakatiya.
Reign of : Rudramadevi.
Inscription date : 5th April A.D. 1280.
Language : Telugu and Sanskrit.

This inscription is on a broken piece of stone lying in the temple of lower Umamaheswaram. This inscription is that of a certain *Karanamu Ramayya* stated to be *Rajya Bhandaru* of *Kakatiya* kingdom. His wives *Mallasani* and *Gangasani* were referred to along with his sons and other persons. Some of these names were interesting such as *Pocaya*, *Annaya*, *Acidi*, *Sitalapu Gundaya*, *Odde Somanatha*, *Ganadasi Decaya*, *Kota Viraya*, *Bhamdaru Virayya*, *Erakajiyya* etc. Incidentally *Immadi Jeti Bollayya* referred to in another inscription also figures in this record as having made a grant.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 22.
Place : Umamaheswaram, Mahaboobnagar District.
Dynasty : Kakatiya.
Reign of : Rudrama.
Inscription date : 5th April, A.D. 1280.
Language : Telugu and Sanskrit.

This inscription is on a broken piece of stone lying in the temple of lower Umamaheswaram. Dated S. 1202, Vikrama su. 5, Thursday (A.D. 1280, April, 5. Friday). *Ramayya* the *Karanam* of the account of the treasury of the *Kakatiyas* Kingdom has constructed certain *mathas* and five temples and granted various gifts to the same for worship and offerings. The inscription mentions the wives of the donor.

(Also)

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.
Part III, 1956.
Page No : 84 to 91
Place : Umamaheswaram, Mahabubnagar District.
Dynasty : Kakatiya.
Reign of : Rudradeva Maharaja (Rudrama).
Inscription date : 4th April, A.D. 1280
Language : Telugu and Sanskrit.

This inscription, in Telugu Prose, is on broken pieces of stone lying in the temple in Lower Umamaheswaram which is a mile and a half away from Upper Umamaheswaram.

It records the construction of certain mathas and 5 temples, and various gifts of land etc. to them in Saka 1202, Vikrama, Vaisakha su. 5, Thursday in the reign of Kakatiya-Rudra-Deva-Maharaja i.e. Rudrama. The inscription is that of a certain Karanam Ramayya stated to be rajya-bhandaru of that kingdom (i.e. Kakatiya kingdom). Karanam Ramayya's wives Mallasani and Ganga-sani are referred to, as also a number of other persons including his sons. Some of these names are interesting, as for example, Pocaya, Annayya, Nacaya, Acidi, Malnatha, Sitalapu Gundaya, Odde-Somanatha, Linga, Ganadasi Decaya, Kota Viraya, Nemala Kamayya, Bhamdaru Virayya, Samgayya, Erakajiyya, Agannajiyya, Ellajiyya, Malljiyya, Devajiyya, Bacajiyya, Gavurayya, Kalesvaram Potaya, Viraya, Immadijetti Bollaya referred to in another inscription also figures in this record as having made a grant.

No. 70

Reference : Inscriptions of Telangana Nizamabad District
(Nizamabad & Kamareddy). (2019)
Page No : 130 to 135
Place : Yadaram, Babipet (Mandal).
Dynasty : Kakatiya
Reign of : Rudramadevi
Inscription date : 3rd September A.D. 1280
Language : Telugu.
Script : Telugu.

This inscription is on a pillar near Shiva temple. This record states that a certain *Malliraju*, a feudatory of Kakatiya Rudramadevi, issued a grant towards the daily rituals of *Sriparvatanadha* in memory of his demised father namely *Yadaborayamalli* for his blessings.

This inscription specifically mentions the name of the queen Rudramadevi whereas generally we find her being described as Rudra deva maharaja in many inscriptions.

No. 71

Reference : Personal Communication*
Place : Visnoor, Palakurthi Mandal, Jangaon District.
Dynasty : Kakatiya.
Reign of : Rudra deva
Inscription date : 11th October, A.D. 1280
Language : Telugu and Sanskrit

This inscription is engraved on four sides of the pillar found near the Satyanarayana Swamy temple outside of the village. Dated Saka 1202, Vikrama, Asvayuja, ba 2, Thursday= A.D. 1280, October 11 (Friday). Records the gift of lands under the tanks viz, Kottacheruvu, Chintacheruvu and Chandicheruvu, for conducting the festivals and providing a perpetual lamp in the temple of Visvanatha Dharmesvaradeva in Visunuri by Bichinaya son of Rudriya bodyguard (*Angarakshakudu*) of Kakatiya Rudra deva.

***Note:** This is an unpublished inscription of Rudradeva maharaja from the collection of Dr. Muniratnam Reddy.

No. 72

Reference : South Indian Inscriptions, Volume-X
 Page No : 241 to 243.
 Place : Mallavolu, Bandar Taluk, Krishna District.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : A.D. 1280
 Language : Sanskrit and Telugu.

This is on the Nandi pillar near the Dhvajastambha in the temple of Chinmayesvara. Dated S. 1202. Chanaya-Nayaka, the body-guard of Pratapa Rudradeva, made a gift of land to god Chimmisvara of Mallavrolu. States that certain utensils were also given to the temple. Pratapa Rudra is said to be ruling (*Samrajyadikshite*).

(Also)

Reference : Archaeological survey of India
 Annual report on epigraphy 1922
 Page No : 61.
 Place : Mallavolu, Bandar Taluk, Krishna District.
 Dynasty : Kakatiya.
 Reign of : Prataparudra
 Inscription date : A.D. 1280
 Language : Sanskrit and Telugu.

This inscription is on the Nandi-pillar planted near the dhwaja-stambha of the Chinmayesvarasvamin temple, dated Saka 1202 [A.D. 1280]. Records a grant of land-made to the temple of Chimmisvara of Mallavrolu by Angaraksha Chanaya-Nayaka, the body -guard of the king. Gives the genealogy of the donor.

No. 73

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy 1930-31.
 Page No : 25
 Place : Telikicherla, West Godavari District
 Dynasty : Kakatiya
 Reign of : Rudradeva Maharaja
 Inscription date : A.D. 1280
 Language : Telugu.

This inscription is on a pillar in front of the Venkatesvarasvamin temple. Dated Saka 1202, Vikrama, Asadha, ba 11, Monday. Grant of land and taxes for offerings (*patrabhoga*) to the same temple by Karadatti Ganapaya-Reddi.

No. 74

Reference : A Collection of the Inscriptions on Copper plates & Stones

in the Nellore District, Part-III, 1905.
 Page No : 1032 to 1034.
 Place : Manikesvaram, Ongole Taluk, Nellore District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja
 Inscription date : A.D. 1280-81.
 Language : Telugu.

This inscription is from a stone inscribed on four sides Opposite Pandukesvara temple.

[One imprecatory verse.]

Translation

Hail ! On Monday, the 1st of the bright fortnight on Margasira of the year Vikrama, corresponding to the illustrious Saka year 1202, on the holy occasion of Makara Sankranti, I, Sriman Mahamandalesvara Nagadeva Maharaja, gave a mango tope, a flower garden, and a field of 9 *puttis* in Buddepundi (a portion not understood) to Mandukesvaradeva of Buddepundi as *vritti* for providing worship for the religious merit of Rudradeva Maharaja, to last as long as the sun and moon endure. Those who keep up (the charity) of the garden and this field will have an increase of life, health and wealth. Those who think of causing obstruction to this charity will be regarded as having committed the five cardinal sins.

[At the beginning and end of the inscription the same imprecatory verse is quoted.]

No. 75

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
 Page No : 114 to 115.
 Place : Kupriyal, Kamareddy District.
 Dynasty : Kakatiya.
 Reign of : Rudramadevi.
 Inscription date : 19th July A.D. 1281.
 Language : Telugu.

It records that a certain *Racha Mallaya Reddi* lord of *Penugonda*, a subordinate of queen *Rudramadevi*, who held the titles *Nirbhayamalla*, *Rayastha panacharya*, granted some lands, for the daily worship of the God *Nilaknathadeva* and two *vrittis* of land in addition to the lands, towards meeting the salaries of courtesans employed in the service of the temple.

(Also)

Reference : Inscriptions of Telangana Nizamabad District
 (Nizamabad & Kamareddy). (2019)
 Page No : 136 to 142
 Place : Kuppiryala, Kamareddy (Mandal).
 Dynasty : Kakatiya
 Reign of : Rudramadevi

Inscription date : 19th July A.D. 1281.
 Language : Telugu and Sanskrit.
 Script : Telugu.

The record is on a pillar outside the village. It states that while the king Rudramadevi was ruling, her feudatory Racerla *Mallayareddi* made a gift of wetland to the god *Nilakanthesvara* towards performing the daily rituals of the said god.

No. 76

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 243 to 248
 Place : Agamotukuru, Miryalaguda Taluk.
 Dynasty : Kakatiya.
 Reign of : Rudramadevi.
 Inscription date : 16th April A.D. 1282.
 Language : Telugu.

This inscription is on a stone pillar in front of the Anjaneya temple. The inscription, refers itself to the happy reign of Kakatiyya Rudra Mahadevulu and introduces her subordinate Mahamandalesvara Kanduri Ramanathadeva choda Maharaja of Kasyapa Gotra, Karikalanvaya and solar race and the lord of Kodurpura. He is said to have installed the god Viramalnathadeva after his father and endowed it with several gifts of lands as *vrittis* and monetary income out of tolls (*sumka*) and taxes (*ari*) in the village of Mrontukuru. The last portion of the record is the schedule of daily offerings to the god as follows: Rice of Rajana variety = 3 *tumus*: green gram 3 addas; ghee - 3 *tavvas*; specials - 2; payasa; good curries - 10; curd - 3 adda; pepper - 1/2 sola; *imiguva* -3 *sinnas*; betel nuts - 15, leaves - 45; sandal - 20, *palas per annum*; Musk and camphor.

(Also)

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1986-87.
 Page No : 39.
 Place : Agmotukura, Miryalaguda Taluk, Nalgonda District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva.
 Inscription date : 16th April, A.D. 1282.
 Language : Telugu.

This inscription is on a square pillar standing in front of the Anjaneya temple. Records the consecration of the god Viramalnathadeva and gifts of lands (details given) and *Devarayamadas* by *mahamandalesvara* Ramanatha-deva, Choda of Kanduri family for the *anga-ranga-bhoga* and other services of the above deity. The gift is stated to have been made for his own merit and for the merit of his father. Further it also records the gift of lands made from Sri Parvata on Thursday the 14th of the dark fortnight in the month of Magha in the cyclic year Pramadicha.

No. 77

Reference : South Indian Inscriptions, Volume-X
 Page No : 244 to 245.
 Place : Nagandla, Bapatla Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of :
 Inscription date : A.D. 1282
 Language : Telugu.

This is on a slab lying in front of the temple of Mallesvara, dated S. 1204 (Chjtrabhanu). Damaged. Seems to state that certain *sunkams* were assigned to a certain temple for the merit of a Kakatiya king (name lost).

No. 78

Reference : Inscriptions of Andhra Pradesh, Cuddapah District, Part-I, 1977.
 Page No : 216 to 219.
 Place : Akkalareddipalle, Badvel Taluk, Cuddapah.
 Dynasty : Kakatiya and Kayastha.
 Reign of : Rudramadevi and Tripurari Deva
 Inscription date : 15th April, A.D. 1283
 Language : Telugu.

It records the construction of the Sivalaya (Siva temple) by Gauresvarabāi for the merit of Mahamandalesvara Mandalika-brahmarakshasa Gandapendara Tripurarideva Maharaja. The second part refers to certain endowments (*vrittis*) of land to the deity under the supervision of Samantha Nalla Narayaṇa and certain Sahanapa.

No. 79

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-II (2003)
 Page No : 124 to 125.
 Place : Bhinnauru, Alampur Taluk.
 Dynasty : Kakatiya
 Reign of : Prataparudra
 Inscription date : 25th November A.D. 1284.
 Language : Telugu.

This inscription is on a Stone slab fixed at the entrance of the Siva temple. Records the grant of the village *Rudravaram* by *Immadi Ganapati, Nalireddy* in the name of *Kakatiya Rudra*.

No. 80

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.
 Part III, 1956.
 Page No : 5 to 7
 Place : Kandikota, Khammamet (Khammam) District.

Dynasty : Racherla.
 Reign of :
 Inscription date : A.D. 1285.
 Language : Sanskrit and Nagari.

This village is in Khammamet taluk at a distance of 30 miles on the road to Koravi from Mahbubabad. The inscription is engraved on a stone lying in a field situated between the fort and the earthen fort wall at a distance of about 1½ miles from the village.

The inscription records the construction of the temple of Janardana and the gift of vrttis to the same by Venna, ruler of Skandadri (i.e. Kandi konda), son of Madhava and Tippamba of the Recerla family. The date is Saka 1207 Raksasa Sravana, su. Thursday.

This inscription gives a number of details about the genealogy of the Recerla family which is stated to be equal to the dynasty of Raghu although of the fourth caste. Daca was born in this dynasty and conquered the Pandya king. Singa Bhupala's wife was called Singamamba and he had 2 sons Annavota and Madhava, the donor's father. Madhava is stated to be Soma kula-Parasurama, and by his order Venna, who was ruling in Devagiri (i.e. Devarakonda), proceeded to Skandagiri as ruler. The Saka year of the inscription seems to be wrong, since we have an inscription of Dharmaraja, son of Venna in Saka 1382 and another inscription of the father Madhava in Saka 1298.

No. 81

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-II (2003)
 Page No : 88 to 91.
 Place : Amarabad.
 Dynasty : Cheraku Chiefs.
 Reign of : Immadi Bollaya Reddi.
 Inscription date : 5th April, A.D. 1286.
 Language : Telugu.
 Script : Telugu.

This inscription is on a slab in front of the Siva temple in the Village. Records a gift of 1 *Patuka* of *Nirunela* (wet land) behind the temple to God, *Chanda Mallaya deva*, for the merit of *Jeti Bollaya Immadi deva*. It also records the gift of half (*arda*) the wetland in *Burugu Gundala Kalva* to Goddess *Lakshmi devi* by *Dandema raju*, for the merit of *Peddi Bollaya Reddi* and 5 *Edumu* in *Tigalapalli* and *Pandumu* in *Chikulapalli*. Also contains a list of gifts.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 7 to 8
 Place : Amarabad, Mahaboobnagar District.
 Dynasty : Cheraku Chiefs.
 Reign of : Immadi Bollaya Reddi.
 Inscription date : 5th April, A.D. 1286.
 Language : Telugu.

This inscription is on a stone set up to the main doorway of the Siva temple. Date S 1208, Vyaya? Adhika Vaisakha su. 10. Friday (A.D. 1286. April, 5). Records grant of some lands by Minda Mallayyadeva for the merit of Immadi deva and Mahsasamanta Immadi Bollaya reddy alias Jatti Bollayya of the Cheraku family.

No. 82

Reference : Inscriptions of Andhra Pradesh, Kurnool District, Part- I, 2013.
 Page No : 258 to 261.
 Place : Malayala, Nandikotkur Mandal, Kurnool.
 Dynasty : Kakatiya.
 Reign of : Rudramadevi.
 Inscription date : A.D. 1286.
 Language : Telugu.

This inscription records the gift of the land by Sarvvesvarayya after purchase from Rajamayvaldeva for the maintenance of sattra (feeding house) in Alampur. The gift was handed over to a certain Mahadeva.

No. 83

Reference : Archaeological Survey of India Annual report on
 Epigraphy 1915-16
 Page No : 34.
 Place : Peda-Ambatipudi, Guntupalli.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja.
 Inscription date : A.D. 1286.
 Language : Telugu.

This inscription is on a pillar laying in the tank at Peda-Ambatipudi, hamlet of Guntupalli. Dated Saka 1208, Parthiva, Vishuvu-Sankranti. Records gift of land for the worship of Lakshmi-Gopinatha at Ammalapundi, for the merit of the king, of Chagiraja and of Lakshmadevi.

No. 84

Reference : Archaeological Survey of India
 Annual report on epigraphy 1915-20
 Page No : 79.
 Place : Lam, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja.
 Inscription date : A.D. 1286.
 Language : Telugu.

This inscription is on a stone set up in front of the Mallesvarasvamin temple, date.....Dhanus- Samkranti. Damaged. Records a gift of land made to the god Bhimesvara-Mahadeva at Lamu by an officer of the king's bodyguard.

(Also)

Reference : South Indian Inscriptions, Volume-X.
 Page No : 291 to 292.
 Place : Lam, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva-Maharaja
 Inscription date :
 Language : Telugu.

This inscription is on a stone set up in front of the temple of Mallesvaraswami. Damaged. Refers to the gift of land made by a dependent of Rudradeva-Maharaja to the *Sanis* and *Manis* of the temple of Bhimesvara at Lamu.

No. 85

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 105.
 Place : Garala, Warangal District.
 Dynasty : Kakatiya.
 Reign of : Rudra (Rudramba).
 Inscription date : 24th March, A.D. 1287.
 Language : Sanskrit and Telugu.

Dated S. 1209, Sarvajit, Chaitra su. 8, Monday, (A.D. 1287 March, 24). Records the grant of 50 *nivartanas* of land by the Recherla chief Bopparaya to the god Visvesa of Gadla. Bopparaya's genealogy is also given. This chief appears to be a subordinate of Kakatiya Rudra.

No. 86

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy 1929-30.
 Page No : 7
 Place : Pulipadu, Palnadu Taluk, Guntur District
 Dynasty : Kakatiya
 Reign of : Rudradeva Maharaja.
 Inscription date : A.D. 1287
 Language : Telugu.

This inscription is on a pillar set up in front of the Venugolasvamin temple, dated Saka 1209, Sarvajit, Phalgun, su. 8. Thursday. Records construction of the *prakara*, *mandapa*, *gopura*, the compound wall (*kota*) and the *Garudagambha* in the temple of Gopinatha by a certain Nalla-Gopaladasa, who calls himself a dependent of Sri-Modalingaru of the family of Vira-Narayanadasa, for the merit of the king. Records also gift to land, tolls and oil-mills by Dadi Rudradeva, the son of the king.

No. 87

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 248 to 249
Place : Chikatimamidi, Nalgonda Taluk.
Dynasty : Kakatiya.
Reign of : Rudradeva Maharaja
Inscription date : 6th January, A.D. 1288.
Language : Telugu.

This inscription is on a slab set up in a field. It registers the grant of the village Chikanamavidi to the god Malnathadeva and the village Sridriyadu to the [Jagam?] for the merit of the king by his messenger (*pampu*) [-----dari] Annaya *preggada* who seems to have performed some rituals (not clear) before making the grants.

No. 88

Reference : South Indian Inscriptions, Volume-X
Page No : 246.
Place : Penumaka, Guntur District.
Dynasty : Kakatiya.
Reign of : Rudramadevi.
Inscription date : 27th October, A.D. 1288.
Language : Telugu.

This is on a pillar set up in front of the temple of Mallesvara, dated S. 1210 (Sarvadhari). Damaged. Refers to gifts of land made by several persons of Penumbaka, presumably to a temple, during the time when Paruvata-Nayaka was governing the country under the orders of Rudramahadevi.

(Also)

Reference : Archaeological Survey of India Annual Reports on
Indian Epigraphy 1916-17
Page No : 84
Place : Penumaka, Guntur District.
Dynasty : Kakatiya.
Reign of : Rudramadevi.
Inscription date : A.D. 1288.
Language : Telugu.

This inscription is on a pillar set up before the Mallesvarasvamin temple, dated Saka 1210, Sarvndbari, Karttika, su. di. 1, Thursday. Much damaged. States that while Paruvata-Nayudu was ruling under orders of the queen, certain vrittis were granted. Mentions the mahajanas of Tadepalli, Also states that Kannada Mallaya and Bnddaya-bhattundu were required to do certain services in the temple with the consent of the devotees of Penumbaka, and enjoy the income equally.

No. 89

Reference : Archaeological Survey of India
Annual Reports on Indian Epigraphy 2019-20.
Place : Puttlagudem, Guntur District.
Dynasty : Kakatiya
Reign of : Rudramadevi
Inscription date : 26th December A.D. 1288
Language : Telugu

This inscription is on the loose slab found near Bhairaveshwara temple, dated Saka 1230, Virodhi, Pushya su. 2 = 1288 A.D. December 26, Sunday. Records the gift of 4 *mattar* of land situated on the bank of river Krishna to the gods...deva and Bhairaveshwara for the merit of the king by *pattasahini* Dadi Tammayya on the occasion of *Makarāsankranti*.

No. 90

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1939-43.
Page No : 130
Place : Macherla, Palnad Taluk, Guntur District.
Dynasty : Kakatiya.
Reign of : Rudradeva Maharaja.
Inscription date : 1288.
Language : Telugu.

This inscription is on a broken Nandi pillar lying in the compound of the temple of Chintala-Ramalingeswara, dated Saka 1210, Sravadharin, [Vaisakha], su. 15, Thursday. Registers a gift of land made by Mallikarjuna-Nayaka the son of Bol-Nayudu and a subordinate of the king, to god Ramanathadeva of Mahadevicherla in Pallinadu 300, in the presence of god Mallinathadeva of Sri Parvata.

No. 91

Reference : Inscriptions of Andhra Pradesh, Kurnool District, Part- I, 2013.
Page No : 261 to 265.
Place : Malayala, Nandikotkur Mandal, Kurnool.
Dynasty : Kakatiya.
Reign of : (Rudramadevi).
Inscription date : A.D. 1288.
Language : Telugu.

This inscription dated Saka. 1210, Sarvvajit 1288 A.D.

This inscription is incompleated. It records renovation of the temple of the god Mallinatha by Narayamatya alias Herggade, Narayanasetti son of Bommisetti and Kaṭamambika, the minister of Tripurantakadeva alias Srinivasa, the son of Odayanripati, the feudatory ruling from Prussuluru.

This inscription is noticed in the A.R. 1964-65.

No. 92

Reference : Inscriptions of Andhra Pradesh, Nalgonda District, Volume-I.
 Page No : 249 to 250.
 Place : Tummalagudem, Ramannapet Taluk.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja
 Inscription date : A.D. 1288-9.
 Language : Telugu.

This inscription is on a stone slab lying near the Panchalingeshwara temple. The record is badly damaged. Details not known. Mentions the *pekkamduru* of the three pattanas.

No. 93

Reference : Studies in Indian Epigraphy, Volume-III, 1976.
 Page No : 163 to 179
 Place : Khandavalli, Tanuku Taluk, West Godavari District.
 Dynasty : Kakatiya.
 Reign of : Prataparudra
 Inscription date : 16th September, A.D. 1289.
 Language : Telugu and Sanskrit.

Khandavalli plates of the time of Kakati Prataparudra

by

C. Somasundara Rao

The Present Charter was found nearly two decades ago at Khandavalli in the Tanuku taluk of West Godavari District, along with two other sets, viz., the Khandavalli plates of Kona Ganapati and the Uttaresvara grant of Rudramba. These plates were discovered by Sri K. Sambasiva Rao of Khandavalli while digging for the foundations of his house. They were later sent to the Department of History, Andhra University by Sri K. Satyanarayana.

This set of five plates records two gifts to a scholar Viddanacharya, one registering the gift of 50 *kharis* of land in the village Vinayakapuram by Induluri Annaya, in the reign of Kakati Prataparudra and the second recording the gift of the village of Onapalli by Chalukya Indusekhara. The second written on the second side of the 4th plate. These two inscriptions have been dealt with separately as *A* and *B*.

The plates which measure 26 cm X 15.8 cm have a hole in the left margin through which passes a ring, the ends of which are soldered to the bottom of a circular seal. The seal has in relief the figures of boar, cow and a dagger in the middle, of the sun and the crescent-moon at the top, and at the bottom the legend *Daya-gaja-kesari* in 13th century Telugu script. The plates, along with the ring and the seal, weight 6 kgs 650 gms.

The characters belong to the 13th century Telugu Script and the palaeography closely agrees with that of the Uttar vara grant. The language is Sanskrit and mostly verse was used in the grants. Sanskrit prose and Telugu prose occur at the end, while referring to the names of the prose occur at the end, while referring to the names of the donees and the places gifted.

Inscription A

The inscription begins with invocations to deities, Vinayaka, Mahishasuramardini, Varaha and the crescent-moon on Shiva's head (vv. 1-4) and refers to the origin of Vishnu, Brahma and the other three *lokas*. Then follows a description of Andhradesa, the river Gautami and of the Lord of Srisaila (vv. 5-6). The following four verses relate to the capital Orugallu, which was adorned by high towers and *vimanas* resounding the drum-beating of the temples. The city is also stated to be a centre of learning.

Verses 11-28 give the genealogy of the reigning king Kakati Prataparudra from Prola-II. Prola is stated to have vanquished his enemies, and his fame was sung on the earth and in heaven. His son Rudradeva conquered his enemies, and his fame reached the ends of all directions. He was succeeded by his brother Mahadeva who ruled the kingdom with ease. He attacked a city (Devagiri ?) and surrounded it and succumbed to death in the battle. His son was the munificent Ganapati. The enemy kings paid homage to him. His wife was Solmaladevi and their daughter was Rudramamba. She got the kingdom of her father, being herself invisible like Chandrika. To her, the wife of Virayadeva (Virabhadra of the Chalukyas of Nidadavolu) was born a daughter Mummadi, who, through her beloved Mahadeva gave birth to a son Rudradeva.

Verses 29-32 speak of the prosperity of the reign of Prataparudra in eulogistic terms. The king got sovereignty from his grandmother (Mothers` Mother). He overpowered enemies with his valour (*pratapa*,) and thereby acquired the title of *pratapa* as a prefix to his name. In his rule, there were no thefts, no apprehensions, no obstacles and no natural or man-made calamities. There was no misery, no censure and no untruthfulness among the people. They were following the tradition earnestly. It rains thrice a month. The crops were luxuriant and on the increase. The fame of the king reached the abode of the gods.

Verses 33-39 trace the pedigree of Induluri Annaya, the donor of the grant. He was the son of Gannaya and grandson of Mallena-*mantri*. Annaya is described as a good swordsman, as a loyal person to the king and as a munificent person who made the *kalpataru* feel jealous of him.

Verses 40-53 describe the achievement of Viddanacharya, the donee of the grant, and of his family. He was the son of Srirangacharya and the grandson of Devanacharya. Viddana is compared to Lord Vinayaka. Even the goddess of learning is said to have been astonished at his fame. He was honoured by Rudradeva, son of Pinnaya-yajvan. He went to the famous educational centre Vagisaratnakara and performed the *Sarvatomukha-yaga*. He got a temple built for the deity, Sivajnesvara at Bhimavallabhapura, and a tank nearby. He was the author of *Prameya-charchamrita* which contained the essence of the *Purva-* and *Uttara-Mimamsas*. He had received the village of Uttaresvarapura from Chalukya Indusekhara and he gave it away to brahmins. Annaladeva gave Viddanacharya 50 *Kharis* of land in the village Marpadigam renamed as Vinayakapuram, on the occasion of a solar eclipse on Friday in the dark fortnight of Bhadrpada of the cyclic year Virodhi in Saka 1211 (16th September, 1289 A.D.). Viddana in turn distributed it to Brahmins.

Lines 95-102 give the boundaries of the gifted land and lines 102-111 mention the names of the brahmins who received the land from Viddanacharya and record that the dues from potters, oil-mongers etc. should be paid to the brahmins. The donees numbering 24 belong to different *gotras viz*, Hariti Srivatsa, Kaundinya, Kasyapa, Bharadvaja, and Kapi.

Verses 55-56 are imprecatory.

The importance of the inscription lies in that it is the third copper-plate grant recording gifts to the celebrated personage, Viddanacharya. The Khandavalli plates of Kona Haihaya Ganapati and the Uttar vara grant are the two others which speak of this donee. The present grant follows the Uttresvara grant in its composition. The following details relating to the scholarship and the activities of the donee are common to both: his performance of *Sarvatomukha* at Vagisaratnakara, his authorship of *Premeyacharchamrita*, the digging of a tank at Bhimavallabhapura and the installation of the deity Sivajnesvara at the same place.

In addition, the present grant states that the donee obtained the village Uttar vara from Chalukya Indusekhara (v. 45). It may be noted here that the present grant is dated 1289 A.D., September 16 i.e. five months earlier than the Uttar vara grant. It may be presumed that the formal bestowal of the gift was made by Indusekhara in 1290 A.D., February 25, the date of the Uttar vara grant.

Another point that calls for attention is that this grant was issued by Prataparudra in his own right two months before the death of his grandmother Rudramadevi. According to the Chandupatla record, the death of the Kakatiya queen took place in November, 1289 A.D. Inscriptions of Prataparudra issued in his own name are available even from 1280 A.D. in the reign of Rudramadevi. This grant also should belong to that category. But the description given of the reign of Prataparudra in this inscription in verses 29-32 indicates his independent rule. By this time, Prataparudra must have become *de facto* ruler.

The donor of the record is Induluri Annala (Annaya), son of Gannaya, and grandson of Mallena, who held the hereditary post of minister. Annaya is known from his Tripurantakam and Draksharama records dated in Saka 1213 and 1215 representatively. He was called *Pradhani* and *Mahapradhani*. The donor's father Gannaya is also known from his Tripurantakam inscriptions. In the inscription dated Saka 1181, he is described as *bahattaraniyogadhipati* of Kakati Ganapatideva. It may be noticed that while these inscriptions give the name of Gannaya's father as Ganapaya, the present grant mentions him as Mallena. Annaya married Ruyyama, a daughter of Rudramadevi.

Of the villages mentioned in the record, Vennavelli (Onapalli ?), Penumirti, Duttiga and Rali figure as border villages of Vinayakapura. Duttiga is the same as modern Juttiga in the Tanuku taluk of the West Godavari district. If Venavelli were Onapalli, the gift-village of Inscription B edited below, then it had kadami and Uttaresvarapura on its borders. Again, the Uttar vara grant refers to Perkeru (Pekeru in Tanuku taluk), Mukromala (Mukkamala in the same taluk), Puluparti (same as the village granted to the donee by Haihaya Ganapati, and renamed as Anyamavaram in the Reddi period, and identical with Anyamavaram in the same taluk), Puluparti (same as the village granted to the donee by Haihaya Ganapati, and renamed as Anyamavaram in the same taluk), Kadami and Onapalli as lying in different directors of Uttaresvarapura. Though it is not easy to identify the gift-villages like Vinnayakapura, Uttaresvarapura and Onapalli, their location seems to be somewhere in the Tanuku taluk. Bhimavallabhapura may be identified with Bhimavaram in the West Godavari district.

Inscription B

This inscription states with invocation in the first three verses to Ganapati, Varaha form of Vishnu, and the crescent moon on the head of Siva. Indusekhara (II), the donor of the record, is mentioned as the son of Mahadeva and grandson of Indusekhara (II), the donor of the record, is mentioned as the son of Mahadeva and grandson of Indusekhara (I). He gifted the village of Onapalli to Viddanacharya, on the occasion of an *arddhodaya* in the cyclic year Khata in Saka 1213 corresponding to 1292 A.D., January 20.

The donor is the same as Indusekhara II of the Uttar vara grant.

A word about the legend *daya-gaja-kesari* found on the seal of the plates. This title is not met with on the seals or in the description of the rules in the other copper-plate grants of the dynasty. But evidence has been cited to show that titles like *ari-gaja-kesatri* and *daya-gaja-kesari* were borne by Prola II and Ganapati. The title *daya-gaja-kesari* could be traced in the Bekkallu inscription of the time of Rudradeva dated Saka 1079 and the Terala inscription of the time of Kumara (Pratapa) Rudra dated Saka 1213. In the latter inscription, Prataparudra is stated to have had this title as a *tanchhana* i.e. title used by his predecessors.

No. 94

Reference : Studies in Indian Epigraphy, Volume I, 1974.
 Page No : 40 to 49
 Place : Chandupatla, Nalgonda District.
 Dynasty : Kakatiya.
 Reign of :
 Inscription date : 25th November, A.D. 1289.
 Language : Telugu.

Did Kakati Rudramadevi die on the Battle field?

by

P.V. Parabrahma Sastry

This inscription is on a stone set up near the small shrine of Siva outside the village Chandupatla on the road to its district headquarters Nalgonda from Nekarikallu, two separate records have been incised one on each side. One of these records belongs to the reign of Chalukya Tribhuvanamalla Vikramaditya VI and as such does not come under the purview of the present topic. The second one is historically of much value as it furnishes for the first time the exact date of the heroic death of Kakati Rudramadevi on the battlefield.

The inscription is very brief in its contents and calls for no remarks regarding its orthography. The language and script of the record are Telugu. Three out of twenty-four lines of the whole record are illegible owing to the negligence of the engraver. That portion being connected with the details of land-gifts does not come in our way of historical interpretation. It does not contain either invocatory or imprecatory portions which are customary in inscriptions other than epitaphs and the like.

Contents:

In the Saka year 1211 corresponding to the cyclic year Virodhi, on the twelfth day, of the bright fortnight of Margasira month the week day being friday, the record states that Sriman

Mahamandalesvara Kakatiya Rudrama-mahadevi having attained *Sivaloka* of and for the attainment of *Sivaloka* of Mallikarju-nayunim-garu, his servant Puvula Mummadi-garu made the gift for the offering of *gosagiogira* and the perpetual lamp to the god Somanathadeva of Chandrupatla, of some wetland and one *Putti* of dry land behind the tank Rasamudra. The date of the record regularly corresponds to the 25th November, A.D. 1289, Friday.

The gift was made for the attainment of *Sivaloka* (*Sivaloka-prapti*) simultaneously of both Mahamandalesvara Kakatiya Rudrama-Mahadevi and Mallikarjuna-nayaka by the letter's servant Mummadi-naidu. The gift is evidently intended for the attainment of *Sivaloka* (*kailasa*) by both Rudramadevi and Mallikarjuna-nayaka. It is obvious that both of them died before the date of this record. Mallikarjuna-nayaka is known from his son Immadi Mallikarjuna-nayayaka's Panugallu record dated Saka 1212, Vikriti, Jyestha su. 6. Mam., (Tuesday, A.D. 1290. May, 16) wherein he is mentioned as *Nissamkavira* Mallikarjuna-nayamkulu. The date of this record which is about six months later than the present Chandupatla epigraph confirms. Mallikarjuna-nayaka's death before this date, because it was raised by his son Immadi Mallikarjuna for the benefit of the king Kumara Rudradeva. From the titles *Nissamkavira* and *nayaka* attributed to Mallikarjuna it is to be inferred that he was one of the military generals in the service of the Kakatiya rules. In fact, his father Bollaya in the same Panagallu inscription is referred to as *senapati*. From the present Chandupatla epigraph it is clear that the Kakatiya queen Rudramadevi and her general Mallikarjuna-nayaka died along with her general on the same day. The Chandupatla epigraph, therefore, reveals for the first time that Rudramadevi died in A.D. 1289, just ten or twelve days before November 25th, the date of the gift recorded in the epigraph, that is on the 13th or so of November and secondly, that she died in a battlefield.

It is hitherto believed by scholars that Rudramadevi was alive till A.D. 1295. The above cited Panagallu epigraph of Immadi Mallikarjuna refers to the king Kumara Rudradeva-maharaja denoting Prataparudra was a *Kumara* or prince in A.D. 1290, the date of that record. Similarly a record from Peruru dated in the same year refers to the reign of Rudra Kumara. These and other few instances which represent the king Prataparudra as Kumara Rudra are to be treated as mere errors of the writers who inadvertently followed the familiar usage. Those records which are datable to the period between A.D. 1290 and 1295 and mention simply Kakatiya Rudradeva Maharaja, are hitherto generally assigned to Rudramadevi till A.D. 1295. The reason for this assumption is mainly the presence of inscriptions mentioning Kumara Rudradeva as well as simply Rudradeva till A.D. 1295, the former being supposed to respect Prataparudra as a prime and the latter the queen Rudramadevi. The Ganapavaram epigraph dated Saka 1214, Nandana, Chaitra su. I. corresponding to 21st March, A.D. 1292 refers to the reign of Pratapa Rudradeva Maharaja. Here the word *kumara* is misleading in that he was a prince and not crowned as king. Quite contrary to this as inscription at Ponnali in Palnad taluk, Guntur District, dated in the same Saka year and Nandana, Vaishakha, su. 7, that is 25th April, A.D. 1292 refers to the reign of Rudradeva Maharaja, generally understood to be Rudramadevi. Prataparudra is represented as Maharaja in one of the Tripurantakam inscriptions dated Saks 1216, Jaya, Phalgunas su. 15, Thursday, corresponding to 3rd March, A.D. 1295. In fact this is the basis for the assumption that Rudramadevi lived till the last part of A.D. 1294 and that Prataparudra succeeded her in the early part of the following year A.D. 1295.

But surprisingly, the name Prataparudra is noticed as early as Saka 1202, in the Mallavolu inscription of a certain Channaya-nayaka the body-guard of that king who is stated as *Srimat Prataparudra-devese nityam samrajya-dikshite*. All the records dated from the beginning of A.D. 1290 to the end of A.D. 1294 mention either Rudradeva or Kumara Rudra,

the foreigner being ascribed to Rudramadevi and the letter to Prataparudra. An epigraph found at Lingala in Nandikotkur taluk, Kurnool district, is dated Saka 1213, Phalgun (A.D. 1292) and refers to Prataparudradeva Maharaja. Basing on all these conflicting terms namely Rudradeva, Kumara-Rudradeva and Pratapa-Rudradeva, the historians, as a way of compromise, have agreed to the assumption that Rudramadevi was alive till A.D. 1295 and that Prataparudra ruled conjointly with her then under the name Kumara-Rudra or Pratapa-Rudra, both of them being represented in the records as independent monarchs.

For the purpose of their chronology, historians generally assigned the last part of A.D. 1249 for the close of Rudramadevi's rule and the beginning of A.D. 1295 for the commencement of Prataparudra's reign. But it was not the case with regard to Ganapatideva who, in the same manner, is noticed alive till A.D. 1267, but the last date of his reign in its beginning and end is thus increased by 7 and 5 years representatively. In the former case it is somewhat reasonable, because she took an active part in the administration of the kingdom while her father case it is quite unreasonable, in the light of the newly discovered Chandupatla epigraph, to extend the period of her rule by five more years i.e., till the end of A.D. 1294 when she was actually no longer alive after the middle of November, A.D. 1289.

Now, how to reconcile the conflicting opinions based on the occurrence of the names Rudradeva, Kumara Rudra and Prataparudra ? Some historians believe that Prataparudra was the name acquired by him on the occasion of his coronation. But it is not true, because we notice it as Saka 1202 (A.D. 1280) in the above cited Mallavolu epigraph. Vidyanatha, the celebrated court-poet of Prataparudra calls him *Prataparudra* even before the coronation, while narrating the *Nataka-prakarana* in the *Prataparudriya*. His original name was Rudradeva. It is only to distinguish him from his grandmother Rudramadevi, who is also called for all practical purposes as Rudramadevi, who is also called for all practical purposes as Rudradeva, that he is called, Kumara Rudra, but not to signify his position of a prince. Therefore, only according to usage was he called Kumara Rudra for the same years even after the death of Rudramadevi. The Panugallu inscription of Immadi Mallikarjuna, for instance, names him as Rudradeva as well as Kumara Rudradeva Maharaja.

In the beginning it states that Ganapatideva's son was Rudradeva and the latter's grandson was again Rudradeva. In its later portion it is said that the gift was made for the merit of Kumara Rudradeva Maharaja. In fact an unpublished epigraph found at Rajaram in Miryalaguda taluk, dated Saka 1223, Plava=A.D. 1301 refers to the prosperous reign of Kakatiya Pratapa Kumara Rudradeva Maharaja. It is interesting to notice in the Jaina work *Jinendrakalyanabhyudaya* of Appayarya the statement that the author completed his work in Saka 1214 (A.D. 1319-20) while Rudra-Kumara was ruling the earth from Orugallu. All the foregoing observations lead us to conclude that the attributes Kumara or Pratapa or Pratapa Kumara cannot be taken as deciding factors to denote Prataparudra either as a prince or as a crowned king.

There is another name Vira Rudra which occurs as frequently as the word Prataparudra in inscriptions and the literary work *Prataparudriya* of Vidyanatha, who in the beginning of the *Nataka-prakarana* introduces the two words as synonymous names of that king:

*Tam sujatam samudvikshya kshonyam Ravim iv=oditam |
prataparudra=ity=akhyam akarot Kakati's varah || [V.12]*

Vishnor-visv=aika=virasya Kakatiya=kule sthitam |

Avataram amum jnatva Vira Rudram prachakshate || [V.13]

[Seeing the baby born on the earth like the rising Sun the Kakatiya king named him Prataparudra. Knowing him the incarnation of the god Vishnu, the only valorous one in the universe, called him Vira-Rudra].

The recently published Uttar vara copper plate grant of the time of king Kakati Vira Rudra dated Saka 1211, Virodhi, Phalguna su. 15 is assigned by its editors to the reign of Kakati Rudramadevi, stating the reason that the date falls in the reign of that queen whose reign lasted till A.D. 1294. Of course, they followed the hitherto prevailing assumption. The same record, in its latter part, refers to Rudra Kumara-Vira and Rudranripala both being identified by the authors with Prataparudra as *Yuvaraja* or prince. There are one or two instances where Rudramadevi is referred to as Prataparudra Deva Maharaja but her being named as ViraRudra is doubtful, as it is not noticed so far.

The observation of Marco Polo who visited Motupalli, the famous sea port in the Kakatiya kingdom Kingdom in A.D. 1290, that Rudramadevi ruled for forty years need not be taken into relevance, as the queen's death took place very shortly before the traveller's visit and as the popular belief regarding her rule still persisted.

Irrespective of the nomenclature which is rather confusing, in the light of the explicit statement of the present Chandupatla epigraph that as Mahamandalesvara Kakatiya Rudramahadevi went to *Sivaloka*, for her attainment of *Sivaloka* the said gifts were made, we have to set aside all the previous assumptions and arrive at the positive conclusion that she died a few days before 25th November 1289 A.D., the date of that record.

The second important inference that can be deduced from this record is that Rudramadevi must have died in a battle along with her general *Nissamkavira* Mallikarjunanayaka. From tradition and the above cited *Prataparudriya* of Vaidyanatha we know that Rudramadevi through a woman fully justified the masculine name Rudradeva, given to her by her father. Attired in male robes, she discharged all duties of the exalted office including valorous deeds like undertaking military expeditions personally. Among all the Kakatiya rulers she earned the unique credit of conducting a successful invasion into the Seuna country followed by triumphant return with a heavy booty of coins and treasures exacted as war indemnity from king Mahadeva besides that annexation of Bidar fort to Kakatiya kingdom. There remains no room for doubt regarding her marching into the field of a battle. Her father got her trained in all methods of warcraft. She did march to a battle-field accompanied by her general Mallikarjuna of Panugallu and fell prey to the enemy's arms along with the general.

Who that enemy was and in which battle she lost her life. We have no clinching evidence to ascertain. However, the epigraphic records of that period throw some light on these points. The inscriptions of the Kakatiya chief Ambhadeva, at Tripurantakam in the Markapuram taluk, Prakasam (Ongole) district, indicate his independent position in that region which since Rudradeva's period was under the Kakatiya authority as evidenced by his inscription in the temple of Tripurantakesvara dated Saka 1107=A.D. 1185. The early members of the Kayastha family Gangayasahni, Jannigadeva and Tripurari served Ganapatideva with unfailing loyalty and won the favour of that monarch who conferred on them a vast region from Panagallu in the Nalgonda district to Valluru in the Cuddapah district, as fief. Ambadeva, according to his inscription datable to A.D. 1287 found at Attirala in the Cuddapah district was exercising authority over Gandikota-sima, Eruva and Pottapi-nadu which all put together

comprise a vast area in the present Kurnool and Cuddapah districts. The reason for his enemies, namely the Seunas and the Pandyas, plotted against her by instigating Ambadeva to rise in rebellion.

Ambadeva's Tripurantakam inscription dated Saka 1212, Vikriti, Bhadrapada ba. 15 corresponding to 5th September, A.D. 1290, that is about ten months after Rudramadevi's death, is almost a proclamation of his military victories that secured him independence. It is no way inferior to the historical document installed by Kakati Rudradeva in the Thousand Pillared temple at Anumakonda, declaring his sovereign power. It is clearly stated in it that he obtained assistance from the Pandya and Seuna kings. To suppress the rebellion of Ambadeva, Queen Rudramadevi, accompanied by her general Mallikarjuna-nayaka, marched against him and having taken the field in person fell prey to the enemy. Among the several enemies whom Ambadeva is credited to have vanquished, Mallikarjunapati also finds mention in that record, whose identity is not decided till now. The relevant portion in this connection reads as,

*Samyat=simani Mallikarjunapateh papaya dharmadruhoh
deva-brahmana-vairinah parihsaran yas=sastra-putnam vadham /*

*Sapt-angam parigrihya tasya.....
.....loke pratham pratavan ||*

[He (Ambadeva), on the field of battle, depriving Mallikarjunapati, the evil doer of *dharmā*, the enemy of gods and brahmanas, of his seven *angas* without killing him with the arms].

The word *saptanga* may mean either the seven constituents of a king or the seven limbs of the human body. In the present context, the latter sense that on the basis of the statement that without killing him, Ambadeva deprived Mallikarjuna of his seven limbs, two legs, two hands, two ears and nose seems more applicable. The objection that stood in his way of killing Mallikarjuna must be his caste, i.e. *brahmana*. It is also stated in it that Mallikarjuna was an enemy to the gods and brahmanas. Does it mean that he was a Saiva-aradhya as suggested by his name? The Chandupatla inscription also refers the attainment of *Sivaloka*, the abode of Siva, a term used only by Saivites in such context, Saiva-aradhyas are generally treated on par with the *brahmanas* as they believe in *Vedas* and only *brahmins* were converted into the Siva persuasion preached by Mallikarjuna-pandita. Ambadeva, therefore, to avoid committing the sin of *brahma-hatya* deprived him of his limbs which, of course, amounted practically to killing him. The term *devabrahmanadruh* attributed to Mallikarjuna may indicate his learnings to the new order of Saivism which Ambadeva perhaps did not like as it was against the principles of Puspata Saivism and brahmanism of the old order.

About Rudramadevi, the record does not contain any direct statement ; “*Sarvan-Andhra-mahipatin rana mukhe jeta yaso labdhavan*”. [having vanquished all the kings of Andhra in battle (Ambadeva) obtained fame] implies that he killed all the kings of Andhra including Rudramadevi. Her name is not explicitly mentioned, the reason being, the claim of killing a woman in the battle will tarnish the fame of a valiant warrior like Ambadeva. Although he actually killed Rudramadevi, it is not stated in explicit terms in this historical document. Ambadeva in author inscription at the same place is credited with the epithet “*Mallikarjuna-saptanga-samharana*” in which the last word *samharana* essentially means to kill or destroy. Therefore, it is to be believed that Ambadeva killed or destroyed the seven bodily *angas* of Mallikarjuna. Or, if the *rajangas* were meant they are *svamin* (king), *amatya* (minister), *suhrit*

(friend), *kosa* (treasury), *rashtra* (territory), *durga* (forts) and *bala* (forces) then all these *angas* of Mallikarjuna are to be said to have been killed or destroyed by Ambadeva. Evidently the *svamin* (king) of Mallikarjuna, that is Rudramadevi, Ambadeva mentioned her general Mallikarjuna.

The Kakatiyas on their part, as it was a disgrace to their greatness did not mention the event anywhere in their records. Although Rudra and Mahadeva lost their lives at the hands of the Yadava kings, the Kakatiya records seldom mention those events. It is only from the Yadava sources we gather this information. In the present case too, the Kakatiya records are silent about this great tragic event. It might be also possible that Prataparudra did not perform his coronation till he wiped out the disgrace by inflicting a crushing defeat on Ambadeva and driving him away from not only Tripurantakam but also further south. Ambadeva's records noticed at Tripurantakam are datable upto the middle of A.D. 1291 where Prataparudras inscriptions at the same place are dated from A.D. 1294. Till then he is called either Kumara Rudra or simply Rudradeva maharaja. This latter name need not be mistaken to mean Rudramadevi, for, Prataparudra was also called as Rudradeva in some records like the above cited Rajaram epigraph of Saka 1223 (A.D. 1301). In the light of the foregoing discussion it may not be unreasonable if we arrive at the conclusion that Rudramadevi in her endeavour to suppress the rebellion of Ambadeva met her death at his hands in the second week of November, A.D. 1289.

(Also)

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-II (1994).
Page No : 169 to 170
Place : Chandupatla.
Dynasty : Kakatiya.
Reign of :
Inscription date : 25th November A.D. 1289.
Language : Telugu.

This inscription is on one side of the slab set up near Pedda Muthyalamma temple. States that, as the Kakatiya queen Rudramahadevi departed to the world of the gods, Puvu Mummadi, a servant of a certain Mallikarjuna Nayaka, made a gift of land to the god Chandrupatla Somanathasvami so that, both the Kakatiya queen and his master might attain Sivaloka.

(Also)

Reference : Indian Archaeology 1973-1974, A Review.
Page No : 34
Place : Chandupatla, Nalgonda.
Dynasty : Kakatiya
Reign of :
Inscription date : A.D. 1289
Language : Telugu

An inscription from Chandupatla, belonging to the reign of Kakati Rudrama, dated to Saka 1211 (A.D. 1289) furnishes an important date of the last regnal year of Kakatiya

Rudramadevi. It refers to the death of the queen and her general Mallikarjuna probably on the battle-field.

No. 95

Reference : South Indian Inscriptions, Volume-X
 Page No : 247.
 Place : Ipuru, Vinukonda Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudramadevi.
 Inscription date : 28th November, A.D. 1289.
 Language : Telugu.

This inscription is on a pillar lying in front of the temple of Gopalaswami, dated S. 1211 (Virodhi). Partly illegible. Refers to a gift of land made by Boggarapu Errangeti-Nayaka to god Alladanatha of Ipuru for the merit of Rudradeva-Maharaja and Bolnayaka, the latter presumably a dependent of the former.

(Also)

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1913.
 Page No : 57
 Place : Ipuru, Vinukonda taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja
 Inscription date : A.D. 1289.
 Language : Telugu

This inscription is on a pillar lying in front of the Gopalasvamin temple at Ipuru, dated Saka 1211, Virodhi, Margasira, *su. di.* 15, [Monday]. Gift of land to the dancing girls of the Alladanatha temple at Ipruru for the merit of Bolnayudu.

No. 96

Reference : Epigraphia Andhrica, Volume-IV, 1975.
 Page No : 103 to 120
 Place : Khandavalli
 Dynasty : Kakatiya.
 Reign of : Rudrama.
 Inscription date : A.D. 1289
 Language : Telugu, Kannada and Sanskrit.

Khandavalli Plates of Dayagajakesari

by

T. Krishnamurthy, B.A.

BRIEF CONTENTS

These plates are preserved in the Department of History, Andhra University, Waltair. They contain two grants. The second grant begins from line 114, of the text.

1st Grant:

[Verses 1-32] After invoking the gods Ganesa, Mahishasura Mardini, Varaha of moon, the country of Andhra where the great river Gautami and the holy mount Srisaila exists. In that country the town of Orugallu. Prola of the Kakati *vamsa* was its lord. His son Rudradeva succeeded him to the kingdom. As time passed on he offered the lordship of the earth to his younger brother Mahadeva. Once, while invading the town of the enemies he slept on the forehead of an elephant on the battlefield in the night, as if embracing the goddess of victory. His son Ganapati became the king. His queen was Somaladevi and their daughter was Rudramamba. Her consort was Virayadeva. Their daughter was Mummadi whose husband was Mahadeva Their son was Rudradeva. He obtained the kingdom of his grandmother and by virtue of his prowess acquired the epithet *Pratapa* before his name. While he was ruling the kingdom the subjects were very happy without any evils. There were timely rains thrice in a month.

[Verses 33-42] His minister was Annaladevahti son of Gannaya, son of Mallena-*mantrin* of the Induluri family. He defeated all the enemies with his sword. Though gifted with valour he never budged from loyalty to his matter just like the ocean never trespasses the coast-line. He (*Annaya-mantrin*) held esteemed regard in Viddanacharya son of Sriramgacharya, son of Devancharya. A great devotee of Vinayaka and Prolesvara Siva he was.

[Verses 43-48] About Viddanacharya, what can be said ? With his mercy Rudradeva, son of Pinnaya-*yajvan*, conquered the towns of the enemies. In the village Vägtsaratnakara he performed the *sarvatomukha* Sacrifice. He obtained from the king Indusekhara of the Chalukya family the village Uttarèsvarapura and gave it to the brahmanas. He constructed a temple to the god Siva in the town Bhimavallabhapura after the name of his preceptor Sivajnanesvara and constructed a tank by its side. Out of the essence of *Purva-tundra* and *Uttara-tantra* (probably *Purva-mimamia* and *Uttara-mimamsa*) he wrote the work named *Prame ya-charchamrita* which is like a necklace to the goddess of learning.

[Verses 49-53] In the Saka year *Prithvi-indu-pushpa* (1211). Virodhi, in the *parvan* or 15th of the dark fortnight of Bhadrapada, Friday on the occasion of the solar eclipse Annaladeva-*sachica* gave the village Marpadiga with all the privileges to Viddanarya of Kapi Gotra. The said village consists of fifty *kharis* of land. Viddanarya renamed it as Vinayakapura and shared it with several brahmanas. The said date regularly corresponds to 10th September A.D, 1289, Friday.

lines 102 to 109 [Donees :] Viddanacharya also one of the donees, with four shares. It is stated that the taxes due from the potters, oil mongers and the eighteen castes of people and whatever other levies dues from that village are to be paid to the brahmanas only.

Then follow the imprecatory verses (lines 111 to 113).

2nd Grant (from fine 114 on IV *plate* Second Side.

It introduces the king Indusekhara [in the line of Chalukyas]. His son was Mahadeva and his son was again Indusekhara. With great reverence he granted the village Onapalli with *ashta-bhogas* to Viddanchary son of Sri Ramgacharya, son of Devanacharya of Kapi-gotra in the Saka year *Gunachndra-pushya* (1213), Khara, on the occasion of Arddhodaya. Onapalli village to the brahmanas (names not given). They said the date in this case tallies with 21st January A.D. 1292 Manday. Boundaries of Onapalli are stated in lines 143-147. Some of the places mentioned in the two grants are identifiable near Khandavalli village in the west Godavari district, the find spot of the plates.

This grant does not contain imprecatory verses.

Same salient features of the record:

1. Excluding the usual imprecatory verses the charter contains 63 Sanskrit verses in various metres which exhibit a very high standard of composition and they can be treated as a small *kavya* of ornate style.
2. Prataparudra is stated to have acquired the prefixing epithet Pratapa before his name Rudra by virtue of his prowess even before A.D. 1289 the date of this charter.
3. This character seems to have been issued while Rudramadevi was alive. The Uttaresvara grant, which is about five months later than this, mentions only Virarudra and not even his predecessor, indicating thereby that Rudramadevi died by that time. The present grant is dated 16-9-1289 A.D. The Chandupatia epigraph which mentions Rudramadevi's death is dated 25-11-1289 A.D. The Uttarèsvara grant is dated 25-2-1290 A.D. This event has been figuratively expressed in the Uttarèsvara grant in the following verse while describing the town Orugallu.

*Sambhos=*Svayambhuro yatra siras-chandra-mari chayah /
*kurvvani chamdrikonnidrah=*krishna-pakshe=*'pi yamini h ||*

(Ep. Ind. XXXIII-p. 86)

[In which town, the rays of the moon on the head of the god Svayambhusiva awaken or make the nights bright even in the dark fortnights)]

By the grace of the god Svayambhu the people of Orugallu were not perturbed even in the dark periods or troubles. The sorrows due to Rudramadevi's demise which occurred shortly before, were still lingering in the hearts of the people of Orugallu. The verse is a consolatory expression to the subjects of the town in general and Virarudra, the king in particular. The verse in that contest has otherwise no relevance for its figurative statement, with the particular mention of *krishna-paksha* or dark fortnight.

4. Viddanacharya was a great scholar in various branches of learning. His work *Prameyachar chamrita* is stated to have been the essence of *Purva* and *Uttara tantars*, perhaps a treatise on the two main philosophies of the Vedic school, *Purva-mimamsa* and *Uttarea-mimamsaa*,

which work seems to be no more extant. He was honoured by several dignitaries with grants of villages and hands.

5. Mahadeva is stated to have slept on the forehead of the elephant in the battle field in the night time while invading the enemy's town.

6. There is some chronological discrepancy in the order of the two grants *i.e.* the present dateable to 16-9-1289 A.D. and the Uttaresvara grant datable to 25-2-1290. The Former grant refers to the latter by stating that Viddanacharya obtained the village of Uttaresvara from Indusekhara, and gave it to several brahmins. The latter grant states that Rudradeva son of Pinnayajvan obtained Uttarèsvara from Indusekhara on 25-2-1290 and gave it to Viddanacharya as *guru-dakshina* probably on the same date. The dates of the two grants are regular and tally with the other details furnished. This discrepancy, namely the mention of the later event in the earlier record may be explained thus.

The former grant that is, the present Dayagajakesuri's grant contains in its latter portion (from the beginning of IV Plate second side) a second grant which records the gift of the village Ouapalli to the same donee namely Viddanacharya made by Chalukyn Indusekhara on the date equal to 21st January 1992 A.D. It is quite possible that on this date the first grant was redrafted according to a previous original of the earlier date. And at that time some additional matter contained in the Uttareávara grant might have been inserted in it. Although Viddana -acharya according to the Uttaresvara grant got it through Rudradeva son of Pinnaya-yajvan as *guru-dakshina*, the present grant states simply that Viddana himself got it from Indusekhara, which does not make any serious difference.

7. The seal on the ring is attested by the legend *Dayagajakesari* which is very important and calls for some explanation. To whom does this title apply ? The village Vinayakapura was granted by Induluri Annaladēvahuti who obtained it from Chalukya Indusekhara the subordinate ruler of the region. The king was Kakatiya Pratáparudra. Of these three it is not stated anywhere in the record who possessed the title. If we consider the symbol of *varaha* as an associated evidence, it applies equally to the Kakatiya king Pratáparudra as well as the Chalukya prince Indusekhara. There are instances where copper plate grants were issued under the authority of the subordinate rulers. It is also to be noted that the title *Daya-gaja-kesari* is not in popular usage applicable to Kakati Prataparudra. It is to be examined whether we can attribute the title *Dayagajakesari* of this copper plate grant to Kakatiya Prataparudra, Till now even a single coin which can be definitely assigned to the Kakatiya rulers did not come to light. If the assumption that the Kakatiya king possessed the title *Dayagajakesari* is acceptable, all the coins bearing that legend along with the bore symbol can be safely ascribed to the Kakatiyans. There is epigraphic evidence which throws some light on this aspect.

The Bayyaram tank inscription states that Prola I, had the title *arigajakesari* and caused a tank to be dug after that and called it *Kesari-tatāka*. More than one tank of this name has been dug by his successors. And it is specifically stated there that to commemorate the great work of uplifting the earth by Prola I, his successors used to strike the symbol of *varaha* on their coins and cattle. Thus coins bearing the symbol of *varaha* and the legend ending with *gajakesari* can be reasonably ascribed to the Kākatiyas. A number of instances can be quoted from the inscriptions of the Kakatiya period where coins and measures named after *Kesuri*, like *Kesari-gadyānamu*, *Kesari-putti* are mentioned. In view of such notices the *Dayagajakesari* title of the present grant can be attributed to the king Prataparudra. The seal of the grant with

the legend *Dayagajakesari* which is unique in character thus enables us to assign all the coins with *gaja-kēsari* legend and *varaha* symbol to the Kakatiyas.

No. 97

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1961-62.
Page No : 7 and 38.
Place : Waltair, Visakhapatnam District.
Dynasty : Kakatiya.
Reign of : Rudramba and Kumara-Rudra.
Inscription date : A.D. 1289.
Language : Sanskrit and Telugu.

This inscription dated in Saka 1211 (1289 A.D.) also falling in the reign of queen Rudramba, registers the grant of the village Uttarevara as *guru-dakshina* to the learned personage Viddanacharya, son of Devanacharya and grandson of Rudracharya of Kapi-gotra, by his pupil Rudradeva, son of Pinnayacharya, having obtained it from Chalukya Indusekhara who was related to the Kakatiyas While extolling the scholarship of the donee, the charter refers in very high terms to his work *Prameyacharchamrita*. The donee is credited to have performed several *yagas* including *sarvatomukha* at Vagisaratnakarapura and *agnishtoma* in Bhimavallabhapura where he built a temple of *Jnanesvara* and a tank. Kumara Rudra is said to have been the first to visit the newly built temple and endow it with a hundred *nishkas* and other gifts. Viddanacharya in turn, distributed lands in the gift village to several brahmanas, as also to the gods Markandekvara, Uttaresvara and Janandnavallabha, reserving a portion to himself. The identity of the donor Rudradeva is not clear. Attention may however be drawn to the fact that a person named Somayajula Rudradeva figures as the commander-in-chief of Prataparudra (A.R.Ep.,1910, para 48: *ibid.*, 1930, para 31) The record furnishes the genealogy of (Chalukya) Indusekhara for four generations.

Remarks

Records the grant of the village Uttaresvara to Viddanacharya, a learned brahmana of Kapi-gotra by Rudradeva, son of Pinnamacharya after having obtained the same from (Chalukya) Indusekhara.

No. 98

Reference : Personal Communication*
Place : Medimenilanka, Nagarkurnool District.
Dynasty : Kakatiya.
Reign of : Prataparudra
Inscription date : 25th February, A.D. 1290
Language : Telugu.

This inscription is engraved on a slab found in the Nallamala forest near the village Medimenilanka, Nagarkurnool district, Telangana.

It is written in Telugu language and characters, dated Saka 1211, Virodhi, Phalguna, su 15 Vaddavara, corresponding to 1290 C.E. February 25th Sunday.

Records the gift of the village Medimalanka to Kalumatta, for conducting the festivity (*angarangabhoga*) in the temple of Mallinadhadeva of Sri Parvata (Srisailam) by Mahasamantta (of the king) Cherruku Immadi Bolayaraddi on the occasion of lunar eclipse. The gift was entrusted to the pontiff Sasvata Sivacharya of Kalumatta.

***Note:** This is an unpublished inscription of Prataparudra, founded by D. Satyanarayana and translated by Dr. Muniratnam Reddy, from the collection of Muniratnam Reddy garu .

No. 99

Reference : Epigraphia Indica, Volume-XXXVIII, Part-II (April 1969).
 Page No : 76 to 93.
 Place : Uttaresvara Grant.
 Dynasty : Kakatiya.
 Reign of : Vira-Rudrapati (Prataparudra).
 Inscription date : 25th February, A.D. 1290.
 Language : Sanskrit, Telugu and Kannada.

Uttaresvara Grant of Kakatiya Vira-Rudra, Saka 1211

(Plates)

by

K.V. Ramesh and V.S. Subrahmanyam, Mysore

(Received on 6.5.1967)

The impressions of these copper-plates, being edited here with the kind permission of the Chief Epigraphist, Archaeological Survey of India, Mysore, were prepared by our late lamented colleague Shri K. H. V, Sharma from the set in the possession of the late Shri M. Somasekara Sarma of Waltair. The charter was noticed in the *Annual Report on Indian Epigraphy* for the year 1961-62 as No. 19 of App. A.

The set consists of seven plates in all and bears writing on 13 of its 14 sides, the second of the seventh plate alone being unincised. With the help of the inked impressions it is easy to conclude that each plate measures 26.7 cm X 14 cm. At the left centre, 2 cm from the edge, a round hole, 1-8 cm in diameter, has been cut out for passing the ring of the seal. No details regarding the seal are available nor is the weight of the set known. The charter consists of 177 lines of write in all and the number of lines on each of the 13 sides is as follows :- I a and VI b: 15; I b, IV b, VIa and VII: 14; II a and b, III a and b, IV a and Va and b: 13.

The text of the inscription is written in Telugu-Kannada characters of the second half of the 13th century. The palaeography of the record does not call for any remarks.

The language of the grant is Sanskrit, prose and verse and Telugu, prose. As regards orthography, it may be pointed out that the class nasal is generally changed into *anusvara*. The consonant immediately following *r* is uniformly doubled.

The Saka year 1211 is given in lines 27-28 in the form of a chronogram as *Sudhakara* (1) *Vasundhara* (1) *Nayana* (2) *Chamdramah* (1). The other details of date given (line 29) in

the record are Virodhi, Phalguna, lunar eclipse. Though the given details of date are insufficient for verification, it may be pointed out that a lunar eclipse occurred on Saturday, the 25th of February, 1290 A.D., and that this, in all probability, was the intended date.

The charter states that when Vira-Rudranarapati was ruling over the Kakata-rajya from the capital city of Orumgallu, Rudradeva obtained the village of Uttaresvara from Indusekhara of the solar race and granted the same as *guru-dakshina* to his preceptor Viddhanacharya who, in his turn, shared out the gift village to a number of *brahmanas*, retaining a few shares for himself. Lines 148-75, which are in the nature of a postscript state that Viddhanacharya obtained an additional extent of land in the villages of Dachapalli and Puluparru and shared it out to some more *brahmanas*, again retaining 12 shares for himself.

As for the contents of the record, the inscription commences with the *siddham* symbol followed by the auspicious word *svasti* (line 1). The first two stanzas (lines 1-5) pay obeisance to Ganapati, the second verse naming the deity as Prolesvara. Verse 3 (lines 5-6) is in praise of Hari (i. e. Vishnu) while the next verse (lines 6-9) is in praise of the crescent moon (*chandra-kala*) adorning the head of Siva, Brahma, the primordial dealing, the self-born and the creator of all the universe, is praised in verse 5 (lines 9-10).

Verse 6 (lines 10-11) states that of all the countries like Anga, Vanga, Kalinga, Andhra, Karnataka, Magadhn, etc., the Amdhra-mandala was the most beautiful. In that country hundreds of great cities but unique among them was Orumgallu (verse 7; lines 12-13). The next stanza (verse 8: lines 13-14) states that the city of Orugallu shone illuminated by the rays from the crescent moon adorning the head of Siva even during the nights of the dark fortnight. The exact import of verse 9 (lines 14-16) is not clear though the reference is to the immense wealth of the city by virtue of its proximity to the Vindhya mountain.

Verse 10 (lines 16-18) introduces the ruler Vira-Rudranripati as ruling over the Kakatiya kingdom (*Kakata-rajya*) from Orumgallu and states that at the feet of the ruler lay innumerable crowns from the heads of enemy kings and that the wish-fulfilling-tree (*kalpa-vitapi*) had gone back to the heavens angered by the unequalled munificence of the ruler.

The next six verses contain an account of four members of a family, belonging to the lunar. Verse II (lines 18-20) states that Vira-Rudra-nripati's relatives. Vishnuvardhana by name, who distributed wealth among the needy and spread death among his foes, was born in the lunar race. His son was Indusekhara who was an adept in drinking the poison (*halahala*) in the form of his enemies, whose fame had spread in all directions and who, in richness, was equal to the Meru (i.e. golden) mountain (Verse 12: lines 20-21). The next verse (lines 21-22) states that from Indusekhara was born Mahadeva on whose forehead his enemies beheld the third eye.

According to verse 14 (lines 23-24) Lord Siva (referred to as Indusekhara) himself was born to the fortunate Mahadeva, in the guise of a king and with the name of Indusekhara. Verse 15 (lines 24-26) is damaged in parts and its exact import is not easy to know. It describes the oceans as swelled by the steady flow of the water of ablution resulting from the innumerable gifts given by Induskhara.

Verse 16 (lines 26-27) states that the learned Rudradeva obtained the village of Uttresvara from Indusekhara in order to grant it to his teacher as *guru-dakshina*. Verse 17

(lines 27-30) gives the date, discussed above, and states that Rudradeva granted the said village to his guru, with all the accompanying privileges, on that date.

The next four verses are in praise of the gift- village. The sacrificial altars in the courtyards of the temples of Uttaresvara were crowded by the well-versed in *Rik*, *Yajus* and *Sama Vedas* (verse 18: lines 30-32); all the streets that village, covered as they were by smoke from the sacrificial altars and by men engaged in scholarly disputations day and night, appeared if they were themselves ever engaged serious *tapas* (verse 19 : lines 32-33). In that village those who desired to look at the waves on the river Ganga did so without exertion from the courtyards of their own houses (verse 20: lines 33-35). Godavari, with lotuses drifting along and moved by the charming waves, had come there as if to develop intimacy with that village (i.e. Uttaresvara) (verse 21: lines 35-36).

Verse 22 (lines 36-38) states that Rudradeva's father was Pinnayacharya, the foremost among the *Somagajins*, Verse 23 (lines 38-39) states that the sage Vasishtha himself was born (as Rudradeva) to witness the Kali age and to remove, out of compassion, eternal taint on the name of Kali. Verses 24 and 25 (lines 39-42) respectively state that the 'Mother of all tongues' (i.e. goddess Sarasvati) and the goddess of wealth (Mahalakshmi) had come to live with him.

Verse 26 and 27 (lines 42-47) allude to the munificence of Rudradeva in making gifts to the learned while the next two verses (lines 47-50) speak highly of his deep scholarship.

Verse 28 declares that his works were a shove improvement and improvements suggested by him (in other's works) were unquestionable. According to verse 29, the influence of goddess Sarasvati on Rudra deva was noticed in all fields of learning like *tarkka*, *tantra-marga* and in sweet poetry (*kavitva*).

Verses 30 and 31 (lines 50-52) introduce Viddhana-dikshita as Rudradeva's *guru* and as being instrumental for the latter's eminence as a scholar. Because of his teacher's *anugraha*, *Rudradeva* is stated to have attained pre-eminence without even undergoing the necessary ordeal of *abhyasa*.

Verses 32-36 (line 52-54) are devoted to the praise of Viddhanacharya. Verse 32 declares that as long as the rain-cloud (i.e. Viddhanacharya) was raining words (of knowledge) on the water basins (i.e., the faces) of his disciples, creepers of eloquence (i.e, knowledge) were constantly growing. According to verse 33, the utterances of Vidhana which were marked by the fragrance of the sandal-wood tree, possessed *madhurya* and his wealth, obtained through proper means, was enjoyed by deserving *brahmanas*. Viddhana was verily like Siva in human form.

The next verse states that even as an elephant chained to its post delights the onlookers with the constant tinkling of the two bells, Viddhana delighted all by the display of his deep knowledge of the *vedas* and *vedanta*. According to verse 35, Viddhana, in whose heart dwelt Siva, with the crescent moon on his head, who had the serpent for his *kumdali* and who had applied the sacred ash (*bhasma*) on his chest, himself appeared to the learned to be the human incarnation of the Lord himself. Verse 36 compares the scholarship of Viddhana with that of Brahma.

Verses 37-42 (lines 64-74) give the names of Viddhana's ancestors for three generations. Verse 37 (lines 64-66) refers to the *Kapi-muni-kula* and the next verse (verse 38: lines 66-67) introduces Rudracharyya as belonging to that family and states that Sarasvati, the

goddess of learning. indulged in conversations with him. According to verse 39 (lines 68-69) all men who beheld Rudracharyya were wont to say in wonder that a jewel of the best qualities had been created by Brahma.

His successor (i.e, son) was Devanacharya who was the very ocean of good manners (verse 40, lines 69-70). He was followed by Srikanthacharya whose skill in the art of scholarly debate is alluded to in verse 41 (lines 70-72). He was the doyen among those skilled in composing sweet poems even as Siva and Agastya were the foremost among the gods and sages respectively (verse 42. lines 72-74).

His son was Viddhanacharya whose birth is compared in verse 43 (lines 74-76) to that of Shanmukha (i.e. god Subrahmanya) from Sankara (i.e. Siva), the sun from the Udaya mountain and the moon from the ocean. Verses 44-61 (lines 76-108) are devoted to the description of Viddhana's greatness, his many acts of piety and charity, his literary composition Prameya-charchamrita and to the land grant he made to a number of *brahmanas*. Of these, verse 44, lines 76-78) states that Viddhana, whose erudition was felt in all directions, performed in keeping with religious prescriptions, the sacrifice called Sarvatomukha in the town Vagisaratnakara. The next verse (line 78-80) alludes to the great scholarship of Viddhana by saying that men of learning often retired to his gardens and, by pleasing the parrots living there with offerings of fruits, cleared their doubts by putting questions to them and getting the necessary answer From 46-47 (lines 80-83) we learn that Viddhana had excavated a tank *Sivatirtha* in the town of Bhimavallabhपुरी. Besides, Viddhana also installed an image of the deity Shiva *alias* Janesvara in that town (verse 48, lines 84-85). The Somayajins were astounded by the *agnistoma* performed by Viddhana at Bhimavallabhपुरी (verse 49: Lines 85 to 86).

Verses 50-52 (lines 86-93) state that Viddhana was ushered into the royal presence even without his asking and was honoured at first sight by the ruler with offerings and that Rudrakumara-vira (referred to in verse 52 as Rudra-nripala-mauli), who looked upon him with devotion as if he was the very incarnation of Siva, honoured him with gifts of an umbrella (*atapatra*) and fan (*andolika*). Verses 53-56 (lines 93-99) contain further tributes to Viddhana's scholarship. He performed religious rites such as *agnihotra*, offered worship to god Narakunjara (i.e. Vighneswara) and prayers to Svayambhu and was keen on promoting piety (verse 53). He was a helping hand to others and was skilled in the two *mimamsas*. The teaching of all *vidyas* and skill in the Vedas were like sports to him (verses 54-55). He was a *pandita* in *Saiva agamas, yoga, tantra* and *mantra*, his speech displayed his familiarity with *dharma-sastra* and he was greatly devoted to Siva (verse 56). It may be pointed out here that, in lines 170-73, while recording the supplementary grant, Viddhana, who is referred to as *agrahara-pradatri*, is stated to have performed the sacrifices known as *Agnishtoma, Atyagnishtoma, Sarvatomukha, Vajapeya, Brihaspalisava, Mahavarta, Aptoryama* and *Chaturmasya*.

Verses 57-60 (lines 99-107) are in praise of *Prameyacharchamrita*, a work written by Viddhana. Even ignorant men who listened to that work being read in assemblies were transformed into men of wisdom. Verse 59 (lines 103-05) states that Indusekhara brought out *Prameyacharchamirta* by churning the ocean of learning with the *mantha* of Viddhana's genius and that, as a result, the damsel of fame became attached to the latter even as Lakshmi was to Vishnu. Scholars drank the sweetness of Viddhana's work with the satisfaction of having tasted partly nectar.

Verse 61 (lines 107-08) states that the great Viddhanucharya having obtained this (i.e. the village of Uttaresvara from Rudradeva as *guru-dakshina*) made a grant of the same to brahmans well-versed in the *Vedas* and in all the *shastras* and *agamas*. Lines 108-18 give the boundaries of the gift village and the language employed is Telugu. Lines 118-37, in Sanskrit, state that Viddhana granted 3 *kharis* of land each to fortyone *brahmayas* and retained the remaining lands (*itarat-survam*) for himself.

The names and *gotras* of the 41 donees are as follows:-

No.	Name	Gotra
1.	Kumarasvami-sarvokratuyajin	Harita
2.	Mamchena-somayajin	Do
3.	Tomta-guatasasin	Do
4.	Kesava-ghatasasin	Do
5.	Yajnanarayana-ghatasasin	Do
6.	Appana-ghatasasin	Do
7.	Visvanatha-ghatasasin	Kapi
8.	Kamchi-ghatasasin	Do
9.	Vamadeva-ghatasasin	Do
10.	Sriranga-ghatasasin	Do
11.	Kamchi-ghatasasin	Do
12.	Kamana-ghatasasin	Bharadvaja
13.	Visvesvara-ghatasasin	Do
14.	Mare-bhattopadhyaya	Do
15.	Kantadeva-ghatasasin	Do
16.	Vallabha-ghatasasin	Do
17.	Talye-ghatasasin	Do
18.	Poti-ghatasasin	Do
19.	Pampaya-somayajin	Do
20.	Purayi-ghatasasin	Do
21.	Annaka-ghatasasin	Do
22.	Sure-bhattopadhyaya	Atreya
23.	Sarabha-bhattopadhyaya	Do
24.	Rali Peddi-bhattopadhyaya	Gautama
25.	Velpula Poti-ghatasasin	Do
26.	Anamta-bhattopadhyaya	Kumdina
27.	Nu[ta]na-bhattopadhyaya	Do
28.	Appana-bhattopadhyaya	Do
29.	Kesava-bhattopadhyaya	Do
30.	Sure-ghatasasin	Do
31.	Kamadeva-ghatasasin	Do
32.	Narasimha-ghatasasin	Do
33.	Damodara-ghatasasin	Do
34.	Revana-ghatasasin	Do
35.	Kumdarppa-ghatasasin	Vadhula
36.	Sure-ghatasasin	Do
37.	Purushottama-ghatasasin	Do
38.	Mamchena-ghatasasin	Kasyapa
39.	Anamta-ghatasasin	Do

40. Devana-ghatasasin	Satha
41. Sarvadeva-bhattopadhyaya	Sandilya

Verses 62-67 (lines 138-48) are imprecatory stanzas usually met with in donative records.

The rest of the charter covering a part of the last line (i.e. line 148) of the first side of the sixth plate, the whole of the second side of the sixth plate and the first side of the seventh, is in the nature of recording supplementary grants. Lines 148-149 states that Viddhana obtained an additional extent of land, measuring 30 *kharis*, in the villages of Dachapalli and Purupuru transferred them to the bounds of Uttaresapura and granted them to *brahmanas*. The names of the donees the *gotras* which they belonged and the quantum of shares given to each, given in lines 149-174, are as follows:

No.	Name	Gotra	Share
1.	Viddhana-bhattopadhaya	Harita	2½
2.	Rudra-Somayajin	Do	2
3.	Prole-ghatasasin	Do	2
4.	Anne-ghatasasin	Do	2
5.	Purushottama-bhattopadhyaya-somayajin	Do	2
6.	Prole-bhattopadhyaya	Do	2
7.	Kesava-bhattopadhyaya	Do	2
8.	Venne	Do	½
9.	Vallabha-somayajin	Do	½
10.	Kamchi-ghatasasin	Do	½
11.	Narasimha-ghatasasin	Do	½
12.	Srirama-ghatasasin	Do	½
13.	Toravi-Yajnesvara	Do	½
14.	Yajnesvara-ghatasasin	Do	½
15.	Mare-ghatasasin	Do	½
16.	Janne-ghatasasin	Do	¾
17.	Devare-bhattopadhyaya	Bharadvaja	½
18.	Remana-bhattopadhyaya	Do	½
19.	Kunchana-bhattopadhyaya	Do	½
20.	Mamchi-bhattopadhyaya	Do	½
21.	Narasimha-ghatasasin	Do	½
22.	Purayi-ghatasasin	Do	½
23.	Somesvara-ghatasasin	Do	½
24.	Kamadeva-bhattopadhyaya	Do	½
25.	Erapota-ghatasasin	Do	½
26.	Narasimha-ghatasasin	Do	1½
27.	Visvesvara-ghatasasin	Do	½
28.	Janne-ghatasasin	Do	½
29.	Numkana-ghatasasin	Kumdina	½
30.	Somade[va*]-bhattopadhyaya	Do	½
31.	Visvesvara Bhattopadhyaya	Do	½
32.	Gumdimamchi-ghatasasin	Do	½
33.	Dorre-ghatasasin	Do	½

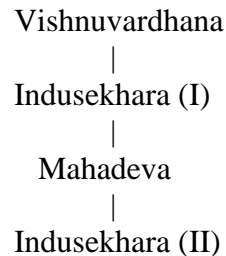
34. Bhimesvara-ghatasasin	Do	½
35. Visvanatha-ghatasasin	Do	½
36. Tomta-somayajin	Do	½
37. Chene-Ghatasasin	Do	½
38. Yajnesvar-opadhyaya	Do	½
39. Nagadeva-ghatasasin	Do	½
40. Kanakavelli Narasimha-ghatasasin	Do	½
41. Narasimha-gatasasin	Do	½
42. Virana-ghatasasin	Do	½
43. Kamdarppa-ghatasasin	Do	½
44. Prole-bhattopadhyaya	Do	½
45. Manne-bhattopadhyaya	Do	½
46. Korena-ghatasasin	Do	½
47. Goraya-bhattopadhyaya	Gautama	¾
48. Erapota-ghatasasin	Garga	¾
49. Kesava-bhattopadhyaya	Atreya	¾
50. Somanatha-ghatasasin	Do	½
51. Janne-ghatasasin	Do	½
52. Anne-ghatasasin	Lohita	¼
53. Kamana-ghatasasin	Do	¼
54. Kamana-ghatasasin	Kausika	½
55. Mari-ghatasasin	Do	½
56. Prole-ghatasasin	Kasyapa	½
57. Kesava-yajva	Do	½
58. Narayana-ghatasasin	Do	½
59. Uttaresvara-ghattasasin	Sat[h*]a	½
60. Janne-somayajin	Vadhula	½
61. Sriranta-bhattopadhyaya	Bharadvaja	½
62. Prushottama-ghatasasin	Vishnuriddha	½
63. Kamdarppa-ghatasasin	Bharadvaja	½
64. Peddi-ghatasasin	Kapi	½
65. Gona Bharata	Kapi	½
66. Sarvadeva-ghatasasin	Do	½
67. Virabhadra	Do	½
68. Viddhana-bhattopadhyaya	Do	12
69. Markandeshwara Maharaja	5
70. Uttaresvara Mahadeva	3
71. Janarddana-Vallabha	2

Lines 174-75 declare that all the incomes from the payments to be made by the eighteen *jatis* of the village (of Uttaresvara), including the potters (*kumbhakara*) and oilmen (*tailakara*) and whatever other incomes may thenceforth accrue were also granted to the same *brahmana* donees.

Lines 175-76 contain verse 68 which is the usual imprecatory stanza *bahubhir-vasudha datta*, etc. The charter ends with the invocation *Svasti Sri-Devyai namah* followed by two symbols in line 177.

The plates under study are important for the local history of the period to which they belong. They refer to the reign of Vira-Rudranripati. The Kakatiya kingdom was under the sway of Rudramba *alias* Rudramadevi, daughter and successor of Ganapati (1199-1262 A.D.) from 1262 to 1296 A.D., and the date of the present grant, 1290 A.D., falls within her reign period. In a number of her inscriptions, Rudramba is given the masculine name of Rudradeva-maharaja and therefore, Vira-Rudra-nripati of the charter under study is to be identified with her.

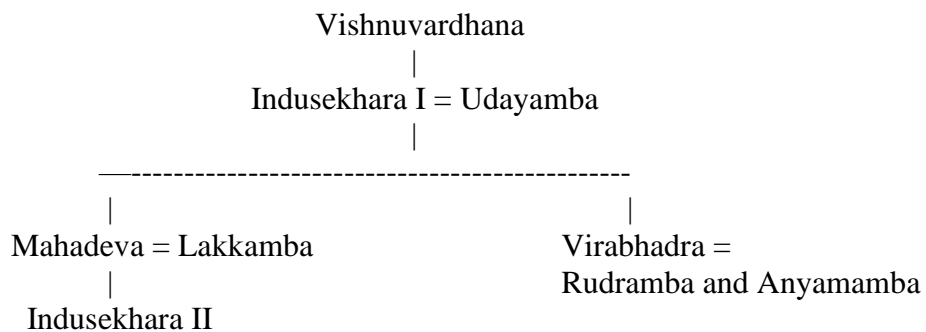
Verses 11-15 (lines 18-26) give the genealogy of a family of rulers who belonged to the lunar race. The genealogy given is as follows:-



Of these, Vishnuvardhana is referred to as *nripa*. Indusekhara (I) was verily Siva himself, for he was an expert in drinking the *halahala* in the form of his enemies. He is referred to as *rajan*. His son Mahadeva was a *mahipati* and his enemies were as if burnt by his third eye seen by them in the battlefields. To him was born, in the guise of a *nripati*, Lord Siva himself and he was known as Indusekhara (II).

A few more inscriptions from the West Godavari, Krishna and Nalgonda Districts, Andhra Pradesh, reveal interesting facts about the members of this family. Thus, two inscriptions from Narasapur, Narasapur Taluk, West Godavari District, one belonging to 1159 A.D. and the other to 1170 A.D., refer themselves respectively to the 24th and 35th years of the reign of Sarvaloka Raya Vishnuvardhan-maharaja. It is very likely that this ruler is identical with Vishnuvardhana mentioned in our grant as the great-grandfather of Indusekhara II. Two other inscriptions, one from Juttiga, Tanuku Taluk, Krishna District and belonging to 1259-60 A.D. and the other from Palakollu, Narasapur Taluk, West Godavari District and belonging to 1261-62 A.D. refer themselves to the reign of Chalukya Veerabhadra. Of these, the Juttiga inscription states that Virabhadresvara was the husband of Rudramadevi, daughter of Kakatiya Ganapati while, according to the Palakollu inscription Virabhadra was the grandson of Vishnuvardhana and son of Udayamba. Yet another inscription, also from Palakollu and belonging to 1266 A.D., states that Udayamibika, the mother of Virabhadra, was the wife of Indusekhara who was the son of Vishnuvardhana and that Virabhadra was the husband of Anyamatba. This Indusekhara is, no doubt, identical with Indusekhara I of our record. It may, therefore, be concluded on epigraphical evidence that Virabhadra had two wives namely Kakatiya queen Rudramadevi and Anyamamba.

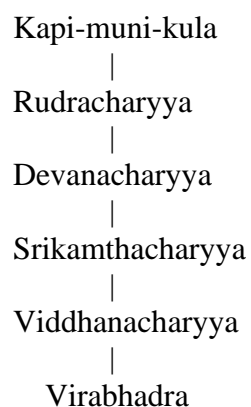
An inscription from Kolanupaka, Bhuvanagiri Taluk, Nalgonda District, belonging to 1279 A.D. and to the reign of Kakatiya Rudradeva (i.e. Rudramba) states that Virabhadra of the Chalukya lineage was the husband of Rudradeva (i.e. Rudramba). We further learn from this inscription that Virabhadra had an elder brother named Mahadeva who was married to Lakkamaba by whom he had a son named Indusekhara. Virabhadra's elder brother Mahadeva and the latter's son Indusekhara of the Kolanupaka inscription may be safely identified with Mahadeva and Indusekhara II of our record. The genealogical information derived from the above records may be tabulated as follows:



Line 18 of our grant states that this ruling family belonged to the *Pankaja-bandhar-anvaya*. The well-known Chalukya houses of Badami and Kalyana and the Eastern Chalukyas of Vengi all claimed to belong to the Lunar race. Moreover, we learn from the Palakollu inscription of 1266 A.D. and the Kolanupaka inscription of 1279 A.D., both discussed above, that the family in question belonged to the Lunar race. Therefore, though *Pankaja*(=lotus)-*bandhava* usually indicates the Sun god, in this particular case it will be necessary to equate *pankaja* with *kumuda* and conclude that the record under study also assigns this minor Chalukya family to the Lunar race. It is likely that these chieftains were the scions of the Eastern Chalukya family of Vengi and that they were ruling in parts of the West Godavari, Naigonda and Krishna Districts as the subordinates of the Kakatiyas of Warangal.

The praise bestowed on the Viddhana as a poet and scholar and the reference to his work *Prameyacharchamrita* are of interest. Viddhana and his work for the first time were brought to light by grant under study. From the description of the work in line 100 as *suktimani-vrajanam ratvikarah*, it may be concluded that *Prameyacharchamrita* was of a didactic nature, containing *subhashilas*.

Among the donees of the supplementary grant Virabhadra is mentioned (line 170) as *Aradhyaputra*, Viddhana himself being immediately referred to as *Aradhya*. Virabhadra was, in all probability, the son of Viddhana. The lineage of Viddhann, reduced into tabular form, is as follows:



Rudra-kumara-vira, mentioned in lines 89-93 as being devoted to Viddhana and as having conferred royal honours on him is to be identified with Prataparudra II (1295-1326), the grandson and successor of Rudramba. He is known to have been made *yuvaraja* as early as in 1280 A.D.

Indusekhara who, according to verse 59 of the present grant, was instrumental in Viddhana writing his work and from whom the donor Rudradeva obtained Uttaresvara and granted it to his *guru* Viddhana as *dakshina* was obviously the poet's patron. The donor Rudradeva was the son of Pinnayacharya.

Among the place names mentioned, the capital city of Orumgallu is the same as Warangal. Since the exact find-spot of the plates are not known, it is not possible to locate the villages of Uttaresvara, Dachapalli, Puluparru, Vagisaratnakara and Bhimavallabhapura on a modern map.

No. 100

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-II (1994).
Page No : 172 to 173
Place : Mattampalli.
Dynasty : Kakatiya.
Reign of : Prataparudradeva.
Inscription date : 21st March A.D. 1290.
Language : Telugu.

This inscription is on the ceiling of the Siva temple. Damaged. Seems to state that, while Mahamandalesvara [Kakat]iya Prataparudradeva was ruling the kingdom of the earth, a descendant of Mahasamanta Maraya Ganapaddeva made certain gifts to the temple of Ramanathadeva probably at Mattampalli.

No. 101

Reference : Inscriptions of Andhra Pradesh, Kurnool District, Part-I, 2013.
Page No : 266 to 270.
Place : Malayala, Nandikotkur Mandal, Kurnool.
Dynasty : Kakatiya.
Reign of : Rudrambika (Rudramadevi).
Inscription date : 26th April, A.D. 1290.
Language : Telugu.

This is dated Saka. 1212, Vikriti, Vaisakha su. 15, Thursday weekday wrong, corresponding to 1290 A.D. April 26th Wednesday.

This inscription records that Sarvayesvarayyamgaru established a matha at Malayala and end wed it with lands (vrittis) given to him by Rudradeva son of mahasamanta Cheraku Bollayareddi, in addition to the already land gifts made by Bollayareddi previously. The matha with the endowments was kept in charge of mahadeva, son of his brother Sadashiv Ayyagaru. The lands are located in the villages namely nandikoṭṭukuru, Atukura, Orivakallu,

Sevtavahanikota Devunur karivena, kannamaḍakala, Chanugomda, Mimdavemula, Anukomda and lamjyaprolu (?) and Tekuru belonging to naravadi.

No. 102

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-II (1994).
Page No : 173 to 176
Place : Panugallu.
Dynasty : Kakatiya.
Reign of : Kumara Rudradeva.
Inscription date : 16th May A.D. 1290.
Language : Sanskrit and Telugu.

This inscription is on a pillar in the compound of Chhaya-Somesvara temple. Records that, while Kakatiya Kumara Rudradeva was ruling the kingdom of the world, his subordinate Immadi Mallikarjuna Nayaka, son of Mallikarjuna Nayaka who bore the titles *nissanka-Vira* and *Rayasthapanacharya* and grandson of Bollasenapati, the minister of the king, made the gift of some *virittis* of wetland behind the Udayaditya-samudra for the *anga* and *ranga-bhogas* of Chhaya-Somanatha of Panugallu so that merit might accrue to the king. The inscription also describes the genealogy of the royal family beginning with Kakatiya Ganapati. His son was Rudradeva (Rudramba), whose daughter's son was the king Rudradeva.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 65 to 66.
Place : Panugallu, Nalgonda District.
Dynasty : Kakatiya.
Reign of : Manumarudra.
Inscription date : 16th May, A.D. 1290.
Language : Telugu and Sanskrit.

This inscription is on a stone pillar lying in the Courtyard of the Somesvara temple. Dated S. 1212, Vikarti, Jyestha su.6, Tuesday. (A.D. 1290 May. 16). Records the grant of some land by Immadi Mallikarjuna Nayaka to God Somesvara. This inscription mentions Prataparudra as Rudradeva and Kumara Rudradeva and states that he was the Daughters son of Rudra deva (Rudrama) son of Ganapati. The inscription was composed by Anantasuri, the daughter's son of Govindabhatta.

(Also)

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's
Dominions, Part- II, 2017.
Page No : 102 to 105 and 192.
Place : Panugal, Nalgonda District.
Dynasty : Kakatiya
Reign of : Kumara Rudra deva
Inscription date : 16th May, A.D. 1290.

Language : Telugu and Sanskrit.

Translation

[Verse 1.] May the Boar protect you, on whose shoot-like big tusk. White like the dust of camphor, mother Earth shines surrounded by clouds and.....by mountains, and with all her seven islands (continent), oceans and forests, bearing similarity to the throbbing bee sitting on a *ketaka* flower.

[V. 2.] There was a king (named) Ganapati, born in the Kakatiya dynasty whose feet were on the crowns of kings, who placed his fame in the *Lokaloka* mountain (at the very extremity of the known world), (who was) the sole protector of the world, the destroyer of his enemy-kings, the crest-jewel of the pure kings, the reservoir of all qualities, firm and sublime, and profusely praised.

[V. 3.] There was (then) his righteous son, king Rudra-deva, who had, by his munificence, made king Karna a non-Karna, (who was) an ocean of kindness, one who had his left leg-shining with bow and arrows in the shape of "lines"- on the head of kings, and who was much extolled by Brahmans whom he protected with ease.

[V. 4.] His daughters son, whose fame, which was like a snow-necklace, shines having gone to the very ends of the ten quarters, and whom other kings,- marked on the chest with the sign of boar-resort to far the sake of protection, that king named Rudra-deva, the leader of all rulers, rulers the world (now).

[V. 5.] His minister was General Bolla, the protector of the whole world, a lion to the maddened elephants (namely) his enemy-kings, and one who had seen (i.e. served in) all positions of authority; his son was king Mallinatha.....the best among kings, the valour of whose arms was sung by ladies of the enemy-kings.

[V. 6.] His son was king Immadi, righteous and an adobe of all good qualities, whose two feet were adored by all kings, leaving off their royal dignity, whose.....put down the great pride of his enemy-kings, whose rule was Rama`s rule, and whose great fame shone in every quarter.

[V. 7 & 8 & 9.] In (the year) Saka denoted (by the words) eyes, form, pair, and Moon, in the (cyclic) year Vikriti, in the month of Jyestha, on the sixth day of the bright fortnight, on Tuesday, he gave for the sake of the prosperity of his kingdom, to God Siva (going by the name of) Chaya-Somanatha, for his personal and public enjoyment, land measuring five *nivartanas*, and subsequently also the tank called Udayaditya-samudra, which is well known in the world.

[V. 10.] This grant with (verses having) clear coalescence, words and letters was written by the learned Ananta, son of the daughter of Govinda-bhatta.

[V. 11.] [The usual imprecatory verse]

[L1. 38-42.] Hail ! while the glorious Kakatiya king Kumara- Rudra-deva, (who) had attained the five *maha-sabdhas*, a Maha-mandalesvara, the lord of the excellent city of Anumakonda, *Calamari-ganda*, the ruler of the three kings, and (who was endowed) with these and other titles ruling the earth,

[L1. 42-45.] he (who was) dependent on his lotus feet, the establisher of the king, the son of Nissamkavira-Mallikarjuna-nayamka, (namely) Immadi-Mallikarjuna-nayamka,

[L1. 45-47.] Hail, in the Saka year 121[2], being the cyclic year Vikrti, in the month of Jyestha on the 6th day of the bright fortnight, on Tuesday, for merit to king Kumara-Rudra-deva,

[L1. 47-49] (gave the following) *vritti* behind the tank Udayaditya-samudram, to the God Chaya-Somanatha of Panugallu, for his personal and public enjoyment,

[L1. 49-52.] 2 *marturus* of wetland under, 3 *marturus* under Uttama-gamda canal, total 5 *marturus*.

[L. 52.] In this, good fortune, and great prosperity.

Contents and Remark

This inscription is inscribed on a pillar laying in the courtyard of the Chayala Somesvara temple. Records the grant of 5 *marturus* of land behind Udayaditya-Samudram, including 2 *marturus* under Uttama-ganda canal, to God Chaya-Somanatha by Immadi Mallikarjuna-nayamka, son of Nissamkavira-Mallikarjuna-namaka or Mallinatha, and grandson of Bolla. The grant was written (i.e. composed) by Anamta, son of the daughter of Govimda-bhatta. This inscription refers to Prataparudra as Rudra-deva and Kumara-Rudra-deva, and states that he was the daughter's son of Rudra-deva (i.e. Rudrama), the 'son' of Ganapati.

No. 103

Reference : Epigraphia Indica, Volume-XXV, 1939-1940. (1940-1948)
 Page No : 270 to 278
 Place : Nila-Gangavaram, Vinukonda Taluk, Guntur District.
 Dynasty : Kakatiya and Kayastha
 Reign of : Prataparudra and Ambadeva-Maharaja.
 Inscription date : 5th September, A.D. 1290.
 Language : Telugu, Kannada and Sanskrit.

Nila Gangavaram Inscription of Ambadeva-Maharaja Saka 1212

by

R.S. Panchamukhi, M.A., Madras

The subjoined inscription is engraved on a slab set up in Survey No. 307/3 about two miles to the north-west of Nila-Gangavaram in the Vinukonda Taluk to the Guntur District. The slab is broken into two fragments both of which contain writing on the front and back sides. They are mutilated in parts and so a few letters are lost in the invocatory and imprecatory verses. The inscription consists of 66 lines and the writing is fairly well preserved. At the top of the slab are carved a couchant bull, the sun and the *linga* with a dagger below them R.S. Panchamukhi edited the inscription below with the kind permission of Rao Bahadur C. R. Krishnamacharyulu. the Superintendent for Epigraphy:

The alphabet is Telugu-Kannada of the period to which the record belongs. The hooked vertical stroke at the bottom of the letter *d* to mark the aspiration, deserves notice, see *praudhi* (1.24), *paribridha* (1. 25), *jāl-āvalīdha* (1.26), etc. Orthography does not call for any special comment except that a consonant before a *repha* in the body of a word is usually doubled as in *Bhārggava* (1.18). *bhamnr-arkka* (1.31). *sarve* (1.51) etc., but in *dvādas-ārdh-ōparāgē* (1.33), *sarvān* (1.38), etc., this practice is not observed. Dental *n* is wrongly substituted for lingual *n* in *surarnnasya* (1.44) and palatal *s* for dental *s* in *samkhyā* (1.31). There are a few mistakes of the engraver as in *Sadar-adibhiḥ* (1.40) for *Sagar-adibhiḥ*, *satrunāmpi trito* (1.42) for *n-api krito*. The language is Sanskrit (verse) in 11. 1-51 and Telugu (prose) in 11. 52-60. LL. 61-66 also contains a verse in corrupt Sanskrit the sense of which is not quite clear.

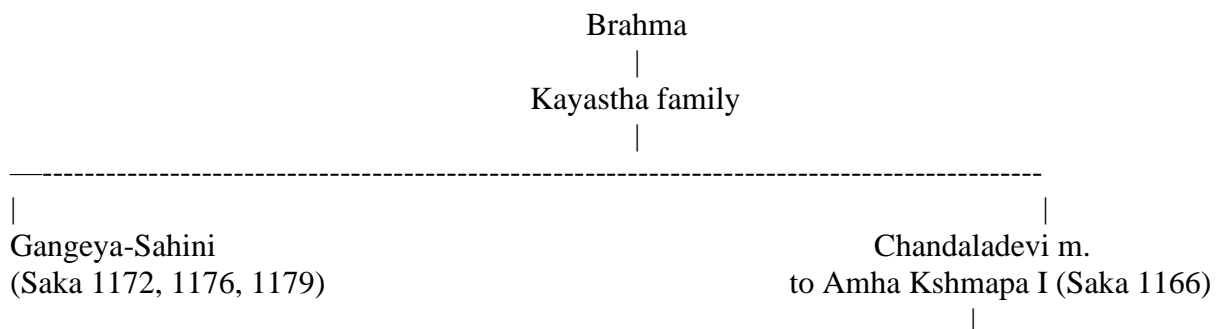
After invocation to the Varah-avatara of Vishnu, the record introduces the *kshatra* clan created by Brahma and states that there were some heroes in it, who remained undaunted even

though the whole *kshatra* race was discouraged by the acts of Bhargava, *i.e.*, Parasurama, and that they were in consequence known as Kayasthas. In the Tripurantakam inscription of Ambadeva, the origin of the family-name Kayastha is explained as born of the body (*kaya*) of Druhina (*i.e.*, *Brahma*). In this Kayastha family was born Gangaya-Sahini. His sister was Chandaladevi who bore to Ambakshmapa two sons *viz.*, Janarddana and Tripurarideva. The latter's younger brother was Ambadeva who had captured the royal glory (*sumbra(mra)jjya-lakshmin*, 1. 29) of Gurindāla-Ganadhīpa, a meteor to the Malava king. The inscription further states that king Auiba granted it on the date specified in II. 31-33, the village Mollakalluru *alias* Sivapura to the temple of god Mahesvara (ii. 33-35). Then follow five imprecatory verses (II. 36-38). The record was composed by Nammananandana who was dear to the goddess of speech. The Telugu portion repeats the date and adds the name of the donee as Mallinathayangaru of Remdrevu residing at Tripurantaka-kshetra. The gift was probably placed in his charge to be managed on behalf of the temple. At the end is added a verse in Sanskrit which seems to refer to the construction of a flight of steps at the eastern gateway of the temple by Kumara-kshitibhrit (*i.e.* Kumāra Prataparudra).

The details of the date are given in II. 31-33 and II. 52-54 as :- Saka year (expressed both in chronogram and numerical figures), *bhāna* (12) and *arkka* (12) *i.e.*, 1212, Vikrīta. Bhādrapada, ba.15, *darsa*, Tuesday, solar eclipse (*dvadas-ardh-oparage*). The eclipse probably covered twelve digits (*arddhakala*) of the Sun. These details regularly correspond to Tuesday, 5th September 1290 A.D. when the *nakshatra* was Uttara-Phalguni.

The inscription is important as it furnishes a specific relationship between Gandapendāra Gangaya-Shini the Cavalier of Kakatiya Ganapati and Gandapendara Ambadeva which was not known hitherto. As stated above, Gangaya-Sahini's sister Chandalamba or Chandaladevi was married to Ambha-kshmapa who was the father of Ambadeva. Since the record states that she bore to Ambha two sons, *viz.*, Jannigadeva and his younger brother Tripurarideva may be surmised that Ambadeva was probably born of a different mother. In the Tripurantakam inscription mentioned above, the pedigree of Ambadeva is given as follows: In the Kayastha family was born Gangeya; after him came his sister's son' Janarddana (*udabhavat-tad-anu dvibhujo npipa[h*] apolyam=amushya Janarddanah II.8 f*), his younger brother Tripurarideva and the latter's younger brother Ambadeva 'as Upendra was of Indra'. The names of the sister of Gangeya Sahini and her husband are furnished here for the first time. Rangachari and Sewell have misunderstood the relationship between the several chiefs of the Kayastha family and have thus given a wrong genealogy.

It may be noted that the Tripurantakam inscription as well as the present record specify without ambiguity the connection between the four members of the family which put together stands as follows:



Jannigadeva
(Saka 1180-1190)

Tripurari Deva
(Saka 1190-1194)

Ambadēva II
(Saka 1194-1230 ?)

The Kayasthas were a powerful family of feudatory chiefs who played a prominent part in the politics of the mediaeval period in the Telugu country. They started their career as cavaliers (*Turaga-sadhanikas*) under Kakatiya Ganapati and styled themselves as Mahamandalesvara, *Mandalika-Brahmarakshasa* and *Gandependāra*. Ambadeva the most powerful chief of the family assumed the epithet Ghandikota-Manorathapuravar-adhisvara and ruled from his capitals Vallurupattana and Ghandikota the former of which is Vallūru near Cuddapah while the latter is the modern Ghandikota in the Jammalmaḍugu Taluk of the Cuddapah District. In order to understand the extent of their power and territory, it is necessary to study their records critically, and to facilitate such a study, a classified statement of their principal dated records is given below specifying in each case the name of the overlord under whom the chief ruled :

Date	Chief	Overlord	Provenance.
Saka 1166	Ambayyadeva	Ganapati	Satrasala (Palnad TK., Guntur Dt.)
Saka 1172	Gangeya-Sahni	Do	Tripurantakam hill (Kurnool Dt.)
Saka 1176-79	Do	Do	{ Tripurantakam hill (Kurnool Dt.) { Gangavaram (Cuddapah Dt.)
Saka 1180-82	Jannigadeva	Ganapati	Pondalur (Pullampet Tk., Cuddapah Dt.)
Saka 1186	Jannigadeva ruling the territory extending from Panungal to Marajavadi or Kaivara	No mention of the overlord	Karempudi (Palanad Tk), Nandalur (Cuddapah Dt.)
Saka 1191	Do	Rudramadevi	Durgi (Palnad Tk.)
Saka 1192	Tripurantaka	Do	Potlapadu (Darsi, Nellore Dt.)
Saka 1194	Tripurari	No mention of the overlord	Tripurantakam hill.
Saka 1194 to 1224	Ambadeva	Do	Tripurantakam, Attirala, Poli, Cuddapah and Kamalapuram Taluks.

From this tabular statement, it is apparent that a certain Ambayyadeva was the earliest member of the Kayastha family who governed a portion of the Guntur District roundabout Satrasala where his inscription was secured. Gangeya-Sahini appears to have simultaneously held service under Ganapati in the Cuddapah District where his records are found. Both of them

are given the epithet *Damodara-sainya-disa-patta* which is likewise adopted by the two successors. *viz.*, Tripurarideva and Ambadeva along with the other epithets which they actually earned by their exploits. Ambadeva, the younger brother of Tripurari whose records range in date from Saka 1194 to 1224, could not have held any administrative authority as early as Saka 1166 which would otherwise have given him the governorship of the territory for nearly 60 years which is far from likely.

Further, this would lead to the contingency of assigning no period of rule to his elder brothers Jauniga and Tripurari who have, however, issued several records as governors under the Kakativas. It is therefore reasonable to think that Ambadeva of the Satrasala inscription is an earlier member and different from the homonymous chief, the younger brother of Tripurarideva. The earlier Ambadeva may be identified with Ambakshmapa mentioned in the present record as the father of the three brothers. Since the earliest reference to the defeat of Damodara of the west is found in connection with both Ambadova I and Gangeya-Sahini, it is likely that both these officers had a share in the event.

Whether Ambakshmapa's principality was confined to the Palnad Taluk of the Guntur District or extended as far south as the Cuddapah District where his son's inscriptions are discovered, there is no means to decide. But it is quite probable that Ambadeva I and Gangeya-Sahini governed different parts of the Kakatiya kingdom separately and on the death of the latter apparently without issue, his territory passed to the nearest relative, *viz.*, his brother-in-Law Ambadva I or more probably the latter's son Janarddana. This would account for the tracing of Ambadra (II)'s genealogy from Gangeya-Sahini who had, otherwise, no direct lineal connection with him. Thus from Janarddana's time the territory of the Kayastha chiefs comprised a large area from Panungal to Marajavadi or Kaivara, *i.e.*, from the Nalgonda District (Nizam's Dominions) to the Cuddapah District. From the table given above it is clear that Janniga must have come to power some time after Saka 1179 as Gangeya-Sahini latest inscription is dated in Saka 1179 and held the governorship till Saka 1192 which is the earliest date for Tripurari. Tripurari was succeeded by his younger brother Ambadeva II in Saka 1194, who continued to rule till at least Saka 1224 in which year his Lepaka inscription is dated.

It is significant that the Karempudi and Nandalur inscriptions of Janngadiva bearing the Saka date 1186 do not refer to the overlord whereas his earlier inscriptions of Saka 1180-82 introduce him as a feudatory of Ganapati. The Dargi and Potlapadu inscriptions of Saka 1191 and Saka 1192 belonging respectively to Janniga and Tripurari mention Rudramahadevi as the reigning monarch. But Tripurari's Inscriptions of Saka 1194 and almost all the records of Ambadeva II from Saka 1194 to Saka 1224 are issued by the chiefs independently without acknowledging the suzerain power. This omission to mention the reigning monarch, if it signifies anything, may be taken to reflect the unsettled political conditions in the country due to weakness at the centre, particularly between Saka 1182 and 1186 and Saka 1192 and 1194.

This is borne out by a study of the political events that happened at this period in the Telugu country. The most important document that furnishes many political synchronisms for the history of the period is the Tripurantakam inscription of Ambadeva-Maharaja dated in Saka 1212. It states about Ambadava that he

- (1) acquired the title of *Ragasahasramalla* after defeating Sripati-Ganapati;
- (2) routed Kesava joined by Somideva and Alluganga;
- (3) vanquished Mallikarjuna who was a hater of Gods and Brahmans;
- (4) gave his daughter in marriage to Rajappa son of king [Bo]laya who had celebrated several sacrifices, together with the Nandanapura country (Nandalur) as dowry;

- (5) reinstated Manmagandagopala at Vikramasimhapura (Nellore) in his kingdom which he had lost;
- (6) captured the treasures the Pandys princes;
- (7) defeated Damodara of the west;
- (8) took the head of Eruva-Mallideva;
- (9) was honoured with rich presents by the king of Devagiri who was pleased at his valour;
- (10) destroyed Kadavaraya and
- (11) was helped by his friend king Parakramapandya with strong cavalry forces. Most of these exploits are confirmed by the contemporary epigraphical and literary evidence as shown in the sequel.

A record from Tallaprodukur belonging to Jagatapi Gangeyadevacholamaharaju, son of Allaganga, and bearing Saka date 1244 describes the chief as *Gandapendara-Gangeya-Sahini-sarvasra-bandikara*, i.e., 'robber of Gangeya-Sahini's wealth and as 'one who obtained the (regal) fortune by churning the ocean of Sevuna (i.e., Yadava) army, indicating thereby that the Chief had rid himself of the Yadava domination by Saka 1244. From an inscription at Niluru in the Gooty Taluk of the Anantapur District dated in Saka 1137, it is learnt that Jagatapi Dandidevachola, probably an ancestor of the above chief was a subordinate of Yadava Simnhaga. Gangeya-Sahini is stated in a record' of Saka 1176 belonging to the reign of Kakatiya Ganapati, to have defeated a certain Rakkasa-Gangarasa who may be the same person as the Rakkasa-Gangarasa of the Joti inscription (Siddhant Talak, Cuddapah District) dated in Saka 1169. The Telugu poem *Nirvachanottara-Ramayanamu* records that Gangeya-Sahini who had been deprived kingdom of his kingdom by a certain Rakkasa-Gangarasa evidently the above mentioned chief, took refuge under Manma-Janapala who restored the lost kingdom to his protegee by vanquishing Rakkasa Ganga. This event must have occurred between Saka 1169 and Saka 1176. Alluganga who was probably connected with Rakkasa-Ganga in some unspecified way, as their names, their territory and the hostilities they both bore against Gangeya-Sahini, would indicate, must have taken vengeance against his opponent Gangaya-Sahini, which was reciprocated by Ambadeva who as stated in his Tripurantakam inscription, routed Alluganga and his allies.

Thus for three generations the Kayathas ranged against the Jagatapi-choladeva maharajas who appear to have rebelled against their overlords the Yadavas of Devagiri. It is likely that Gangeya-Sahini and his relatives were the friends of the Sevuna kings and that they suppressed the rebellion of the latter's subordinates who, however, ultimately became independent by Saka 1244 when the Yadava power was on the wane. It must probably be with the help of Ambadeva during the governorship of Jannigadeva that Yadava Mahadeva wrested from Kakatiya Ganapati the honour of *panchamahasabda* as recorded in the introduction to *Vratakhanda* of Hemadri. We know that this event took place in about Saka 1183 during the last days of Ganapati. On the death of Ganapati the whole country was plunged into utmost disaster and chaos and the internal rebellion and the danger from the neighbouring powers were too much for the queen *Pattoddhati* Rudramahadevi to cope with in the beginning of her reign. Accordingly, several Telugu-Choda chiefs such as Erava-Manumilideva, Vijayagandagopala and Siddayadeva-Choda-Maharaja are found issuing their inscriptions independently without referring to their overlord, in Saka 1189, 1185 and 1189 respectively, i.e., within a few years after her accession to the throne. Soon, however, the Kakatiya queen appears to have consolidated her power and reduced the refractory chiefs to subjection. She must have first subjugated the Kayastha chief Jannigadeva by about Saka 1190 ; for he expresses his loyalty to the reigning monarch in his inscription of Saka 1191.

Thereafter, with the help of the Kayastha chiefs of whom Ambadeva appears to have taken a prominent part, the turbulent officers were brought down on their knees since, in the Tripurantakam inscription mentioned above, Ambadeva boasts of having taken, evidently on behalf of the Kakatiya ruler, the head of a certain Eruva Manumilidēva who must be identical with the Telugu-Choda chief Eruva Mallidiva, Simultaneously, with or shortly after this achievement, the defeat of Alluganga, Somideva. Kesava, Mallikarjuna, etc., ascribed to the chief in his records, appears to have happened. Kadavaraya, *i.e.*, Kopperunjmgadeva II (A.D. 1243-1279) who had been reduced to subordination by Kakatiya Ganapati as can be surmised from his Draksharama inscription in which he calls himself the executor of the commands of Ganpati-Maharaja (*Ganapati-Mahārājasy-ajñām pravartatay*), must have attempted to throw off his allegiance to the Kakatiya banner on the death of Ganapati. In fact he has caused to be engraved a highly pedantic inscription at Tripurantakam in which he glorifies his past achievements including the numerous rich gifts he had made to the temple of Bhimesvara at Draksharamam, without mentioning the Kakatiya overlord who was reigning at the time. The record is unfortunately not dated. But it must be assigned to a date subsequent to Saka 1184 in which year Kopperunjingadeva figures apparently as a subordinate of a Kakatiya king.

The defeat of Kopperunjinga called here Kadavaraya must have been accomplished some time before Saka 1201 the last year of the chief and after Saka 1194 when Ambadeva succeeded to the chiefdom. Ambadeva's Tripurantakam inscription of Saka 1194 does not refer to any of his exploits mentioned above whereas his epigraphs dated Saka 1207, 1212, 1213, etc., narrate them in detail. Ambadeva appears to have been puffed up with the signal victory he had gained over his powerful rival Kopperunjingadeva, proclaimed himself as a *quasi*-independent chief and to have held that position till the very last year of his rule. It is, however, certain that he did not turn a rebel against the Kakatiya or attempt to subvert their sovereignty. For a record from Malyala in the Nandikotkur Taluk of the Kurnool District refers itself to the reign of the Kakatiya king Kumara Rudra-Maharaja in Saka 1212 and 1213, thus marking the extent of the Kakatiya rule in the territory of the Kayastha chiefs during the same period. Tripurantakam (Kurnool District) and Nilagangavaram (Vinukonda Taluk. Guntur District) where Ambadeva's inscriptions are found, were situated within the Kakatiya dominions.

It is therefore possible that though Ambadeva maintained a semi-independent status like the great Feudatory families of the Dekkan *i.e.*, the Western Gangas, Banas, etc., under the Rashtrakutas etc., in the mediaeval period, the Kakatiya suzerainty was acknowledged in the territory of the Kayasthas as shown above. In course of time, however, Ambadeva's power suffered heavily in consequence of which he appears to have been deprived of his principality, since an Upparapalli inscription of Rudradeva dated Saka 1[2*]36, Pramadi, refers to the reduction of Ghandikota by a subordinate of the king. Another fragmentary inscription in the same place, without date, states that the king appointed Gonkaya-Reddi, a servant of Juttaya, to the governorship of Khandikota and Mulikinandu districts. This shows that Ambadeva had been subdued under the orders of the king and his territory annexed to the Kakatiya dominions some time before Saka 1236. In one of the inscriptions at Kanala, Nandyal Taluk of the Kurnool District, a chief (name completely damaged) is stated to be ruling over Mulkinandu, Penampadi, Pottapinandu, Pedakallu and Nantavadi under Prataparudradeva-Maharaja in Saka 1230. We know that these *nadus* had been subject to the administration of Ambadeva, but it is not definite whether Ambadeva continued to rule till Saka 1230 or had been dispossessed of his territory by that year. But it can be affirmed that he had been either killed in the encounter or dislodged from Ghandikota before Saka 1236 as stated above.

No. 104

Reference : Corpus of Inscriptions in the Telangana Districts,
Part-VI, 1973.
Page No : 77 to 78.
Place : Peruru, Nalgonda District.
Dynasty : Kakatiya.
Reign of : Rudra Kumara.
Inscription date : 5th September, A.D. 1290.
Language : Telugu.

This inscription is dated in the reign of Rudrakumara (Kakatiya) and records that Gangavalli Malnayumdu, Sarvinayumdu and Devamayudu, grand sons of Sabbe Malnayudu who built this temple, granted the village Kompalle for the *amga ranga bhogas* of the God at Peruru (name of the God not clear). The last two, record the gift of 3 *tunius* of *Rajanalu* (best variety of paddy) in Kopalla and some land in Domtikunta. The *tapodhanas* (ascetics) were entrusted with the execution of this charity. Saka 1212 Vikruti, Bhadrpada ba. 15 Ma. Tuesday-solar eclipse corresponds to 5th September. A.D. 1290.

(Also)

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 : Rudrakumara
Inscription date : 5th September, A.D. 1290.
Language : Telugu.

States that Gangavali Malnayandu, Sabbenayadu and Devanayudu, the grandsons of Sabbemalnayani endowed the village Kompalli for the *anga-ranga-bhoga* of the god Svayambhu Somanathadeva of Peruru.

No. 105

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-II (1994).
Page No : 176 to 184
Place : Patarlapdu.
Dynasty : Kakatiya.
Reign of : Kumara Rudradeva.
Inscription date : 19th October A.D. 1290.
Language : Telugu.

This inscription is on a slab on the tank (Sambhuni Cheruvu) bund. Mentions that, while Mahamandalesvara Kakatiya Kumara Rudradeva Maharaja was ruling the kingdom of the earth, a certain Bhimaraju, son of Mahamandalesvara Pendlikoduku Mallikarjunadeva of Patarlapadu. The donor bears a string of *birudas*, of which the following are of some interest.

They are *Lattalurupuravarādhisvara*, *Yaduvamsodbhava-kulatilaka*, *Kshatriyapavitra*, *Rattarameru*, and *Kolipaka-gova*. These indicate that he was a kshatriya of the Yadava Rashtrakuta family and that he was the protector of Kolipaka, that is Kolanupaka.

(Also)

Reference : Indian Archaeology 1992-1993, A Review.
 Page No : 114
 Place : Patarlapadu, Nalgonda.
 Dynasty : Kakatiya.
 Reign of : Kumara Rudradeva.
 Inscription date : A.D. 1290.
 Language : Telugu

This Telugu inscription, engraved on a pillar in a Siva temple outside the village, belongs to the reign of Kakatiya king Kumara Rudradeva Maharaja (i.e. Prataparudra Deva). Dated Saka 1212, Vikritai (AD 1290), it registers the grant of lands as *vrittis* by Bhimadeva-maharaju, the father of *mahamandalesvara* Pemdlikoduku-Maldeva-maharaju, for the *amga-ramga-bhoga* of the deities Somanatha Deva at Pamtarlapadu. It also refers to the remission of various taxes levied from different professional groups.

No. 106

Reference : Indian Archaeology 1992-1993, A Review.
 Page No : 114
 Place : Atmakur, Nalgonda.
 Dynasty : Kakatiya.
 Reign of : Kumara Rudra deva.
 Inscription date : A.D 1290.
 Language : Telugu.

This Telugu inscription, engraved on a pillar set up in front of the Chennakesava temple, belongs to the reign of Kakatiya king Kumara Rudradeva (i.e. Pratapa Rudradeva). It is dated Saka 1212, Vikriti (A.D. 1290), and registers the grant of lands by the people of the village for the *amga-ramga-bhoga* of the deity Bhimanathadeva, consecrated at Atkur by the fore-fathers of Bhima Deva-maharaju, the father of *mahamandalesvara* Pemdlikoduku Maldeva-maharaju.

No. 107

Reference : Indian Archaeology 1972-1973, A Review.
 Page No : 39
 Place : Chandupatla, Nalgonda.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : A.D. 1290.
 Language : Telugu

This inscription of the time of Kakatiya Prataparudra states that the death of Rudramahadevi occurred in Saka 1212 (A.D. 1290) as against the current theory of Saka 1218 (A.D. 1296).

No. 108

Reference : South Indian Inscriptions, Volume-X
 Page No : 249 and 252.
 Place : Tripurantakam, Markapur Taluk, Prakasam District.
 Dynasty : Kakatiya.
 Reign of :
 Inscription date : A.D. 1290.
 Language : Telugu.

This inscription is on a slab set up to the north of the dark room (Chikati- Middi) in the temple of Tripurantaka deva, dated S. 1212 (Vikriti). Gandapendara Ambadeva-Maharaja confirmed the grant of all the villages and *kanukas* previously granted to the temple of Tripurantakesvara and made the villages tax-free. The chief belonged to the *Kayastha* caste and his capital was Khandi kota (Gandikota ?). The inscription gives his genealogy and a long list of his exploits and *birudas*. He is said to have cut off the heads of no less than 75 kings in battle, to have vanquished, among others, king Gaṇapatideva, Eruva Mallideva, Kesava and Mallikarjuna and to have re-established Manumaganda Gopain on the throne of Vikramasimhapura (Nellore).

It is further stated that the temple authorities granted the village of Gangavuram to Nanda Sivula in view of the fact that he was chiefly instrumental in obtaining the regrant of the endowment.

No. 109

Reference : Inscriptions of Andhra Pradesh, Cuddapah District, Part-I, 1977.
 Page No : 219 to 220.
 Place : Brahmanapalli, Siddavatam Taluk, Cuddapah.
 Dynasty : Kakatiya and Kayastha.
 Reign of : Ambadeva
 Inscription date : A.D. 1290.
 Language : Telugu.

Records the fixing up of the boundary (stone) between the village of Ravulakolanu, the new settlement Botteru and [---]nadasi Sivapuramu by Goderaya Gumgidevaya the Mahapradhani of Gandapendara Ambayadeva Maharaja.

No. 110

Reference : Inscriptions of Andhra Pradesh, Kurnool District, Part-I, 2013.
 Page No : 270 to 275.
 Place : Nandikotkur, Kurnool.
 Dynasty : Kakatiya.
 Reign of : Kumara Rudra Deva.

Inscription date : 15th April, A.D. 1291.
Language : Telugu.

This is dated Saka. 1213, Kahara Vaisakha Su. 15, Adivara, corresponding to 1291 A.D. 15th Sunday.

The inscription registers the grant of land at Nandikotkur made by Rudradeva, son of Mahasamanta Cheraku Manuma Bollaya Reddi to Sarvvesvarayyangu for the merit of his parents. The latter in turn gave away the gift lands to the temple of Sarvvesvaradeva and Bollesvaradeva founded by him at Malyala.

No. 111

Reference : Inscriptions of Andhra Pradesh, Kurnool District, Part-I, 2013.
Page No : 276 to 283
Place : Malayala, Nandikotkur Mandal, Kurnool.
Dynasty : Kakatiya
Reign of : (Rudramadevi period)
Inscription date : 15th April A.D. 1291
Language : Telugu

This is dated Saka, 1213, Khara, vaisakha su. 15, Guruvara Weekday wrong, corresponding to 1291 A.D. April 15th Sunday.

This inscription registers the gift of nine kadupus (cows) for burning the nine perpetual lamps to the gods Sarvvesvara and Bollesvara of Malyala by Sarvvesvara Ayyagaru. The said cows are said to have been kept under the care of Boyas for the supply of chema (ghee) daily at the rate of one tavva per Kadupu as per the system adopted by the "Gamgulau of Bhimeswara of Daksharama". The maintenance of the said kadupus rests with the boyas as any *pasu* (animal) was sold out by boyas illegally such boya has to pay twelve madas to the Matha of Pusuluru, Probably as cost. The boya`s are to set free two *kodes* as *abotu*.

No. 112

Reference : South Indian Inscriptions, Volume-X
Page No : 253.
Place : Gudimetla, Nandigama Taluk, Krishna District.
Dynasty : Kakatiya.
Reign of : Rudradeva Maharaja.
Inscription date : 11th August, A.D. 1291.
Language : Telugu.

This inscription is on a pillar lying near a Dilapidated mosque among the fort. States that Dadi Somaya-Sahini and Peddaya-Sahini gave lands to the temple of Visvanatha-Mahadeva who were the officers of Rudraraja.

(Also)

Reference : Archaeological survey of India

Annual report on epigraphy 1924
 Page No : 69
 Place : Gudimetla
 Dynasty : Kakatiya.
 Reign of : Rudra-Maharaja
 Inscription date : A.D. 1291
 Language : Telugu.

This inscription is on a Pillar lying near a dilapidated mosque among the ruins of the fort at Gudimetla. Dated Saka 1213,.....Sravana, su. 15, Tuesday, Lumar [Eclipse]. Damaged. Records grant income from certain lands made by the king's commander Dadi Somaya-Sahini, son of Peddaya-Sahini to the god Visvanatha-Mahadeva.

No. 113

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
 Page No : 45 to 46
 Place : Yelkurti, Warangal.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharajulu. (Rudrama Devi)
 Inscription date : 13th century A.D.
 Language : Telugu.

The village Yelkurti is in Warangal taluk, situated at a distance of about 14 miles from its headquarters towards Narasampet. This inscription is engraved on a slab which is fixed into the wall on either side of the inner entrance of the Siva temple which seems to have been reconstructed in recent years.

This inscription in Telugu prose and a small verse at the end belongs to the Telugu script of the 13th Century A.D. The date of the record is not mentioned. There is a mention of Kakatiya Rudra deva Maharajulu probably Rudramadevi who ruled from A.D. 1262 to 1295.

It records a grant of (two) *maruturs* of wetland to the god Vaijanatha deva of Gollakota village and some lands to the god Mailara, and Svayambhu as well as some brahmans. The donor was *Kataka raksa palaka talari* named Bairaya *nayaka* who bears the title *Svamidroharaganda*. Evidently he was the *talari* or the chief of the police protecting the capital and his title *Svamidroharaganda* indicates his loyalty. The inscription ends with a verse in *Kanda* metre describing the benevolent character of the donor.

No. 114

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
 Page No : 61 to 65
 Place : Bidar.
 Dynasty : Kakatiya.
 Reign of : Rudramadevi.
 Inscription date : 13th century.
 Language : Kannada.

A stone containing this inscription is said to have been in the Archaeological Museum, Bidar. Though it does not come under the present Telangana, it is included in this collection as it seems important from historical as well as literary points of view. The text of the inscription is prepared from an old inked impression collected by the department before reorganisation of the States.

The stone is broken on all its edges as a result of which some lines at the top and the bottom are completely lost. Each line at either end is also lost. Thus only the central portions of the central lines are available.

The language and script are Kannada of the time to which it belongs i.e., the latter half of the 13th century A.D. The letters are very beautifully incised in so small a size that their average measurement varies between 0.75 and 1 cm.

Neither the date nor the purpose of the record is mentioned in the available portion. It ends with the description of a town, probably Bidar, the find spot of the inscription.

The existing portion begins with the *prasasti* of Kakatiya Rudradeva. Mahadeva is said to have fought at Devagiri with great heroism. From other sources it is learnt that he died in this battle while engaged in fighting with the enemy. It is stated that he was the lord of nine lakhs probably of troops. In this connection it may be also noted that Prataparudra is referred to as the lord of nine lakhs of archers in Prataparudriyam.

Then Ganapatideva follows with all his epithets and usual *prasasti*. Two points mentioned in this *prasasti* deserve notice : One, Prithvisvara Raya sirah (kanduka kridavinoda) (1.9) refers to his fight with Prithvisvara, the last king of the Velanati Chodas of Chandavolu; two, (Se)una bala etc. (I.10) refers to his war with the Yadavas of Devagiri. So far it is assumed that Ganapatideva had no hitch with the Yadavas.

To him was born Rudramadevi. All her victories over several countries are enumerated. From 17th line onwards the description relates to a subordinate chief named Bhairava, son of Maila (1.23) of the Sinda dynasty. Bhairava is said to have assisted Rudramadevi in many of her exploits. The last portion gives a beautiful description of his town, probably Bidar.

No. 115

Reference : Inscriptions of Andhra Pradesh, Nalgonda District, Volume-I, 1992.
 Page No : 250 to 251.
 Place : Sarvel
 Dynasty : Kakatiya
 Reign of : Rudradeva Maharaja.
 Inscription date :
 Language : Telugu.

Partly damaged. It seems to register a gift by certain Gannayadeva and Gamgasani to the god Somanatha (?) for the merit of Rudradeva Maharaja, probably queen Rudrama.

No. 116

Reference : Archaeological survey of India, Annual Report on

Indian Epigraphy 1930-31.
 Page No : 29
 Place : Uppalapadu, Palnadu Taluk, Guntur District
 Dynasty : Kakatiya
 Reign of : Rudradeva Maharaja.
 Inscription date :
 Language : Telugu.

This inscription is on three pieces of stone lying in a field to the north of the village. Damaged and mutilated. Registers a grant of tolls made to the temple of Chennakesavadeva when Gandapendara Jannigadeva-Maharaja was governing the country from Panungallu to Marjavadi.

No. 117

Reference : Inscriptions of Andhra Pradesh, Nalgonda District, Volume-I, 1992.
 Page No : 251 to 252.
 Place : Burugugadda, Huzurnagar Taluk.
 Dynasty : Kakatiya
 Reign of : Rudradeva Maharaja.
 Inscription date :
 Language : Telugu.

This inscription is on a wall in the Venugopala swamy temple. Incomplete. Mentions Mahamandaleshwara Rudradeva Maharaju.

No. 118

Reference : Inscriptions of Warangal District (Reprint 2016)
 Page No : 257 to 258.
 Place : Urusu, Warangal District.
 Dynasty : Kakatiya
 Reign of : Rudradevi.
 Inscription date :
 Language : Telugu.

This inscription is on a hill outside the village about two miles from Warangal. It is an incomplete and damaged portion of a *Kavya* written by Narasimharishi, son of Visvesvara *Pandita*, the *rajaguru* of Kakatiya Rudradevi as known by the colophon at the end of the first canto. Even the extant portion mentions certain Kamdharaya mahisvara and mentions the marriage of the Couple.

No. 119

Reference : A Collection of the Inscriptions on Copper plates & Stones
 in the Nellore District, Part-I, 1905 and 1990.
 Page No : 282 to 286.
 Place : Srikolanu, Atmakur, Nellore.
 Dynasty : Kakatiya.
 Reign of : Rudra Deva.
 Inscription date :

Language : Sanskrit, Telugu and Telugu characters.

This inscription is situated North of Anjaneya Temple.

Translation

Hail ! Srīman Mahamāndalesvara Tripurari Deva Maharaja, who is the director of 72 offices, who is the worshipper of the lotus feet of Rudradeva Maharaja the ornament of the Kakatiya family, who (Rudradeva) is the ruler of many countries, who is the supporter of the four castes, who is the disperser of the army of the western king Damodara who is the only hero, who is the incarnation of valour, who is a perfect Revanta amongst these who are mounted on very unruly horses, who is Narayana and who is the beloved consort of the goddess of victory, who is the beloved consort of the goddess of victory, who is terrible in battle, before whom the courage of all kings is paralyzed, with the collection of whose fame the foreheads of the maidens of the cardinal points are marked, who surpasses in linearity Kama Dhenu (cow of plenty) and Kalpa Druma (tree of plenty), the collection of rays from the nails of whose fame the foreheads of the maidens of the cardinal points are marked, who surpasses in liberality Kama Dhenu (cow of plenty) and Kalpa Druma (tree of plenty), the collection of rays from the nails of whose feet is kissed by the edges of the jewelled crowns of all kings who bowed to him, who (Tripurari) has acquired the lordship of the whole kingdom, who is of great prowess, who has the titles Chalamattuganda, Mururaya-jagadala, Mandalika Brahma Rakshasa, Ganda Pendaru. Hail ! on the holy occasion of a lunar eclipse, on Wednesday, the 15th of the bright fortnight of Sravana of the year Angirasa, corresponding to the year 1194 of the Sri Saka era, he gave for providing enjoyments to Sri Tripurantakadeva, the village of Aluvalapadu in Poliganda *Sthala* with its four boundaries and with its income, after pouring water into the hand of Srīmat Triyambaka Sivacharya, the Worshipper of the illustrious lotus feet of Sri Tripurantaka Deva, for the increase of his life, health and wealth, in perpetuity to last as long as the sun and moon endure.

[Their imprecatory verse.]

Whoever thinks otherwise of this charity will incur the sin of killing ten thousand black cows on the banks of the Ganges.

(May it cause) great prosperity !

Note:-

Revanta-son of the sun.

Disapatta-Canarese=scatterer to all the points of the compass Damodara was apparently a Kadamba king.

“Chalamattiganda” or Chalamartiganda was a birnda of the Kakatiyas.

Mururya Jagadala, probably means the conqueror of the three kings.

Mandalika Brahmaraکشas a very Brahma Rakshasha to provincial chiefs.

Ganda Pendaru-Canarese; the meaning is not clear.

No. 120

Reference : South Indian Inscriptions, Volume-VI.

Page No : 217 to 218.

Place : Inumella, Vinukonda Taluk, Guntur.

Dynasty : Kakatiya
 Reign of : Rudradeva Maharaja
 Inscription date :
 Language : Telugu.

This inscription is on a slab near the Somesvara temple. Damaged. This inscription is a donation given in the name of Rudradeva *ammagaru*. It mentions that Kalapa-nayaka built the temple of Somesvara and a *mandapa* at *Inumadla* and was given 10 *kha* of land for maintaining the worship and offerings of the god. The donor bore the titles *Jatacoda-rajya-samuddharana*, *Vengi-visayadhinatha*, *Velanati Kulottunga-rajendra-nistaraka*, *Bejawada-Kandravadi-Manmapuravaradhisvara*.

No. 121

Reference : Indian Archaeology 1961-1962, A Review.
 Page No : 80
 Place : Kolanupaka, Nalgonda.
 Dynasty : Kakatiya.
 Reign of : Rudramba.
 Inscription date :
 Language :

Record, belonging to the rule of queen Rudramba (AD, 1260-91). gives an account of a branch family of the Chalukyas and their relationship with the queen. It also mentions a canal dug at Kollipaka by a servant of this family.

No. 122

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 143.
 Place : Ramakrishnapuram, Karimnagar District.
 Dynasty : Kakatiya
 Reign of : Rudradeva.
 Inscription date :
 Language : Sanskrit.

Records the construction of the tank named Appambudhi by Somayya *mantri* of the Kakatiya Kings. The genealogy of the Kakatiyas is given from Prola II to Ganapati deva. The donor's genealogy is also given stating that they belong to Bharadvaja gotra and that they were ministers under Kakatiyas for two or three generations.

No. 123

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 69
 Place : Kolanupaka, Nalgonda District.
 Dynasty : Kakatiya
 Reign of : Rudradevi
 Inscription date :

Language : Sanskrit.

This inscription is on a stone pillar in Somanatha temple. Dated Pramadi, Pausha, ba. 7, Samkranti. Records the excavation of a canal called Vamsavardhana by Potinayaka, servant of Indusekhara. Also records various gifts by Potinayaka and by Indusekhara of the Chalukya family who was the son of Mahadeva and Lakkamba and nephew (brother's son) of Virabhadra, the prince consort of the Kakatiya queen Rudra Devi. The genealogy of the Kakatiyas is given from Prola II to Rudradevi.

No. 124

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

This inscription is on a pillar in the compound of Somesvara temple. Third pillar. Records the construction of a canal named Vamsavarddhani in Kollipaka by Poti-nayaka, son of Machi-nayaka and Madachi, and the servant of Indusekhara of the Chalukya family and also a gift of 30 *nivarttanas* of land by him (Poti-nayaka) to god Somanatha. Specifies shares towards priests, servants, etc. serving in the temple and also for worship and offerings to the god. Gives an account of this branch of the Chalukyas and their relationship with the queen Rudramba (cf. No. A. 19). Published in *HAS*, No. 13, pp. 82 ff.

No. 125

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
 Page No : 81 to 82.
 Place : Udimilla
 Dynasty : Kakatiya
 Reign of : Rudramba.
 Inscription date :
 Language : Telugu.

This inscription is engraved on a stone slab lying in the field of Getteppa, which is about half a mile east to the village. Most of the letters are not well reproduced in the impression as the stone is rough and uneven.

The Saka date of the inscription is not given. But it is dated in the cyclic year Nandana, Asvayuja sukla 5, Thursday.

It records that when Mahasamanta Cheraku Immadi Bollaya was the ruler of the land, Pocha Rautu, probably one of the former's subordinates, endowed the god Udimilesvara with some gifts. The particulars of the gift are not clear.

Some more inscriptions of Cheraku Immadi Bollaya are noticed at Amarabad which is about 20 miles from Udimilla. He was one of the Kakatiya subordinates at the time of Rudramba, and was ruling the forest region of Amarabad.

No. 126

Reference : A Collection of the Inscriptions on Copper-Plates and stones of the Nellore District, Part-I, 1905.
 Page No : 573 to 575.
 Place : Potlapadu, Darsi Taluk, Nellore District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja.
 Inscription date :
 Language : Telugu.

Hail ! Sri Tripurarideva Maharaja, who is the worshipper of the lotus feet of Rudradeva *Maharaja Sriman Mahamandalesvara*, who (Rudradeva) is the ruler of many countries, who is the supporter of the four castes, who is the destroyer of the of the army of the western king Damodara, 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 very unruly horses, who is terrible in battle, before whose columnar arms the courage of all kings is paralyzed, who with the might of his fame marks the foreheads of the maidens of the cardinal points, who is a Krna in liberty, who is a Kama to beautiful women, who is a Kalpadruma (tree of plenty) to relatives, the collection of the rays from the nails of whose feet are kissed by the array of the edges of the jewelled crowns of prostrate rulers, who is the ornament of the Kakati family, who (Tripurarideva) has acquired and lordship of the whole kingdom, whose majesty is great, Chalamartiganda, Mururaya Jagada Mandalika Braharakshasas, Gunda Pendaru, (gives) for his.

No. 127

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
 Page No : 1
 Place : Hasanabad, Karimnagar District.
 Dynasty : Kakatiya.
 Reign of : Rudra-deva.
 Inscription date :
 Language : Telugu.

This village is 24 miles far from Karimnagar and can be approached by bus from Warangal via Elakurti. This is engraved on a stone lying in a field close to the ruined tank bund.

This inscription, in Telugu prose, records gifts to Rudresvara for the merit of Kakati Rudra-deva, probably Rudrama.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 1

Place : Hasnabad, Karimnagar District.
 Dynasty : Kakatiya
 Reign of : Rudradeva.
 Inscription date :
 Language : Telugu.

This inscription is on a stone in a field close to the ruined tank. Records gifts to Rudresvara by Yekkajiya, the *murusanja* of Mahamandalesvara Rudradeva, probably Rudrama.

(Also)

Reference : Inscriptions of Karimnagar District (Reprint 2016)
 Page No : 103 to 104
 Place : Hasnabad, Karimnagar District.
 Dynasty : Kakatiya
 Reign of : Rudradeva
 Inscription date :
 Language : Telugu

This inscription is on a stone laying in a field near the tank. This inscription records certain gifts made by the *ekkatis* (warriors) of Mahamandalesvara Rudradeva or Rudramadevi to the god Rudresa. It gives the details of the grant which include four *puttis* of paddy.

No. 128

Reference : Corpus of Inscriptions in the Telangana Districts,
 Part-VI, 1973.
 Page No : 47 to 52.
 Place : Bekkallu, Jangaon Taluk, Warangal District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva
 Inscription date :
 Language : Telugu and Kannada.

(Inscription in three parts on a slab)

This inscription belongs to the reign of Rudra of the Kakatiya family. It introduces a *Kshatriya Ranjana* family of solar lineage in which a chief of the name of Pommana was born. His son was Dardapa, to him was born Kulvana, the latter's wife was Dommaladevi. They had three sons Govardhana, Ballala and Gadadhara. Of these the youngest Gadadhara was a subordinate of the Kakatiya king Rudradeva. He built a temple for *Sri kantha* together with *Arya* (Parvati). Then follows a number of verses in praise of Isvara. The *prasasti* of this *Ranjana* family and *Mahesastuti* were composed by the Brahmin poet Nagadeva, son of *Damodara* of *Gautama gotra*. Then follows two verses in praise of Narahari and Tripurantaka.

Inscription in the middle.

Contains 3 lingas in the above portion. First is by: Sri Rameshwara, second is Sri Goyeshwara and the third is Sri Bayyeshwara.

Figures on the right corner above-SUN
Figures on the left corner above-MOON.

No. 129

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1986-87.
Page No : 45.
Place : Thogarrai, Narsampet Taluk, Warangal District.
Dynasty : Kakatiya.
Reign of : Rudradeva maharaja.
Inscription date :
Language : Telugu and Sanskrit.

This inscription is on a stone lying near the well of the *upa sarpanch* of the village. Damaged. Seems to refer to a land grant made to the god Somanathadeva. Other details are lost. In characters of the 12th century A.D.

No. 130

Reference : Archaeological survey of India
Annual report on epigraphy 1924.
Page No : 67
Place : Taduvayi.
Dynasty : Kakatiya.
Reign of : Rudramadevi
Inscription date :
Language : Telugu.

This inscription is on a pillar lying near a well in a field to the west of the Taduvayi village. Damaged. Registers the grant of lands made to god Mallikarjuna of Taduvayi by Kat-Reddi for the merit of the king and of Kakatiya Ganapatideva.

No. 131

Reference : Archaeological survey of India
Annual report on epigraphy 1924.
Page No : 67
Place : Amaravaram.
Dynasty : Kakatiya.
Reign of : Rudramadevi
Inscription date :
Language : Sanskrit

This inscription is on a slab set up in the backyard of the Archaka's house in the Amaravaram village. Damaged. Mentioned Rudramadevi, Mantri Keta and Rudraya.

No. 132

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
 Page No : 131 to 132.
 Place : Togararayi, Narasampet, Warangal District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja.
 Inscription date :
 Language : Telugu.

Introduces a new subordinate chief by name *Perama Reddi*, of *Rajacherla* (Rachakonda) who bore the titles of *Praudha Pratapa Chakravarthi* and *Raya Narayana*. Incidentally, it seems to be the earliest reference to *Raja Charla i.e.* Racha Konda. Registers the grant of some tenure of wetland (*niru nela*) to the God *somanatha*.

No. 133

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1986-87.
 Page No : 45.
 Place : Togarrai, Warangal District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja.
 Inscription date :
 Language : Telugu.

This inscription is on a stone lying near the well of the *upa sarpanch* of the village. Damaged. Seems to refer to a land grant made to the god *Somanathadeva*. Other details are lost. In characters of the 12th century A.D.

No. 134

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 156 to 157.
 Place : Yeleswaram, Nalgonda District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja.
 Inscription date :
 Language : Telugu.

This inscription on Khajana building, Golconda, date not mentioned. Records a gift of the villages Kottaluru, Gummaluru, Epuru, Ambalapalli and some local canals and thanks to [E]svara Pandita by Rudradeva *Maharaja*. The donee might be the same *Elesvara Pandita* who was famous as a great Scholar in those days and who has forbidden the intermarriage system among non-regionals like *Velanadu*, *Venginadu*, *Murikinadu* etc.

.....

KUMARA RUDRA\PRATAPARUDRA\ VIRA-PRATAPA

No. 135

Reference : South Indian Inscriptions, Volume-X.
Page No : 253.
Place : Julakallu, Palnad Taluk, Guntur District.
Dynasty : Kakatiya.
Reign of : Rudraraja.
Inscription date : 7th November, A.D. 1291.
Language : Telugu.

This inscription is on a slab in the temple of Bheemalingeswara, dated S. 1212 (Khara). Somayadula Rudradeva, general of all the forces of the king, gave 2 *puttis* of land to god Mulasthan-Bhimanatha of Juvlakallu, for the merit of Kumara Rudradeva-Maharaja.

No. 136

Reference : A Collection of the Inscriptions on Copper plates & Stones
in the Nellore District, Part-I, 1905 and 1990.
Page No : 289 to 291
Place : Bhimavaram, Darsi, Nellore.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : 27th November, A.D. 1291.
Language : Telugu.

This inscription is opposite to Bhimeswara temple.

Translation

First Side

Hail ! On.....day, the 5th of the bright fort-night of Margasira of the year Kjara, corresponding to the year 1212 of the illustrious and prosperous Saka era,.....Chodamalideva Maharaja consecrated the image of Gopalanatha in Bhimavaram and presented to the deity a field where 4 *puttis* and 10 *tums* can be sown for providing *Amritapadi* (food for the God) worship, &c.,.....and a wet field for maintaining a light for the religious merit of Pratapa Rudradeva Maharaja.

Second Side

As a *manyam* free from taxes.....Ridhadha Baliraju presented.....raja presented for the religious merit of Mopu Venkamgaru. The agent for this is Kesava Peddingaru, son of Valaranakanmbigaru, who should maintain this in perpetuity as long as the sun and moon endure.

Whoever thinks of causing trouble to this *vritti* will go to hell.
Note: The Cyclic year and S.S. years do not correspond. Khara is S.S. 1214 currently.

No. 137

Reference : South Indian Inscriptions, Volume-X.
Page No : 253.
Place : Gudimetta, Nandigama Taluk, Krishna District.
Dynasty : Kakatiya.
Reign of : Rudraraja.
Inscription date : A.D. 1291.
Language : Telugu.

This inscription is on a pillar lying near a dilapidated Mosque among the ruins of the fort, dated S. 1213. Dadi Somaya-Sahini and Peddaya-Sahini gave lands to the temple of Visvanatha-Mahadeva who were the officers of Rudraraja.

No. 138

Reference : Archaeological Survey of India
Annual Reports on Indian Epigraphy 1943-44
Page No : 15
Place : Juturu, Kurnool.
Dynasty : Kakatiya.
Reign of : Prataparudradeva.
Inscription date : A.D. 1291.
Language : Telugu.

This inscription is on a Nandi-pillar in a field known as *basavannapadu* on the way to Juturu from Lingala, dated Saka 1213, Nandana, Phalguna, su., 5. Sunday. Registers grant of lands made by Racha Rudradeva, son of Mahasamanta Cheraku Veluri Bollaya Reddi, to god Mallikarjuna for the *pamchamrita-mahapuja* and *mahanaivedya* and worship of the god for maintaining the *satiras* (charity homes) on the occasion of the former's visit to Srisailam for the *vasanta-mahostava* of the god. The gift lands which situated in Kamnadu were made over to the Kalmatha and entrusted to Paramasivacharya, the pontiff of the *matha*.

No. 139

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1939-44.
Page No : 162
Place : Nandikotkur, Kurnool District.
Dynasty : Kakatiya.

Reign of : Kumara Rudradeva Maharaja ruling from Oragal.
 Inscription date : A.D. 1291
 Language : Telugu.

This inscription is on Nandi-Pillar set up in a field (Sur No. 116) outside the village, dated Saka 1213, Khara, [Vaisakha, su. 15,] Thursday. Registers a grant of land at Nandikotkuru made by Rudradeva, son of Mahasamanta Cheraku Manuma Bollaya Reddi, to Sarvesvarayyamaru for the merit of his parents. The latter in turn gave away the gift lands to the temple of Sarvesvaradeva and Bollesvaradeva founded by him at Malyala.

No. 140

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy 1910.
 Page No : 41
 Place : Julakallu, Guntur District.
 Dynasty : Kakatiya
 Reign of : Kumra Rudradeva Maharaja.
 Inscription date : A.D. 1291
 Language : Telugu.

This inscription is on a slab up in front of the Bhimalingesvarasvamin temple at Julakallu, dated Saka 1213, Khara. Gift of land by the general Somayajula Rudradeva, to the temple of Mulasthanam-Bhimanathadeva at Juvulakallu.

No. 141

Reference : Corpus of Inscriptions in the Telangana Districts,
 Part-VI, 1973.
 Page No : 78 to 80.
 Place : Terala, Palnad Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudra Kumara.
 Inscription date : 21st January, A.D. 1292.
 Language : Telugu.

The record which is dated in the reign of Kakatiya king Kumara Rudradeva Maharaja is called *Narendra chakravarti*. His Sakala-sai nyayadhipathi-Somayajula Rudradeva's brother-in-law Rudraya Peddi bathed on the holy occasion (*ardhodaya-punyakala*) in the *Rudra-Guada* of Terala Siddhesvara, remitted certain tolls *Magamanu Sunka* and *Talari Sunka* for the maintenance of lights in the temple of Siddhesvara Mahadeva. At the end of the inscription, there is a Telugu verse in *Champakamala*- As this part of the inscription is damaged, the purport of verse is not clear.

Saka 1213, Khara, Pushya ba. 15 Ardhodaya punyakala-Solar eclipse, corresponds to Monday 1292 A.D.

No. 142

Reference : South Indian Inscriptions, Volume-VI.
 Page No : 41
 Place : Peddakallepalli, Machilipatnam Taluk, Krishna.
 Dynasty : Kakatiya.
 Reign of : Kumara Rudradeva Maharaja.
 Inscription date : 20th March, A.D. 1292.
 Language : Telugu.

This inscription is on the south wall of the Nageshwara temple. This short inscription, referring to the rule of Shri Mahamandaleswara Kakatiya Kumara Rudradeva Maharaju, states that Sri Somesivacharya, the *santtanika* of the Puspagiri-matha built a stone temple (*ragudi*) to the god Nageswara Sri Mahadeva at Kadalupuri. Interestingly the deity is said to have been consecrated by the mythical serpents Ananta, Vasuki, Taksaka and Karkotaka.

No. 143

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 252 to 254
 Place : Inkrial, Miryalaguda Taluk.
 Dynasty : Kakatiya.
 Reign of : Prataparudra Deva Maharaja
 Inscription date : 23rd March, A.D. 1292.
 Language : Telugu.

This inscription is on a stone lying in the field near a ruined temple. The inscription, refers itself to the reign of Kakatiya Prataparudradeva Maharaja and states that Mahamandalesvara Pemdlikodku Mallideva Maharaja's *lemka* Ellu-rautu, having assembled the *kampus* and all the *praja* of the villages Venakarevulu, Revurela and Rudrapura in the mantapa of the temple of Mallinathadeva and with their consent made the gift of money levied at the rate of one *chinnam* per each *marturu* of wetland of the three villages to the god. Another gift of five cows to the deity Madudovara stating that the sale proceeds of bullocks and cows are to be utilised for purchasing oil to the lamp in the temple and cows are to be retained in the temple herds.

No. 144

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 254 to 255
 Place : Ganapavaram, Huzuranagar Taluk.
 Dynasty : Kakatiya.
 Reign of : Pratapa Kumara Rudradeva.
 Inscription date : 3rd April A.D. 1292.
 Language : Telugu.

This inscription is on a stone built into the Vishnu temple. It records the gift of some land yielding two crops in the *nayamkara* of Mahapradhani Gamgideva. Other details not available.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 55
 Place : Ganapavaram, Nalgonda District.
 Dynasty : Kakatiya.
 Reign of : Kumara Rudradeva.
 Inscription date : 3rd April, A.D. 1292.
 Language : Telugu.

This inscription is on the pillar built in Vishnu temple. Dated S. 1214, Nandana, Chaitra su. 1, Thursday. (A.D. 1292, April 3). Records the gift of some wet land yielding two crops in the *nayamkaramu* of Mahapradhani Gangideva.

(Also)

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
 Page No : 111 to 112
 Place : Ganapavaram, Nalgonda District.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : 3rd April, A.D. 1292.
 Language : Telugu.

This Telugu inscription is on a pillar built into the Visnu temple, and records the gift of some wet-land yielding two crops in the *nayamkaramu* of Mahapradhani Gangideva on Thursday, su. 1 of the month of Chaitra in the year Nandana, Saka 1214 (=Thursday, 3 April A.D. 1292) while Mahamamdalesvara Pratapa-kumara-Rudradeva-Maharaja was ruling.

No. 145

Reference : South Indian Inscriptions, Volume-X.
 Page No : 254 and 255
 Place : Pinnali, Palnad Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Rudradeva Maharaja.
 Inscription date : 21st April, A.D. 1292.
 Language : Sanskrit and Telugu.

This inscription is on a slab planted in front of the temple of Gopalaswami, dated S. 1214 (Nandana). Bollaya-Nayaka chief of Madapalli on the southern bank of the Godavari rebuilt the temple of Bhimanatha of Pingali and endowed it with land. This was done during the reign of Kakatiya Rudradeva-Maharaja.

No. 146

Reference : Indian Archaeology 1983-1984, A Review.
 Page No : 148
 Place : Inugurthy, Warangal.
 Dynasty : Kakatiya.

Reign of : Prataparudra.
 Inscription date : A.D. 1292
 Language : Telugu.

Telugu inscriptions belonging to the time of *Mahamandalesvara* Prataparudra are found engraved on a broken stone block lying in the Zilla Parishad High School. Of these, the first one, dated Saka 1214 (AD 1292) refers to the installation of the deity Virabhadradeva and the construction of a temple by Sumkara Amnayabhaktudu and records a series of grants of land and money from tax income towards maintenance and offerings by Malleboyna Bollayangaru and others with the consent of *sakalarnahesvaras*, the 18 *samavas* and the people of the village. It also refers to some grant of land after purchasing the same from Bachajiyya by Amnayabhaktunimgaru.

No. 147

Reference : Inscriptions of Andhra Pradesh, Kurnool District, Part-I, 2013.
 Page No : 283 to 285.
 Place : Nandavaram, Kurnool.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : A.D. 1292.
 Language : Telugu.

It states that in S.S. 1214 Dundubhi Sravana Su 1(5) nuru (aranyamu komnnurula) caused to be returned and setup the following the Dharma Sasana (deed of Charity) : -

Sriman Mahamandaleswara Varada....Deva Maharaju seated on his throne in the Panuganti sthala was ruling the kingdom, sixteen kings who were jealous of his power marched at the head of all their forces against panugal and laid siege to the fort; But Varaga deva maharaja did not submit them; but sent for us and said 'you are the sons born of the boon of the goddess Samundeswari, who secured her favour' gave us many presents and asked us to destroy the enemies with all the forces raise the siege and reestablish his authority; we therefore obtained abhayam from our goddess Chamundeswaramma, and proceeding with the deity in front of us, succeeded in destroying by her grace. The Kings with all their forces. Then that king (rajulayya) praised us and conferred on us several titles including gandara ganda and ganda bherunda and asked us to state what we desired. (at our request) he granted the cess to be paid by the Togata caste people for the jewels and the anga ranga vaibhavas of the goddess.

We the legasalas (gold smiths) set up this inscription. If the Togatas fail to pay this cess to the goddess they will incur the sin of slaying the Brahmans in Kasi. Some Acharyulu (name lost) engraved the inscription.

No. 148

Reference : Inscriptions of Andhra Pradesh, Cuddapah District, Part-I, 1977.
 Page No : 221 to 222
 Place : Rajampeta, Siddavatam Taluk, Cuddapah.
 Dynasty : Kakatiya and Kayastha.
 Reign of : Ambadeva
 Inscription date : A.D. 1292
 Language : Telugu

It records the gift of the localities Gunjanagesvaram, Kalukumta and others (names lost) as *sarvamanya* to Siddhasiva son of Uttama Sivagurudeva by Mahamandalesvara Gandapendara Amba-deva who is said to be ruling Mulkinadu, Penavadi, Pulivendula, Renadu, Sirivodu, Pottapi, Julapalli -- Eruva etc., from Gandikota.

No. 149

Reference : Inscriptions of Warangal District (Reprint 2016)
 Page No : 238 to 240
 Place : Ramapur, Narsampet Taluk, Warangal District.
 Dynasty : Kakatiya
 Reign of : Prataparudra
 Inscription date : 16th January, A.D. 1293.
 Language : Telugu.

This inscription is on a pillar in the tank called Tamaracheruvu. States that while Kakatiya Patapa Rudradeva maharaja was ruling the earth, Pedda Maldeva-Maharaju, son of *Mahamandalesvara* Uttamaganda Erva Pamdri made gift of some land to the God Kesavadeva near the temple of Vamsesvaradeva on Guruvara, su. 7, Magha, Ananda s. 1214 (=16th January, A.D. 1293).

No. 150

Reference : A Collection of the Inscriptions on Copper plates & Stones
 in the Nellore District, Part-II, 1905.
 Page No : 983 to 986.
 Place : Kandlagunta, Ongole Taluk, Nellore District.
 Dynasty : Kakatiya.
 Reign of : Prataparudradeva.
 Inscription date : 10th March, A.D. 1293.
 Language : Telugu.

This inscription is from four sides of a stone opposite Gokanesvara temple.

Translation

Hail ! On Monday, the 1st of the bright fortnight of Chaitra of the year Vijaya, corresponding to the illustrious Saka year 1215, Hail ! While Sriman Mahamandalesvara Kakatiya Pratapa Rudradeva Maharaja was ruling and holding pleasant intercourse (with his feudatories), *manyams* were given to Polamara sthana constructed for Brahma (?), *vrittis* to god and Brahman and a field up to its four boundaries (?)......Banata Devaraja caused the village....to be given as charity to Bhimesvara Sri Mahadeva (whose image is) set up at Ravinutula for his enjoyment as long as sun and moon exist for the religious merit of his ruler Rudradeva Maharaja. May it cause great prosperity !

[Two imprecatory verses.]

[Note- The donor mentioned seems to have been a petty chief who is not mentioned elsewhere.

No. 151

Reference	: A Collection of the Inscriptions on Copper plates & Stones in the Nellore District, Part-III, 1905.
Page No	: 1115 to 1118.
Place	: Ravinutala, Ongole Taluk, Nellore District.
Dynasty	: Kakatiya.
Reign of	: Prataparudra Deva.
Inscription date	: 10th March, A.D. 1293.
Language	: Telugu.

This inscription is situated opposite to Malleswara temple.

Translation

Hail ! On Monday the 1st of the bright fortnight of Chaitra of the year Vijaya, Corresponding to the illustrious Saka year 1215, while (Hail !) Sriman Mahamandalesvara Kakatiya Prataparudra Deva Maharajulu was ruling the kingdom in pleasant communication (with his feudatories ?)...Polamma.....in Brammanipadu of Ravintala *Sthala* and Brahmanipadu in Kammanadu, Bahada Deva Rajulu gave in perpetuity with libation of water lands to Bhimesvara Sri Maha Devara whose image he had set up at Ravinuthula for the religious merit of Rudra Deva Maharaja who was his liege lord for providing all enjoyments as *manyams* for the temple and *vrittis* for Brahmans.

No. 152

Reference	: Copper Plate Inscriptions of Andhra Pradesh Government Museum, Hyderabad, Volume-I, 1962.
Page No	: 98 to 109.
Place	: Goravankapalli plates of Guntur District.
Dynasty	: Kakatiya.
Reign of	: Prataparudra.
Inscription date	: 9th September, A.D. 1293.
Language	: Telugu and Sanskrit.

These plates were discovered in an old well in Guntur district and were retrieved by Sri M.Bhagwandas, I.A.S., who was then the District Collector and Magistrate of Guntur. My attention was first drawn to them by my friend Sri P. Seshadri Sastri of Guntur, who had mistaken these for a grant from king *Prataparudra* himself. Sri Seshadri Sastry also sent me a copy of the estampages that he had taken, but since they were not quite good having been overinked, I set about trying to trace the originals. Sri N. Bhagwandas, I. A. S. was kind enough to give the plates to the Government Museum of Hyderabad and they are now exhibited in the copper plate epigraphy section of the Archaeological Museum at the Public Gardens at Hyderabad. The plates have since been deciphered and I am grateful to my friend Sri P. Seshadri Sastry for the valuable suggestions and the help that he gave me in editing these plates.

The plates are three in number and measure 22 cms. in length and 14 cms. in breadth. The rims of the plates are well raised and they are connected by a ring through a hole in the left side of the plates. The seal of the plates had been cut off before the plates were retrieved. The total weight of the plates is 4305 grams and the weight of the ring and seal is 585 grams.

The plates are inscribed on all the sides, including the first side of the first plate and the last side of the last plate, which are generally left blank. As a result of this some of the letters on the first page as well as on the last page have got eroded and apart from these, the writing is fairly well preserved. There are in all seventy lines of writing distributed as follows:

First plate first side	12 lines
First plate second side	11 lines
Second plate first side	12 lines
Second plate second side	12 lines
Third plate first side	12 lines
Third plate second side	11 lines

Total- 70 lines

The language of the plate is Sanskrit except for the name of the village which is stated here as *Goravankapalli*. The characters belong to the mediaeval Telugu alphabet. As regards the orthography, the plate follows the usual peculiarities that are found in *Kakatiya* inscriptions. The language is as stated above Sanskrit, and the plate is entirely verse except for six lines in the third plate second side, where the boundaries of the village are given.

The style used is exceptionally chaste, and is replete with *alankaras* the like of which is rarely to be met with. It is unfortunate that the name of the composer is not given, since a great poet of exceptional merit has thus remained anonymous. Some of the verses in the plate can be compared for the dignity of diction, the chasteness and the aptness of the words employed, and for the pleasing effect of the melody, to some of the greatest compositions of great poets like *Bhavabhiri*, *Bharavi* etc. The metre that is employed in the plate is mainly *Indravajra* and *Upendravajra* commonly called the *Upajati* group, though other metres like the *Vasantarilaka*, *Sragdhara* etc. are also used. The metre that is mainly employed viz., the *Upajati* has been handled with great precision and scholarly diction by the poet. It is a pleasure to read the verses in the grant for the excellence of Sanskrit composition alone, apart from the historical data given in it. I have not come across any other copper plate grant which contains lyrical poetry of such excellence.

The whole grant consists of 27 verses, excluding the imprecatory verses at the end of the plates, and these verses are in the following metres.

1st Verse and 2nd Verse	<i>Praharshini</i>
3rd Verse	<i>Upajati group</i>
4th Verse	<i>Vasanta Tilaka</i>
5th Verse	<i>Upajati group</i>
6th Verse	<i>Malini</i>
7th Verse to 11th Verse	<i>Upajati group</i>
12th Verse	<i>Indravajra</i>
13th Verse to 16th Verse	<i>Upajati group</i>
17th Verse	<i>Indravajra</i>

18th Verse	<i>Upendravajra</i>
19th Verse	<i>Upajati</i> group
20th Verse	<i>Sragdhara</i>
21st Verse	<i>Upajati</i> group
22nd Verse to 27th Verse	<i>Anushtup</i>

The grant starts with a verse in praise of Lord *Narayana*, in his aspect of *Varahavatara* and this is followed by another verse in praise of Lord *Ganapur* the first son of *Parvati* and the fulfiller of the desires of all good persons. This is followed by a description of the Lord Moon or *Chandra* who is described as a veritable *Sanjivini* not merely to the herbs but also to the *Devas*. After this, is described the birth of the line of the *Kakatiya* kings and they are said to be born from the shoulders of Lord *Brahma* implying that they were *Kshatriyas* by caste.

After describing the family of *Kakatiyas* the grant goes on to describe that King *Mahadeva* who resembled Lord *Siva* or *Mahadeva* himself was born in this illustrious line of kings. The king is described as burning by the mere sight of his eyes, red with anger, the cities of his enemies. In the next verse it is stated that from *Mahadeva* was born *Ganapati* who is described as having placed his feet upon the heads of all other kings. The rule of *Ganapati* is described in a separate verse where it is stated that when this great king or the *Rajasimha* ascended the glorious *Simhasana*, his own orders also ascended the heads of all other subordinate kings. After *Ganapati* the birth of queen *Rudramba* is mentioned. It is stated that *Lakshmi* or *Sri* being desirous of eradicating the *dosha* of having been born as a child to the ocean which had been agitated by the churning by the *Mandhara* hill, took birth in the name of *Rudramba* from king *Ganapati* who was an *Akshobhya Sathva* or one who was never agitated by anyone. In the next verse it is stated that her daughter's son *Prataparudra* who is also described as '*Prathamana Bhadra*' was ruling the universe surrounded by the four seas.

After thus describing the line of the kings, the grant described that the *Kakanya* kings were served by a line of commanders-in-chief or *Senapatis* who were born in the *Chaturthakula* or the *Śudra* caste and who were famous in all the directions by their gifts etc. Among the commanders-in-chief the first name mentioned is *Bolliah* who is described as the first among the great warriors and is said to have obtained glory and earthly possessions by his loyalty to his master and by his devotion to Lord *Siva*.

Bolliah's son is next described in the grant as one *Deviah* who is described as a *Vahinisa* or a commander-in-chief. Next to *Vahinisa Deviah* his son *Velari Bollaprablu* who is said to have established his prowess by means of great gifts to the brahmins, thereby obtaining a glory equal to that of the *Parijata* tree is mentioned. From *Veluri Bolliah* was born *Rajarudra* his son who was a *Kalarudra* or a veritable *Yama* to his enemies, who was a *Virabhadra* who shone by the glory of his prowess, and who gave no peace to *Bhuri Bhadra* by the prowess of his arms. It is stated that when *Rajarudra's* glory was spreading, the enemy king had no other god except to take shelter under the shade of his own *Kalpa Vriksha*. The greatness of *Rajarudra* is described in poetic terms in three verses,

The verse then describes that in the *Saka* era, 1214 in the month of *Asvina* on the *Ashtami* day of the *Purvapaksha* which was a Wednesday, *Rajarudra* gave the village *Goravankapalli* with all its rights to a number of learned brahmins in the presence of Lord *Shiva* known as *Bhimanatha*. The grantor was stationed on the banks of the sacred *Tungabhadra* river, at the time of the grant.

The grantees are then described as four persons. The first is said to be '*Vasudeva Mandalika*' who was born of the *Kousika Gotra* and who is said to have been given a half share or *Artha Hari*. The second grantee is '*Yerra Ramappa*' who was born of the *Upamanya*

Vasishtha Gotra. The third grantee was "*Polipeddi*" who was born in the *Bharadwaja Gotra*. The fourth grantee was '*Bolimanchi*' who was born in the *Kousika Gotra*. The grant ends by saying that the king *Rajarudra* left them after commanding them to perform the *Gaya Sraddha* for his father.

The boundaries of the village are then given as follows:

To the East of the village:	A white stone
To the South-East of the village:	A small rivulet
To the South of the village:	A bent <i>Parvata</i> filled with small pieces of white stones
To the South-West of the village:	A <i>Kirtimala</i> tree
To the West of the village:	A tank called <i>Devatataka</i>
To the North-West of the village:	Flowing water and stones
To the North of the village:	A Mountain of black and blue stones.
To the North-East of the village:	A <i>Mangaladevi Tataka</i> or tank.

The grant then ends with two usual imprecatory verses from *Vyasa Gita*.

Two important points arise for consideration in this viz. the date of the present grant and the exact identity of *Rajarudra* who is here described as the grantor.

The date of the grant is given in verse 20 in the *Sragdhara* metre as follows.

The phrase as it is reads '*Sakabde Vedabhu De Kshiti Yuji*' etc. The words *Kshiti* stands for the world and represent number one, and *Veda* obviously stands for the four *Vedas* and represent the number four. The word '*De*' does not make any sense and '*Bhru*' though it may stand for two representing eyebrows is not normally used in that sense. The word '*Bhru*' is obviously a mistake for the word "*Bhu*" and the word "*De*' is obviously a mistake for the word '*Dvi*' as will be explained later on. If these mistakes are rectified, the date of the grant would work out to 1214 Saka or 1292 A.D. If the word *Bhru* is kept as it is, and if it is interpreted to mean 'two' standing for the eyebrows which usage is rather rare, the date then will work out to 1302 A.D. We have, however, the other information given in the grant that the cyclic year is *Vijaya* and that *Suddha Ashadha Ashtami* of that year was a Wednesday. The cyclic year would be '*Subhakrit*', if it is 1302 A.D. current, or *Sobhana* if it is 1302 A.D. expired. If the year is 1292 A.D. currently, then the cyclic year would be *Nandana*, and *Vijaya* if it is 1292 A.D. expired or 1293 A.D. current. As the cyclic year is specifically stated in the grant as *Vijaya* it is clear that the date of the grant is 1292 A.D. expired, or 1293 A.D. running, corresponding to the *Vijaya* cyclic year,

There is a further corroboration for this. The date is given as *Purvapaksha Ashtami* of *Asvina* month, the week day being a Wednesday. The *Purvapaksha Ashtami* of the *Asvina* month according to the lunar reckoning that is in force in the *Andhra Desa* corresponds to 9th September, 1293 A.D, and this happens to be a Wednesday and hence tallies exactly with the date of the week mentioned in the grant. Hence there can possibly be no doubt that the date of the grant is 9th September, 1293 A.D.

In addition we can also see that the word *Bhru* will not quite fit in with the *Sragdhara* metre in which the verse is composed. The *Sragdhara* begins with '*MA*' *gana* which consists of three *Gurus*. The second *Gana* is a '*RA*' *gana* which consists of a *Guru* in the beginning, a *Laghu* in the middle, and a *guru* in the end. The phrase *Sakabde* is the *MA Gana*, and the phrase

Vedabhrú should be the 'RA' *Gana* since the metre is *Sragdhara*. If we take it as 'Bhra' and not as 'Bhu' the second *Gana* will also become a 'MA' *Gana* only and not 'RA' *gand* which is not correct in the *Sragdhara* metre. Though a *laghu* preceded by a *Repha Samyukta* occasionally becomes a *Guru*, still this usage is very exceptional, and in the normal course in a *Sragahara* metre the word should only be read as 'Vedabhu' and not as *Vedabhru*.

In view of this and in view of the corroboration that in the cyclic year *Vijaya* the *Suddha Ashadha Astami* was a Wednesday, we can definitely state that the date of the grant is 9th September, 1293 A.D. only.

It is known to us from other sources that king *Prataparudra* of the *Kakatiya* line came to rule somewhere in 1295 A.D., only on the death of *Rudrama*, his grandmother thought he was associated with his grandmother queen *Rudramba* for several years in the administration of the kingdom even while he was quite young. Thus 1293 A.D. falls in the last few years of Queen *Rüdramba's* reign when *Prataparudra* was also sharing with her the burden of the kingdom. The plate can therefore, be said to be the earliest of the grants of the time of *Prataparudra* upto now discovered.

The grant gives the genealogy of four commanders-in-chief starting from, *Bolliah*, his son *Deviah*, his son *Veluri Bolla* and his son *Rajarudra*. The grant itself makes it clear that this line of kings were the *Senapatis* of the *Kakatiyas* themselves. We have therefore to search for the commanders-in-chief or the feudatories of the *Kakatiyas* to locate this genealogy.

During the time of *Ganapati*, the father of *Rudramadevi*, there was a powerful counter attack by the *Pandyas* of the South, since *Ganapati* overran the Telugu *Cholas* of *Vikramasimhapuri* of *Nellore* and *Kanchi*, with whom the *Pandyas* were in alliance. The *Pandya* king was then the *Jatavarma Sundara Pandya* to whom the Telugu *Cholas* of *Nellore* were subordinates. The Telugu *chola* king was one *Vira Ganda Gopala* who was ruling the northern part and *Vijaya Gayda Gopala* who was ruling the southern part of the *Nellore Telugu Chola* kingdom. *Vijayaganda Gopala* submitted to the prowess of the *Pandyas* and while trying to conquer *Viraganda Gopala* who was ruling the northern part of the *Telugu Chola* kingdom, the *Pandyas* came into conflict with *Kakati Ganapati* with whom *Viraganda Gopala* otherwise known as *Manumasiddhi-II* was in alliance. The *Pandyas* sent a diversionary attack under the leadership of one *Kopperunjinga* who led the *Pandyan* armies as far as *Draksharama* in East *Godavari* district. While this diversion under *Kopperunjinga* was in progress, the main *Pandyan* army marched along the coast and in a great battle at *Muttukar* situated at a distance of 13 miles from the city of *Nellore*, a fierce engagement took place between the *Pandyas* and the *Kakatiya* armies in which *Viraganda Gopala* was killed and his allies sustained a crushing defeat and retreated towards *Peruru* of the *Krishna* river. As a result of this great victory, the *Telugu Chola* kingdom was annexed to the *Pandyan* empire and the *Kakatiya* hegemony south of the river *Krishna* was broken.

Since *Rudramadevi* came to throne, she recovered a portion of the territory conquered by the *Pandyas* with the help of a line of *Kayastha* feudatories. From the epigraph at *Nandalur* in the *Rajampet* taluq of *Cuddapah* district which records a gift to the temple of *Somanatha Swamy* by *Nagaraja* the *Pradhani* of *Gandapendera Jannigadeva*, we learn that the *Pandyas* had been displaced by that time viz. 1266 A.D. by the *Kayastha* chiefs. From another record at *Atluru* of the *Siddavatam* taluq of the same district in 1288 A.D. we learn that the *Kayastha* success was permanent. Thus the *Kayastha* chiefs of the *Kakatiyas* had dislodged the *Pandyan* occupation of this area.

The *Vijayaganda Gopala* who was ruling the southern half of the *Telugu Chola* kingdom of *Nellore* and who had entered into alliances with the *Pandyas* attacked the *Kayastha* dominions probably as part of an organised attempt by the *Pandyas* to recover the territory taken over from them, by the *Kakatiya* queen, with the help of her *Kayastha* feudatories. Apart from this individual effort *Vijayaganda Gopala* and other *Pandyan* feudatories joined in an expedition under the command of *Kulasekhara* who had come to power in 1268 A.D. this brought them into conflict with the famous *Kayastha* chief *Ambadeva* who had succeeded his brother *Tripurarideva-I* in 1272 A.D. The *Pandyas* would appear to have got the worst of this battle since one of the *Prasastis* mentioned in the *Tripurantakam* epigraph of *Ambadeva* of 1290 A.D. mentions as follows.

"*Ati Pandava Parakrama Pandya Rajanya Priya Preshita Chanda Vetanda Vainateya Janghala Turanga Sartha Vira jamana Samposhita Souharda*"

This *Ambadeva* right from the beginning of his career threw off the traditional allegiance to the *Kakatiyas*. One of his *Birudas* was *Raya Sahasra Malla* and he waged war with the other loyal *Kakatiya* feudatories, threw off allegiance to queen *Rudramba* and established his own position. Queen *Rudramba* seems to have sent a powerful army against him, but the attempt seems to have been not successful, since *Ambadeva* claims success by claiming to have cut off in battle the heads of the 75 *Nayakas* of her army.

It, therefore, became a pressing need, for the *Kakatiya* kings, to put down the power of *Ambadeva*, the recalcitrant *Kayastha* chief and this work was reserved for *Prataparudra*. Even while he was known as *Kumara Rudradeva* he completed his preparations for war and made his plans. Being a strategist of a very high order, *Prataparudra* was aware of the fact that an attack on *Ambadeva* would involve an attack upon his supporters and friends also, and therefore concerted his measures to suit this end. He launched an attack on *Ambadeva's* territory and at the same time sent a diversionary force to engage his allies in 1291 A.D. Queen *Rudramba* set out for *Tripurantaka* and attacked *Ambadeva* accompanied by a large army under *Manuma Gannayya* son of *Kolani Somanamantri* and his cousin *Annayyadeva* son of *Induliri Peda Gannaya Mantri*. According to the *Sivayoga Sara* the *Kolani* and *Induliri* chiefs inspired by *Rudramadevi* completely defeated the forces of the enemy, and captured 72 forts during a single onslaught.

"*Ahavamuna Varu Ripula*

Vyahambula Badalu Parachi Yokkata Gonare

Bahattari Durgambulu

Sahasulai Rudramamba Sauryamu Katanan."

The entire country was overrun and passed into the hands of the *Kakatiya* kings. An attack on *Cheraku Rajanarèndra* by the *Chalukyan* chief *Tata Pinnamma* was probably connected with *Rudramadevi's* expedition against *Ambadeva*. *Rajanarendra* was an ally of *Ambadeva*. It is interesting to note that the *Cheraku* chieftains who are mentioned in some other records always called themselves as owing allegiance to *Kumara Rudradeva*. It is therefore possible that the *Cheraku Rajanarendra* mentioned in this connection is the same as *Rajarudra* of the *Cheraku* family mentioned elsewhere, and that after their punishment at the hands of *Tatapinnama* they became feudatories of the *Kakatiyas*.

The present grantor *Rajarudra* is identical with the *Cheraku* chiefs who are mentioned in the epigraphs of the *Nandikotkur* taluk of *Kurnul* district from *Saka* 1212 or 1290 A.D.

onwards. The earliest record of this *Cheraku* family is found at *Malyala* in the *Nandikotkur* taluk of *Kurnal* district in 1212 A.D. or *Vikriti Samvatsara*. It refers to *Rudradeva* son of *Mahasamanta Cheraku Bollaya Reddi* who is stated as a vassal of a king *Prataparudradeva*. In another inscription of *Lingala* in the same taluq and dated in *Saka* 1213, *Nandana* or 1291 A.D., one *Racharudradeva* son of *Mahasamanta Cheraku Veluru Bollaiah Reddy* is mentioned as a vassal of *Kakati Prataparudra*.

It is thus clear that the present grantor *Rudradeva* who is described as the son of *Veluri Bolla Prabhu* is identical with *Racharudradeva* son of *Mahasamanta Cheraku Veluri Bollaiah Reddi* mentioned in the *Lingala* inscription. The grantor is therefore a *Cheraku* feudatory of the *Kakatiyas* and is also perhaps identical with the *Cheraku Rajanarendra* who was attacked by the *Chalukyan* chief *Tatapinamma*. Thus the grant gives us the genealogy of *Rajarudra* son of *Veluri Bolla*, one of the *Cheraku* feudatories of king *Prataparudra*.

There is an interesting point to be noted about the grantees. The grantees are three Brahmins viz. *Yerra Ramappa* of the *Upamanya Vasishta Gotra*, *Polipeddi* of the *Bharadwajasa Gotra*, and *Bolimanchi* of the *Kaushika Gotra*. These three are mentioned in the grant as learned brahmins well versed in the *Vedas*. A fourth person is mentioned viz. *Vasudeva Mandalika* who is said to be of the *Kaushika Gotra*, and is described here as *Gaya Kshetradinayaka*. He is also described here as *Artha Hari* or a receiver of half a grant of the village. The Grantor *Rajarudra* is said to have released him along with the three brahmins after giving him an order for a *Gaya Sraddha* to be performed for his father. It is therefore extremely probable that *Vasudeva Mandalika* was a *Panda* in the great *Gayakshetra* who was looking after the arrangements that had to be made for a *Sraddha* there for the persons going from this part of the country, and that to defray the expenses for the *Sraddha*, *Rajarudra*, the grantor gave him half share of the village and gave the other half among the other three brahmins mentioned. This seems to be the only possible explanation for the mention of the *Vasudeva Mandalika* who is described as a *Gayakshetradinayaka* as the receiver of half the village. If this is so, this gives us an extremely interesting insight into the conditions prevailing in Andhra during this age.

The village granted is stated to be *Goravankapalli* and *Rajarudra* is said to have given this village in the presence of Lord *Shiva* known as *Bhimanatha* on the banks of the river *Tungabhadra*. The village *Goravankapalli* cannot be identified as no village of that name is found in that area now.

The grant is a very important one, since this is the earliest grant of the time of king *Prataparudra* of the *Kakatiya* family, and also gives us a clear genealogy of the *Cheraku* feudatories of the *Kakatiya* kings. The grant also gives us an insight into the arrangements that were in vogue for performing *Gaya Sraddha* in those days.

No. 153

Reference	: Archaeological survey of India, Annual Report on Indian Epigraphy 1910.
Page No	: 41
Place	: Jonnalagadda, Guntur District.
Dynasty	: Kakatiya
Reign of	: Prataparudradeva Maharaja.
Inscription date	: A.D. 129[3]

Language : Telugu.

This inscription is on a slab set up in front of the Venugopalsvamin temple at Jonnalagadda, dated Saka 121[5] Nandana. Damaged. Gift of land to the temple of Gopina[tha] at Jonnalagadda. The slab also bears record, dated in Saka 1241, Siddarthin, which appears to record a gift of land to the same temple.

No. 154

Reference : A Collection of the Inscriptions on Copper plates & Stones
in the Nellore District, Part-II, 1905.
Page No : 630 to 632.
Place : Vempadu, Kandukur, Nellore.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : 7th June, A.D. 1294.
Language : Telugu.

This inscription is near Poleramma temple.

Translation

Hail ! On Wednesday, the 15th of Niya Jyeshtha of the year Jaya, corresponding to the year 1216 of the illustrious auspicious (Saka) era on the occasion of a lunar eclipse, for the prosperity of Hail ! Sriman Mahamandalesvara Rudra Maharaya, the gem of the Kakatiya family, and for the prosperity of the kingdom and family of Srimat Muppadi Nayani Garu and for the religious merit of his parents Talari Kamuna (?) presented with liberation of water.....Bamupadit village in Kandukur *sthala*, having obtained the favour of Sri Tripurantaka Deva. Worms will swarm in the mouths of those who obstruct this charity and they will incur the sin of killing a tawny cow and a Brahman on the banks of the Ganges and eating from the skull of their eldest son.

[One imprecatory Verse].

Note:- Bampadu is previously Vempadu.

No. 155

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 255 to 260
Place : Kurella, Ramannapet Taluk.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : 9th June A.D. 1294.
Language : Telugu.

The inscription refers to the reign of Prataparudradeva. The commander of his armies Rudraya, son of Cheraku Veluri Bollaya, is stated to have made the grant of the village Kudedlu with *sarva-bhogas* to his *purohita* Lakshmidharappana, on the occasion of the lunar eclipse.

The donee in his tum, retaining a portion of it for himself, donated some vrittis to the deities Svayambhudeva of Orugallu, Narasimhadeva of Mettu (probably Mettupalli), Somanathadeva of Kollipaka, Somanathadeva of Srivodu, Uppula devara, Visvanathadeva and Kesavadeva of Kudedlu, all these being the old *vrittis* of Devas and Brahmanas numbering 52. The vrittis of the *vidvan Mahajanas* are specified by names and their respective shares. Some of them were *Bhattas* and some were *ghata sasins*.

No. 156

Reference : Andhra Pradesh Government Archaeological Series
No-3 Kannada Inscriptions-1961.
Page No : 31
Place : Raichur
Dynasty : Kakatiya.
Reign of : Prataparudra II
Inscription date : 25th November A.D. 1294.
Language : Telugu.

This inscription of the time of king Prataparudra II of the Kakatiya dynasty. It is dated Saka 1216, Jaya, Margasira s`u. 7, [Thursday,]. This date corresponds to A.D. 1294, November 25.

A commander of the Kakatiya forces and the right hand of Prataparudra was Gona-gannayaraddi who was governing the country from his capital Vardhamanapura. He was lord of the foremost town Kudupuluripura and belonged to Manuma-kula. In the course of his *prasasti* comprising a string of epithets are described a series of heroic exploits, such as his subjugation of the Lata and Chola princess, destruction of Maili of Kosagi, Uppula Soma, Pandi Bhupala, Kacheya-nayaka of Medipali and suppression of Beda Cheluki-nayaka.

Vithalanatha, guardian of the territory of the above ruler, occupied the town of Rachuru after capturing the forts of Adavani, Taumbula, Manuva Manavi and Haluva. While this chief was governing the region from this town, he constructed the fort of Raichur with stone for the safety of the subjects.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 103 to 104.
Place : Raichur.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : 25th November, A.D. 1294.
Language : Telugu.

This inscription is dated S. 1216, Jaya, Margasira Su. 7, (A.D. 1294, Nov 25). A commander of the Kakatiya forces named Gona Gannayareddi was governing the country from Vardhamanapura. Vitthalanatha, guardian of the territory of the above ruler, occupied the town of Rachuru after capturing the Forts of Aadavni, Tumbula, Manuva and Haluva. It records further that this chief constructed the fort of Raichuru with stone.

(Also)

Reference	: Annual Reports, 1935-1936 Volume-III, Department of Archaeology and Museums Government of Telangana.
Page No	: 32 to 35.
Place	: Raichur.
Dynasty	: Kakatiya.
Reign of	: Prataparudra.
Inscription date	: November A.D. 1294.
Language	: Telugu.

**Note on the Raichur Inscription of Vithala-natha,
dated Śaka 1216 (C. 1294 A.D.)**

by

P. Srinivasachar, M.A., Ph.D. (Lond.)

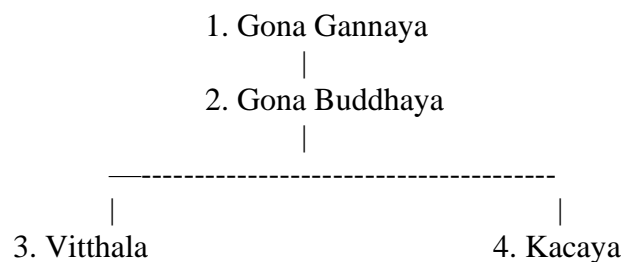
Introduction

This is an inscription carved on a large slab set up on the rampart wall of the fort of Raichur. The language of the inscription as well as the script is Telugu. The inscription records the construction of the stone fort of Raichur by Vithala, an officer of Gona Gamnaya-raddi-a subordinate of the famous Kakatiya king Prataparudra of Warangal. The inscription is dated in Saka 1216, cyclic year Jaya, Margasira, the 7th day of the bright fortnight, corresponding roughly to November A.D. 1294.

The inscription brings to light several important details relating to the political and the geographical conditions of the Kakatiya kingdom at the close of the 13th century.

Gona family:- Tradition associates the Gona family with two famous literary works in Telugu, namely Ranganatha Ramayaṇamu and Bhaskara Ramayanamu. The Bothpur inscriptions of the Malyala family refer to the Gona family. The present record from Raichur also refers to the Gōna family. It is therefore necessary to consider whether all these refer to the same family, and if so, whether it is possible to identify Gona Gamnaya-raddi and Vithala of our inscription with any of the persons already known to us from the two literary works referred to above.

On the basis of the information found in the *prasasti* of the Uttara-kanda in the latter part of Ranganatha Ramayaṇamu, the following genealogy of the Gona family may be worked out.



No. 2 Gona Buddhaya began the composition of the work Ranganatha Ramayanam but left it unfinished. No. 3 Vitthala and No. 4 Kacaya took up the work jointly after the death of their father and brought it to a completion.

However, there is some slight information in the former portion of the work (that is, the portion composed by No. 2, Gona Buddhaya, the father) which, unfortunately, disagrees with the above genealogy in one important particular, namely, the name of Gona-Buddhaya's father. Buddha dedicates the work to his father and calls him Vitthala or Vitthala-natha.

We are now placed in a dilemma as to which of these two sources are to be accepted as correct. It is unlikely that Gona Buddhaya wrote the name of his father incorrectly; nor is it possible to assert that the joint authors Vitthala and Kacaya did not know the name of their grandfather correctly. This leaves us only two alternatives; either Gona Gannaya was also called Vitthala, or Gannaya and Vitthala were brothers in a joint family where the children of either called the other father, either from considerations of respect or on account of an adoption.

The present inscription mentions Gona Gannaya-raddi (practically the same as Gona Gannaya reddy) and after describing him as 'an ornament to the activities of his brother', proceeds to an exaltation of a certain person called Vithāla (practically the same as Vitthala), who is called the *raksamani*, that is 'the protector' of the kingdom of Gannaya. It is evident, therefore, that Vithala was no common officer of Gona Gannaya, and on the basis of the phrase 'an ornament to the activities of his brother' we might even infer that Vithala and Gona Gannaya were brothers. The terms in which Ranganatha Rāmāyaṇamu refers to Gōna Gannaya as a great warrior leaves no room for any scepticism about the identity of that person with Gōna Garhnaya of our inscription, and chronological, geographical and other considerations confirm this identification.

Bhaskara Ramayaṇamu gives us the name of a new member of this family. This person, by name Mara, was the patron of the work and is stated to be the son of Gona Buddhaya. He would thus become the brother of Vitthala and Kacaya, the joint authors of the later portion of Ranganatha Ramayanamu.

The Gona family is thus seen to play an important part in the literary history of that time and this inscription not only confirms the literary evidence that Gona Gannaya-reddy was an important political figure of the times, but also gives us some new evidence to help us in solving the problem of the identity of Gannaya and Vitthala.

Geographical Notes

The localities mentioned in the inscription can be identified as follows:-

Locality as named in the Inscription.	Identification.
1. Adoni	An important Railway station on the M.S.M. Ry.
2. Haluva	A village on the southern side. of the Tungabhadra, 8 miles south-east of Dodda Manvi (No. 5 below).
3. Kandur	Kandur, about 50 miles north-east of Raichur.

4. Kosagi	Kosangi a Railway station, 24 miles south of Raichur.
5. Manuva	Dodda Manvi, about 20 miles west of Raichur.
6. Medipalli	Medapalli, about 40 miles north-east of Raichur.
7. Tumbulamu	Tumbulamu, in Adoni taluk (British territory.)
8. Uppula	Uppula, about 35 miles south-west of Raichur.
9. Raichur	Raichur, the headquarters of the district of that name in H.E.H. the Nizam's Dominions.
10. Vaddaman-puram	Vaddaman, 15 miles east of Wanaparthy in H.E.H. the Nizam's Dominions. This town has been referred to in Anmakonda inscription of Rudra-deva, and was evidently an important town as testified by the numerous ruins there.

Kota, Rapāka, Terala, and Kudupularu are also mentioned in this inscription; but it is not possible to identify these without the Survey Maps of this region.

PALÆOGRAPHICAL NOTES

A few orthographical peculiarities may be noticed such as the doubling of the consonant after *repha* and the confirmed use of an *anusvara* even when an *anunasika* ought to be used. Local influences, especially peculiarities of pronunciation associated with the Telugu-speaking people, are seen in such words as Laksumi for Lakṣmi (L. 1), Margasira for Margasira (L. 10) and sila for sila (L. 10). The scribe evidently knew no Kannada since there are a number of mistakes in writing the Kannada titles of the persons mentioned in this inscription.

The early form raddi of the modern term reddi may also be noted.

The titles of Gōna Gamnaya-raddi and Vithala given in this inscription are worth careful study and might throw a great deal of light on the political history of Raichur at that time.

LITERAL TRANSLATION

Ll. 1-7. Hail! the mine of the heap of all good qualities, the ocean of truth, (one who was) great in gentility, the Bhairava to (his) powerful enemies, (one who was) of great daring and boldness, the equipper of the Kakatiya army, (one who was) persevering in heroism and charity (i.e., charitable acts), the lord of the excellent city of Kudupulūru, the sole lord of the Goddess of heroism, the Sun to the lotus of the family of Manuma, (one who was) terrible in battle, the excellent hero, the hero of both the armies, the hero of heroes, the imperishable (one), the terrible chief, the hero among the twelve, the hero among the thirteen, (one) who has the *pendāra* anklet (anklet worn by distinguished persons) of the princes of Lada, the powerful

snare for the grandeur of the Cola, the maker (i.e., causer) of brilliance, (one who had) a shining head (kala-mauli), (one who) always worshipped Siva. the Jayamta to women, the Revamta to rows of vicious horses, the successful (one) in battle, the irresistible hero incarnate, the hero that could take away (i.e., cut away) the head of Maili of Kosagi, the hero that could take away the head of Soma of Uppula, the hero that could take away the head of king Pamdi, the hero who could take away the head of Akki-nayaka, (one) who could cut off the head of Kacey-nayaka of Medipali, the hero who could take away the head of Kesi-naya of Kanduru, the smokeless light (i.e., the fire) to Bhima of Rapaka, the unrivalled Rama in battle. the shield (*patta*) (to guard) the direction of Kata of Terala, the grinding stone to the wheat-like Eruva-Tomda, (one) who looted (literally stole) the stables of Beda Celuki-naya, the ornament to the activities of his brother, the plunderer of the neck-ornament of Kota Pe(m)rm(m)di, (one) who stole the horse and the sacred coronation thread of Coda-Odaya (i.e., one who conquered the kingdom of Coda Odaya), the club-like right arm of Rudra-deva, (one) whose fame filled the box (called) the Universe (literally the formidable egg of Brahma), (one who was) formidable to the armies of the enemies, the worshipper of the excellent lotus feet of the glorious God Somanatha, the magician to the strength of the enemies. (one who was) endowed with all titles beginning with these (above titles),

L.7. The glorious *misiyara-ganda*, Gona Gamnaya-raddi, while he was ruling the kingdom of the earth from the town of Vardhamana in the delight of pleasing conversations,

L. 8. the jewel-amulet of his kingdom, the worshipper of the excellent and glorious lotus feet of the glorious God Narayana, the protector of all people, the magician to the strength of the enemies, the accomplisher of all dutiful acts, the guardian of righteous qualities.

L1. 9-10. Vithala-natha, the ruler of the earth, conquered (literally, achieved) the forts of Adavani, Tumbuḷamu, Manuva and Haluva, after this, and intending to enter the town of Racuru and to rule the kingdom of the earth in the delight of pleasing conversations, in the Saka year 1216, corresponding to the (cyclic) year Jeya, (in the month of) Margasira, on the 7th day of the bright fortnight, constructed a stone fort for the protection of all the people of all provinces. Good fortune and great prosperity.

No. 157

Reference	: A Catalogue of Inscriptions copied upto 1964.
Page No	: 15
Place	: Maktal, Mahaboobnagar District.
Dynasty	: Yadava.
Reign of	: Ramachendra.
Inscription date	: 8th January, A.D. 1295.
Language	: Sanskrit.

This inscription is from another pillar in Isvara temple. Dated S. 1216, Jaya, Pushya ba. 15, Sunday, Arthodaya (A.D. 1295; Jan. 8.). Registers the renewal of a former grant of the village of Gennenakapalli in the Magatala *Vishaya* by Sthanu, a damdanayaka in the service of Ramachendra, the Yadava king of Devagiri. The usual genealogy of the Yadava kings is given in the beginning. Then the donor's genealogy is given as Mahadeva Krishna *chamupati* and his son Sthanu *Chamupati*. The text of the inscription was composed by Vishnu Suri a disciple of Advayananda Krishna.

(Also)

Reference	: A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No	: 58 to 61
Place	: Maktal, Mahabubnagar District.
Dynasty	: Yadava
Reign of	: Ramachendra.
Inscription date	: 16th January, A.D. 1295.
Language	: Sanskrit.

This inscription, in Sanskrit verse and prose, is on a slab set up in the Isvara temple and registers the renewal of a former grant of the village of Gennenayaka-palli in the Magatala visaya on Sunday, ba. 15 of the month of Pushya of the year Jaya, corresponding to Saka 1216 (=Sunday 16 January A.D. 1295) on the occasion of ardhodaya-punyakala by Sthanu, a damdanayaka in the service of Ramacandra, the Yadava king of Devagiri. After the invocation of Sambhu and the Varaha incarnation of Visnu, the usual genealogy of the Yadava kings of Devagiri beginning with God Brahma and Manu is described. Bhillama, Jaitra, Simha, Jaitra, Krsna and his younger brother Mahadeva and Krsna's son Rama or Ramacandra are mentioned in regular order.

Nothing of interest is said about their achievements except that Ramacandra is to have conquered the island city of Gova from some unnamed enemy. Then follows an account of the family of the donor. Formerly, there lived a brahmana of the Ksayapa-vamsa named Mahadeva, who became a minister (mantri) of the Yadu-kula. He was a famous soldier and was known, on account of his prowess, as Prabhakara (the Sun). From him was born Krsna-camupati; and his son was Sthanu-camupati, who had the titles of mamdalikara-vandoli and Chakra Narayana; and he renewed the grant of the village mentioned above which lapsed in course of time to God Svayambhu-Mallinatha of Magatala. The text of the inscription was composed by Visnu-suri, a disciple of advayananda Krsna; and it was engraved (written by Vitthaya-mantri who is the sport house of the lady viz., the favour of Mamyideva).

No. 158

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
Page No	: 117 to 122.
Place	: Makthal.
Dynasty	: Yadava.
Reign of	: Ramachandra.
Inscription date	: 17th January, A.D. 1295.
Language	: Sanskrit.
Script	: Nagari.

This inscription is on a pillar in the Mallikarjuna Temple. It begins with the usual invocation of the Gods *Siva* and *Varaha*, it gives a detailed genealogy of the *Yadava* kings of *Devagiri* beginning with *Bhillama* to *Ramachandra*. It also mentions the conquest of the Island city of *Gova* by *Ramachandra*. Then follows an account of the family of the donor, *Sthanu chamupati*, son of *Krisna chamupati*, who possessed the titles *Mandalikara vandoli* and

Chakranarayana. This record registers the renewal of the grant of villages *Gennenayakapalli* in *Magatala* village went into oblivion in course of time. The text of the inscription composed by *Visnu suri* and engraved by *Vttaya mantri*.

No. 159

Reference : South Indian Inscriptions, Volume-X.
 Page No : 259.
 Place : Tripurantakam, Markapur Taluk, Prakasam District.
 Dynasty : Kakatiya.
 Reign of : Pratapa Rudradeva.
 Inscription date : 3rd March, A.D. 1295.
 Language : Telugu.

This inscription is on the west wall of the central shrine in the temple of Tripurantakeswara, dated S. 1216 (Jaya). General Adidam Malu (Mallu ?) who was the right-hand man of Rudradeva and the chief minister of Pratapa Rudradeva consecrated the image of goddess Trailokya-Sundari and celebrated the marriage of that goddess and Tripuranaka-Mahadeva and that the temple authorities undertook to celebrate the marriage festival annually.

No. 160

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-II (2003)
 Page No : 91 to 92
 Place : Amarabad, Achampet Taluk.
 Dynasty : Cheraku Chiefs.
 Reign of : Immadi Bollaya reddy.
 Inscription date : 16th June, A.D. 1295.
 Language : Telugu.
 Script : Telugu.

This inscription is in a ruined temple outside the village. Registers the gift *Pogasira vagu* as *vritti* to God *Mailara deva* of *Amarapuram*, by *Vettu nayudu* for the merit of *Boppari Pochara Bollaya Reddi*, at the instance of *Narasimhasetti* who got the tank excavated and made it fruitful.

No. 161

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 260 to 262
 Place : Alugadapa.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : 18th July A.D. 1295.
 Language : Telugu.

This inscription is on a broken pillar in the compound of the Siva temple. The bottom portion of the inscription is missing. It refers itself to the reign of Mahamandalesvara Kakatiya Prataparudradeva Maharaja and seems to register some grants by the *mahajanas*, Kheyidevaraja, Kamnardevaraja and Amnayasahini and others, of lands and *sumka* at the rate of one *visa* per mada of sale. Other gifts like *burrasumka* on oil and ghee at the rate of 1 *ta.* per *chesidde, nijayamu* (?)-----) *illari* (house - tax) tax on oil mill by Aladisetti.

No. 162

Reference : Archaeological Survey of India
Annual Reports on Indian Epigraphy 1975-76
Page No : 31
Place : Somasila, Mahbubnagar.
Dynasty : Kakatiya
Reign of : Prataparudra
Inscription date : A.D. 1295
Language : Telugu and Sanskrit.

This inscription is on a pillar in the *mandapa* of the Somesvara temple, dated saka 1217. Damaged. Records the grant of the village Prolayapuri, situated in Komduru-desa, by Bolla, who was the son of Rudradeva and the grandson of Bollaya and who was described as *Kaketasenadhinatha* to the deity Somanatha of Somasila for the merit of his father. It also seems to record a certain gift, (details not clear) to Samkara-Sivacharyya. Also refers to the villages. Tadimadapalli and Prolayapalli and a certain Somaya.

No. 163

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 235 to 236
Place : Duddeda, Siddipet Taluk, Medak.
Dynasty : Kakatiya
Reign of : Prataparudra.
Inscription date : 16th July, A.D. 1296
Language : Telugu and Kannada.

This inscription is on a pillar in the Sambhunigudi of the village. The inscription records the gift of remission of tax [viz.,] *addavatta sumka*, amounting to 80 madas per annum to the god *Svayambhudevara* of *Duddeda* by *Madayaraddi*, son Nachayaraddi, Lord of Ponumgopura.

No. 164

Reference : South Indian Inscriptions, Volume-X.
Page No : 260.
Place : Tripurantakam, Markapur Taluk, Prakasam District.
Dynasty : Kakatiya.
Reign of : Pratapa Rudradeva.
Inscription date : 1st August, A.D. 1296.
Language : Sanskrit and Telugu.

This inscription is on a slab in the courtyard of the temple of Tripuramba, in the bed of the tank, dated S. 1218 (Durmukhi). States that engaged in the sale of salt, assigned to the temple of Tripuradevi, certain duties on sales for the merit of Kakatiya Prataparudradeva, his general Rudradeva, and his chief minister Pochiraju. The portion of the inscription fixing the scale of duties is not quite intelligible.

No. 165

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 263 to 269
Place : Togarayi, Huzurnagar Taluk.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : April A.D. 1289 and 28th October A.D. 1296
Language : Telugu.

The inscription refers to the reign of Mahamamḍalesvara Kakatiya Prataparudra, ruling from Orumgallu and introduces his subordinate Sakalalokasraya Sri Vishnuvardhana Maharaja Visvanathadeva-*chakravarti* holding *nayamkara*. Some portions here in lines 22 to 31 are damaged and unintelligible. They seem to record some cattle raids and the death of two chiefs named Mudipikamti Madaya and his brother Devaya. Mudipikamti Mallaya, probably their brother, the *Karanam* of Visvanatha-*chakravarti* installed at Togarayi three Sivalingas named Madesvara, Devesvara and Pochesvara after his two deceased brothers and the elder's wife Posani. His master Visvanatha *Chakravarti* is stated to have endowed the *trikita* or triple shrine for the offerings and *angaranga bhogas* with lands at Togarayi, irrigated in Kartika and Vaisakha seasons. Mudipikamti Mallaya and the *ashtadasa praja* also gave lands and monetary gifts of one *padika per mada* of siddaiah and one *visa per mada* of the sale of *Kolabadi*. Other gifts of a flower garden and more land are made on the occasion of the solar eclipse which occurred on Margasira ba. 15 of Durmukha (A.D. 1296 Oct. 28, Sunday solar eclipse, but the month is Kartika and not Margasira).

As the second grant from line 87 and the third from line 99 with dates in Nandana and Durmukhi years are in continuation of the first grant and as the imprecatory verses are quoted in the end, it is to be assumed that this inscription was set up on the last date in A.D. 1296.

No. 166

Reference : South Indian Inscriptions, Volume-VI.
Page No : 240 to 241.
Place : Murikipudi, Narasaraopet Taluk, Guntur District.
Dynasty : Kakatiya.
Reign of : Pratapa Rudradeva.
Inscription date : 26th December, A.D. 1296.
Language : Telugu.

This inscription is on a slab in the Siva temple. This inscription refers to the rule of the Shri Mahamandaleswara Pratapa Rudradeva Maharaja. It records a grant of land situated in

Vraturu and Gangavuramu for maintaining worship and offerings to the god Sankaresvara-mahadeva.

No. 167

Reference : Indian Archaeology 1999-2000, A Review.
 Page No : 145.
 Place : Medak
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : A.D. 1296.
 Language : Telugu.

This inscription engraved on a slab kept in the compound of Swayambhu Lingeshwara Temple, outside the village, is in Telugu language and script. Dated in Saka 1218 (A.D 1296) and belonging to the reign of *mahamandalesvara* Pratapa Rudradeva of Kakatiya family, it records the gift of eighty *madras* per year out of the tax income from taxes like *addavattasumkamu* of the village to god Svayambhudeva at Duddida by Madayaraddi, son of Nachaya Raddi who was the lord of Panungapura.

No. 168

Reference : South Indian Inscriptions, Volume-X.
 Page No : 261 to 262.
 Place : Durgi, Palnad Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Pratapa Rudradeva.
 Inscription date : A.D. 1296.
 Language : Telugu.

This inscription is on a slab in the temple of Gopalaswami, dated S. 1219 (Hevilambi). States that Gongula Pochi-Nayaka and Perumareddi Potinenigaru made gifts to land to god Gopinatha of Dugya while Rudradeva, commander of all the forces of the king was governing the country.

No. 169

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy 1929-30.
 Page No : 7
 Place : Pulipadu, Palnadu Taluk, Guntur District
 Dynasty : Kakatiya
 Reign of : Prataparudradeva Maharaja.
 Inscription date : A.D. 1296
 Language : Telugu.

This inscription is on a pillar set up in front of the Venugopalsvamin temple, dated Saka 1218, Durmukhi, Kartika, ba. 15, Sunday, solar eclipse. Records gifts of an oil-mill for the lamps in the temple of Chenna-Gopinatha at Palipadu, by a certain Buruvumadla Malnayanigaru, for the merit of Gundaya-Nayaka and Maraya-Sahini, the favourite servants of the king.

No. 170

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy 1909.
Page No : 63
Place : Tripurantakam
Dynasty : Kakatiya
Reign of : Prataparudradeva Maharaja.
Inscription date : A.D. 1296
Language : Telugu.

This inscription is on a slab set up in the courtyard of the Tripuramba temple in the bed of the tank at Tripurantakam, dated Saka 1218, Durmukha. Gift of tolls by merchants for the merit of the king, of Rudradeva, the commander of all forces, and of Poohiraju Pittiraju, the prime minister of the king.

No. 171

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-II (2003)
Page No : 64 to 65
Place : Somasila, Kollapur Taluk.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : 24th January A.D. 1297.
Language : Telugu.
Script : Telugu.

This inscription is on a pillar in the temple behind the Durga. This inscription is badly damaged. It registers the gift of income addu as vritti to brahmanas (*bolu boyalu*- officers) for the service in the temple of *Somanatha* by *Samkara Sivacharyas* son of *Racha Guru Prasanna Sivacharya*.

(Also)

Reference : Archaeological Survey of India
Annual Reports on Indian Epigraphy 1975-76
Page No : 32
Place : Somasila, Mahbubnagar.
Dynasty : Kakatiya
Reign of : Prataparudra
Inscription date : 24th January, A.D. 1297
Language : Telugu

Seems to record a grant of a certain privilege as *vritti* to Kamana and Immadi Kommana by Bachana-pragada, Rudraya, Isvarajususa. Ayamalli-pragada Somaya and Odayanapragada, who were all the officials (*pragadlu*) of the Somanatha temple. Sankarasivacharya, son of *Rachagurudeva* Prasannasivacharya also is mentioned.

No. 172

Reference	: South Indian Inscriptions, Volume-IV.
Page No	: 197 to 199
Place	: Narasaraopet, Guntur District.
Dynasty	: Kakatiya.
Reign of	: Prataparudra.
Inscription date	: 8th April, A.D. 1297.
Language	: Sanskrit and Telugu
Script	: Telugu-Kannada.

This inscription is on a pillar in front of the Pattabhirama temple. This inscription contains the *prasasti* of the Telugu-Coda chief Manmagandagopala who is stated to have made a grant of land for the regular celebration of the festival (*tirunalu*) of the god Cennakesava of Kotyadona. The grant land was situated in Padumuvara-Ganda-Siddhavaramu. Mention is made of the names of five individuals who undertook to celebrate this *tirunalu*, which was known as Gandagopala-tirunalu, every year in the month of Caitra.

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

No. 173

Reference	: A Collection of the Inscriptions on Copper plates & Stones in the Nellore District, Part-III, 1905.
Page No	: 1057 to 1058.
Place	: Nagaluppalapadu, Ongole Taluk, Nellore District.
Dynasty	: Kakatiya.
Reign of	: Prataparudra.
Inscription date	: 23rd May, A.D. 1297.
Language	: Telugu.

This inscription is from a stone near Shiva temple.

Translation

Hail ! On Thursday, the 1st day of the bright fortnight of Jeshta of the year Hevalambi, corresponding to the year 1219 of the illustrious and auspicious Saka era, for the religious merit of Sriman Mahamandaleshwara Kakatiya Prataparudra deva Maharajulu, Srimat Muppadinayaningararu gave 500 *kuntas* of land and 1,500 *Kuntas* of land.....and 300 *kuntas* of land in all 2,300 *kuntas* of land to Mulasthana Mallinatha of Naguluppalapadu. This charity should be enjoyed in succession by the sons and grandsons of the grantee as long as the sun and moon last. If any one should obstruct this he will be considered to have eaten from the skull of his eldest son and to have killed cows and Brahmans near the Ganges.

[One imprecatory verse].

No. 174

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-II (2003)
Page No : 66 to 68
Place : Makthal
Dynasty : Kakatiya
Reign of : Prataparudra
Inscription date : A.D. 1297-98
Language : Telugu
Sanskrit : Telugu

This inscription is on a white stone pillar set up in the Siva Temple. This inscription registers the contribution to the temple of *Sri Swayambhu Mallinatha deva* of *Magatala* for the '*anga ranga bhogas*' in the regime of *Gundama Nayaka*, who was the *gajasahini* of the king and governor of *Magatala*.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 14
Place : Maktal, Mahaboobnagar District.
Dynasty : Kakatiya
Reign of : Prataparudra
Inscription date : A.D. 1297
Language : Telugu

This inscription is on another pillar in Isvara temple. Dated S 1219 Hemalambi. Registers the contribution to the temple of *Sri Svayambhu Mallinatha deva* by *Maharaya gaja Sahini Gundaya Nayaka* who was governing *Magtal* while *Kakatiya Prataparudra deva* was ruling the earth from *Orungallu*. The contributions were in the form of coins, collected annually at the rate of one *addugu* per soldier and *sinna*s from every *dhora*.

No. 175

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.
Part III, 1956.
Page No : 54 to 55.
Place : Maktal, Mahabubnagar District.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : A.D. 1297-98.
Language : Telugu.

This is inscribed on a white stone pillar set up in the Isvara temple. It is in Telugu and registers the contribution to the temple of *Sri Svayambhu Mallinatha-deva* of *Magatala* for his *anga-ranga-bhogas* made by the retinue of *Maharayagajasahini*, *swami-drohara-ganda Gumdaya Nayaka*, who was governing *Magatala*, in *Hemalambi*, *Saka 1219 (=A.D. 1297-98)*, while *Sriman Mahamamdalesvara Kakatiya Prataparudradeva Maharajulu* was ruling the kingdom of the earth from *Orungallu*. The contributions were made as follows: *Bamtu*

(soldier) 1 addugu every year; dhora (officer, noble) 2 sinnams. At this rate the whole of the retinue and all the rajas (nobles) paid.

No. 176

Reference : South Indian Inscriptions, Volume-IV.
 Page No : 248
 Place : Vijayawada, Krishna District.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : 23rd April, A.D. 1298.
 Language : Telugu.

This inscription is on a broken pillar from Amaravati, present kept in Silver Jubilee Museum, Vijayawada. States that the king Prataparudra made some gifts (probably land) in the village Bavavattu for the maintenance of offerings to the god Bhavanarayandeva of Prempalli situated in Kamma-nadu.

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

No. 177

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy 1957-58.
 Page No : 21
 Place : Gannavaram, Warangal District.
 Dynasty : Kakatiya
 Reign of : Prataparudra
 Inscription date : 28th April A.D. 1298
 Language : Telugu.

This inscription is on a pillar set up in front of the Anjaneya temple, dated Saka 1220, Vilambi, Vaisakha ba. 1, Monday 1298 A.D. April 28. Registers a gift of land in the village Garivindapalli by Mavulemka, the general of the king and the son of Mallu-boya for worship and offerings to the god Pratapalirrti-Gopala.

No. 178

Reference : A Collection of the Inscriptions on Copper plates & Stones in the Nellore District, Part-II, 1905.
 Page No : 978 to 979.
 Place : Idamudi, Ongole, Nellore District.
 Dynasty : Kakatiya.
 Reign of : Prataparudradeva.
 Inscription date : 30th July, A.D. 1298.
 Language : Telugu.

This inscription is inside the shrine of Siva temple.

Translation

Hail ! On Sunday, the 2nd of the bright fortnight of Sravana of the year Vilambi, corresponding to the Saka year 1221, Putavari Kama Boppaningar, the minister (*pradhani*) of Sriman Mahamandalesvara Kakatiya Pratapa Rudradeva Maharaja presented.....to Kandamudi Ramajosyulu for the religious merit of his father (Devaya) and his mother (Punnavalakshmi).....

No. 179

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-II (2003)
Page No : 68 to 70
Place : Makthal.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : 26th November A.D. 1298.
Language : Telugu.

This inscription is in the Govt. Museum, Pillalamarri. States that while *Kakatiya Prataparudra* was ruling, his subordinate *Gajasahini Madaya reddy* who was exercising authority over *Magatala*, attained salvation and his brother *Annaya Lenka*, made to God *Svayambhudeva Kesavadeva* for the attainment unending merit departed brother *Madaya reddy*.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 12
Place : Maktal, Mahaboobnagar District.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : 26th November, A.D. 1298.
Language : Telugu.

This inscription is on a stone pillar set up in the Isvara temple. Records the death of Madaya reddy, Rayagaja, Sahini of Kakatiya Prataparudra (?) The brother of the deceased Annaya Lemka gave to the god Sri Svayambhu Mallinatha deva, Baddi raju *Cheruvu* to the south of Nerada *Kommu* road and to the west of Magatala for the merit of the deceased.

No. 180

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.
Part III, 1956.
Page No : 49 to 51.
Place : Maktal, Mahabubnagar District.
Dynasty : Kakatiya.
Reign of : Prataparudra Deva.
Inscription date : 26th November A.D. 1298
Language : Sanskrit.

The inscription is on a white stone pillar set up in the Isvara temple and records that while Mahamandalesvara Kakatiya Prataparudra Deva Maharaja was ruling the kingdom of the earth from Orumgallu, swami droharagamda, Rayagaja-sahini Madya-reddi who was ruling at Magatala died on Wednesday, ba. 7, in the month of Margasira of the year Vilambi, corresponding to Saka 1120 (=Wednesday 26, November A.D. 1298). Annayalemka the younger brother of that Madaya-reddi gave to God Sri Svayambhu Mallinatha Devara for carrying on his anga-ranga-bhoga Baddiraju-ceruvu situated to the South of Nerada-kommu road on the west of Magatala, so that the sins of his elder brother Madaya-reddi might be wiped out and that he might attain the world of unending merit (aksaya-punya-loka).

No. 181

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy 1930-31.
Page No : 28
Place : Srigiripadu, Palnadu Taluk, Guntur District
Dynasty : Kakatiya
Reign of : Prataparudra
Inscription date : A.D. 1298
Language : Telugu.

This inscription is on a slab lying in a field to the east of the village, dated Saka 1220, Vilambi, Vaisakha, su. 15, Thursday, lunar eclipse. Registers a grant of land at Chalagudipadu by Pulipati Gonkinayanimgaru for the welfare of the king and for the merit of Machaya-Nayaka.

No. 182

Reference : *Personal Communication
Place : Kocherlakota, Donakonda, Prakasam District.
Dynasty : Kakatiya
Reign of : Prataparudra
Inscription date : 26th February A.D. 1299
Language : Sanskrit and Telugu.

This inscription is engraved (both sides) on a pillar fixed in front of the temple Ramanandhadeva. Dated Saka 1220, Vilamba, Phalguna, ba [9] Thursday corresponding to A.D. 1299 February 26. This inscription is damaged and worn out. Records the gift of lands in the village Korttacherllu for providing food offerings to the god Mulamanmadhadeva by Machayanaka, when Kakatiya Prataparudradeva was ruling from Oruganti.

*Note: Courtesy Sri. Thurimella Srinivasa Prasad, VRO, Yerragondapalem, from the collection of Dr. Muniratnam Reddy.

No. 183

Reference : South Indian Inscriptions, Volume-X.
Page No : 263 to 265
Place : Voppicherla, Palnad Taluk, Guntur District.

Dynasty : Kakatiya
 Reign of : Prataparudra
 Inscription date : 27th August A.D. 1299
 Language : Telugu.

This inscription is on a slab set up near the wall called *Devatulabhavi*. Dated S. 1221 (Vikari). States that while Pratapa-Rudradeva was king and *Gajasahini* Gunadya-Nayaka was governing the Gurindala, Pingali and other provinces, the residents of Vrappicherla instituted a charity for supplying free water to men and cattle in the village and made a grant of land as endowment to the men employed in supplying the water.

(Also)

Reference : Archaeological Survey of India Annual Reports on Indian Epigraphy 1910.
 Page No : 42.
 Place : Voppicherla, Palnad Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Pratapa Rudradeva Maharaja.
 Inscription date : A.D. 1299.
 Language : Telugu.

This inscription is on a slab set up near the well called *Devatulabhavi* at Voppicherla, dated Saka 1221, Vikari. Records a gift of land while the chief Gundanayaka was ruling Gurimdalastala, Pingali-stala, and other provinces. Mentions Vrappicherla.

No. 184

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part-II, 2017.
 Page No : 167 to 169 and 198.
 Place : Alampur.
 Dynasty : Kakatiya
 Reign of : Prataparudra
 Inscription date : 10th September A.D. 1299
 Language : Telugu.

Translation

[L1. 1-2.] Hail ! the glorious God Brahmesvara, the sole lord of all the words and the great and famous rise of the excellent town.

[L1. 2-5.] Hail ! while the glorious Kakatiya king Prataparudra, the asylum of the whole world, was ruling the earth, in the delight of pleasing conversations, from the town of Orugallu;

[L1. 5-6.] in the Saka year 1221, (being the cyclic) year Vikari in Bhadrpada, on the 15th day of the bright fortnight, on Thursday;

[L1. 6-24.] Hail ! those well known in all the worlds, the obtainers of a hundred and five hero-inscriptions, (those) ornamented by the group of many qualities, the protectors of Dharma in times of danger, Mummadi Brammi-setti, Pruthvi-setti, Prthuva-yati, Delavadi Brammi-setti, Nada-naluka Siriyala-setti, Badavara-Celidevi-setti, Mimdaguddali-Amnni-

Setti, Pattana-svami Ravali-setti, Brammi-setti, Pimdi-Bas-setti, Dhelavadi-Ke-Setti, Dhalavadi Narepa-Jogi-setti, Erra-macena-setti, son of Kamccemari-setti, Proli-setti of Pakanadu, Nalla-Ges-Setti, Ole-Bas-setti, Lakki-Setti, Lakhaya-sikarada-Devi-setti, Mamcema-Setti, Loki-setti, Vacche-nayani-Nagi-setti, Koduri-Hesadages-setti, Revaka-Nagi-setti, Vattam-Pocena-setti, all these people together with all others of this place, (including) princes like prince Pedamam-Maldeva, the great president of the Brahmeshvara temple, gave away by pouring water, black field North of the field of the Pesaruvaya turppu-Kasa people, for the personal and public enjoyment of the god Gauresvara, to the (Jain ?) saints, Mada-jiyya and Naga-jiyya, sons of Padma-jiyya, after washing their feet, to last as long as the Moon and the Sun, together with a pond of thirty-two *jeans*, (total amounting to) five *marturus*.

[L1. 24-25.] Good fortune and great prosperity.

[L. 25.] Kare-Viresa Sethi, son of Kothhela-Camna-Malli-setti.

[L1. 26-28.] [These are the usual imprecatory verses.]

[L. 28.] Korada-racu Kavi ra.

Contents and Remarks

This inscription is inscribed on a stone slab in the courtyard of the Balabrahma temple. Records the gift of some land and a pond by a number of merchants (settis), princes like Peda-Maldeva, and the great *sthanadhipati* of the Brahmesvara temple to the (Jains ?) saints Mada-jiyya and Naga-jiyya, sons of Padma-jiyya for god Gauresvara. There is one peculiar title claimed by the donors, viz. The obtainers of a hundred and five hero inscriptions. There are two names at the end of the inscription, one which seems to be the signature of some official. The second is probably the name of the composer.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 48 and 49.
 Place : Alampur, Mahaboobnagar District.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : 10th September, A.D. 1299.
 Language : Kannada.

This inscription is on a stone in Balabrahmesvara temple. Dated S. 1221 Vikari, Bhadrpada su. 15, Thursday, (A.D. 1299; Sept. 10). Records the gift of some land and a pond by *samastapekkandru*, princes like Peda Maldeva and Sthanapati of the Brahmesvara temple to Madajiyya and Nagajiyya for the god Gauresvara.

(Also)

Reference : Corpus of Inscriptions in the Telangana Districts,
 Part-VI, 1973.
 Page No : 80 to 81.
 Place : Alampur.
 Dynasty : Kakatiya.
 Reign of : Prataparudradeva.

Inscription date : 11th September, A.D. 1299.

Language : Telugu.

(The stone at the top contains representations of the Sun, Moon, a Sivalinga, a dagger, cow and calf).

This inscription belongs to the reign of Kakatiya king Prataparudra deva *Maharaja* and records that the protectors of *Virabalanja Sumaya Dharma* whose names are enumerated together with the *Samastha Pekkandru* of this place (Alampuram), having purchased from *Pedamam* Maldevaraju and other Rajas who were the *Sthanadhipatis* of the temple of *Brahmesvaradeva* a feld (*Chenu*) of *regala* land, situated to the north of Kasavadi field and to the east of the village of *Pesaruvaya*, and having washed the feet of Mada Jiyya and Naga Jiya sons of Padma Jiya, granted it to the temple of *Gouresvaradeva* for the *Angabhoga* and *Rangabhoga* of the God. The *marturs* of land which was purchased was measured by a rod of 32 spans (*Jenalu*) Kottela Chennamalli Souri, son of Karivtresa Souri presumably the engraver, and a certain Rachuri Karivira Malliya, the son of Veeraiah, and Mallikam Siddhamba are mentioned at the end.

This inscription is dated *Saka* 1221, *Vikari*, *Bhadrapada Su.* 15, Thursday.

Suddha 15 is Friday and not Thursday and there was a Lunar eclipse on 11th September 1299 A.D.

(Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-II (2003)

Page No : 71 to 72

Place : Alampur.

Dynasty : Kakatiya.

Reign of : Prataparudra.

Inscription date : 11th September A.D. 1299.

Language : Telugu.

Inscribed on a slab in Balabrahmesvara Temple. This inscription records that the *Samasta - Pekkamdru* of the place (names of the members enumerated) obtained from the *mahasthanadhipati's* of *Bhramesvara deva*, such as *Pedamula Maldevaraju* and other *rajas* having washed the feet of certain ascetics granted to the temple of the god five *marttars* of land measured by a rod of thirty two *jenas* (spans).

No. 185

Reference : Stone Sculptures in the Alampur Museum (2017).

Page No : 96 to 99.

Place : Alampur Museum, Mahaboobnagar District.

Dynasty : Kakatiya.

Reign of : Prataparudra.

Inscription date : A.D. 1299.

Language : Telugu.

After the usual invocation of Brahmesvaradeva of Hatampura (Alampur), the inscription introduces the Kakatiya king, Prataparudra who was ruling the kingdom of the earth from his capital Orugallu (Warangal). It is stated that the *samasta-pekkamaru* of the place (names of the members enumerated) obtained from the *mahasthanadhipatis* of Brahmesvaradeva, such as Pedamalam Maldevaraju and other *rajas*, and having washed the feet of certain ascetics granted to the temple of the god 5 *martars* of land measured by a rod of 32 *jenas* (spans) (S. 1221-A.D. 1299).

No. 186

Reference : Indian Archaeology 1960-1961, A Review.
 Page No : 42
 Place : Alampur.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : A.D. 1299
 Language : Telugu.

An inscription, dated Saka 1221 (A.D. 1299), in the reign of Kakatiya Prataparudra, records a gift of land by Mummadi Brammisetti and other members of the merchant (*balanju*) community of Alampura for the provision of worship and offerings to the local god Bhogesvara. A number of pillars in the Papanasa temple and a few panels on slabs kept in the local Museum depict scenes from the *Ramayana Mahabharata* and *Panchatantra* with descriptive labels engraved on them in characters of about the ninth century.

No. 187

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy 1961-62.
 Page No : 38
 Place : Waltair, Visakhapatnam District
 Dynasty : Kakatiya
 Reign of : (Rudranadevi-Vira-Rudra)
 Inscription date : A.D. 1299
 Language : Sanskrit and Telugu.

These copper-plates with Shri M. Somasekhara Sarma. Impression through Shri. K.H. V. Sarma. Findspot not known. Dated Saka 1211 (*sudhakara-vasuindharanayana-chandramah*), Virodhi, Phalgun, lunar eclipse. Records the grant of the village Uttar vara to Viddanacharya, a learned brahmana of Kapi-gotra by Rudradeva, son of Pinnamacharya after having obtained the same from (chalukya) Indusekhara.

No. 188

Reference : Epigraphia Indica, Volume-XXXVI (1965-1966).
 Page No : 209 to 218.
 Place : Hanumakonda.
 Dynasty : Kakatiya.

Reign of : Prataparudra
 Inscription date : 13th century A.D.
 Language : Telugu and Sanskrit.

Hanumakonda Niroshthya Kavya Inscription

(1 plate)

by

P.R. Srinivasan and V.S. Subrahmanyam, Ootacamund (Ooty)
(Received 24.3.1962)

This inscription edited below is incised on a rock at the hill top of the hillock called Siddhesvara Gutta about a mile and half to the south of Hanamakonda near Warangal. The hillrock is a precipitous one and the inscription is engraved on the vertical wall-like part of the rock at its top. On the rock-wall opposite the inscribed one is a sculpture of a standing Jaina Tirthankara carved in bas-relief. In between these two rock-walls is a slightly damaged four pillared *mandapa*. Owing to the steep climb of the rock, the existence of the inscription is not easily known and it is considerably different that it could be copied. It is edited here with the kind permission of the Government Epigraphist for India.

The manner in which the inscription is engraved is interesting. The engraver had prepared the surface of the rock into a large rectangular panel of about 20 feet by 3½ feet size, of which only one-third, i.e, about 6`8`` by 3`6`` portion has been used for engraving the inscription. In view of the fact that the inscription is incomplete, it is obvious that originally the engraver wanted to utilise the remaining two thirds portion also for inscribing the rest of the composition which may have been long enough to have occupied this space. Unfortunately for reasons not known, the engraver could not accomplish his work. Despite the fact that the inscription is incomplete, it is of interest from literary and palaeographical points of view a text of the inscription has been published by M. Ramakrishna Kavi the Telugu periodical *Bharati*, Vol. 1, No.9, pp. 130-32. There he has stated that it was originally noticed by Col. Colin Mackenzie. The published text is, however, full of errors not only in reading the last seven lines which, the author says, he could not check up with the impressions owing to their inaccessibility, but in the reading of the first nineteen lines also. consequently he could neither make the real purport of the epigraph clear nor bring out its significance satisfactorily.

The inscription consists of twenty six lines of writing. The characters are Telugu and palaeographical grounds, the inscription may be assigned to about the 13th century A.D. The letters are neatly engraved and they have been preserved well, owing mainly to the fact that the inscription is found engraved at an inaccessible place. The language is Sanskrit throughout. There are altogether Thirty Seven and a quarter verses, all in the simple *Anushtubh* metre.

It is a specimen of *prasasti* type of inscriptions, the extant stopping with the descriptions of the Andhradesa in general of Ekasilanagari (the then capital of Andhradesa) in particular. Unfortunately, due to the incomplete nature of the epigraph, it does not contain any historical information; nor does it contain date. But we may not be far from truth if we attribute it to the second half of the famous Kakatiya period (1000-1326 A.D.) of Andhra history for the following reasons, as well as on grounds of palaeography. The *Kavya* style of the record indicates the fact that composition is of a poet steeped in the high poetic traditions for which the period is well known, as exemplified by words as the *Prataparudriya* of Vidyanatha. The elaborate description of Ekasilanagari, the chief city of the country, which may have formed

the prelude to the inscription was composed during this period when the power of the Kakatiya had reached its zenith.

The object of the inscription is not known owing to the fact that the full text of the composition has not come down to us. But the extant portion, as has already been stated above, describes the Andhra-desa in general and the Ekasilanagari in particular. The most interesting feature of this inscription is that the poet has successfully attempted, here in this *kavya* like composition, to show his capacity to compose a work not using the *aksharas* of the labial class. Compositions of this kind are called *niroshthya*, and there are examples in Sanskrit literature illustrating this class of works. For instance entire chapter VII of the famous *Dasakumaracharita* of the great poet *Dandin*, is composed as that of the inscription lies in the fact that among the numerous Sanskrit *kavyas* known from inscriptions, this is the only example of the class of compositions. Besides, this piece of composition contains quite a few *slokas* noticed for their *Sabda* and *arth-alamkaras*. Especially noteworthy is the verses 28 (in lines 19-20) which is an excellent example of *sabd-alamkara*.

It is also unfortunate that the inscription does not contain any information about the author. If, however, we permitted to have recourse to strong circumstantial evidence, it is possible to say that the poet of this epigraph was identical with one called Narasimha six of whose interesting inscriptions mentioning his name specially, have been copied from Warangal proper and from Urusu in its neighbourhood. An important point in favour of the attribution is that it has the support of an interesting evidence from at least two inscriptions. No.B 108 of *A.R.E.p.*, 1950-51, has the passage, *ahn=aikena hi Kakatiya-charite* which shows clearly the fact that the author of the inscription had written, in a single day, about a Kakatiya king or the Kakatiya dynasty. The present record, as has been said above, being in the form of a prelude to an elaborate narrative possibly dealing with the Kakatiyas of the time, it is probable that it formed the beginning position of the *Kakatiya-charitra* referred to in the passage. That the poet was actually a contemporary of the Kakatiya king Vira-Rudra is mentioned in the other inscription from Warangal.

At the end of the epigraph the word Nrisinatha is also engraved. This Vira-rudra may be identified, as has been done already in *A.R.E.p.*, 1257-58, P.7, with Prataparudra II (1291-1330 A.D.). This identification is also based on palaeographical grounds. It may, therefore, be said that the period of the author of the present record is also the same.

Another important piece of evidence, according to us, that helps the identity of the author of the present inscription with that of the two inscriptions from Urusu is the technique in which the inscriptions have been engraved. As has been mentioned at the beginning, the inscription under study is engraved on a prepared surface of the rock of which only one-third portion has been made use of for engraving the record. The inscription from Urusu has also been engraved on the rock in almost the same manner. There too the surface of the rock has been dressed and the engraver has apparently divided it into three approximately equal panels all of which have been utilised fully for engraving the inscription. In the other inscription from the same place however, though there was a similar attempt at panelling of the dressed up surface into three portions, only two of the three panels have been used for engraving that record.

Through it might be said that the manner of engraving is a peculiarity of the engraver who need not be a contemporary of the author, it may not be unreasonable if we presume that the inscription mentioning the name Nrisimha was engraved during his time and the engraver

who inscribed that record in panelled out surface was also most probably the engraver of the present record employing the same method of preparation of the rock surface for writing. That the engraver of the two records at Urusu was one and the same can be inferred from another circumstance also. The inscription stated to contain a text entitled *Yoga..* is Nagari script, while the other dealing with the story of a Siddha couple is written both in Nagari and Telugu Scripts. But the manner in which these scripts are used in this inscription, namely only the first line being in the Nagari script while the rest of the inscription is in Telugu, suggests that the engraver, after finishing the engraving of the other Nagari record, wanted to inscribe this also in Nagari, but abandoned the idea and adopted the Telugu script for engraving the remaining part of the epigraph. If this is accepted, which, we think, is quite a plausible one, then a connection is established not only between these two inscriptions but also between them, and the inscription under examination here, and this may be taken to be in favour of the attribution of the authorship of the texts of all the inscriptions to one and the same poet Narasimha.

There is also another significant piece of evidence in support of this attribution. As shown above the most interesting feature of this inscription is that it forms part of a *Kavya* where the letters of the labial class are deliberately avoided and hence it is an example of the class of *Nirashthyakavyas*. Interestingly, in the inscription there is a single verse in the *Sardulavikridita* metre from the Warangal Fort.

It shows that its author had a predilection for composing texts of this kind. This inscription, as has been said above, mentions the name of its author Narasimha. It is, therefore, quite likely that this Narasimha was also the author of the inscription under study which is a longer and a finer composition in this *niroshthya* style.

Six out of the seven inscriptions, as has been referred to above, mention the name of the poet Narasimha and at least from five of them including the one under examination it is easy to judge the high calibre of the poet. In fact the two records from the Warangal Fort. In No. B 56 of A.R.Ep., 1957-58 the poet draws a comparison between himself and the incarnation of the god Narasimha in double entendre.

That the credit to which the poet has laid claim to has not been done without any basis may be said to be proved by the two actual *Kavyas*, though unfortunately incomplete, recorded in the two inscriptions from Urusu mentioned above. In one of them he calls himself a *Kavi* and in the other he styles himself as a *Maharshi* at the end of what appears to be the chapter of a *kavya* he had composed. Interestingly, in both the records he is stated to be the son of one Visvesvara who according to the latter inscription is said to be the royal preceptor. That the poet Narasimha was the author of other works also is known from the two other records, which refer to the poet's commentary on the *Rigveda*, called the *Rikchhaya*, and his other work entitled the *Kakatiya-charita* as well as the *ganas* referred to as *Nrisimhokta ghana*.

Translation

(Verse 1) There is the great Andhradesa full of rice (fields) of golden hue, resembling the deals of the golden mountain (i.e. Meru) with gems.

(Verses 2) There, the rice-fields, containing waving waters inside, resemble the shores of the sea with dark-tinged verdant.

(Verse 3) The parrots (that come to eat the grains) fly away being frightened by the sounds produced from the bangles due to the clapping of the hands by the women-guards of the rice-fields and also being overcome by their utterances.

(Verse 4) In the groves of trees like *rasala* (*the mango*), *sala himtala* (the marshy date), *tala* (the palmyra) and *ketaka* (*Panaavas adoratissimus*), youthful couples are engaged in amorous activities.

(Verse 5) There, the bees, being blind-folded due to (intoxication) of the strong smell emanating from the honey of mango trees could not see even their consorts.

(Verse 6) The bees there are not only attracted by the smell of the creepers of the Santana forest but also by the less *Karaikara* trees (due to their attractive colours).

(Verse 7) Some of the peasant youths of the place, having been attracted by the bewitching glances of present maidens, forgot (their work of) ploughing.

(Verse 8) The gaits of the present maidens of the place seem to serve as lessons to the swans while their glances serve as models for the female deer.

(Verse 9) The entire country (seems to be) covered by a blue raiment because of the spreading of the sheen of the crops in the fields.

(Verse 10) The sound produced by the group of conch-shell bangles (seen) in the hands of the damsels of the country has outstripped (that of) the innumerable swans.

(Verse 11) The multitudinous heaps of paddy seen in the courtyard of the houses, there, look like the clouds in the sky, possessing lightning.

(Verse 12) where the fallow land protected by thrones and containing un-demaraled interspaces with cattle beside them become bashful (i.e. become objects of pity).

(Verse 13) There the parrots, thinking that they belong to their own group, always resort to the groves of plantain trees with attractive green leaves.

(Verse 14) The honey that flows always from the innumerable mango trees, thee, seems to suggest that it is intended for the peacocks to dance without pain.

(Verse 15) The golden-hued pollen of the mango trees, there, resemble the dusts of the sun, produced by chiselling.

(Verse 16) The hair of the present women in the act of being dressed by their dark like hands give the appearance of the spread-out pleats of the peacock.

(Verse 17 and 18) The countless big cities of the country outshine the numerous divine cities; because, instead of the Sandana, and the Chaitraratha, its entire forests constitute the Nandana and the whole constitutes the Chaitraratha here.

(Verse 19) The male elephants of the country, with their half-closed eyes caused by their being with their mates, look like the couples of elephant-headed (gods) possessing also an elephant's body.

(Verse 20) The heavy chariots covered with numerous blue clothes and resounding with the (jingling sounds) of the small bells, assemble the clouds with groups of Shining lightning (accompanied by thunder.).

(Verse 21) In the country are hundreds of tanks and thousands of rivulets; and they indeed appear to be the ocean and his consorts respectively.

(Verse 22) The young cows of the country resemble the rays of the sun, the former by giving milk become the removers of the suffering of the three worlds while the latter become the purifiers of the three worlds.

(Verse 23) Here is the great city called Ekasila which by its splendour spreads over the entire region up to the shores of the ocean.

(Verse 24) The melodious speech, the deep sound of the small bells of the waist-band and the anklets of the tender-limbed damsels of the place are responsible for the sleep-lessness of the goddess of Prosperity.

(Verse 25) The assemblage of numerous damsels with moonlike faces, on the top-most floor of the houses of the city, makes it difficult to know about the existence of the real moon in the sky.

(Verse 26) The heaps of camphor seen in the shops of the bazaar look like a collection of moon-beams.....

(Verse 27) The houses of the city with never diminishing sapphire and moon-stone appear to show simultaneously the darkness and moonlight together.

(Verse 28) In this city, the beloved by their bewitching glances, cause affliction to their lovers; (similarly) the lovers, by their beautiful sights, cause affection to their beloved.

(Verse 29) Whom do not the glances of the women of the place, (like those of the gopis on the bank of the Yamuna), which excel (in beauty) the collection of crawling waves of the daughter of Kalinda (i.e. Yamuna) attract (or make into a Krishna)?

(Verse 30) The glances of the women with curved eyes, made tremulous by the power of liquor, look like the rows of swords held in the hands of Rati-natha (i.e. Cupid).

(Verse 31) The lips of the women of the city have rendered everything else inferior to them; and their side-looks (appear to) suggest that they have blessed the groups of lotus (i.e. excelled them in beauty).

(Verse 32) By the gestures of their hands (adorned) with bangles, the women of the city frighten the swans in the sporting ponds for having stolen their gaits.

(Verse 33) The damsels of the city, the rays of whose ear-rings become merged into the spaces of the quarters, listen to music appreciatively.

(Verse 34) The bees that are attracted by the droplets of honey in the water-lilies serving as ear-rings of the ladies of the city, are frightened away by the sounds of the bangles in their bands (produced by the gesture of waving).

(Verse 35) Do not the lotus-eyed damsels of the city their (enchanted) smiles resembling the moon marked by the (dark) sheen of their glances mark at the daughter of their lords ?

(Verse 36) By the rays of their moon like faces, the pupil of their eyes serving as the dark patch of the moon, the women of the city seem to feed the birds which feed upon the moonlight (i.e. Chakoras).

(Verse 37) The woman with their faces resembling the full moon and their forehead resembling the half-moon, demonstrate that all the arts are acquired by themselves (i.e. by looking at their faces it is easy to know that they are *kalavaties*).

(Verse 38) The gems in the nose-ornaments (of the damsels) resembling the stars.....

No. 189

Reference	: Indian Archaeology 1983-1984, A Review.
Page No	: 148 to 149
Place	: Inugurthy, Warangal.
Dynasty	: Kakatiya.
Reign of	: Prataparudra.
Inscription date	: 21st February A.D. 1300
Language	: Telugu.

Telugu inscriptions belonging to the time of *Mahamandalesvara* Prataparudra are found engraved on a broken stone block lying in the Zilla Parishad High School. Of these the second one dated in the cyclic year Vikari (1300 A.D.) which is incomplete records the gift of money (*padika*) for maintenance and offerings to the (above mentioned) deity Virabhadradeva of Inumguriki by Deradi-praja and Sena-Praja of Dasumayya-vada. This inscription refers to some additional gifts of money, accruing from taxes, and land by the 56 *desas parivaras* and *kampulu* for the same deity.

No. 190

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 269 to 271
Place : Nadigudem, Huzurnagar Taluk.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : 28th October A.D. 1300.
Language : Telugu.

This inscription is on a stone pillar lying in the fort (brought from Taduvayi). The record refers to the reign of Kakatiya Prataparudra. His subordinate Mahasamanta Cheraku Jagaddalu Maraya Ganapaya raddi's officer Ketu *lemka* and all the people made the gift of 2 *visas* per *mada* out of all the *gadyas* (cash) due to the Government. Similar gift was made by the people of the Nelamarri village. Another gift of Palmyra grove was made by Agasala Devozu to the same god.

No. 191

Reference : South Indian Inscriptions, Volume-X.
Page No : 264 to 265.
Place : Nadigudem, Nandigama Taluk, Krishna District.
Dynasty : Kakatiya.
Reign of : Pratapa Rudradeva.
Inscription date : A.D. 1300.
Language : Telugu.

This inscription is on a slab lying in the Zamindar's residence, dated S. 1222 (Sarvari). States that the residents of Taduvaya assigned to the temple of Chenna-Mallikarjuna Nelamarri made a similar assignment to the same temple in regard to the income of Nelamarri and that *agasala* Devoja made a gift of a palmyra *tope* to the same temple. The gifts were made for the merit of the *Mahasamanta* Maraya-Ganapaya-Raddi during the reign of Pratapa-Rudradeva.

(Also)

Reference : Archaeological survey of India
Annual report on epigraphy 1924.
Page No : 68
Place : Nadigudem.
Dynasty : Kakatiya.
Reign of : Prataparudra
Inscription date : A.D. 1300
Language : Telugu

This inscription is on a slab lying in the Zamindars residence at Nadigudem, dated Saka 1222, Sarvari, Kartika, su. 15, Friday. Registers a grant and money by the people of Taduvayi and of Nelamarri to the god Chenna-Mallikarjuna Taduvayi for the merit of Mahasamanta Cheruku Jagaddalu Maraya Ganapaya-Reddi. Also records a gift of a garden to the same god for lamps.

No. 192

Reference : Corpus of Inscriptions in the Telangana Districts,
Part-VI, 1973.
Page No : 84 to 85.
Place : Yelgedu.
Dynasty : Kakatiya.
Reign of : Prataparudradeva.
Inscription date : 22nd June, A.D. 1301.
Language : Telugu.

This inscription belongs to the reign of the Kakatiya King Prataparudradeva Maharaja.

Lakkadevamma, the queen of Prataparudradeva Maharaja made a gift of land on the said date to the God Ramanathadeva for the benefit of her father, *Pondova-Na(ya)nim garu*.

The record is dated Plava, Ashadha 15 Su, *Guruvara*. (Thursday)

Purnima in the month of Ashadha commenced on Wednesday (96) and extended to Thursday, (22nd June 1301 A.D.).

(Also)

Reference : Inscriptions of Karimnagar District (Reprint 2016)
Page No : 104 to 106
Place : Yelgedu, Peddapalli Taluk Karimnagar District.
Dynasty : Kakatiya
Reign of : Prataparudradeva.
Inscription date : 27th June A.D. 1301
Language : Telugu

It records the gift of some local taxes like *pannu*, *kanika*, *katnamu* and the remission of *pullari* on the milch animals as *vritti* to the god Ramanathadeva by the queen of Prataparudradeva Maharaja named Lakshmadevi for the merit of her father Paldevanayinimgaru.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 143.
Place : Yelgedu, Karimnagar District.
Dynasty : Kakatiya
Reign of : Prataparudra.
Inscription date :
Language : Telugu.

Dated Plava, Ashadha su. 15. The gift portion of the inscription is very illegible. While Kakatiya Prataparudra Deva Maharaju was ruling, his queen Lakma Devammagaru gave the gift to Ramanatha deva for the merit of her father Ponnamanayanimgaru.

No. 193

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 272 to 276
Place : Rajaram (Rajasawaram), Miryalaguda Taluk.
Dynasty : Kakatiya.
Reign of : Pratapa Kumara Rudradeva Maharaja.
Inscription date : 6th November A.D. 1301.
Language : Telugu.

This inscription is on a stone pillar in front of the Venugopalswamy temple. While Mahamandalesvara, Pratapa Kumara Rudradeva maharaja the lord of Anumakonda-pura was ruling the earth, the record states, some settis (numbering 21) belonging to the Virabalanjjasamaya, of various villages, having assembled in the *mukha-mandapa* of the temple of Mulasthana Sri Malnathadeva, made some monetary gifts to the following deities on the sale of each thousand *perikas* transacted by the *nakara* in the salt bazars.

Sriparvatanatha	(one <i>mada</i>)
Sivadeva	(")
Gupta-Mahesvaradeva	(")
Elesvaradeva	(")
Maliaradeva	(")
Mailaradeva of Ganapavaramu	(")
Gangadeva Desi	(one <i>ruka</i>)
Venka (Vinayaka) of Andugu	(")
Somanatha of Peruru	(one <i>mada</i>)
Tripurantaka of Pidgurala	(")
Mulasthane Malnatha of Rajavuram	(")
Mimda Gopala	(")
Ganapesvaradeva	(2 <i>rukas</i> and 1 <i>adduga</i>)
Sela Mallinatha	(5 <i>rukas</i>)
Gopinatha of Aluvalu	(1 <i>mada</i>)
Chennakesava Perumallu of Grabbeta	(2 <i>rukas</i> and 1 <i>adduga</i>)
Puratas of Rajavuramu	(1 <i>mada</i>)

Here *mada* is indicated by the Vertical stroke I and *ruka*.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 145 and 146.
Place : Rajasavaram, Mahbubnagar District.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : 6th November, A.D. 1301.
Language : Telugu.

Dated S. 1223, Plava Margasira su. 5, Thursday, (A.D. 1301, Nov. 6, Monday). Registered some gifts to the gods of various villages by some Virabalaja community when Pratapa Rudra of Kakatiya dynasty was ruling at Anumakonda. The gifts were made out of certain levies on each thousand of *Perakas* of salt (?) (Small bags containing goods) that would be mar-ketted.

(Also)

Reference : Corpus of Inscriptions in the Telangana Districts,
Part-VI, 1973.
Page No : 82 to 84.
Place : Rajasvaram.
Dynasty : Kakatiya.
Reign of : Pratapa Kumara Rudra Deva.
Inscription date : 21st November, A.D. 1301.
Language : Telugu.

The inscription belongs to the reign of the Kakatiya king Pratapa Kumara Rudradev Maharaja and records that while he was ruling *Anumakondapura*, Devarayalu the chief of the *Virahalanja Somaya* (allotted contributions from the splatans (*Uppuvidlu*) amounting to 1000 *perikas* in Government register (*Nagara kavile*) to different at places enumerated.

The record is dated Saka 1223 Plava, Margasira Su. 5. Guruvara (Thursday).

(Margasira ba. 5 was Tuesday and not Thursday which corresponds to 21st November, 1301 A.D.).

No. 194

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.
Part III, 1956.
Page No : 16 and 17
Place : Katukuru, Khammamet (Khammam) District.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : A.D. 1302
Language : Telugu.

This inscription in Telugu Prose, is engraved on the stone pillar. Records the donation of gifts by the 18 communities of the village of Kattamgaru to the deity Gopinatha for merit to the Kakatiya king Prataparudra during his reign in Saka 1225, Sobhakrt, Sravana su. 11, Thursday.

No. 195

Reference : South Indian Inscriptions, Volume-X.
Page No : 266.
Place : Tadikonda, Guntur District.
Dynasty : Kakatiya.
Reign of : Pratapa Rudradeva Maharaja.
Inscription date : 18th February, A.D. 1303.
Language : Telugu.

This inscription is on a Nandi Pillar in the temple of Mulasthanesvara, dated S. 1225 (Sobhakrit). States that, under the orders of Pratapa-Rudra, a certain Gannaya remitted all taxes (*parapangamu*) on land belonging to the temple of Kamesvara of Tandikonda.

(Also)

Reference : Archaeological Survey of India,
Annual Report on Indian Epigraphy 1916-17.
Page No : 88.
Place : Tadikonda, Guntur District.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : A.D. 1303.
Language : Telugu.

This inscription is on a Nandi-stone set up in the Mulasthanesvara temple, dated Saka 1225, Sobhakrit, Phalguna, su. di. 1, Monday. Records that under orders of the king [So]maya-Gannayangaru remitted the taxes on the dry and wet lands in the enjoyment of the temple of Kamesvaradeva at Tandikonda and made them Sarvamanya.

No. 196

Reference : South Indian Inscriptions, Volume-IV.
Page No : 327.
Place : Srikakulam, Divi Taluk, Krishna District.
Dynasty : Kakatiya.
Reign of : Pratapa Rudradeva Maharaja.
Inscription date : 18th April, A.D. 1303.
Language : Telugu.

This inscription is on a stone built into the floor of the Malleswara temple. Mentioned only Shri Mahamandaleshwara Kakatiya shri Prataparudra Deva Maharaja. Other details are lost.

No. 197

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 71
Place : Nagulapadu, Nalgonda District.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : 1st May, A.D. 1303
Language : Telugu.

This inscription is on a stone pillar in the temple. Dated S. 1225, Sobhakrt, Vaisakha su. Purnima Wednesday, (A.D. 1303, May 1.). Records the grant of *vrittis* on land and the communities by all the people of the 18 *samayas* for the God Mallinatha for the merit of the king Katkatiya Pratapaudra.

(Also)

Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994).
Page No	: 184 to 187
Place	: Nagulapadu.
Dynasty	: Kakatiya.
Reign of	: Prataparudra Maharaja.
Inscription date	: 1st May A.D. 1303.
Language	: Telugu.

This inscription is on a slab by the side of the foot-path in front of the Southern temple. States that, while Mahamandalesvara Kakatiya Prataparudradeva Maharaju was ruling the kingdom of the earth, the people of the eighteen samayas of Nagulapadu granted, *vritti* for the merit of the king to the god Mulasthanam Malinathadeva of Nagulapadu. The details of the grant are as follows. They are for the ploughed fields, *vrittis*, and *sthana-manyas*, for *Kartika* six months 1 addugu for every *marturu*, for each house of the Komatis not engaged in agriculture, *patika* (1/4); for every house of idaravaru (toddy-tappers) *patika* (1/4); for every house of *gollavaru* (herdsmen), *akkasalavaru* (goldsmiths), *praitulu* (2) two *vises*, for each *magga* (loom) Salevaru (weavers) 2 *varahas*; for every house of Kummaras (potters) *patika* (1/4). The same rates hold good for the Vaisakha six months also.

(Also)

Reference	: Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part-II, 2017.
Page No	: 94 to 95 and 191.
Place	: Nagulapadu, Suryapet Taluk, Nalgonda District.
Dynasty	: Kakatiya
Reign of	: Prataparudra
Inscription date	: 1st May A.D. 1303
Language	: Telugu

Translation

[Lines 1-8.] Hail ! while the glorious Maha-mandalesvara, the Kaketiyya king Prataparudra was ruling the earth, in the Saka year 1225, (being the cyclic) year Sobhakrt, in the month of Vaisakha, in the bright fortnight, on Purnima, the Wednesday.

[L1. 9-10.] for the *Mulasthanam* god, Malnatha of Nagulapadu,

[L1. 10-16.] the eighteen communities of all the people that town gave the (following) *vritti* for the public enjoyment of the God, for the sake of merit to their ruler, the Kaketiyya Prataparudra,

[L1. 16-21.] (at the rate of) an *addugu* one *marturu* of Ploughed land for the six months of *Kartika*, (including) *vrittis* of ploughed fields together with *manyas* (or land given) for house-sites (i.e. *sthana-nivesanas*).

[L1. 21-26.] the *komatis* that have not begun, (pay) *padika* (one-fourth), in (each) house; the *Idaras* (toddy-sellers, pay) one-fourth for one share; the shepherds and the *akkasalas* (pay) at the rate of two *visas* for two *vrittis*; the weavers.....

Contents and Remarks

This inscription is inscribed on a stone standing not far from the two temples. Records the grant of a *vritti* (details of rates given) by the eighteen communities of the people of the town for the *Mulasthanam* god, Malnatha of Nagulapadu for merit to their ruler Kakatiyya Prataparudra. The general rate of contribution was one *addugu* for one *martru* even on land granted as *manya*; the merchants (*komatis*) paid a quarter per share; the shepherds and the goldsmiths (*akkasala-varu*) paid 2 *visas* for 2 *vritis*. The rest of the inscription is lost.

No. 198

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 4
 Place : Katukuru, Khammam District.
 Dynasty : Kakatiya
 Reign of : Prataparudra
 Inscription date : 25th July (9th August) A.D. 1303
 Language : Telugu

This inscription is on a stone pillar erected in the field, dated S 1225, Sobhakrit, Sravana su. 11, Thursday (A.D. 1303, July, 25). Records the gifts by the 18 communities including the *mahajanas*, *nagara*, the *Kampus* and the *balanji settis* of the village to the deity Gopinatha of Kattamguru for the merit of the king.

(Also)

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1985-86.
 Page No : 18.
 Place : Khatkur, Khammam District.
 Dynasty : Kakatiya
 Reign of : Prataparudra
 Inscription date : 25th July A.D. 1303
 Language : Telugu

This inscription is on the second side of a slab lying in the field by the side of the field by the side of the road leading to Nelakondapalli, dated Saka 1225, Sobhakrit Sravana, su. 11 Thursday=1303 A.D., July 25. Refers to the king as *Mahamandalesvara* and registers a grant of land for the purpose of the deity Gopinathadeva by the 18 communities, including the *mahajanas*, the *nagara*, the *kampus* and the *balamjesettis*, of the place Kattamguru for the merit of the king. Also states that they remitted the income from taxes, from the fields yielding two crops in a year, to the cultivators of summer crops (*karugaru*) and a *marturu* for one *kar* crop at the rate of one *mada* of gold. At the end of the record details of arrangements made for the protection (*kampepettu*) of the different *vritis* are specified.

No. 199

Reference : South Indian Inscriptions, Volume-X.
 Page No : 265.

Place : Kerampudi, Palanad Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Pratapa Rudradeva Maharaja.
 Inscription date : 12th September, A.D. 1303.
 Language : Telugu.

This inscription is on a pillar of the mandapa in the temple of Suresvara, dated S. 1225 (Subhakrit). States that one Pochu-Lenka got some repairs executed to the temples of Suresvara and Kesava-Perumallu of Karempudi during the reign of Kakatiya Pratapa Rudradeva Maharaja.

(Also)

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy 1910.
 Page No : 41
 Place : Karempudi, Guntur District.
 Dynasty : Kakatiya
 Reign of : Kumra Rudradeva Maharaja.
 Inscription date : A.D. 1303
 Language : Telugu.

This inscription is on a pillar of the *mandapa* in front of the Suresvara temple at Karempudi, dated Saka 1225, Sobhakrit. Records show that a servant of Manchava-Nainingaru repaired the temples of Suresvaradeva and Kesava-Perumal at Karempudi for the merit of his master who bore the title Immadi-Nissankavira.

No. 200

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-II (1994).
 Page No : 187 to 189
 Place : Pulivera.
 Dynasty : Kakatiya.
 Reign of : Prataparudra Deva Maharaja.
 Inscription date : 12th March A.D. 1304.
 Language : Telugu.

This inscription is on a stone set up in front of the old temple. States that, while Mahamandalesvara Kakatiya Prataparudra Deva Maharaja was ruling the kingdom of the world, Chakragolu Vallabhayya, *lemka* of that king, Sri Vaishnavas of the Padinentinadu Modali Marga and *Ubhaya nanadesi Pekkamdru* gave *vritti* of *nirunela* and *velivolamu* to the God Chennakesa of Palavi and made *kanika* and *darisana* as *sarvamanya*.

No. 201

Reference : South Indian Inscriptions, Volume-X.
 Page No : 266.
 Place : Chintapalli, Sattenapalli Taluk, Guntur District.
 Dynasty : Kakatiya.

Reign of : Pratapa Rudradeva Maharaja.
 Inscription date : 4th June, A.D. 1304.
 Language : Telugu.

This inscription is on a pillar in front of the temple of Dodda Malleswaram, dated S. 1226 (Krodhi). States that Pochaya-Nayaka gave a *putti* of land to God Muketesvara of Chintapalli for the merit of Pratapa-Rudradeva.

(Also)

Reference : Archaeological Survey of India Annual Reports on Indian Epigraphy 1910.
 Page No : 42.
 Place : Chintapalli, Sattenapalli Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Pratapa Rudradeva Maharaja.
 Inscription date : A.D. 1304.
 Language : Telugu.

This inscription is on a pillar set up in front of the Dodda-Malleshwara temple in the Chintapalli, dated Saka, 1226, Krodhi. Gift of land to the same shrine by [Ma]johayanayaningaru for the merit of the king.

No. 202

Reference : Inscriptions of Andhra Pradesh, Cuddapah District, Part-I, 1977.
 Page No : 229 to 230.
 Place : Lebaka, Cuddapah.
 Dynasty : Kakatiya and Kayastha.
 Reign of : Tripurari deva
 Inscription date : A.D. 1304.
 Language : Telugu.

Incomplete record. Mentions that Mahamandalesvara Mandalika-brahmarakshas Gandapendara Tripurarideva maharaja was ruling Mulkinadu from Valluri-Pattana.

No. 203

Reference : Inscriptions of Andhra Pradesh, Cuddapah District, Part-I, 1977.
 Page No : 230 to 233.
 Place : Varikunta, Siddavatam Taluk, Cuddapah.
 Dynasty : Kakatiya and Kayastha.
 Reign of : Tripurari deva
 Inscription date : A.D. 1304.
 Language : Telugu.

The inscription registers the grant of the village Varikumta in Sakali-*bhumi* with all *sada*, *sumkana*, and *shashtaya* as *sarvamanya* for the *amga bhogas* of the god Siddhanatha Deva, the deity of the abode called the Southern gateway of Sri Parvata by Mahamandalesvara

Gamdapemdara Tripurari Deva son of Ambadevaru Maharaja. The details of the worship and offerings to the god are stated in the latter part of the record.

No. 204

Reference : Indian Archaeology 1989-1990, A Review.
 Page No : 112
 Place : Medavaram, Nalgonda.
 Dynasty : Kakatiya.
 Reign of : Rudradeva-Maharaja.
 Inscription date : A.D. 1304
 Language : Telugu.

This inscription engraved on a slab up in a field outside the village, is in Telugu language and characters and belongs to the reign of Kakatiya Ridradeva-maharaju. Dated in Saka 1226, krodhi (A.D. 1304), it registers a grant of land for the *ranga-bhoga* of the deity Svayambhu-Somanathadeva of Medavaram by *mumjadi* Devaraju belonging to Karikalavamsa, Kasyapa-Gorra and Malav-aravaya. The gift was made for the welfare of *mahasamanta* Immadi Bolaya-reddi, of the Cheraku family.

No. 205

Reference : Indian Archaeology 1989-1990, A Review.
 Page No : 112
 Place : Palivela, Nalgonda.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : A.D. 1304
 Language : Telugu.

This inscription, engraved on a slab in front of the Chennakesava temple, is in Telugu language and characters and belongs to the reign of Kakatiya Pratapa-rudradeva-maharaja. Dated in Saka 1226, Krodhi (A.D. 1304), it registers a grant of land as the *vritti* of Chennakesava-perumal of Palacera, along with income from taxes from these lands, as *sarvamanya*, by Chakragala Vallabhaya-lemka, the *srivaishnavas* of the eighteen countries and the *ubhayanadesi-pekkamdu*.

No. 206

Reference : Inscriptions of Karimnagar District (Reprint 2016)
 Page No : 106 to 111
 Place : Chittapur, Metpally Taluk.
 Dynasty : Kakatiya
 Reign of : Prataparudradeva.
 Inscription date : A.D. 1304.
 Language : Telugu.

This inscription is on a broken stone in the Hanuman *tota*. It introduces a subordinate named Chinni Rudradeva Maharaja of Suryavamsha, who bears a string of titles which are

mere customary. Certain Bairisetti of the Virabalinja community is said to have installed in the village Peddapariyala including in Cinnapariyala-*stala* the *nayamkara* of Chimni Rudradeva, the gods Bairesvara, Sakaleswara and Nagesvara and endowed them with one-third of the produce in the land irrigated under the tank Sakala-*samudra* newly constructed by him. The remaining two-thirds is said to be the share of the king. The king is said to have visited the temple and made a gift of some lands. Bairisetti himself is stated to have made some more gifts of lands and tolls levied on the articles sold in Peddapariyala Village.

No. 207

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-II (1994).
Page No : 190 to 192
Place : Rangareddigudem.
Dynasty : Kakatiya.
Reign of : Rudradeva Maharaja.
Inscription date : 3rd January A.D. 1305.
Language : Telugu.

This inscription is on a stone set up outside the village. States that, while Mahamandalesvara Rudradeva maharaja of the Kakatiya family was ruling the kingdom of the world; Mahapradhana Bacharavuta and Malavanvaya Mummadideva maharaja of the lineage of Karikala and of the Kasyapa *gotra* made a gift of land for the *anga* and *ranga bhogas* to the god Svayambhu Somanathadeva of Medavura for the increase of the duration of the life, health and prosperity of Mahasamanta Cheraku Immadi Bollaya Reddi.

No. 208

Reference : A Collection of the Inscriptions on Copper plates & Stones
in the Nellore District, Part-I, 1905 and 1990.
Page No : 391 to 392
Place : Talluru, Darsi, Nellore.
Dynasty : Kakatiya
Reign of : Pratapa Rudradeva Maharaja
Inscription date : 26th April, A.D. 1305
Language : Telugu

This inscription is Near Venugopala Swamy temple.

Translation

Hail ! On Monday, the 2nd of the bright fortnight of Vaisakha of the year Visvasu, corresponding to the year 1227 of the illustrious and auspicious Saka era, when Chennakesava Perumal of Talluru was consecrated, Kondapi Vayapoti Nayudu caused to be constructed the temple and *mandapa*, brought and gave 10 (*tums*) of paddy field in Chintagunta swamp as a *manyam* for the religious merit of his parents. In the same locality Mummadi, the son of Padumakshudu and Sriranganathudu, son of Kanchikudu, brought and gave *manyam* of land for the religious merit of his parents. In the same locality Mummadi, the son of Padumakshudu and Sriranganathudu, son of Kanchikudu, brought and gave *manyam* of land for the religious merit of their parents and this field is ten *tums*.....? Hail ! For the religious merit of Sriman

Mahamandaleshwar Pratapa Rudradeva Maharaja because of what Dochayadeva gave himself.....

No. 209

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1987-88.
Page No : 18.
Place : Pammy, Khammam District.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : 14th April, A.D. 1306.
Language : Telugu.

This inscription is set up in front of Chennakesava temple. Damaged. Mentions the names of individuals viz. Appanam and his sons Paddingar and Somayamgaru. Seems to refer to the fort at Pammi. Potaya is referred to as the signatory of the record.

No. 210

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 276 to 280
Place : Duppally, Ramannapet Taluk.
Dynasty : Kakatiya.
Reign of : Prataparudradeva.
Inscription date : 27th June, A.D. 1306.
Language : Telugu.

While Prataparudradeva Maharaja was ruling the earth, the record states that Druppalli Bollamaraju and Ramgaya Rudradeva were jointly ruling the *nayankara* (of Druppalli) in 1:3 ratio made some gifts of lands cultivable in two seasons to the god Kasmiradeva (of that place) in the presence of the eighteen sects of people. The total area of the lands under the tanks is four and half *marturs*. In addition to this they have made the monetary gift of *padika* (one fourth) per each *mada* out of the *palachamu* due to them from the village annually at the rate of one and one fourth *chinnamu* per each *mada*. How this assessment was made, we have no idea. Probably the villagers had to pay this tax to the *nayakas* who in their turn made the gift to the god.

The *samasta - praja* (all the people) also made a gift of one *visa* on the purchase value of each *mada* on all commodities for the maintenance of the lamps in the temple.

No. 211

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-II (2003)
Page No : 93 to 94
Place : Ramarajupalli, Achempet Taluk.
Dynasty : Cheraku Chiefs.

Reign of : Annaya (1306).
 Inscription date : 13th century.
 Language : Telugu 12-13 C characters.

This inscription is in a field to the east of the Village. Records the gift of 1 *marttar* wetland situated behind the temple and 2 khandikas of *velipolamu* to *Prolakamma* by *Sriman Mahasamanta Cheraku Annaya*, a feudatory of the Kakatiyas.

No. 212

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1993-94.
 Page No : 17.
 Place : Ramajipalle, Achchampet Taluk, Mahbubnagar District.
 Dynasty : Cheraku Chiefs.
 Reign of : Annaya (A.D.1306)
 Inscription date :
 Language : Telugu.

This inscription is on black stone lying at the entrance of the Siva temple outside the village. Records the gift of lands (wet, dry lands) to the goddess Amtati Prolakamma by the chief referred to as *mahasamanta*.

No. 213

Reference : Inscriptions of Andhra Pradesh, Nalgonda District Volume-I (1992).
 Page No : 281 to 282
 Place : Nadigudem, Huzurnagar Taluk.
 Dynasty : Kakatiya.
 Reign of : Prataparudradeva.
 Inscription date : 13th July, A.D. 1307.
 Language : Telugu.

States that while Mahasamanta Cheraku Jagadalu Annayaraddi was governing, certain Allu Suri setti bought some land in Venkaravula in exchange from Ranganatha setti and made it as gift to the god Chenna Mallikarjunadeva.

No. 214

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-II (2003)
 Page No : 92 to 93
 Place : Udimilla, Achempet Taluk.
 Dynasty : Cheraku Chiefs.
 Reign of : Immadi Bollayyaraddi.
 Inscription date : 2nd October, A.D. 1307.
 Language : Telugu.
 Script : Telugu.

This inscription is on a stone slab lying in the field. Registers a gift of land to the God *Udimesvara* by certain *Pocharautu* while *mahasamanta Immadi Bollayya* was ruling.

No. 215

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1993-94.
Page No : 17.
Place : Udimilla, Achchampet Taluk, Mahbubnagar District.
Dynasty : Cheraku Chiefs.
Reign of : *Immadi* Bollaya.
Inscription date :
Language : Telugu.

Stone lying in the east side of the village in Jettiyappa's land. Damaged and worn out. Seems to record some gift to god *Udimesvara* by *Pocha-ravuta*, a subordinate (*lemka*) of *mahasamanta Cheraku Immadi* Bollaya. In characters of the 13th century A.D.

No. 216

Reference : South Indian Inscriptions, Volume-X.
Page No : 267.
Place : Tangeda, Palnad Taluk, Guntur District.
Dynasty : Kakatiya.
Reign of : Pratapa Rudradeva Maharaja.
Inscription date : 1st April, A.D. 1308.
Language : Telugu.

This inscription is on a slab lying in the temple of Gantala Ramalingaswami, dated S. 1230 (Kilaka). States that, while Pratapa-Rudradeva was ruling the earth and Devari-Nayaka was his governor at Tangeda, the eighteen assemblies (*samaya*) and the merchants (?) of Tangeda, assigned to the temple of Ramanatha, a duty on all sales in the town at the rate of a *visam per mada* of the sale price.

No. 217

Reference : South Indian Inscriptions, Volume-X.
Page No : 267 to 268.
Place : Nandalur, Rajampet Taluk, Cuddapah District.
Dynasty : Kakatiya.
Reign of : Pratapa Rudradeva Maharaja.
Inscription date : 19th June, A.D. 1308
Language : Telugu.

This inscription is on a slab near the main eastern Gopura in the temple of Saumyanathesvara, dated S. 1231 ? (Kilaka). States that Pratapa-Rudra remitted the *sunkamu*, *sadamu* and *avanaya* till then levied in the five villages of Nelandaluru (Nandalur), Andapur, Mandapamu, Mannuru and Astyapuramu.

No. 218

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam`s
Dominions, Part- II, 2017.
Page No : 166 to 167 and 198.
Place : Tekmal, Medak District.
Dynasty : Kakatiya
Reign of : Prataparudra
Inscription date : 8th July, A.D. 1308.
Language : Telugu.

Translation

I SIDE

[Verse 1.] Obeisance to Sambhu, the main pillar in the commencement of the town of three worlds, whose high head is kissed by the moon charmingly (white) like a *chowrie*.

[L1. 5-11.] Hail ! in the victorious and prosperous Saka year 1230, (being the cyclic) year Kilaka, in the month of Asadha, on the fifth day of the dark fortnight, on monday, while the Kaketiyya king Prataparudra was ruling the earth :

[L1. 11-13.] Hail ! the glorious great courtier, Puravari-Mahadeva-nayamka.

II SIDE

[L1. 14-21.] with the permission of the eighteen communities of Tekumbedla, gave away for the enjoyment of the God, Mula-sthanam Bhoganatha of that village, (to last) as long as the Moon and the Sun, the Cash Income of the Land Tax of that village of Tekumbedla and the villages of that *sthala* at the rate of one *mada-badi-patuka* for one *mada*.

[L1. 22-23.] He who is dishonest regarding this gift is one who (has committed) the five great sins.

[V. 2.] [This is the usual imprecatory verse.]

Contents and Remarks

This inscription is inscribed on a stone slab in a ruined temple in the middle of the village. Records the gift of the cash income of Land tax of the village of Tekumbedla and the villages of that *sthala* at the rate of one *mada-badi-patuka* for one *mada*, to God Bhoganatha by the *maha-pradhani* puravari-Mahadeva-nayaka with the Permission of the 18 communities of Tekumbedla.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 53
Place : Tekmal, Medak District.
Dynasty : Kakatiya
Reign of : Prataparudra.
Inscription date : 8th July, A.D. 1308.
Language : Telugu.

This inscription is on a stone slab in a ruined temple. Dated S. 1230 Kilaka Ashadha ba. 5, Monday, (A.D. 1308, July 8). Records the gift of income derived from land tax of the village of Tekumbedla and the villages of the *sthala* at the rate of one *madabadipatuka* for one *mada* to the god Bhoganatha by Mahapradhani Puravari Mahadeva Nayaka with the consent of 18 communities of Tekumbedla.

(Also)

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 237 to 238
 Place : Tekmal, Andole Taluk, Medak.
 Dynasty : Kakatiya
 Reign of : Prataparudra.
 Inscription date : 9th July, A.D. 1308
 Language : Telugu.

This inscription is on a slab in the ruined Hanuman Temple. The inscription registers the gift of remission of tax at the rate of one fourth per each *mada* on sales within the villages of *Tekumbeda* *sthala*, towards the daily rites of the god *Bhognatha* of *Tekumbeda* by *Mahadeva nayaka, mahapradhani*.

No. 219

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 238 to 239
 Place : Munigadapa, Gazvel Taluk, Medak.
 Dynasty : Kakatiya
 Reign of : Prataparudra.
 Inscription date : A.D. 1308
 Language : Telugu.

This inscription is on a pillar lying at the house of Venkatnarsaiah. Damaged. The inscription records the remission of taxes as a gift to the god *Chennakesava* by *Kachayya Pregarada*. The said gift was made with the consent of *astadasapraja*. Details are enumerated.

No. 220

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1929-30.
 Page No : 10
 Place : Gottiralla, Palnad Taluk, Guntur District.
 Dynasty : Kakatiya
 Reign of : Prataparudradeva Maharaja.
 Inscription date : A.D. 1308
 Language : Telugu

This inscription is on a slab lying near the ruined Matangesvara temple, dated Saka 123[0], Kartika, Pushya, su. 13, Thursday, Makar-sankranti. Registers grant of land in Tammadipalle to the temple of Matangesvara by Mamchaya-Nayiningaru, a subordinate of the king for the merit of his sovereign.

No. 221

Reference : Archaeological Survey of India Annual Reports on
Indian Epigraphy 1905-06
Page No : 16
Place : Tripurantakam, Prakasam District.
Dynasty : Kakatiya.
Reign of : Prataparudradeva Maharaja.
Inscription date : A.D. 1308.
Language : Telugu

This inscription is on a fourth face of the pillar at the entrance into the dark room (*chikati midde*) in the Tripurantakesvara temple near Tripurantakam, left side, dated Saka 1230, Kolaka. Mentions Vollaya-Reddi, elder brother of the *sarvadhikarin* Ellaya-Reddi. Refers to the importance of articles in pack-bullocks.

No. 222

Reference : Archaeological survey of India
Annual report on epigraphy 1925-26
Page No : 70
Place : Sarangupalle, Dharmavaram Taluk, Anantapur District.
Dynasty : Kakatiya.
Reign of : Rudradeva Maharaja
Inscription date : A.D. 1308
Language : Telugu.

This inscription is on a slab lying in the temple of Gantala Ramalingasvami, dated Saka 230, Kartika, Chaitra, su. 10, Monday. Records the grant by the people of the eighteen *samayas* and the *nanadesis* of Tangeda of a proportion of the profits on the sales at the palace for the worship and offerings to the god Ghantala Ramanathadeva. The grant was made in the presence of Pevari-Nayaningaru, son of Machaya-Nayaningaru.

No. 223

Reference : South Indian Inscriptions, Volume-X.
Page No : 268.
Place : Tripurantakam, Markapur Taluk, Prakasam District.
Dynasty : Kakatiya.
Reign of : Pratapa Rudradeva Maharaja.
Inscription date : 12th January, A.D. 1309.
Language : Telugu.

This inscription is on a pillar set up to the east of the dark room in the temple of Tripurantakaesvara, dated S. 1230 (Kilaka). States that Vollaya Reddi, brother of Ellaya Reddi the agent of Pratapa-Rudradeva, assigned to god Tripurantaka Deva, the income from the sale of goods of all kinds (which may be conveyed to Tripurantakamu) by Pedda-Machana and Pina-Machana on their one hundred pack cattle.

No. 224

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
 Page No : 150.
 Place : Kocherlakota, Markapur, Prakasam.
 Dynasty : Kakaiya.
 Reign of : Prataparudra.
 Inscription date : 9th May, A.D. 1310.
 Language : Telugu.

Records the gift of land in the village Krottacheruvu, for the anga and ranga bhogas of the Gods Gaurisvara, Somesvara and Mahadeva of the Trikuta temple built by Devarinayanigaru son of Dachayanayaka, a feudatory of Kakatiya Prataparudra. The record furnishes details of the gifts made, in addition to the land grant, which include the income accrued from levies like *Pullari manyam* (grazing tax) and *angadi mudra sunkamu* (tax on merchandise).

(Also)

Reference : A Collection of the Inscriptions on Copper plates & Stones
 in the Nellore District, Part-I, 1905 and 1990.
 Page No : 333 to 341
 Place : Kocherlakota, Darsi, Nellore.
 Dynasty : Kakatiya.
 Reign of : Prataparudra Deva Maharaja
 Inscription date : 9th May, A.D. 1310.
 Language : Telugu and Sanskrit.

This inscription is near Virannabavi.

Translation

V. 1. May the staff-like tusk of Hari, the sportive Boar, protect you-resting on which (the tusk), the earth with mount Meru as its apex appeared like an umbrella.

May well-being be conferred on you by the heap of wet rice placed by Brahma on the head of Sambhu (Siva) at the time if (his) marriage with Gauri (Parvati) which grain, resembling a collection of pearls issuing from a pearl oyster, seems as though it had developed into the Moon and his wives.

Hail ! On Monday, the 10th of the bright fortnight of Jyeshtha of the year Sadharana, corresponding to the Sri Saka year 1232, while (Hail !) Pratapa Rudradeva Maharaharaja, who is the ornament of the Kakati race which is renowned in the whole world, was ruling the earth, Srimat Devari Nayanigaru whose columnar arms are of peerless might, who is *Chalamarti ganda*, who has caused to fade the plantain flower which is the fame of hostile kings with the heat of his excessive valour, who is a master of polity, the hero of the world, who has cutdown hostile kings with his sharp sword in the fury of the battle field, who is eulogised as Trinetra, who is honoured by intelligent men, who is the ocean of gem`s, to wit, noble qualities, who is the Virabhadra of the Kaliyuga, who is a host of sun to the darkness of hostile armies, who is the champion over treacherous people (Drohara ganda?) by whom the consort of Parvati (*i.e.* Siva) is constantly worshipped, who is the excellent son of Sriman Machaya Nayaka and who

is a sun to the lotuses which re poets, set up (the images of) Gaurisvara, Somesvara and Mahadeva in the shape of three peaks (by constructing temples with three pinnacles) at Kottacherla and Macherla.

Having appointed Dalamu Varadanna and Tammalla Peddini as priests, he granted the following *vritti* fields with liberation of water as *sarvamanyas* free from all burdens and taxes for (providing) decorations to the deities (here follows a list of the *vrittis*), also a *pullari manyam* (a grant of pasture land free of tax ?) for the cattle belonging to the deity, the *sunkam* as a *sarvamanya* (evidently a grant of the proceeds of some tax) the tax raised from Komitis (Bachchulu) on shops daily at dra (?) $\frac{1}{4}$ of $\frac{3}{4}$ or $\frac{3}{15}$ as a *sarvamanya*. The rulers have given all those. *Meras* should be collected from every village in the country at 1 *tum* on every heap of grain, and in towns, such as Krottacherla, &c., Where taxes are levied on merchandize at nu (?) $\frac{1}{4}$ +1 on every headload of all kinds of grain. They should on the whole (average) be collected at 1 ta (?), and at du (?) $\frac{1}{4}$ +1. One ka (?) of land is given under the tank (?); grain at 1 *putti* should be collected at Rajepalli for the religious merit of Devari Nayuningaru. All this should be mentioned as long as the sun and moon endure.

May there be prosperity !

[Three imprecatory verses.]

Adoration be to the Lord of Srisaila !

Adortion be Tripurantaka Deva !

At Adavigudipadu.....] Re (?) of wetland,

At Chandaluru... .. $\frac{1}{2}$ Re (?) of wetland are given by Devarayudu,

Ramayya and it.....for (providing) sacred food to the deity.

Those who violate this will be considered to have killed a Brahmin.

Note.- The latter portion is obscure.

Krottachera or Krottacherla is Kocherlakota.

Note- There is a rather interesting *Sthalapuranam* in the temple at Kocherlakota with the remark that Mallikharjuna Ganapati ruled over the *vima of Singarikonda* (Singarayakonda ?) with Manginapudi (Mangyanapudi ?) as his capital. He was succeeded by his son Ganapati, who in the year Manmatha, corresponding to the Saka year 918, built the fort Kottacheruvulakota. Laying it out so as to correspond with the area over which his dogs had been chased by a hare. He then amalgamated the *vimas* of Devarakonda and Santa Singirikonda Which formed (part of ?) The country was known as Yeruvanadu and styled the new territory Kochcherlakota *Sima*. He dwelt in his new fort for a short while and then went to Telingana. Gajapati's son was Mukkanti who ruled over Kalinga and appointed Mallaparaju, the karnam of Kochcherlakota, to be his representative there, with Polireddy as commandant of the fort. Sometime afterwards Pratapa Rudra invaded Kochcherlakota *Sima* with nine lakhs of archers and besieged the fort for thirteen years. In the course of the siege the gallant karnam, the commandant, and one Bhattu sallied out and in a severe battle killed eleven chiefs but were themselves slain. Then follows a song sung by the body-guard in honour of the karnam.

The story goes on that Pratapa Rudra then obtained possession of Kocherlakota and granted the position of *Sthala Karnam* of the *Simato* Kalamraju, son-in-law of Pavani Yugandharudu who was minister to Pratapa Rudra's son. Afterwards one Turumella Abburaju was associated with Kalamraju by an edict issued by Pratapa Rudra on Sunday the 15th of the

bright fortnight of Margasira of the year Vikriti, corresponding with the Saka year 1033. Pratapa is here described as the son of Kakatarudra and grandson of Siva Devaka Odayalu and as ruling at Orugallu. It appears that he founded on this occasion to the joint *sthala karnams* a town which he had founded under the name of Prataparudrasamudram and Manginapudi “which has existed from ancient days” he also gave them the four villages of Gajjalakonda, Kamepalli, Debvarakonda and Peddavaram subject to Payment of 300 *madas* (a year ?).

Pratapa Rudra is said to have reigned for 24 years and to have been succeeded by his son Haripalaka who reigned for 8 years.

Subsequently “in the year Dundubhi, corresponding to 1065 of the Salivahana Saka era, the Gajapati family again wanted to rule over these lands” and in the year Raktakshi, corresponding to the Saka year 1067, their minister, Goparaju Ramanna, made certain grants and confirmed Rudra’s edict in favour of the two *sthala larnams*. He is said to have “reigned” for 38 years and it would follow that the descendants of Pratapa Rudra must have been insted in Saka 1065 from this territory by the descendants of the old rulers.

The *purana* goes on that in Vikari or 1102 Saka, Polaya Vemareddy of the Gona family, came to the throne and that he built the temples in Srisailam and reigned for 12 years. He was followed by his son Anapota Bhupathi Reddy who reigned for 30 years and by his grandson Ana Vemareddi who reigned for 15 years. The last-named son Komara Vemareddi followed with a reign of 25 years and *his* son Korivemareddi with a reign of 4 years. The last-named was followed by his son Komaragirireddi who reigned 14 years. “These Reddis ruled for a period of 100 years” and, all this time, the *sthala karnamship* was being held by generation after generation of the Kalam Raju and Turimalla families. We now come to Pramadi, corresponding to the Saka year 1222, when the “Rayulavaru” are said to have been reigning. Achyutadevarayulu is said to have reigned “for sometime” as did his son Pravududevarayulu and his grandson Narasimhadevarayalu. The last-named son Achchitadevarayulu, “setting Krishnadevaraya in front,” conquered extensively and ruled for some years. While he was on his way to Vijayanagaram with some idols, he chanced to visit Kohcherlakota and was so pleased with it and an ancient temple built by Gajapatiraju that he also built a temple there and set up an image therein. He then went on to Vijayanagaram.

The *purana* proceeds that Achyutadevarayulu came to the throne at the end of the reign of Nrisimhadevarayulu and he sent for the edicts of Pratapa Rudra, had copper-plate grants issued in confirmation thereof, set up some edicts and confirmed certain gifts made by Poladu, “who once carried the State umbrella”.

Afterwards one Singaraju filed a suit for the office of karnam against the Kalamraju and Turimalla families and the case was settled at Vijayanagaram before the “Rayulu” in favour of the old families.

“Later on” Ramappayya, son-in-law of (Achyuta) Rayulu, came to the throne and he reigned “for some time” and it is stated that the Rayulu family ruled for 200 years.

We now come to Alamgir Fadishah who came to the throne in Vikari, corresponding to the Saka year 1402, and it seems that the monarch appointed one Ravilla Timma Nayudu to rule over this part of the country. The latter established his capital at Panchagullapadu in Kota *Sima*, ruled there and was succeeded by his son Venkatadri Nayudu who granted Kochcherlakota as a Jaghir to six of his relatives whose acts in founding suburbs, temples, etc.,

in and about Kocherlakota are described and the “Nayapaneni” family is said to have held away there for many years, that family being apparently the family composed of the six related jagirdars.

The *Purana* then reverts to Venkatadri Nayudu who was succeeded by his son Mallanayudu and at this time litigation for the sthala karnamship was renewed, this time by a faithless proxy, one Kondappa, who had “stolen the *dandas kavila*” (family chronicle), but the traitor was created during the rule of Vengamanayanivaru and the vigorous old families retained their cherished office.

“Then,” goes on the *purana*, “the Sarkar granted Arikatla *Sima* for the maintenance of the Ravilla family and annexed and kept the remainder of the kingdom” (whatever that may mean).

We now come to Kodavaddi (Khuda-u-din) Sultan Khajalalukhal,” Jagirdar of murtijanagar (?) and Cuddapah, acquired, (on behalf of “Kadakushah” of Golkonda), Vinukonda, Bellamkonda, and Murtijanagar from “Kodaveddi” and also the 18 Parganas of Khamman Sarkar of Cuddapah Subha, viz., Khamman (Kambham), Dupadu, Yeruvu, Marella, Palnadu, Karempudi, Tumurugodu, Tangeda, Macherls, Gurzals, Panchamaharaj, Podili, Kota, Darasi, Pelluru, Chimakurti, Addanki, Ammanabrolu and Kandukur. These were divided among various great Khans who failed to pay the vanji (tribute ?) and rebelled, but were suppressed by an army from Golkonda and “Malisham Muhammad Shasu” was placed in control of the country. He was afterwards removed in favour of “Singini Nilandanu,” appointed on behalf of Muhammad Khan who demolished the temples in Podili. Then came Makkili, then Abhiryamarazu, then Muhammad Khasim Khan Gori, then Mittakondaraju, then Sambarayunivaru, then Chinna Koppuraju, then Mangaraju, then Purushottamaraju, then Sambaraj, then Ramaraju, then Velagarayanivaru. This brings us to Durmukhi or S.S. 1604 when, during the reign of Tanesha, Akkanna, Madanna, and Suryaprakasa Rao, one Jillalla Mangaparaju held the local governorship (?). He was followed by Barige Undanda Rao and he by Pidila Lingappa Pantulu and he by Koneti Rao. During all this time the two families of Kalamrazu and Turimalla held the sthala karnamship. The next governor was Chalichelamala Jayavaru Reddi who built a fort in Kochcherlakota and refused to pay tribute and was consequently turned out in favour of Damera Bittha Nayudu and Vengama Nayudu and was beheaded by the Sarkar in Krodhana corresponding to the S.S. year 1608.

Here the *purana* ends after professing to trace the local history for nearly 700 years. It will be observed that, according to the *purana*, for nearly 600 years the office of sthala karnam never passed out of the hands of the two families on whom it was originally bestowed.

No. 225

Reference	: A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No	: 30
Place	: Materu, Khammamet (Khammam) District.
Dynasty	: Kakatiya.
Reign of	: Prataparudra.
Inscription date	: 3 rd August, A.D.1310.
Language	: Telugu.

This inscription of a Telugu inscription found on a small broken piece of stone, is dated on Monday, su. 8 of the month of Sravana in the year Sadharana Saka 1232 (=Monday 3, August A.D. 1310), while Mahamandalesvara Kakatiya Prataparudra Maharaja was ruling the kingdom of the earth. It registers some gifts made by the Eighteen Prajas of Maiti for their god Mulasthanam Mallesvara.

No. 226

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 4
 Place : Katukuru, Khammam District.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : 3rd August, A.D. 1310.
 Language : Telugu.

This inscription is on a stone pillar erected in the field, dated S 1232, Sadharana, Sravana, su. 8, Monday. (A.D. 1310, August, 3). Records the gifts by 18 communities of the village to Mallesvaradeva and 18 Kesavadeva.

(Also)

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
 Page No : 18.
 Place : Katukuru, Khammamet (Khammam) District.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : A.D. 1310
 Language : Telugu.

This inscription, in Telugu Prose, is engraved on the stone pillar referred to above.

Records the donation of gifts by the 18 communities of the village to Mallesvara-deva and Kesava-deva in Saka 1232, Sadharana, Sravana su. 8, Monday, during the reign of Prataparudra.

No. 227

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 90 to 91
 Place : Matedu, Warangal District.
 Dynasty : Kakatias.
 Reign of : Prataparudra.
 Inscription date : 6th August, A.D. 1310.
 Language : Telugu.

This inscription is on a slab in Gopalaswamy temple. Dated S. 1232, Sadnarana Sravana su 8, Monday (A.D. 1310, Aug. 6). Records the gift of *Siddhayamu* payable to the Government at the rate of 5 *Visams* to one *mada* by all 18 communities of Metedu village.

(Also)

Reference : Inscriptions of Warangal District (Reprint 2016)
 Page No : 240 to 241
 Place : Mated, Mahabubabad Taluk.
 Dynasty : Kakatiya
 Reign of : Prataparudra
 Inscription date : 6th August, A.D. 1310.
 Language : Telugu.

This inscription is on a stone in the Vishnu temple. States that while *Mahamandalesvara* Kakatiya Prataparudra was ruling the earth, the people of 18 *Varnas* of Marutedu, made a gift of 5 *visas* in every *mada* of the *siddhaya* due to the place *i.e.*, to the king; for the *anga* and *ranga-bhogas* of the gods Mallesvara and Kesava.

No. 228

Reference : A Collection of the Inscriptions on Copper plates & Stones
 in the Nellore District, Part-II, 1905.
 Page No : 994 to 996.
 Place : Karavadi, Ongole Taluk, Nellore District.
 Dynasty : Kakatiya.
 Reign of : Prataparudradeva.
 Inscription date : 24th August, A.D. 1310
 Language : Telugu.

This inscription is from a boulder in the enclosure of Ramalingaswami temple. Second side unintelligible in parts.

Translation

Hail ! On Thursday, the 10th of the fortnight of Sravana of the Year Sadharana, corresponding to the year 1232 of the illustrious and prosperous Saka era, while Pratapa Rudra Maharaja was ruling the earth, this charity was presented to the deity Ramanatah of Karuvadi, which is situated on the Southern bank of the Gunderu (Gundlakamma river) by Kamaya Boppanu Devaya Reddigaru, the Reddis, the Kapus, and the Setties, and the 18 castes. We have given the field to the deity free from taxes and miscellaneous fees.....Vendors and purchasers should give half a kasan on also their gods and grain (?) The Bahris (hawkers) who sell goods for thousands (on a large scale) should also pay (?) Those who obstruct the charity by not giving these *meras* will incur the sin of killing a tawny cow near the Ganges. They will be considered to have drunk toddy from the skull of their oldest son. They will incur the guilt of the five sins.

No. 229

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.
 Part III, 1956.
 Page No : 145 to 146

Place : Matedu, Warangal District.
 Dynasty : Kakatiya
 Reign of : Prataparudra
 Inscription date : A.D. 1310.
 Language : Telugu.

This inscription in Telugu prose is on a stone slab in Gopalaswamy temple in Metedu, and records, in the reign of Prataparudra, in Saka 1232 Sadharana Sravana su. 8, Monday, the gift of Siddhayamu at the rate of 5 visam to one mada by all the 18 prajas of Metedu village.

No. 230

Reference : A Collection of the Inscriptions on Copper plates & Stones
 in the Nellore District, Part-III, 1905.
 Page No : 1142 to 1143
 Place : Yendluru, Ongole Taluk, Nellore District.
 Dynasty : Kakatiya.
 Reign of : Pratapa Rudra.
 Inscription date : 4th February, A.D. 1311.
 Language : Telugu.

This inscription is situated opposite to Shiva temple.

Translation

Hail ! On.....in the month of Magha of the year Sidhirana (Sidhartha ?) corresponding to the illustrious Saka year 1232 on the holy occasion of the Lunar eclipse, for the religious merit of sriman Mahamandalesvara Sri Vira Pratapa Rudradeva Maharajulu....formally to Mallinatha Devara.....to Mahadeva

100 *kuntas* in Mangamuru.
 100 *kuntas* in Gonugunta.
 100 *kuntas* in Kakuturu.
 100 *kuntas* in Budavada.
 50 *kuntas* in Pulikonda.
 100 *kuntas* in Chanimpadu.
 100 *kuntas* in Maindanipadu.
 100 *kuntas* —mundi.
 100 *kuntas* in Manchikalapadu.

No. 231

Reference : Inscriptions of Andhra Pradesh, Kurnool District, Part-I, 2013.
 Page No : 285 to 286.
 Place : Domagatla, Nandavaram Mandal, Kurnool.
 Dynasty : Kakatiya.
 Reign of : Prataparudradeva.
 Inscription date : 16th August, A.D. 1311.
 Language : Telugu.

It states that in S.1233 Virodhikrit, Bhadrapada Su. 2 So(mavara), corresponding to 1311 A.D. August 16th Monday. When Mahamandalesvara Prataparudradeva Maharaja was ruling the kingdom of the earth, Kappera Mallasanamma made the gift of a cow for the lamp, and an iron bari (stand) for it in the temple of Bhoganathadeva in Damagatla, the nayankara of Videmu Kommaya.

No. 232

Reference : Inscriptions of Warangal District (Reprint 2016)
 Page No : 242 to 245
 Place : Kolanupalli, Warangal District.
 Dynasty : Kakatiya
 Reign of : Prataparudra
 Inscription date : 27th October, A.D. 1311.
 Language : Telugu.

This inscription is on a stone in the fields about one mile to the east of the village. The inscription records the gift of taxes levied on certain communities of the village for the worship and offerings to the god Mallanathadeva of Kolanupalli by Rudradeva son of Virayadeva grandson of Mahadeva and great grandson of Indusekhara of the Chalukya Vishnuvardhana lineage.

No. 233

Reference : Andhra Pradesh Archaeology A Review 1987-2001. (2002)
 Page No : 90
 Place : Warangal.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : 28th October, A.D. 1311.
 Language : Telugu and Sanskrit.

This inscription records the gift of land i.e. Brahmana vriti as *Sarvamanya*, by an individual (name lost) son of Vishnuvardhana for the anga raga bhogas of the Gods, *Mallinatha* and *Vasudeva*, in village *Kolanupalli* where *Prataparudra* was ruling the earth.

No. 234

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy 1934-35.
 Page No : 36
 Place : Kota-Nemalipuri, Sattenapalle Taluk, Guntur District
 Dynasty : Kakatiya
 Reign of : Prataparudradeva Maharaja
 Inscription date : A.D. 1311
 Language : Telugu.

This inscription is on a set up in front of the Mulasthanesvara temple, dated Saka 1233, Virodhikrit, Pushya, su. 15, Thursday, Makara-sankranti. Records gifts of land and tolls made to the temples of Mulasthna-Mallinathadeva and Nagesvaradeva at Navanapuri by Maraya-

Sahini Rudradeva, a subordinate of the king who was ruling over the Pallinandu Gurimdalasthala consisting of sixty villages. On the back of the slab is a copy of the four lines of the inscription, left incomplete.

No. 235

Reference : South Indian Inscriptions, Volume-X.
 Page No : 269.
 Place : Oppicherla, Palnad Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Pratapa Rudradeva Maharaja.
 Inscription date : A.D. 1311.
 Language : Telugu.

This inscription is on a slab near the wall called Devatulabhavi, dated S. 1233 (Virodhikrit). Partly illegible. Refers to a gift of land made presumably to a temple for the merit of Gundaya-Nayudu and Maraya-Sahini while Machaya-Sahini was governing the Gurindala, Pingali and other provinces as dependent of Pratapa-Rudradeva.

Perhaps this Maraya-Sahini is identical with the person of that name to whom a portion of *Bhaskara-Ramayanam* is dedicated.

(Also)

Reference : Archaeological Survey of India Annual Reports on Indian Epigraphy 1910.
 Page No : 42.
 Place : Voppicherla, Palnad Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Pratapa Rudradeva Maharaja.
 Inscription date : A.D. 1311.
 Language : Telugu.

This inscription is on a slab set up near the well called *Devatulabhavi* at Voppicherla, dated Saka 1233, Virodhakrit. Damaged. Appears to record a gift of land for the merit of Gundaya-Nayaka and Maraya-Sahini.

No. 236

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy 1944-45.
 Page No : 74
 Place : Viravasaram, Bhimavaram Taluk, West Godavari District
 Dynasty : Kakatiya
 Reign of : Prataparudradeva Maharaja
 Inscription date : A.D. 1311
 Language : Telugu.

This inscription is on a *Nandi* pillar in the Visvesvarasvamin temple: east face, dated Saka 1233, Chaitra, su.Thursday. Records the remission of tolls. Mentions Tripuraya Devaya.

No. 237

Reference : Personal Communication*
 Place : Ramesvarapalli, G. Kamareddy Mandalam, Kamareddy District
 Dynasty : Kakatiya
 Reign of : Prataparudradeva Maharaja
 Inscription date : A.D. 1311
 Language : Sanskrit and Telugu.

This inscription is engraved (both sides) on a pillar, found near the Siva temple, dated Saka 1233, Virodhikrit= A.D. 1311. Damaged and worn out. Seems to be a record of a gift in the village for burning a perpetual lamp in the (Isvara) Siva temple by Ugrapaya of Suddagangunandu, when Kakatiya Prataparudra was ruling from Oruganti. Further it mentions some individuals viz., Madayya Bolayyaraju and *Ashtadasapraja*.

*Note: This is an unpublished inscription courtesy Sri. Srikanth Manchala, Kamareddy, from the collection of Dr. Muniratnam Reddy.

No. 238

Reference : Indian Archaeology 1985-1986, A Review.
 Page No : 92
 Place : Ramayampet, Medak.
 Dynasty : Kakatiya.
 Reign of :
 Inscription date : A.D. 1311.
 Language :

This inscription dated Saka 1233 (AD 1311) is important as it contains a list of levies or taxes collected during the Kakatiya period.

No. 239

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 69 to 70
 Place : Mellacheruvu, Nalgonda District.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : 10th January, A.D. 1312.
 Language : Telugu.

This inscription is on a stone lying in Svayambhuva temple. Dated S. 1233, Virodhikrt Magha su.1 Monday (A.D. 1312, Jan. 10). Registers some gifts by Velama thousand and all the people of the village to the god Svayambhudeva. The gifts were made on the authority of Nagireddi Bollaya reddy in the Nayamakara of Bomi Raju Erraya Pregada during the management of Nagireddi Bollaya reddy. The gifts were in the form of income assessed on dry and wet lands in the royal domain at the rate of one *chinna* for *punti* of dry land and one *china* for *martur* of wetland cultivated both in Kartika and Vaisakha and of dues collected from the various communities in the village.

(Also)

Reference	: Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam`s Dominions, Part-II, 2017.
Page No	: 88 to 90 and 190.
Place	: Mellaceruvu, Huzurnagar Taluk, Nalgonda District.
Dynasty	: Kakatiya.
Reign of	: Prataparudra.
Inscription date	: 10th January A.D. 1312
Language	: Telugu

Translation

[Line 1.] Obeisance to Lord Svayambhu.

[L. 2-13] Hail ! Prosperity ! in the Saka year 1233, the present (cyclic) year Virodhikrt, (in the) month of Magha (in the) bright half, (on) the first day, on monday: Hail ! while prosperous. Kakatiya king Prataparudra, the Maha-mandalesvara was ruling the earth, on the authority of Mamdu Nagi-Radi-Bollaya-Raddi, the *nayamkara* of Bomiraju Erraya-pregada, the Velamas and all the people of that place (i.e. Melaceruvu) poured (gift) water and gave in the presence of that god, from the public enjoyment of *mulasthanam* god, Svayambhudeva of Melaceruvu.

[L. 13.] (The) order (of this gifts) is (as follows):-

[L. 14.] The *urittis* for the brahmans (are), besides the 13 *marturus* of wetland measured with the *Pedda-gadyamu*, (a contribution from) the *raca-polamu*, and the black and white soil in the four directions of the village, at the rate of a *cinnamon* for a *putti* (land yielding one *putti* of grain ?) for all bags of grain sown in furrows (i.e. land sown); and (a further contribution from) wetland during Kartika and Vaisakha, at the rate of a *cinnaamu* for a *marturu* for all (land) ploughed and sown with and Vaisakha, at the rate of a *cinnamon* for a *marturu* for all (and) ploughed and sown with bags of grain; this we gave after pouring gift-water (i.e., in the usual ceremonious manner) to last as long as the Moon and the Sun.

[L1. 23-30.] The rest of the people gift water and gave (in the following) order:- the *komatis* (traditional trading classes) at the rate of a *mada* per year: the weavers, at the rate of 16 *sinnas* per year; the shepherds, 14 *sinnas* per year; all this we gave (after) pouring gift-water (to last) as long as the Earth, the Sun and the Moon.

[L1. 30-33.] The forefathers of those who protect this *dharma*, (running to) twenty-one generations obtain the *sarupya* (the same form) of Siva.

[L1. 33-35.] The forefathers of those who think of a break to this *dharma* become sinners.

[L1. 35-37.] [This is the usual imprecatory verse.]

Contents and Remarks

This inscription is inscribed on a stone slab in the Svayambhudeva temple. It registers various gifts by Velamas and all the people of Melacervu for the *ranga-bhoga* of Svayambhudeva. The gift was made on the authority of Mamdu-Nagi-Radi-Bollaya-Reddi, the *nayamkara* of Bomiraju Erraya-pregada, and consisted and 13 *marturus* of wetland measured with the *Pedda-gadyamu* and a fixed rate of contribution of one *cinnamon* for a *putti* for all

bags of grain sown on all wet land and dry land including the King`s land (*vacpolamu*). In addition, there was a shortage of professional tax, the merchants (*komatis*) paying one *ma da* per year, the weavers 16 *sinnas* per year, and the shepherds 14 *sinnas* per year.

(Also)

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 282 to 284
Place : Mellacheruvu, Huzurnagar Taluk.
Dynasty : Kakatiya.
Reign of : Prataparudradeva.
Inscription date : 24th January A.D. 1312.
Language : Telugu.

This inscription is on a slab in the temple of Shiva. The inscription states that in *nayamkara* of Chamiraju Erraya-pregada and under the authority (*adhikara*) of Nagiradi Bollayarardi, the *Velumas* and the *samasta praja* made a gift to the god Mulasthana Svayambhudeva of Melacheruvu, of one *chinnam* per each *putti* land of regadu velgadu and sandy soil of the arable *rachapolamu* (king`s land) surrounding the village and one *Chinnam per each martur* of the wetland cultivated in the two seasons of Kartika and Vaisakha, in addition to the brahmana *vrittis* and the thirteen *marturs* of wetland measured according to the big rod. The other people made the gifts of one *mada* by Komatis, six *chinnas* by weavers and four *chinnas* by the gollas (or shepherds) (probably per annum).

No. 240

Reference : Inscriptions of Andhra Pradesh, Kurnool District, Part- I, 2013.
Page No : 286 to 288.
Place : Domagatla, Nandavaram Mandal, Kurnool.
Dynasty : Kakatiya.
Reign of : Prataparudradeva.
Inscription date : 1st February, A.D. 1312.
Language : Telugu.

This Dated Saka. 1234 paridhavi Phalguna Su.5 Guruvara, corresponding to 1312 A.D. February 1st Thursday.

It mentions a gift for the performance of Mid-day Prayers of Sri Mallikarjuna Devara by vepeti Kamayya garu Maha Pradhani (Minister) of Sriman Mahamandaleshwar Kakatiya Prataparudra Maharaja. The gift of Chilukalagudi is mentioned. This appears to have been given to Kallesmatham. The offerings to the lord and to include wheat, ghee, oil, curd, sugar candy, Hole purus, asafoetida, pepper, salt, sandalwood, pista, kasturi, arca nut, Betel leaves, comphur, Guggilam.

No. 241

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy 1952-53.
Page No : 53

Place : Eluru, West Godavari District
 Dynasty : Kakatiya
 Reign of : Prataparudra Deva Maharaja.
 Inscription date : 12th February, A.D. 1312.
 Language : Telugu.

This inscription is on the left side pillar (top) in the Vishnu Mandapa, fort at Gandhakam, dated Saka 1234, Paridhavi Phalguna ba. 1. Monday-1313 A.D. February 12. States that the *lenkas*, *sahavasis* and others, who had come to Demduluru, granted to god Bhimanatha some land for expenses of offerings. The gift is stated to have been made for the merit of Prataparudra Deva-Maharaja.

No. 242

Reference : South Indian Inscriptions, Volume-X.
 Page No : 270.
 Place : Gudipudi, Sattenapalli Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Pratapa Rudradeva.
 Inscription date : 13th April, A.D. 1312.
 Language : Telugu.

This inscription is on a pillar in the doorway of the ruined temple of Bhimalingaswami, dated S. 1234. Incomplete and partly unintelligible. Refers to certain gifts of land to Brahmins (?) made by *Rayapatta-Sahini* Dadi Viraya-Nayaka for the prosperity of Pratapa-Rudradeva.

(Also)

Reference : Archaeological Survey of India
 Annual Reports on Indian Epigraphy 1925-26
 Page No : 71
 Place : Gudipudi, Sattenapalli Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Pratapa Rudradeva.
 Inscription date : A.D. 1312.
 Language : Telugu.

This inscription is on a pillar built into the doorway of the ruined Bhimalingaswami temple, dated Saka 1234, Vaisakhs, su. 5, Thursday. Registers a grant of land by the general Rayapatta-sahini Dadi Virayanayankulu to the temple ofIsvara.

No. 243

Reference : South Indian Inscriptions, Volume-X.
 Page No : 270 and 271
 Place : Tripurantakam, Markapur Taluk, Prakasam District.
 Dynasty : Kakatiya.
 Reign of : Pratapa Rudradeva.
 Inscription date : 18th August, A.D. 1312.
 Language : Telugu.

This inscription is on the east wall of the dark room in the temple of Tripurantakesvara, dated S. 1234 (Paridhavi), states that the worshippers and all other classes of servants attached to the temple of Tripurantaka Deva entered into a convention agreeing to abide by the orders of the temple Trustee (*sthanapati*). The king was Kakatiya Pratapa-Rudradeva-Maharaja.

No. 244

Reference : A Collection of the Inscriptions on Copper plates & Stones
in the Nellore District, Part-III, 1905.
Page No : 1158 to 1159
Place : Chimata, Podili Taluk, Nellore District.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : 26th December, A.D. 1312.
Language : Telugu.

This inscription is situated opposite to Bhimeswara temple. In great part, eligible.

Translation

Hail ! On the day of Sankranti, on Tuesday the 13th of the dark fortnight of Pushya of the year Paridhavi, corresponding to 1234 (also in letters) of the illustrious Saka era....Nayamngaru issued the charitable edict, pouring water in the presence of Bhimanathadeva of Chimata and for the services in connection with *bhoga*, to last in perpetuity as long as the sun and moon endure, for the religious merit of Srimat Ahivi Molayanayanikula the Superintendent of the palace of (Hail !) Sriman Mahamandalesvara Kakatiya Pratapa Rudradeva Maharaja.....the sons, Karanama and *kapua* granted 12.....

Note:- This is Pratapa Rudradeva II. The palace official is not mentioned elsewhere in this collection.

No. 245

Reference : South Indian Inscriptions, Volume-X.
Page No : 273 and 274.
Place : Upparapalle, Proddatur Taluk, Cuddapah District.
Dynasty : Kakatiya.
Reign of : Pratapa-Rudradeva
Inscription date : A.D. 1312.
Language : Telugu.

This inscription is on a broken slab lying in the mandapa in front of the ruined temple of Shiva called Mobbudevalam, dated S. 1235 (?) (Pramadicha). Very much damaged. Seems to refer to the grant of certain villages in Mulikinadu presumably to a temple for the merit of Pratapa-Rudradeva.

No. 246

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1929-30.

Page No : 9
 Place : Regulagadda, Palnad Taluk, Guntur District.
 Dynasty : Kakatiya
 Reign of : Prataparudradeva Maharaja.
 Inscription date : A.D. 1312
 Language : Telugu

This inscription is on a slab lying in front of the Gopalasvamin temple in the village, dated Saka 1234, Pramadioha, Ma[gha], su. 15, Monday. Damaged. Records construction of the temple of Prasanna Vallabhadeva in the agrahara village Rekulagadda, and provides for offerings to it by the Maharaja, etc. mentions Krishnaveni.

No. 247

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1914-15.
 Page No : 59
 Place : Srisailam, Kurnool District.
 Dynasty : Kakatiya.
 Reign of : Prataparudra Maharaja
 Inscription date : A.D. 1312.
 Language : Telugu

This inscription is on a pillar set up in the eastern court-yard of the Mallikarjuna temple, dated Saka 1234, Paridhavin, Phalguna, *su. di.* 5, Thursday. Gift of land in Kam-nadu for providing mid-day offerings, to the temple of Mallikarjuna, by the chief minister (*mahapradhani*) Vepeti Kommayya.

No. 248

Reference : A Collection of the Inscriptions on Copper plates & Stones in the Nellore District, Part-II, 1905.
 Page No : 730 to 733.
 Place : Katrayapadu, Kavali, Nellore.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : A.D. 1312-13?
 Language : Telugu.

This inscription is from a big stone from the north side of the village.

Translation

Hail ! On Friday the 11th of the bright fortnight of Phalguna of the year Paridhavi, corresponding to the illustrious Saka year 1233, (Sadamabo) Arupdisetti.....presented..... As a *mannam* to Channakesava Perumal of Katravipadu for the religious merit of Hail ! Srimat Manda.....Nayankaruvanu.....while Kakatiya Prataparudra Deva Maharajulu was ruling the

earth.....Kakati Rudradeva.....Siddhartha year.....dark fortnight Monday.....with libation of water to last as long as the sun and stars endure.

Note:- The cyclic and SS years differ by year.

No. 249

Reference : South Indian Inscriptions, Volume-X.
 Page No : 271
 Place : Srisailam, Nandikotkur Taluk, Kurnool District.
 Dynasty : Kakatiya.
 Reign of : Pratapa Rudradeva.
 Inscription date : 1st February, A.D. 1313.
 Language : Telugu.

This inscription is on a pillar set up in the eastern court-yard of the temple of Mallikarjuna, dated S. 1234 (Paridhavi). States that Vepeti Kammayya, the chief minister of Pratapa-Rudradeva, made a grant for the midday worship of the god Mallikarjuna of Sri Parvata.

No. 250

Reference : Inscriptions of Andhra Pradesh, Kurnool District, Part- I, 2013.
 Page No : 288 to 292.
 Place : Srisailam, Kurnool.
 Dynasty : Kakatiya.
 Reign of : Prataparudradeva.
 Inscription date : 26th February, A.D. 1313.
 Language : Telugu.

It states that in S.1235, Pramadicha, Chaitra Su. I, So(mavara), corresponding to 1313 A.D. February 26th Monday, While Sri Maha mandalesvara Kakatiya Prataparudradeva Maharaja was ruling the kingdom of the earth from the city of Warangal, and while the innumerable mahesvara residing in kailasa (Sri Parvata) were sitting in great assembly in the mukha mandapa of the god Virabhadra of the gana matha for transacting the business pertaining to the temple of the god Mallikarjuna, Isvara Sivacharya of the Arasu-matha and the Aradhva-preggadas gave an undertaking and set up sasana Stambha (pillar inscription) to the effect that they would carry on the charities made by the Chakravarti's (emperors), mandalesvaras (rulers of the mandalas (provinces) rajas (kings) and other nayankas (chiefs) of the Krita, Treta, Dvapara and kali ages for the anga and the ranga bhogas of the god and the satras (feeding houses attached to the temple as laid down in their gift deeds. The inscription then appends a list of villages belonging to the Arasi-matha in (1) Karnata, (2) Pedakallu, (3) Kammanadu, (4) Ayijanadu (5) Kanduranandu, (6) Mingalinandu, (7) Sheddin, (8) Kusala-nandu, (9) Gondanandu, (10) Pallinandu, (11) Naravadi, (12) Marata Nandu, (13) Sabbi nandu, (14) Mottavadi, (15) Adara Sthala, (16) Dorasamudradikku (in the direction of Dwarasamudra). (17) Pamka nandu, (18) Renandu, (19) Mulki nandu, (20) Arebhumi gadi (the frontier of the Arebhumi, (21) Kovuru sthala, (22) Kavilasam-kota sthala and (23) Amatala bhumi.

It is interesting to note that all the districts listed above are included in the Telugu country. Karnata which heads the list does not refer to the Kannada country but to the

Nandikotkuru, Nandyal and Markapur taluks of the Kurnool district as shown by the villages (1) Sivapuram, (2) Kurukonda, (3) Indresvara (4) Nandikunta (5) Dudyala (6) Vedurupadu, (7) Tummaluru (8) Tatipadu (9) Ganapapuram (10) Edamatham, (11) Biravrolu, (12) Palamarripalu (13) Siddhesvaram, (14) Koti uda (komdala), (15) Bollavaram (16) Koraprolu (17) Gandevevula (Gadevevula), these 17 villages still.....

(Also)

Reference : South Indian Inscriptions, Volume-X.
 Page No : 271 to 272
 Place : Srisailam, Nandikotkur Taluk, Kurnool District.
 Dynasty : Kakatiya.
 Reign of : Pratapa Rudradeva.
 Inscription date : 26th February, A.D. 1313.
 Language : Telugu.

This inscription is on a pillar in the southern court-yard of the Mallikarjuna temple. Gives list of villages which had been given to the temple of Mallikarjuna by kings etc., from time to time and which were then in the enjoyment of the temple. The list is said to have been settled at a conference of the disciples of the Saiva faith held in the *mandapa* of the temple of Virabhadra.

No. 251

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1914-15.
 Page No : 59
 Place : Srisailam, Kurnool District.
 Dynasty : Kakatiya.
 Reign of : Prataparudra Maharaja
 Inscription date : A.D. 1313.
 Language : Telugu

This inscription is on a sixth pillar of the eastern courtyard of the Mallikarjuna temple, dated Saka 1235, Pramodicha, Chaitra. *Su.di.* 1, Monday. Isvara Sivacharya of Arasa-matha and Aradhya-Preggada gave a deed of declaration in the presence of all the great Mahesvaras of Sri-Kailasa (*i.e.*, Srisaila) who had met together in the Mukha-mandapa of the temple of Mallikarjuna Deva. Mentions seventy villagers granted to the temple by emperors, *Mahamandalesvaras* and others, in former times, for worship and for feeding lay devotees and ascetics.

No. 252

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part-II, 2017.
 Page No : 65 to 68 and 188
 Place : Warangal.
 Dynasty : Kakatiya.
 Reign of : Prataparudra

Inscription date : 2nd March, A.D. 1313.

Language : Telugu.

This inscription is on a pillar of the ruined temple near the eastern *torana* gate in the fort.

Translation

I SIDE

[L1. 1-4.] Hail, while the glorious Maha-mandalesvara, the great king Kakatiyya Prataparudra-deva was ruling the earth in the delight of pleasant conversations,

[L1. 5-6.] in the year Pramadi, in (the month of) Caitra on the fifth day of the bright fortnight, on Friday,

[L1. 6-11.] Hail ! in the presence of Raca-guru-devara (the royal preceptor ?).....to Aghora-Sivacaryulu the head of the shrine of Sahasralinga-Ganapati of the temple of Mamtu-A(m)nnaya.....

II SIDE

[L1. 12-22] Bottaya, Godumareti-Annaya; the *vritti* of *Tammadi* kesajiya of the temple of God Veerabhadreshwara; *Tammadi* Cila-jiya of (the temple of Rudresvara ?) in Nagarapuvada, *Tammadi* Pedda-Numka-jiyya of god Somanatha of Brahmala-kumta, *Tammala* Lakka-jiya of god in Uppasaravada,- with the consent of both (all ?) of these, the monastery (*matha*) of Racaguru-devara.....

III SIDE

[L1. 23-31.] back.....to the south of Panumgatti-vada.....in (garden ?) *marturu*, having fixed sixty for that, and having fixed as *ari-phamdi-ayayi* the burden of paying to the God the tribute (*ari*) of six *madras* per year, on the first (?) day of the bright fortnight of Asadha, I conducted.....:

[L1. 31-34.] whoever may conduct (this) shall set apart without fail six *madras* and live happily by the grace of god Sahasra-limga.

[L1. 34-36.] At this rate..... Ganni-setti.....setti

IV SIDE

[L1. 37-45.].....brahminsfixed.....for A(m)nnaya, for Docu, for Narahari, Simganamalla, the devotee Vicaya, Mutyala Ga(m)nnaya-Annaya, Nagara-Marudayya, Govimda-dasi (dancer ?), the devotee, Catakula-Dhuma-setti, and other *kapus* gave this title-deed.

[L1. 46-47.] For the daily worship of Lord Sahasra-limga (and other gods ?) in the temple of Annaya.....

Contents and Remarks

This inscription is inscribed on a pillar in the temple of Venkatesa. This inscription records a gift to Aghora Sivacaryulu the head of the shrine of Sahasralinga-Ganapati of the temple of Mamtu-annaya. The priests in charge of several temples (mostly Saivite) in the various divisions of the city are referred to. The gift was made in the presence of the royal preceptor (*race-guru-devara*) and the title-deed (*patram*) was prepared by a number of persons including a dancer (?), a merchant, a few devotees and Kampus, the last term meaning either 'protectors' of the grant, or the class of agriculturists now commonly known as *Telagas* or

kapus in these parts. Nagarapu-vada, Brahmala-Kumta, Uppasara-vada, and Panugatti-vada were probably a few divisions in the city of Orukallu.

(Also)

Reference : Inscriptions of Warangal District (Reprint 2016)
 Page No : 246 to 248
 Place : Warangal Fort, Warangal District.
 Dynasty : Kakatiya
 Reign of : Prataparudra
 Inscription date : 2nd March, A.D. 1313.
 Language : Telugu.

This inscription is on a pillar of the ruined temple near the eastern Torana gate. Registers the gift of *madas* annually for the maintenance of certain worship to the god Sahasralinga Ganapatisvaradeva by certain *kampus* of the place. The gift was made to the temple priests Aghora Sivacharya and others.

(Also)

Reference : Archaeological Survey of India
 Annual Reports on Indian Epigraphy 1957-58
 Page No : 25
 Place : Warangal
 Dynasty : Kakatiya
 Reign of : Prataparudra
 Inscription date : 2nd March A.D. 1313
 Language : Telugu

This inscription is on a pillar lying in the fort, dated Pramadi, Chaitra su. 5, [Friday]=1313 A.D. March 2. Records the gift of land to Aghorasivacharya, the head of the shrine of Sahasralinga Ganapati in the presence of the royal preceptor (*racha-gurudeva*) by the priests in charge of several temples in the various divisions of the city.

No. 253

Reference : South Indian Inscriptions, Volume-X.
 Page No : 273.
 Place : Macherla, Palnadu Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : 9th March, A.D. 1313.
 Language : Telugu.

This inscription is on a slab up in front of the temple of Poleramma, dated S. 12[3]5 (Pramadicha). Damaged. Refers to provision made for worship and *naivedyam* in the temple of goddess Ganga-Parameshwari of Mahadevicharla, by Deviri-Nayaka who was the governor

of the place and son of Machaya-Nayaka who had the *biruda* of establisher of the kingdom of the Kakatiyas (*Kaketarajyasthanacharya*).

(Also)

Reference : Archaeological Survey of India Annual Reports on Indian Epigraphy 1910.
 Page No : 43.
 Place : Macherla, Palnad Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Prataparudradeva Maharaja
 Inscription date : A.D. 1313.
 Language : Telugu.

This inscription is on a slab set up in front of the Poleramma temple, dated Saka 12[3]5, Pramadi. Damaged. Provides offerings to the temple of G[an]ga Paramesvari.

No. 254

Reference : South Indian Inscriptions, Volume-X.
 Page No : 273 and 274
 Place : Upparapalle, Proddaturu Taluk, Cuddapah District.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : 25th July, A.D. 1313.
 Language : Telugu.

This inscription is on a broken slab lying in the mandapa in front of the ruined temple of Shiva called Mobbudevadam. Dated S. 1235 (?) (Pramadicha). Very much damaged. Seems to refer to the grant of a certain village in Mulikinadu presumably to a temple for the merit of Pratapa-Rudradeva.

No. 255

Reference : A Collection of the Inscriptions on Copper plates & Stones in the Nellore District, Part-I, 1905 and 1990.
 Page No : 296 to 297
 Place : Darsi, Nellore.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : 3rd November, A.D. 1313
 Language : Telugu.

This inscription is in front of stone bearing a Hanuman

Translation

Hail ! On the 15th day of the Bright fortnight of Kartika in the year Pramadicha, corresponding to the illustrious Saka year 1235, under the orders of Potaya Sahinamgaru the

servant of Sriman Mandalesvara Kakatiya Prataparudradeva Maharaja, Mallinanandevanam garu Planted a garden for Sriman Tripurantaka Mahadeva in Tripurantaka (village) to secure life, health and increase of wealth for his liege lord Prataparudradeva Maharaja and give for the site of that garden land of 3 *puttis* and 16 *tums* in the fields of Darisi to the south of the village and land of one *putti* and 4 *tums* in Podukamuru to the north of the street-in all 5 *puttis*. He granted (this land) as a *vritti* to last as long as the sun and moon last. It is a *sarvamdnaya*, free from all taxes.

(Verse.) The Protection of land given by another is twice as meritorious as given (land) one self. By resuming what has been given by another one`s own gift becomes inefficacious.

No. 256

Reference : South Indian Inscriptions, Volume-IV.
 Page No : 313
 Place : Ganapesvaram, Divi Taluk, Krishna District.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : 10th January, A.D. 1314.
 Language : Telugu.

This inscription is on a pillar lying near the hillrock in the village. This inscription records a grant of hundred cows to the god Ganapatisvaradeva of Peda-Divi, situated at the confluence of the river Krsna (*Krsnabdhi-samgamamu*) for maintaining a perpetual lamp in the temple. The donated cows were exempted from grazing tax (*pullari*). The donor Pocaya was the son of the elder brother peda-Nilnayaka, the bodyguard of the king at the main entrance (of the palace).

Note: Summary of the inscription is given in Inscriptions of the Kakatiyas of Warangal, Edited by S.S. Ramachendra Murthy, ICHR Publication, 2011.

No. 257

Reference : South Indian Inscriptions, Volume-X.
 Page No : 274 to 275.
 Place : Kokkireni, Nandigama Taluk, Krishna District.
 Dynasty : Kakatiya.
 Reign of : Pratapa-Rudradeva
 Inscription date : 17th March, A.D. 1314.
 Language : Telugu.

This inscription is on a slab lying under a margosa tree in front of the karanam`s house. Dated S. 1236 (Ananda). This is very much damaged. Mentions about Kakatiya Prataparudra. Seems to refer to the grant, presumably to a temple, of a tax levied on people of several castes.

(Also)

Reference : Archaeological survey of India
 Annual report on Epigraphy 1924

Page No : 67.
 Place : Kokkireni.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : A.D. 1314
 Language : Telugu.

This inscription is on a stone lying in front of the Karanam`s house at Kokkireni, dated Saka 1236, Ana[nda], Chaitra, su. 1. Sunday. Much damaged. Seems to enumerate the taxes payable by the several communities. Mentions Kamaya Boppanin garu.

No. 258

Reference : A Collection of the Inscriptions on Copper plates & Stones
 in the Nellore District, Part-II, 1905.
 Page No : 901 to 902.
 Place : Alluru, Ongole, Nellore District.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : 27th March, A.D. 1314.
 Language : Telugu.

This inscription is on a big stone of the temple of Ishta Kameshwara.

Translation

[One Imprecatory verse]

Hail ! On Wednesday, the 10th of the bright fortnight of Chaitra of the year Ananda, corresponding to 1236 of the illustrious and prosperous Saka era, on the day of Vishnu Sankranti, Rudranayakulu made a charitable gift to Ishita Kamesvaradevara of Araluru, consisting of kosu land wherein 15 *marttu* can be sown, to last as long as the sun and the moon exist. This *vratti* is given as a *sarvamanya*. Whatever ryots cultivate these fields they will not have to pay tax. This is given for the religious merit of Prataparudra Maharaja. Those who protect this (charity) will get religious merit. On the country, any one who thinks of injuring it, will be considered to have committed incest with his sister and to have allowed his wife to be covered by a donkey.

No. 259

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 284 to 288
 Place : Nadigudem, Huzurnagar Taluk.
 Dynasty : Kakatiya.
 Reign of : Prataparudradeva.
 Inscription date : 8th June A.D. 1314.
 Language : Sanskrit and Telugu.

This inscription is on a stone in the fort brought from Taduvayi. The inscription begins with the invocation of the god Mailara who is described as holding *Trisula* in the left hand, *panapatra* in another (left hand), and *khadga* and *damaru* in the (right) hands. Mahasamanta

Charaku Annaya raddi and Marayaraddi (of the same family), with the consent of all the people of the village of Tadvaya made the gift of certain contributions on the yield of the crops, sales etc. the details of which are not clear. The two chiefs have granted some lands also.

No. 260

Reference : South Indian Inscriptions, Volume-X.
 Page No : 276 to 277.
 Place : Penumuli, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Pratapa-Rudradeva
 Inscription date : 19th June, A.D. 1314.
 Language : Telugu.

This inscription is on a broken pillar in front of the temple of Gokarnesvara, dated S. 1236 (Ananda). States that Erraya-Lenka, the gate-keeper of Pratapa-Rudradeva, remitted certain customs leviable on lands belonging to temples in 22 villages included in his *nayankara* and also certain dues on lands enjoyed by the *mahajanus* in the same villages. *Kanika, gadduga, mada, putti-pahiudi, puttukalupu, upakriti, sunkamu* and *grazing* fees are among the dues remitted.

(Also)

Reference : Archaeological Survey of India,
 Annual Report on Indian Epigraphy 1916-17.
 Page No : 84.
 Place : Penumuli, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Pratapa-Rudradeva
 Inscription date : A.D. 1314.
 Language : Telugu.

This inscription is on a broken pillar lying in front of the Gokarneswara temple, dated Saka 1236, Ananda, Ashadha, su. di, 6, Thursday. States that Erraya-Lenkangaru employed at the gate of the royal palace remitted for the merit of the king all unlawful collections like *kanika* and *gadduga-mada* on temple *vrittis* and *putti-pahindi, putti-koluvu, upakriti, sunkamu, pasulapullari* and *kanika* on the *vrittis* of the *mahajanas*, in the 22 villages (named) of his *nayankaram*, and put up this *sasana-stambha* before the Gaurisvara-Mahadeva temple at Penumbuluvu. Mentions Swayambhu Natha Deva of Orungallu. On the third face of the pillar are given sketches of the two standard cubit measures used in measuring lands.

No. 261

Reference : A Collection of the Inscriptions on Copper plates & Stones
 in the Nellore District, Part-II, 1905.
 Page No : 850 to 851.
 Place : Nellore.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : 25th August, A.D. 1314
 Language : Telugu.

This inscription is from the Shrine of Irukamma temple.

Translation

Hail ! On Monday the 15th of the dark fortnight of Bhadrapada of the year Ananda corresponding to the Sri Saka year 1239, while Sriman Mahamandalesvara Kakatiya Prataparudra deva Maharajulu was ruling the earth in pleasant communication (with his feudatories), Nagavanuloka Boyudu and Brammana Boyudu, the sons of Hari Deva, the servant of Naganagana, caused to be constructed behind.....Sri Ranganatha for the merit of the agent and victory of that Prataparudradeva Maharajulu, (namely) Sri Muppadi Nayani Garu and of Pedda Rudra Devani Garu for the Prosperity of the kingdom, for the falling of rain thrice a month at Nellore and for the increase of wealth..... Pina Boyundu and Siddaya Boyuda.....Irukala Parameswari in Nellorewe have granted. He who does harm to this charity will incur the sin of killing a tawny cow on the Gangaes and the Bhagarathi. This charity should last as long as the sun and moon exist. Thus have we granted.....may cause great prosperity.

Note:- Ananda is SS 1237 currently but perhaps we should read Anala (A.D. 1316-17).

No. 262

Reference : South Indian Inscriptions Volume-XXVI
 Page No : 419 to 420.
 Place : Macherla, Palnad Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : 25th August, A.D. 1314
 Language : Telugu.

This inscription is on a slab set up in front of the ruined 'temple of heroes' on the bank of the Chandravanka stream. Dated S. 1236, Ananda, Bhadrapad, su. 15, Sunday=1314 A.D., August 25. It records the *sarvamanya* gift of $\frac{1}{2}$ *kamduka* of wet land and dry land at Telaprolu as *Virapurusha-vritti* by Devarinayani, son of Machaya-nayani, while he was administering Mahadevicheru as a subordinate of the king who is described as *immadi-nissamka-vira*, *kalimga-virabhadra*, *javanika-trinetra* and *Kakatiraya-Somuddharana*, etc. It also registers a gift of one vessel of oil from out of income of 22 *ka* of oil-mill, by the same donor.

No. 263

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-II (2003)
 Page No : 73 to 74
 Place : Kadumuru, Atmakur Taluk.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : A.D. 1314.
 Language : Telugu.

Inscribed in a rectangular slab in the wall of the entrance of the ruined fort. This inscription is badly damaged and illegible. It registers a gift of income derived from the trade to the God *Brahmesvara deva* for the maintenance of two *Nanda Diviyas* by the village elders.

No. 264

Reference : South Indian Inscriptions, Volume-X.
 Page No : 275 to 276.
 Place : Nadigudem, Nandigama Taluk, Krishna District.
 Dynasty : Kakatiya.
 Reign of : Pratapa-Rudradeva
 Inscription date : A.D. 1314.
 Language : Telugu.

This inscription is on a pillar lying in the Zamindar`s residence, dated S. 1236 (Ananda). Incomplete. Refers to grant of land to god Mailaradeva of Tadvaya, by *cheruku-Jagadalu Annama-Reddi* and others during the reign of Pratapa-Rudradeva.

(Also)

Reference : Archaeological survey of India
 Annual report on epigraphy 1924
 Page No : 68.
 Place : Nadigudem
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : A.D. 1314
 Language : Sanskrit and Telugu.

This inscription is on a pillar lying in the Zamindars residence, dated Saka 1236, Ananda, [Sre]shtha, ba. 10, Friday. Registers a grant of land by Mahasamanta Cheraku Jagadalu Annama-Reddi and another with the consent of the people of Tadvaya for, offerings and worship of the god Mailaradeva of the village.

No. 265

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam`s
 Dominions, Part- II, 2017.
 Page No : 162 to 166 and 198.
 Place : Manur, Medak District.
 Dynasty : Kakatiya
 Reign of : Prataparudra
 Inscription date : 7th January, A.D. 1315.
 Language : Telugu.

Translation

First Part

[Lines 1-2.] May there be no impediment. Obeisance unto Somanatha.

[L1. 2-16.] Lord of Uma, the three-eyed (God), the Master, the Moon-crested, the beneficent (God), one who grants happiness.....Lord of cattle, Lord of Beings, the Supreme spirit, (one) having matted locks, (he who) put down God Death, the Lord, the black-throated (God), the wearer of Gamga, (one who has) spear (sulam), (one) having the good quality of compassion, (one who has) the directions as clothes, the imperishable, the enemy of the demon Tripura, the enemy of Cupid, the omniscient.....the three-eyed, the Lord of all, (one) respected by the God`s the complacent, the permanent, the immutable, (one) delighting in the company of true devotees, the giver of boons, the lord of Mana-pura, the fire-eyed (God), Somanatha.....

Second Part

[L1. 17-18.] gives enjoyment and emancipation. Obeisance to the Supreme Spirit.

[L1. 19-25.] Hail ! (while) the glorious Kakatiya king Prataparudra, who is a Maha-mandalesvara, and who has attained the five *maha-sabd*s and others, was ruling the earth in happiness with pleasant conversations, from the town of Yorumgallu.

[L1. 25-30.] by those (that) attained livelihood at his lotus feet, namely Vilemu-Rudra-deva, Anumakonda-Amnu-Lemka, and Manuri Duba, for the personal and public enjoyment of God Somanatha,

[L1. 30-32.] in the Saka year one thousand two hundred and thirty-six,

Third Part

[L1. 32-46.] in the cyclic year Anamda, in the month of Magha, on the first day of the bright fortnight, on Sunday.....two.....Pottula tank,.....behind Po-samudram, three *marturus* in the western field of Gomma-raju-rama and three *martyrs* in the eastern field, (i.e.) total six *marturus* of wet-land were given as *vrtti* completely (with all the rights) (to be cultivated in) both the seasons.

[L1. 47-52.] At the same time, people of the eighteen communities of the twelve villages of that *sthala* including Manur.....their respective.....

Fourth Part

[L1. 53-66.] *Mada-badi-padukas*.....; they gave to be in force as long as the moon, the Sun and the Earth exist. Good fortune and great prosperity. This gift ought to be protected for all time by all kings and all people. All those that protect (this) enjoy endless happiness in the world. Believe this. This is true.

Fifth Part

[L1. 67-69.] In Siva`s world, they will be absorbed into (the divine essence of) Siva.

[L1. 69-81.] [These contain the usual imprecatory verses.]

[L1. 81-82.] Obeisance unto Somanatha, prosperity.

Contents and Remarks

This inscription is inscribed on a broken stone pillar lying in front of the god Somesvara. The second piece of the same broken pillar is laying by the side of a street in Gajagatlapalli about 3 miles away from Manur. Records the gift of some land part of which was behind Pottula tank and Po-samudram for god Somanatha by Vilemn-Rudra-deva, Anumakonda-Amnu-lemka and Mandur-Duba; also records the grant of a certain amount of cash revenue (*mada-badi-padukalu*) to the same god by the people of the eighteen communities of the 12 villages of that *sthala* including Manuru.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 52 and 53
 Place : Manur, Medak District.
 Dynasty : Kakatiya
 Reign of : Prataparudra.
 Inscription date : 7th January, A.D. 1315.
 Language : Telugu.

This inscription is on a broken Kakatiya stone lying before Somesvara temple. Dated S. 1236 Ananda, Magha su.1, Sunday. (A.D. 1315, Jan.7, Tuesday ?). Records the gift of the land behind Po[-]samudram for the god Somanatha by Vilemu Rudra deva, Anumukonda Anumalemka and Manuru Duba; Also records some monetary gift to the same god by the people of 18 communities of that *Sthala* consisting of 12 Villages.

(Also)

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 243 to 246
 Place : Venkatapur/ Hamlet of Madur, Ramayampet Taluk, Medak.
 Dynasty : Kakatiya
 Reign of : Prataparudra.
 Inscription date : 12th January, A.D. 1315.
 Language : Telugu.

This inscription is on a broken pillar in the Somesvara temple. A fragment. The inscription records the gift of six *martturs* of land under the tank *posamudra*, located at the junction of two villages, to the god *Somanatha* of Manuru Duva. Also remission of tax at the rate of one padika for each mada was gifted to the god, towards the daily rites by *Videm Rudraya* and Amnu *Lemka* of Anumakonda. The gift is said to have been kept under the control of *ashtadasa praja* of the twelve villages of which Manuru grama was one, for its successful maintenance. The *sthal* of *Manuru* thus comprised twelve villages.

No. 266

Reference : A Collection of the Inscriptions on Copper plates & Stones
 in the Nellore District, Part-I, 1905 and 1990.
 Page No : 465 to 466.
 Place : Bhimavaram, Kandukur, Nellore.
 Dynasty : Kakatiya.
 Reign of : Pratapa Rudra Deva.
 Inscription date : 27th December, A.D. 1315.
 Language : Telugu.

This inscription is on a stone at the gate of the temple of Chennakesava.

Translation

Hail ! On the holy day of Makara Sankranti of the year Rakshasa, corresponding to the year 1237 of the Saka era—hail ! Sriman Muppadi Nayaka Puraharu, the prime minister (Mahapradhani), who is the servant of Sriman Mahamandaleshwar Kakatiya Prataparudra Deva Maharaja, who is possessed of all praise-worthy attributes, and who is the worshipper of the divine lotus feet Sri Somanatha Deva, after pouring water in the hand of Bolledla Proli Setti, caused to be given the field (?) named Nagamandadi Proleboyinini Kudiningali (?) as a *sarvamanya* (free grant) to the deity Prasanna Chennakesavadeva of Bhimavaram *agrahara*, which is situated in Punginadu, for the religious merit of his master (Pratapa Rudradeva) and of himself. This charity should be kept up as long as the sun and moon endure.

[Imprecatory Verse.]

No. 267

Reference : Inscriptions of Andhra Pradesh, Cuddapah District, Part-I, 1977.
 Page No : 235 to 236.
 Place : Tanguturu, Rajampeta Taluk, Cuddapah.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : A.D. 1315.
 Language : Telugu.

This inscription is on a stone slab setup near the Siddhesvara mandapa. While king Prataparudra was ruling the earth from [Orum]gallu-pattana and his Sarasvati Bhandaraka Sri[Ka]tyakala Nayaka namely Gomkaya [was ruling --- bumi], the latter's officer Jutta-lemka seems to have accorded permission to the merchants *salumula-samasta-pekkamdr* to make a gift of tolls due from them to the god Siddhanath Deva of Tamgaṭuru as *magma*. The rates of levies are mentioned with respect to *perukas*, ox-borne *perukas* and *simas* the meaning of which is not clear.

(Also)

Reference : South Indian Inscriptions, Volume-X.
 Page No : 281.
 Place : Tanguturu, Rajampet Taluk, Cuddapah District.
 Dynasty : Kakatiya.
 Reign of : Pratapa-Rudradeva
 Inscription date : A.D. 1315 ?
 Language : Telugu.

This inscription is on a slab set up near the ruined temple of Siddesvara, dated S. 1237 (?) (Rakshasa). Damaged. Refers to the assignment of certain customs duties made to the temple of Siddhanatha during the reign of Pratapa-Rudradeva.

(Also)

Reference : Archaeological Survey of India Annual Reports on Indian Epigraphy 1911.
 Page No : 37.

Place : Tanguturu
 Dynasty : Kakatiya.
 Reign of : [Prata]parudra[deva], ruling at [Orungallu]-pattana.
 Inscription date : A.D. 1315.
 Language : Telugu

This inscription is on a slab set up near the ruined temple of Siddhesvara in the Tanguturu village, dated Saka [1237] Rakshasa. Much damaged. Seems to record a gift of voluntary contributions (*magama*) to the temple of Siddhana[tha]deva at Tanguturu.

No. 268

Reference : Archaeological Survey of India Annual Reports on Indian Epigraphy 1910.
 Page No : 44.
 Place : Macherla, Palnad Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Prataparudradeva Maharaja
 Inscription date : A.D. 1315.
 Language : Telugu.

This inscription is on a slab set up in front of the ruined “temple of heroes” on the bank of the Chandravanka stream, dated Saka 1237, Ananda. Gift of land for the heroes (*virapurushulu*), while Devari-Nayiningaru was ruling Mahadevicherla.

No. 269

Reference : A Collection of the Inscriptions on Copper plates & Stones in the Nellore District, Part-III, 1905.
 Page No : 1064 to 1069.
 Place : Naguluppalapadu, Ongole Taluk, Nellore District.
 Dynasty : Kakatiya.
 Reign of : Prataparudra deva.
 Inscription date : A.D. 1315-16 ?
 Language : Telugu and Sanskrit.

This inscription is from four sides of a stone opposite 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 Vishuma Sankranti (passage of the sun to the next sign at the equinox)- Hail ! Srimat Sarangapani Devarasu constructed Srigopaladeva naming him Chakra Narayana Madhava Gopinatha of Navukuppalapadu, and gave land to the Nambi (Priest) 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 Chudabavi. He measured with a pole 12 ‘barlu’ long 500 *kuntas*.

Second Side

1,500 *kuntas* of land given as a *bhandaram* for the performance of all enjoyments to the deity, daily worship and occasional festivities.....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 the moon last.

Third Side

The shares of the Brahmins are:-(Here follows the list)

* * * * *

[Two imprecatory verses in Sanskrit.]

Forth 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 sum 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. 270

Reference	: A Collection of the Inscriptions on Copper plates & Stones in the Nellore District, Part-III, 1905.
Page No	: 1079.
Place	: Nidamanuru, Ongole Taluk, Nellore District.
Dynasty	: Kakatiya.
Reign of	: Pratapa Rudra Deva.
Inscription date	: A.D. 1315-16 ?
Language	: Telugu.

This inscription is in front of Bhimeswara temple.

Translation

Hail ! While Sriman Maha Mandalesvara, Mururayalaganda, Kakatiya Prataparudra deva Maharaja were ruling the kingdom of the earth hail ! On.....corresponding to the illustrious Saka year 1237.....

No. 271

Reference : Inscriptions of Andhra Pradesh, Kurnool District, Part- I, 2013.
 Page No : 292 to 294.
 Place : Srisailam, Kurnool.
 Dynasty : Kakatiya.
 Reign of : Prataparudradeva.
 Inscription date : 1st February, A.D. 1316.
 Language : Telugu.

Badly damaged. This is dated Saka. 1238, Paridhavi, Phalguna, Su. [5] Guruvara, corresponding to 1316 A.D. February 1st Thursday. In complete. Seems to refer to some gift of land in Kannada Nadu for the maintenance of midday nivedya of the god Mallikarjuna by the Pradhani Vepetkamayya.

No. 272

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 288 to 292
 Place : Kandukuru, Devarakonda Taluk.
 Dynasty : Kakatiya.
 Reign of : Prataparudradeva.
 Inscription date : 23rd May A.D. 1316.
 Language : Telugu.

This inscription is on a stone pillar in the old Shiva temple. It is stated that the *astadala-praja* (18 sects of people) and the Karanams of Kandukuru village, having obtained the consent of the king, made the following gifts of taxes (*pannu*) for the *amga ranga-bhogas* of the god Ramanathadeva of that village.

1. One *chinna* on each *marturu* of the wetland lying behind the tanks and canals of the Kandukuru village including *stana manyas* and *Deva-brahmana-vrittis*.
2. One *chinna* on each *magga* or loom.
3. One *addugu* on each *mala-magga*
4. One *chinna* on each *damtu* (herd of sheep)
5. One *chinna* per head by each *bantu* or warrior.
6. One *chinna* per house by all Konatis.
7. One *chinna* per each oil mill, leaving the one oil mill of the temple
8. Two *addugas* (per house) by the washermen
9. Two *chinnas* by all artisans (smiths and barbers)
10. One *chinna* per wheel by the potters
11. Two *chinnas* and one *addugu* by the *niruvidis* (i.e. those who let out water)
12. Two *chinnas* and one *addugu* by the *madigas* and *idigas*
13. One *chinna* per each *penamu* of salt

14. One *mada* and three *addas* on *tumu-nyaya* by the merchants
15. Two *madas* from *addavatta-sumka*
16. Two *madas* by the *tumu-nyayamvaru* (levy collectors?)
17. Two *madas* and one *adduga* by the *Chopparis* (?)
18. One *visa* out of each *mada* collected as *ari* (tax)
19. One *tumu* out of the grain collected as king's share on dry lands
20. One *chinna* per each *kumpati* or furnace of the goldsmiths.

(Also)

Reference : Epigraphia Andhrica, Volume-VI. (1994)
 Page No : 61 to 69.
 Place : Kandukur, Devarakonda Taluk, Nalgonda District.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : 23rd May, A.D. 1316.
 Language : Telugu and Sanskrit.

The Kandukuru Epigraph of Kakatiya Prataparudra's Time

by

Dr. P.V. Parabrahma Sastry

The subjoined inscription is incised on three sides of a stone pillar lying near the old Shiva temple in the Kandukur village, Devarakonda taluk, Nalgonda district. The record is in Telugu characters of the period to which it belongs. It is Telugu prose excluding the imprecatory verses which are in Sanskrit verse. The record is in a state of good preservation and writing is very legible. It is also free from too many mistakes.

Palaeographical the record contains the vowels a, ā, ī, ū, o, and, ē. No distinction is made between secondary form of the short and long i, e, and o and ē.

As regards the orthographical peculiarities, the consonants following *repha* are usually doubled and the *rephe* is still denoted on the top of the letter as *valupala gilaka*. *Visarga* in the Sanskrit portion is denoted by two dots instead of two small zeros. The *anusvara* followed by *n* is not strictly changed to as noticed in the word *chinnam* (line 47) which is generally written as *chinnam*.

The inscription begins with the mention of Kakatiya Prataparudradeva maharaja, the lord of Anumakondapura, the devout worshipper of the lotus divine feet of Svayambhu deva, who was ruling the kingdom from Orumgallu as capital (*modalipattana*). In the Saka year 1238, on the first day of bright fortnight of *Jyeshtha* in the cyclic year Anala the week day being Thursday, it is stated, the *Ashtadasa prajas*, i.e., the eighteen village communities, and the *Karanas* of Kamdukuru grama, with the consent of the king (*svami*) made the (following) gift of taxes (*pannu*) for the *amgaramga-bhogas* of the god Rama Natha Deva of Kamdukuru.

1. One *chinna* on each *maraturu* of wet land lying behind the tanks of Kamdukuru village, including *sthana-manyas*.

2. One *chinna* on each *maraturu* of Deva-brahmana *vrittis*.

3. One *chinna* on (each) *magga* (loom).

4. One *addugu* on (each) *mala-magga*.

5. One *chinna* on (each) *damtu* (flock of sheep of the shepherds).

6. One *chinna* per head by the *bantus* (warriors) from their *jita* (salary),

7. One *chinna* per house by the *Komatis* (merchant caste).

8. One *chinna* per oil-mill by the owners of the oil mills.

Here mention is made of one *deva-ganuga* or the oil mill of the temple, which it seems, is exempted from the levy.

9. Two *chinnas* and *adduga* (per house?) by the washermen.

10. Two *chinnas* (per house?) by the *Kanumarojus* (*Kammaris* or *smiths*).

11. Two *chinnas* (per house?) by *Vaddaga*- (stone-Cutters).

12. Two *chinnas* (per house?) by *mamgalojus* (Barbers).

13. One *chinna* per wheel (sare) by the potters.

14. Two *chinnas* and one *addugu* (per house?) by the *ninvidlu* of the tanks (those who let out water from the tanks for irrigation purpose)

15. Two *chinnas* and *addugu* (per house?) by the *madigas* (cobblers).

16. Two *chinnas* and *addugu* (per house?) by the *idagas*- (toddy - tappers).

17. One *chinna* per each *penamu* of uppu (salt).

18. One *mada* and three *addas* on *tumu-naya* on sale by Vyavahari.

19. Two *madas* by the *addavatta-sumkas*,

20. Two *madas* by *tumunayam-varu*.

21. Two *chinnas* and *adduga* by the *chopparis*

22. A *vritti* of one *maraturu* of wet land irrigated in two seasons behind Rudrasamudra (tank).

23. One *visa* per *mada* on the income of *ari*.

24. One *tumu* out of the king's share which is paid in kind on the dry lands.

25. One *chinna* per *kumpati* (or furnace) by the *agasalis* (gold smiths).

Then follow the usual imprecatory verses which are six in number. The record concludes with the Sanskrit verses which is a benediction of Virarudra-nripati praising the god Ramesvara, i.e. the presiding deity of the temple to which the above gifts are made.

Pratapurudra who is also mentioned as Virarudra in the concluding verse was the last Kakatiya king who ruled the Telugu country from A.D. 1289 to A.D. 1323. The date of the inscription is stated to be the first day of the bright fortnight of Jyeshtha-masam in the saka year 1238, week day being Thursday represented by Gu. (Guruvara). According to S.K.Pillai's

Indian Ephemeris it corresponds to 23rd May, 1316 A.D. the week-day being Sunday and not Thursday as stated in the record. With similar discrepancy if the indistinct cyclic year is read as Anamda it would be 16th May, 1314 A.D. Thursday, the Saka year being 1236 but not 1238 as stated in the record. Generally, the cyclic year Anala is called Nala and very rarely as Anala. On the preceding new-moon day there occurred a solar eclipse and the possibility of this date as the time of the record cannot be ruled out. But as no eclipse has been mentioned in the record we have to take tentatively the former day only that is 23rd May, 1316 A.D. as the date of the record.

The importance of the record lies in the information it furnishes regarding the system of taxation and the mode of diverting the whole or part of that income which is originally due to the king's exchequer to the local temple. Taking the latter aspect, it is very interesting to note that the local communities (*astadaša-praja*) along with the *Karanas* or the local officers concerned in the duty of tax i.e. collection obtained the king's permission (*swamy-anumata*) for appropriating the tax due to the king for the temple. Otherwise, there is no need to obtain the king's permission and make the *Karanams* witnesses. It is not clearly stated whether the amount or a part of the tax due from the village is donated to the god. But it is certain that no additional levy was imposed on the villagers on this account. The *karanams* have to set apart the said amounts to the temple and credit remaining dues to the king's account. Thus, this is an example how in those days the local communities of a village could appropriate the taxes due from the village to a public institution of the place. It is also implied that the headmen who represent the various communities take the responsibility of collecting the amount from the *Karanams* and utilise the same for the temple. The procedure is very much like the function of the present panchayati system.

The other aspect is more important, because we know from this record several sources of income for the royal exchequer. Out of the twenty-five items mentioned above No.22 is a land gift for *vritti* and No 24 seems to be a gift in kind, probably one *tumu* of grain out of the yield from the dry lands. All other items are monetary gifts, the denominations, being *chinnamu*, *adduga*, *māda* and *visa*. *Mada* is the highest denomination of the period and it is also called *gadyana* and *nishka*; *adduga* is half the value of *ruka*, probably the basic monetary unit in those days. It is a silver coin and ten *rukas* make one *gadyana* or *mada* which is a coin in base gold. *Visa* is the sixteenth part of *ruka*. There is a difference of opinion about *Chinna*. It generally represents during the Kakatiya period a small gold coin weighing four *gunja* seeds and such ten *chinnas* make one *gadyana*. In other words, one *chinna* is equal to one *ruka* in some cases only, whereas in some other cases 12 *chinnas* make one *gadya* weighing 48 *ratis* or *gunja*. Coming to the item wise description.....

1. *Maraturu* is an old term of land measure occurring generally in Telugu and Kannada inscriptions and *nivarthana* is its Sanskrit equivalent. We have no knowledge about its exact extent in terms of the present land measurement. In the present case the word is used as a measure of the wetlands only. The *sthana-manyas* are the lands assigned to *Devasthanams*, with certain tax remissions. Such lands referred to in the present case might have been the lands assigned to other temples.

2. *Deva-vrittis* and *Brahmana-vrittis* are those lands assigned to temples and *brahmanas* for a set purpose like the services in temples and teaching in public institutions. The levy is to be collected from the holders of such lands also.

3. It is a tax on *magga* or hand-loom at the rate of 1 *chinnamu* per loom.

4. *Mala-magga* seems to be the loom on which the woollen blankets are woven. This is generally the occupation of the Kurumas, probably a sub-caste among the *gollas* or shepherds.

5. *Damtu* is a Telugu word which means a group. In the present case it is a group of sheep (or manda).

6. *Bamtus* are the soldiers who are professionally recruited for the armies of the king or his subordinates. They are generally paid in kind or cash, occasionally granted lands also.

7. Meaning clear. Here the house of a merchant is taken as a unit for the purpose of taxation.

8. While mentioning the oil mills it is specified that one *Ganugu* or oil-mill belongs to the *devara* which implies that it is not to be included for the purpose of taxation.

9. Washermen.

10. The smiths.

11. Stone-cutter

12. The barber

All these have to pay professional tax at the rate of two *chinnas* (per head) who take it as a profession. Or as no unit is specified in these cases it seems to be reasonable to assume that each house of the artisans is to be taken as a unit.

13. Potters have to pay at the rate of one *chinna* per wheel as tax on industry.

14. *Cherva-nuru-vidlu* are those persons who maintain the tanks and let out the water for irrigation purposes. Generally, these people are allotted some lands called *dasa-vandhamanya* or some part of the yield on the lands.

15. Madugulu have to pay profession tax at the rate of two *chinnas* and one *adduga* per house.

16. *Tdigas* or the toddy-tappers have to pay profession tax at rate of two *chinnas* and one *adduga* per house.

17. Salt-manufacturers. The meaning of *uppu-penamu* is not clear. Perhaps the salt manufacturers have to pay one *chinna* per *penamu*. We have no idea as to what kind of salt was prepared in the village in those days, *chaunduuppu* or common salt ?

18. *Tumu-nyaya-ammakamu* is the sale of the right for measuring the grain in a village or market for a period of one year normally. The *vyavahari* or purchaser of this right (*guttu-gadu*) has to pay a tax of three *addas* to the temple. These *vyavaharis* were generally *settis*.

19. The contractors of the market yard (*addavattu*) have to pay a certain (*sumka*) tax to the king out of which 2 *madas* are to be given to the temple.

20. Those who purchase the lease of collecting *tumunyaya*, that is, the Government share of grain from the fields are called *tumu-nyayam-varu*. They have to pay two *madas* to the temple.

21. The meaning of Chopperu is not clearly understood. He is perhaps the *Chopperi*, who knows the various approaches (ways) to the village and maintains them. Perhaps he might have been also granted some *vritti* or income in kind by the village.

He is like *talari*. It is doubtful whether such servants were appointed in every village during the Kakatiya period. As *talari* is not mentioned among the tax-payers in the record, both the terms perhaps mean the same.

22. Land gift.

23. Out of the general tax or *ari* payable to the king one *visa* per each *mada* is to be given to the temple.

24. On dry lands, out of the king's share of grain one *tumu* is to be given to the temple. This is perhaps out of every *Khanduka* or *putti* of grain collected as Government share.

25. The goldsmiths have to pay one *chinna* per furnace as tax on industry.

All these taxes are to be paid probably once in a year, as in the case of other taxes. This inscription thus enables us to know some of the minor items of taxation during the Kakatiya period. Some of the major sources of income to the royal exchequer like *Pangamu*, *Tappu*, *Kari*, *Kolchu*, *Pannu*, *Kanika*, *Pullari*, *sadamu*, *sumkamu*, *Talari-kanika*, *Pullari-kanika* and *darisana-kanika*, are mentioned in the Salakalavidu epigraph of the same king datable to A.D.1317.

Besides Kamdukuru, the find spot of the epigraph, other places mentioned in the record are the towns Anumakonda and Orugallu, two neighbouring well known capitals of the early and later Kakatiya rulers respectively.

No. 273

Reference : Epigraphia Indica, Volume-VII.
 Page No : 128 to 132
 Place : Arulala-Prumal Temple at Little Conjeevaram.
 Dynasty : Kakatiya
 Reign of : Prataparudra.
 Inscription date : A.D. 1316.
 Language : Tamil.

Arulala-Perumal Inscription of the Time of Prataparudra;

Saka-Samvat 1238.

by

E. Hultzsch, Ph.D.

This inscription is engraved on the west side of the base of the verandah surrounding the stone-platform called “the hill” (*malai*) in the Arulala-Perumal temple at Little-Conjeevaram. The first six lines are fully preserved; but of II, 7-10 the beginning are built in. The preserved portion contains seven verses in the Sanskrit language and the Grantha alphabet.

Verse 4 is followed by a prose passage in the Tamil alphabet and language. And another tamil prose passage between vv. 5 and 6.

Vv. 2-4 recorded that Muppidi, a general (*niyaka*) of the Kakatiya king Prataparudra of Ekasilanagari, came to Kanchi and installed a certain Manavira as governor of Kanchi. The Tamil portion records that the same Muppidi-Nayaka granted the revenue from two villages to the Arulaia-Perumal temple at Kanchipuram. This revenue amounted to an annual sum of 1,002 “*madai* of Ganda gopala”. Of this sum 240 *madai* were set aside for paying the attendants of a flower-garden on the southern bank of the Velka, which the donor had purchased for 500 *panam* from a certain Perumal-tadar⁴; 360 *madai* for daily offerings, *etc*; 20 *madai* for purificatory rites in Chaitra; and 382 *madai* for buildings. Those lines which are only partially preserved seem to have contained a list of gifts of ornaments and articles of worship, a list of buildings to be erected in the temple, and a list of trees to be planted in the flower-garden. The inscription ends with praises of Muppidi-Nayaka.

The inscription contains two dates, both of which fell into Saka-Samvat 1238 (expired), the Nala-Samvastara= A.D. 1316-17. On the first date Muppidi installed Manavira, and on the second date he made his grant to the temple. Calculation of these two dates :- “The first date regularly corresponds to Friday, the 11th June A.D. 1316, when the 5th *tithi* of the dark half in the solar month Suehi (Mithuna) ended 7 h. 5 m. after mean sunrise. The second date regularly corresponds to Wednesday, the 16th June A.D. 1616, which was the 21st day of the month of Mithuna (Ani) and on which the 11th *tithi* (of the dark half of Jyeshtha) ended 17 h. 47 m. after mean sunrise”.

The chief interest of this inscription lies in the statement that in June 1316 A.D., Conjeevaram was tributary to the Kakatiya king Prataparudra of Ekasilanagiri, *i.e.* Warangal. Another inscription of Prataparudra is found as far south as the Jambukeshwara temple near Trichinopoly. Three inscriptions of his at Bezwada, Warangal and Palivela are dated in Saka-Samvat 1220 (Vilambin), the Pramadi samvatsara, and Saka-Samvat 1239 (Pingala).

Who was the Mahavira whom Prataparudra’s general Muppidi installed as governor of Kanchi ? An inscription of Saka-Samvat 1219, Hemalambin (=A.D. 1297-98), at Narasaraopet states that Manma-Gandagopala, Raya-Gandagopala or Manuma-Gandagopaladeva-Chodamaharaja, the eldest son of Nallesiddhi, the eldest son of Nallesiddhi was a subordinate of Prataparudra and took possession of Kanchipuram. An earlier chief of the same family, Vijaya Gandagopaladeva, was also connected with Conjeevaram, where three of his inscriptions, dated in Saka-Samvat 1187, have been found. Two records of the Arulala-Perumal temple dated in Saka-Samvat 1156 and 1127, belong to two other chiefs of the same family, Chola-tikka and Tammusiddhi, Nallasiddhi, an uncle of Tammusiddhi, is stated to have occupied Kanchi.

If it is borne in mind that several of these later Cholas seem Conjeevaram and that the last of them, Manma-Gandagopala, was a subordinate of Prataparudra, it becomes probable that the Manavira of the subjoined inscription was a member of the same family. Another point in favour of this theory is the fact that, at the time of inscription, the standard coin of Conjeevaram was the “*mddai* of Gandagopala”, which owes its name evidently to one of the later Cholas, several of whom bore the surname Gandagopala. The latest known date of Raja-Gandagopaladeva is Saka-Samvat 1221, which was the 9th year of his reign, in an inscription

⁴ This name is the Tamil equipment of Vishnu-dasa.

at Nellore. This date is 17 years prior to the installation of Manavira. In the meantime Conjeevaram had been in the possession of Ravi Varman of Kerala, who was crowned at Kanchi in A.D. 1312-13 and made a grant to the Arulala-Perumal temple in A.D.1315-16. Can it be driven out by Muppidi, who installed Manavira in June 1316 ? An allusion to this might be found in the statement that, before entering Kanchi, Muppadi “put to fight the princes of the South”.

Translation

(Line. 1.) Hail ! Prosperity !

(Verse 1 contains an invocation of the boar-incarnation of Vishnu)

(V. 2.) The glorious ruler of the great province, the Kakatiya Prataparudra, whose fame is beautiful who possesses valour, conducts the kingdom at Ekasilanagri.

(V. 3.) And now his general, the lord Muppidi, who has annihilated the party of the enemies by valour, having put to fight also the priests of the South, entered the city of Kanchi in the Nala year.

(V. 4.) And in the month Suchi, on the day of the serpents, in the dark on a Friday, in the afternoon of the day, they made glorious Manavira possessed of the tying of the fillet and Kanchi obedient to his orders.

(Line 3.) (In) the Saka year 1238, the Nama-samvatsara. (on) a day which corresponded to an eleventh *tithi*, to a Wednesday, and to the twenty-first solar day (of) the month Ani, -Hail ! the glorious Muppidi-Nayaka granted, (*with a libation of*) water, aeoropained by presents, as exclusive property, to Peramal Arulalanatha in the prosperous Kanchipuram the revenue of 2 villages, in the land of Paiyyur-kottam Paiyyur, together with hamlets Ayirachcheri and Gaummidippundi, a revenue of 526 *mandi* of Gandagopala, and Pondaipakkam in Kachchiyur-nadu, a revenue of 476 *madai*; altogether two villages, 1,002 *madai*.

(L. 4) Out of this, 240 *madai* per year for 20 people per day, in order to a flower-garden on the southern bank of the Velka, which had purchased at the price of 500 *panam* from Peramal-tadar; in order to construct 4 lotus-tanks in this ; and besides, in order to cultivate the fields.

(L. 5) 2 *panam* (*shall be spent*) for rice for (offering at) midnight, 1½ *panam* for perfumes of all (kinds) ; ½ *panam* for lamps ; and 1 *panam* for the ingredients of pepper-milk ; altogether, 1 *madai* per day 360 *madai* per year.

(L. 6) The temple garlands, fruits and vegetables for offerings shall be grown in the flower-garden, 20 *madai* will be spent for the *Chaitra-pavitras*. And 382 *madai* for the *Abhisheka-mandapa* and other buildings. To Perumal a gold diadem, a breast-ornament....., 2 brass chandeliers, 4 gongs vessels for incense and lights, 2 hands-bells, 1 silver for waving lights and 1 webbed bedstead. These two villages.....with all the revenue as long as the moon and sun shall last.

(Verse 5, which is incomplete, contains one of the usual admonitions to future kings).

(L. 8) The buildings to be erected in the temple of Arulalanatha are a *mandapa* of one thousand pillars, a canopy of gems for Mudivajanginan.....

(L. 9.).....*javvandi*, oleander, pichachi, todi, champaka, bakula 4 lotus tanks, mangoes, jacks, coconut-trees, pomegranates, limes, oranges and other trees shall be planted.

(V. 6.) Whose command.....the rays of the jewels on the heads of all princes.....

(V. 7.) Varaha has received his wealth as a gift, and the Somanatha is to be worshipped daily : How can the fortune of the Muppidi-Nayaka be described on earth ?

No. 274

Reference : South Indian Inscriptions, Volume-X.
 Page No : 281.
 Place : Karempudi, Palnad Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Pratapa-Rudradeva
 Inscription date : 8th September, A.D. 1316.
 Language : Telugu.

This inscription is on a pillar of the mandapa in the temple of Suresvara, dated S. 1238 (Anala). State that 8 *Puttis* of land was granted to the temple of Suresvara of Karempudi free of the *panga* tax. Mentions Pratapa-Rudradeva as the ruling king and also one Alavattam Peddaya-Lenka.

No. 275

Reference : South Indian Inscriptions, Volume-XXIV, 1982.
 Page No : 301 to 302
 Place : Ranganathaswamy Temple, Srirangam.
 Dynasty : Kakatiya
 Reign of : Pratapa-Rudradeva
 Inscription date : 28th March A.D. 1317
 Language : Telugu
 Characters : Grantha

This inscription is on the south wall of the Chandana-Mandapa. Damaged. Appears to register some gifts (details lost) by Devari-Nayaningaru, son of Machaya Nayaningaru, whose achievements against the Pancha Pandya and Kerala Kulasekhara etc. in his southern expedition are enumerated. Devari-Nayaka is described as the Nayaka of king Prataparudradeva-Maharaja and is given the epithets *Kakataraya-sthapanacharya* and *Svamidrohara-ganda*.

The record is in Telugu language engraved in Grantha characters. The details of date, namely Saka 1239, (in words), Pingala, Chaitra su. 14, Monday, lunar eclipse, regularly correspond to A.D. 1317, March 28, Monday.

Published in *Epigraphia Indica*, Vol. XXVII., pp. 304. Ff.

(Also)

Reference : Epigraphia Indica, Volume-XXVII (1947-48)
 Page No : 304 to 312.
 Place : Srirangam.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : 28th March, A.D. 1317.
 Language : Telugu.

Srirangam Inscription of Kakatiya Prataparudra ; Saka 1239

by

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The subjoined inscription is engraved on the stone wall of the *Chandra-mandapa* in the Ranganatha temple at Srirangam in the Trichinopoly District. It is badly damaged; lines 17 and 18 containing the donative portion are irretrievably lost. However, it has been possible to rescue the remaining portion by carefully removing the *chunam* that has accumulated through ages by periodical white washing on the temple. Moreover, the inscribed surface shows a tendency to exfoliate, as the granite selected is not of the hard variety. In spite of these defects, the portion now preserved is valuable as it notifies the part taken by Kakatiya king Parataparudradeva in the second war of Pandya Succession. Which convulsed the Tamil land in the fourteenth century, bringing in foreign aid in support of the opposing parties.

It may be stated at the outset, that a duplicate for a portion of this inscription, consisting of seven lines, is found in the Jambukeswara temple at Tiruvanaikkaval, close to Srirangam.

The language of the present inscription is Telugu, but it is in Grantha, a script better known locally. The date of the record is given as Sakha 1239, Pingala, Chaitra su.14. Monday lunar eclipse, which corresponded to A.D. 1317, March 28, Monday.

As stated above the portion containing the object of the grant is completely lost, but the last two lines indicate that some land or village was given as *savramanya*, evidently to the Ranganatha temple at Srirangam. The introductory portion of the record states that while Mahamandalesvara Kakatiya Prataparudra Deva-Maharaja was ruling from Orungallu. Devari-Nayaka, son of Machaya-Nayaka fitted out an expedition to the South against Pncha-Pandya, defeated Vira-Pandya along with Malayala Tiruvadi Kulasekhara at Tiruvadikundram, and that he finally installed Sundara-Pandya at Viradhavala. This victorious event, Devari-Nayaka, is celebrated by an endowment to the temple at Srirangam, as also to the one at Tiruvanaikkaval.

The Muhammadan historians Wassaf and Amir Khusru point out that Malik-Kafur “was informed that the two Rais of Malabar, the eldest named Bir-Pandya and the youngest Sundar-Pandya, who had up to that time continued on friendly terms, had advanced against each other with hostile intentions”. Our inscription states that the Kakatiyas general restored Sundara-Pandya to Power after defeating Vira-Pandya and the Malayala Tirumali. Further, an inscription from Ponnammalle near Conjeevaram, in the Chingleput District, states that a Chera king conquered Sundara-Pandya. Evaluating these statements, it may be inferred that there was rivalry between the two Pandya brothers and the Sundara-Pandya sought the help of the Kakatiya king while Vira-Pandya restored to Malayala Tiruvadi. The present epigraph therefore is important in as much as inscriptional reference to this hostility between the Pandya brothers has not so far been found. These Pandya princes are mentioned by the historian Wasaf as the legitimate and illegitimate sons of Kulasekara, who by preferring the illegitimate Vira-Pandya to succeed him drove Sundara Pandya to turn a parricide and establish his claim with help from outside. From the date A.D. 1317 of the present record, it may be inferred that Malik Kafur’s invasion of the south in 710 H. corresponding to A.D. 1310 was a general campaign for foot, and had no connection with the rivalry for power between the Pandya Princes.

Vira-Pandya and Sundara-Pandya mentioned in our inscription may be identified with the Pandya kings of the names who bore the title Jatavarman and whose dates of accession

were A.D 1296 and 1303 respectively. From Wasaf's statement, their animosity seems to have arisen lately, probably before A.D. 1317, the date of our record. Vira-Pandya's latest regional year is 47 (46+1), corresponding to A.D. 1343, while that of Sundara-Pandya is 17, carrying his reign to A.D. 1319, *i.e.* 2 years posterior to the date of our record. It will thus be evident that Vira-Pandya ultimately gained his object as the rule of his rival was short.

We shall take up for consideration the connection of Pandyas who were the supreme power in the Tamil land with the Travancore country, known as Malai-nadu, Malai-mandalam or Venad. The Pandya kings who were in power towards the close of the 13th and the beginning of the 14th centuries were (1) Maravarman, Kulasekhara (A.D. 1268-1310), (2) Vikrama Pandya (A.D. 1283-1296) (3) Vira-Pandya (A.D.1296-1343) and (4) Jatavarman Sundara Pandya (A.D 1303-1319).

Maravarman Kulasekhara seems to have conquered Malai-nadu early in his reign, as some of the records found in the Tirunelveli District give him the title 'the conqueror of Malai-nadu'. Seranaivera, Kollam-Konda, etc. A Sanskrit inscription from Tirunelveli mentions that he built the high *prakara* wall of the local Nelliappar temple from the body obtained from the Karikala-Chola and Hoysala kings. The titles Kulasekhara, Maravarman, *e.t.c.*, adopted by the Venad king Ravivarman are taken as indicating his subordinate position to the Pandya king.

Vikrama-Pandya was the younger brother of Maravarman Kulasekhara and an inscription from Chidambaram refers to his exploits in Venad. In his *prasasti* beginning with the words *Samastabhuvanikavira*, etc., he is called the sun to the dense darkness of Kerala. The Malayalam grammar *Lilatilakam* mentions the defeat evidently of this king at the hands of the Kerala ruler Kulasekhara Ravivarman who subsequently married the daughter of the Pandya king. A verse quoted in the same work ascribes to this Pandya king victorious over Muhameadan who defeated and pursued the cavalry.

Vira-Pandya, according to Muhammadan historians, was the son of Maravarman Kulasekhara-1 whose choice of succession to the Pandya throne fell on this prince's presence to his natural son Sundara Pandya. The order of succession of Pandya kings in the region surrounding the present village Tiruvendipuram, in the South Arcot district is given in an inscription as (1) Perumal Sundara Pandyadeva, (2) Perumal Vikrama Pandyadeva (3) Perumal Vira Pandyadeva and (4) Jatavarman Sundara Pandyadeva while at Kattumannarkoil in the same district, it is given as

- (1) Perumal Sundara Pandyadeva
- (2) Kulasekhara Deva,
- (3) Vira-Pandya Deva and
- (4) Jayavarman Sundara Pandyadeva (accn. A.D. 1303)

All writers on Pandya-Kerala relationship of this period suppose that the Vira-Pandya who is mentioned in the Arulala-Perumal temple inscription as having been defeated and driven to Konkana and thence into the forests by Ravivarman Kulasekhara, is identical with the Pandya king of this name who ascended the throne in A.D. 1269. With this identification as the basis it has been postulated that this Pandya king was driven out of Kerala and Konkana, that he reappeared and rised a standard of revolt, in Kerala against Ravivarman and in favour of his rival Udaya Mattandavarman and that Ravivarman espoused the cause of Sundara Pandya as against that of Vira-Pandya. But according to our interpretation of the present record. Ravivarman came to support Vira-Pandya against Sundara-Pandya and as such Vira-Pandya and as such Vira-Pandya. The Pandya king could not have been an enemy of the Kerala king. Vira-

Pandya who sustained defeat at the hands of Ravivarman must therefore not be Pandya king Vira-Pandya of the name but must be taken as some other prince whose identity is not evident. Further, we find Ravivarman assuming the Pandya title and names like Maravarman, Kulasekhara, and Vira-Pandya which would indicate, either (1) that he wanted to consider himself a Pandya which rights sovereignty in virtue of his having married a Pandya Princess, or (2) his subordinate position, first under Kulasekhara and thereafter under Vira-Pandya, then supreme rulers of the Tamil land. The former alternative is perhaps emphasised by Ravivarman's coronation on the banks of the Vegavati in the Madura District and by the presence of the emblem of a fish surrounded by an *ankusa* (the elephant goad) found engraved near his inscription in the Perumal temple at Poonamallee.

From our record we find that Vira-Pandya was defeated by the Kakatiya General about A.D. 1317 but after the withdrawal of the Kakatiya forces, this Pandya king must have regained power, for his rule was acknowledged in the very next year, *i.e.*, A.D. 1318 at Virinchipuram, but very far from Conjeevaram.

Wassaf is the only authority who states that Sundara-Pandya took refuge under the protection of Ala-ud-din of Delhi when his half-brother Vira-Pandya collected an army in the middle of the year 710 H and marched against him. This statement has rightly been questioned by scholars, as nothing is known about the effects of Muslim help, if any, given in this connection on the relative position of the two royal brothers of the Pandya country. What we definitely know from the present inscription is that Sundara Pandya received help from the Kakatiya ruler who was instrumental in restoring the Pandya king to power through his general. In gratitude for this help Sundara-Pandya made an endowment at Vriddhachalam for a service instituted in the local Siva temple called after the general Muppidi-Nayaka. Sundara-Pandya's inscriptions are found from the Tirunelveli District in the south right up to Virinchipuram (North Arcot District) in the north.

The reason why Kakatiya king Prataparudra dispatched an expedition to the south is especially guessed from the present inscription. About A.D. 1249 Kakatiya sway in the south extended as far as Conjeevaram during the time of Ganapati. The Presence of the Kakatiya army near Conjeevaram was evidently resented by the Tamil people, as an inscription from Veppaangulam near Conjeevaram mentions the wrong done by this force. The kakatiyas soon lost their foothold in the south, as the Pandyas under Jatavarman Sundara Pandya I (accn. A.D. 1251) gained in power and extended their conquest in the north as far as Nellore, where the Pandya king claims to have anointed himself. This Sundara-Pandya further signalled his victory over the Kakatiyas by issuing a new type of coin, depicting a boar on the obverse and the legend "Sundara Pandyan" in Tamil on the reverse. When sometime later, another Pandya king, *viz.*, Sundara Pandya (accn. 1303) sought help, Prataparudra didn't let split the opportunity to reestablish Kakatiya power in the south. In the expedition sent by Prataparudra two generals Muppidi-Nayaka and Devari-Nayaka took permanent part in the Tamil country, but it was left to the latter to reinstate Sundara-Pandya after defeating Vira-Pandya and Malaiyala Tiruvadi Kulasekhara.

This Malaiyala Tiruvadi Kulasekhara was identical with Ravivarman Sangramadhira *alias* Kulasekhara, the king of the country who founded the present town of Quilon known as Venad. He ascended the throne in A.D. 1299 in his 33rd year and was crowned on the banks of the Vegavati at the age of 46, corresponding to A.D. 1312-1313, after subduing the Pandya and the Chola countries. His exploits are detailed in an inscription from the Arulala-Perumal temple at little Conjeevaram and more can be gleaned from records found at Shermadevi, Kil-

Ambur, Suttamalli, Srirangam, Tiruppangili, Tiruvadi, Chidambaram, Vaduvur and Poonamalle all lying outside his original territory. He is also known as the author of a drama called *Pradyumnabhyudaya* which is said to be enacted during the *Yatrotsara* of lord Padmnabha at Trivandrum. His greatness as a scholar and as a liberal patron of learning is emphasised by the title Dakshina-Bhoja, given to him in inscription.

Two points arising out of the Arulala-Perumal temple inscription of Ravivarman mentioned above require clarification, viz (a) his coronation on the banks of the Vegavati in A.D. 1312-1313 and (b) his stay at Kanchi in his 4th year. Dr. Kielhorn has identified Vegavati with the river of the name that flows into the Palar river near Conjeevaram, and the 4th year as corresponding to A.D. 1315-16. The lead given by this scholar subsequently writes on the subject that Ravivarman was at Kanchi from A.D. 1312-13, the date of his coronation, till A.D. 1315-16, the supposed date of the Arulala-Perumal temple inscription. The difficulty that confronts us here is that we find Vira-Champa at Kanchi and Tiruvallam in A.D. 1314. This Vira Champa may be identified with the chief of the name with the surname Edirilisola-Sambuvarayar figuring as a subordinate of Jatavarman-Sundara Pandya (accn A.D. 1303) who was restored to power according to our inscription, at Virinchipuram, not far from Conjeevaram and Tiruvallam. If Ravivarman was the lord of the reign around Conjeevaram about A.D. 1313.

Vira Champa could not have been there immediately thereafter without mentioning his overlord. The coronation in A.D. 1313 was not celebrated at Kanchi, but on the banks of the river Vegavati in the Madura District. The Sultanate at Madura had not by this time been established and between A.D. 1310 and 1326, the first and the second Muhammadan invasions of the south, Ravivarman was free in the Tamil land. As suggested above, Ravivarman probably coveted the Pandya sovereignty which he evidently signalled by crowning himself in the heart of the Pandya country. This coronation was celebrated in his 4th regional year which must correspond to A.D. 1313, according to an inscription from Tiruvadi which equates his 4th regional with Saka 1235 and Kali 4414. When Muppidi Nayaka came to Kanchi, his opponent in A.D. 1316 was not Ravivarman. The latest regnal year of Ravivarman given in an inscription from Tiruneli is 7, which according to our calculation would correspond to A.D. 1316-17. Ravivarman seems to have remained in the Tamil country from A.D. 1312 to 1317 without returning to his native country, and by the latter date, we find his successor Udayamartanda family established in Venad. According to our inscription Ravivarman was defeated at Tiruvadikunram. After this defeat which may be placed in A.D. 1317 he disappears from history and is not heard of either in the Tamil country or in Kerala.

Of the persons mentioned in the record, the Kakatiya king Prataparudra is the most important. His seat of government was Warangal in the Nizam's Dominions where he ruled from Saka 1215 to 1248. The Kakatiya power reached the Zenith of its glory during his reign. His dominion embraced the entire Andhra country with the exception of Kalinga and as shown above, he was able to extend his influence far into the Tamil country. During the Muhammadan invasion he was taken captive and according to the version is said to have died on the way by committing suicide, and according to another to have returned to his country after escape and died thereafter about A.D. 1326.

Next importance is Devari-Nayakas, the donor. It is stated in the inscription itself that he was the son of Machaya Nayaka who was an important officer in the Kakatiya court. This Machaya was the king's *Gajasahini* and held the titles *Svamidrohara-Immadi-Nissankavira*, *Samayachakravarti*, *Kaliyugavirabadra*, *Kirtisamudra*, etc. His son Devari-Nayaka was equally famous and was governing the country around Mahadevi Chela (modern Macherla) in

Saka 1237, just two years prior to the date of our inscription. He had the reputation of the rescuer of the kingdom of Kaketa (Kakatiya) family. In the *Prasasti* of an inscription from Darsi in the Nellore District, he is given the titles *Chalamartiganda*, *Sramidroharaganda* and is praised for his generosity, piety, knowledge of politics and patronage of learned men. He is mentioned finally in Saka 1241 in an inscription at Durgi in the reign of Prataparudra as marking an endowment of land to the temples at Daravemula.

‘Pancha-Pandya’ referred to in our inscription must be taken to refer to the Pandya ruler in general and not to any co-regency of five equal rulers. Neither the Pandya nor the other records indicate the division of the kingdom into five separate units, though some later inscriptions by conversion refer to the Pandyas as the ‘Five Pandyas’. This is evidently due to the fact that the Pandyas are generally known as *Panchavar* and are traditionally connected with the five Pandava brothers of the *Mahabharata*. The words *Panchavaraivar*, i.e. Five Pandyas occur first in the *prasasti* of Kulothunga Chola-1. Where he is given the credit of destroying the jungle which the “Five Pandavas” had entered as refugees. The late Mr. Swamikannu Pillai advocated the theory of simultaneous rule of the ‘Five Pandyas’, but this has been refuted by Robert Sewell who came to conclusion that “we must hold the evidence to be overwhelmingly in favour of a single monarchy, and that the theory of co-regency of five kings may be altogether set aside”. Considering the history of the Pandyas, the position taken up by Sewell is acceptable.

The identification of Viradhavalam, where Sundara Pandya is said to have been reinstated, is a disputed point. The Arab historian Abulfeda who lived about the time of our inscription tells us that the capital of the prince of Ma`bar who was a great importer of horses was called Biyyaradewal; but thus this was known as Birdhul to Muhammadan historians of whom, Amir Khusru states that it was the capital of Bir-Pandi while Madura was the residence of his brother Sundara Pandi. Scholars have identified the place variously with Jayangondasolapuram in the Trichinopoly District, Vriddhachalam and Marakanam in South-Arcot District. That Viradhavalam was an important city is known from a number of inscriptions found in the Pandya country. An inscription from Alagarkovil definitely locates this city in Uyyakondan-Thirumalai situated within four miles of Uraiyur suggests the identification of this town with Viradhavalam. The construction of the temple here on a small eminence is peculiar. The central shrine is built within a fortified area over a spacious closed *mandapa* surrounded by numerous shrines and halls.

The village Tiruvadikundram where the Chera king was defeated may be identified with the village of the same name in the Gingee taluk of the South Arcot District.

Translation

Hail ! While the illustrious Mahamandaleswara Kakatiya Prataparudradeva-Maharaja was ruling the earth from his Capital (of) Orungallu that king`s chief- Hail !- the glorious Devari-Nayanigaru, son of Machya-Nayanigaru, (*entitled*) *Kakatarayasthapanacharya* (*and*), *Svamidrohharaganda*, (*having*) undertaken an expedition to the southern territory against Pancha Pandyas, faced the array of elephant in battle, routed Vira-Pandya and Malaiyala Tiruvadi Kulasekara (on the) battlefield at Tiruvadikundram, seized the elephants (*and*) all the wealth (*and*) established Sundara-Pandya at Viradhavalaram. (On) this victorious occasion Hail ! prosperous Saka year one thousand two hundred and thirty- (nine), Pingala.....Chaitra, Chaturdasi, Monday, lunar-eclipse, (for)..... Of that Rudradeva Maharaja, (he)gave as

sarramanya To last as long as the moon and the sun endure. May it be auspicious !
Great prosperity ; Hail !

No. 276

Reference : Epigraphia Andhrica, Volume-IV, 1975.
Page No : 121 to 126
Place : Sakalalavidu, Giddaluru, Prakasam District.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : 28th March, A.D. 1317.
Language : Telugu and Sanskrit.

The Salakalavidu Epigraph of Prataparudra

by

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The stone slab containing the present inscription is set up near the Anjaneya temple in the village Salakalavidu of the Giddalur taluk in Prakasam District. This is an interesting record for study in two ways. In the first place the same date, donor, donee and the gift mentioned in this record are also found in the Srirangam inscription of Kakatiya Prataparudra dated Saka 1239, edited by Sri Venkata Sabba Iyer. The second important thing is the series of terms of taxes contained in the record.

There are two line drawings of Vaishnava priests at the top of the record and are labelled as "Yaru Chittaru" and "Tirukoru Peruma[lu]". The record is incised in twenty-eight lines. The first two Verses are in Sanskrit and the rest of the grant portion is in Telugu of the period to which it refers. The usual imprecatory verse is in Sanskrit and after that there is another verse in Sanskrit invoking the god 'Sri Rangaraja'. It concludes with the phrase *Mangala Maka Sri Sri Sri*. Orthography of the record calls for no particular remarks. The secondary *u* has taken its present place originating from the bottom of the letter. There is no distinction between short and long forms of the secondary vowels *e* and *ē*.

Of the two Sanskrit verses in the beginning, one is in *Sardula vikridita metre* and the other in *Sragdhara*.

Verse 1: While Prataparudra, who was like the moon to the milky ocean of Kakati-*vamsa* with his feet adorned by the rays emanating from the precious stones worn by the (feudatory) kings on their heads, was ruling the earth with the greatness equal to that of Bhojarāja, the commander of his armies named.

Verse 2: Devara son of Mahinayaka who was reputed among the *Samanta* chiefs, having achieved victory over the Pandya king, made the gift of the village Salakalavidu which yields plenty to the god Sri Ramgesa Vishnu presiding on the bank of the holy river, Kaveri.

The Telugu portion which follows the above mentioned or states that in Saka 1239 Pimgala on the occasion of the lunar eclipse that occurred on Monday, the 15th day of the bright fortnight of the month of Chaitra, Devarinayanimgaru son of Machanayanimgaru granted at the command of the king Kakatiya Prataparudradēva, the village Salakalavidu in

Erava-bhami to the god Sri Ranganatha Deva situated between the two rivers of Kaveri, for worship and offering. Further it is stated that the gift included all the dues which are being collected in the village as taxes of *pamga*, *tappu*, *kari*, *kolchu*, *pannu*, *kanika*, *pullari*, *sadamu*, *sumkamu*, *talari-kanika*, *sumka-kanika* *pullari-kanika*, *darisena kanika* and *pavitra-kānika* and all other dues. It is given as *sarvamanya*. At the end of the record there is a sentence in Telugu which states that the village is handed over to Chittaru and Tirukura Perumalu. Then the inscription concludes with the salutation to the god Sri Ramganatha.

It is clear from the above contents of the record that the grant of the village Salakalavidu was made by Devarinayaka to the god Sri Ranganatha at Srirangam on the banks of the river Kaveri as a mark of his devotion to the god, on his victorious return from the invasion of the Pandyan country. The date of the record is Saka 1239, Pingala, Chaitra, Su. 15, Somavāra which regularly corresponds to A.D. 1317, March 28, Monday when a lunar eclipse as mentioned in the inscription.

A similar inscription with the same date stating the victorious campaign of Devarinyaka over the Pancha-Pandavas and the defeat of Vira-Pandya, was engraved on the south wall of the Chandramandapa, in the Ranganatha temple at Srirangam. Some portion of this record was damaged. Hence, the editor of the record could not read the name of the village. But, on the basis of the present epigraph at Salakalavidu, we can infer that the gift of the same Salakalavidu was mentioned in the Srirangam inscription also.

Prataparudra ascended the throne in A.D.1289 at Warangal, after the death of Rudramadevi. At that period, the most powerful rulers were the Sultans at Delhi. During the reign of Pratāparudra, his expedition to the south was a great event. He started his invasion to the south with the instructions from the Sultan only. The Pandyan power became weak after the death of the king Maravaraman Kulasekhara in A.D. 1310. After his death, a war of succession started between his two sons namely Sundara Pandya and Vira Pandya. Besides these internal struggles, the invasion of Malik Naib Kafur. in A.D. 1311 created a confusion in the Pandyan dominions. This situation was further intensified by a successful rebellion by a subordinate of Sundara Pandya, namely Ravivarman Kulasekhara of Quilon, who drove Sundara Pandya out of his kingdom at first and then defeated Vira Pandya and proclaimed himself king of Kanchi in A.D. 1313. Sundra Pandya then went to the Sultan in Delhi for help. But, the Sultan was unable to send any army directly to help the Pandyas at that time because his army was engaged in a war in Maharashtra. Hence, he ordered Pratāparudra to proceed to the south with some of his armies to reinstate the Pandyan king on his lost throne.

Prataparudra availed this opportunity to fulfil his desire to regain power over Kanchi, which was formerly taken by the Pandyan kings from his predecessor. He then planned his invasion to the south in three distinct stages under the commandship of Muppidi Nayaka. The invasion of the Pandyan country in his third stage was led by Devarinayaka. First he occupied Kanchi without much difficulty. With this occupation according to '*Velegotvarivamiavali*' the five Pandyas collected their forces and marched against the Kakatiya army at Kanchi. But, the success came to Prataparudra finally with the arrest of the Pandyan elephant squadron. Mahavira was appointed as Governor of Kanchi. Devarinayaka then proceeded into the interior of the Pandyan dominions to install Sundara Pandya on the throne. In this advancement, he faced a war at Tiruvadikungam in Gingee taluk of the South Arcot, District, with Vira Pandya who joined his hands with his former rival Raviwar Varman Kulasekhara and other Pandyan armies. Devarinayaka defeated all these Pandyan forces and reinstated Sundara Pandya on the throne at Viradhavala.

Devarinayaka, then celebrated the festival of victory against the Pandyas and on that happy occasion he donated the village Salakalavidu with all the taxes due in that village to the god Sriranganatha at Srirangam. Two separate inscriptions to this effect have been set up by him at Srirangam and Salakalavidu. Because of the damaged condition of the Srirangam inscription. It furnishes only the historical aspect whereas the present Salakalavidu epigraph, which is complete, furnishes the grant portion which is also very important. Thus, these two records set up on the same date and for the same purpose supplement each other.

The taxes due from the village Salakalavidu which Devarinayaka granted to the god Sri Ranganatha are: (1) *pamga* (2) *tappu* (3) *kari* (4) *kolchu* (5) *punnu* (6) *kanika* (7) *pullari* (8) *sadamu* (9) *sunkamu* (10) *talari-kanika* (11) *sunke-kanika* (12) *pullari-kanika*, (13) *darisena-kānika*, (14) *pavitra-kanika*.

Most of these levies were in existence during the Vijayanagara period.

- (1) Pamga:-According to the scholars, this is the government share in the agricultural produce of a village. This was usually paid either in kind or coin.
- (2) Tappu:-This is a sort of fine imposed on adulterers in general, or on those who commit offences.
- (3) Kari:- This is not clearly understood
- (4) Kolchu:-This is a tax to be paid to the Government by an individual who obtains the licence to measure the grains in a village.
- (5) Pannu:- This is a common term for the taxes or levies on all professions in a village.
- (6) Kanik:- This is the share of the king from the village tax which was paid by the Village holder or the feudal lord.
- (7) Pallari:-This is the tax to be paid by the cattle-breeders towards the cost of grass in the grazing pastures or forest lands.
- (8) Sadamu:- Not understood.
- (9) Sammu:- This is similar to Pannu. Which levies are called sumkams and which other come under pannu are not clearly known.
- (10) Talari-kanika:- This is the levied on the people towards the cost of arranging authorised Watchmen in a village.
- (11) Sumka-kanika:- This is perhaps the tax to be mid by the tax-collector, for the privilege of electing the taxes conferred on him.
- (12) Pullari-kanika:- This is similar to the above item.
- (13) Darisena-kanika:- This is probably the tribute to be paid by the villager at the time of going to see the king or his representative.
- (14) Pavitca-kanika:- This might be the tribute to be paid by the villagers to the village God.

All the above interpretations are purely tentative and any further struggle in this regard are welcome. From this record we come to know that all these taxes were in practice even in the Kakatiya period.

The village is said to have been granted *sarvamanya*, which is free from all kinds of taxes. That means some villages even though granted as *agrahras* or *deva-vrittis* are subjected to some nominal and primary taxes. Those which are exempted from all types of taxes are called *sarvamanya* grants.

Certain Chittaru and Tirukara Perumlu are mentioned in the end of the record as the recipients of the village, probably the agents of the temple administrative authority.

No. 277

Reference : South Indian Inscriptions, Volume-X.
 Page No : 281 and 282.
 Place : Pedakonduru, Tenali Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Pratapa-Rudradeva
 Inscription date : 17th May, A.D. 1317.
 Language : Telugu.

This inscription is on a broken red stone lying in front of the temple of Anandesvara, dated S. 1239 (Pingala). States that, for the merit of Pratapa-Rudradeva, Mayideva-Lenka remitted the taxes known as *gadduga*, *kanika*, *sunkam* leviable on sales, *bantela-dyamu* and *talaripannu* in all the 18 villages of the Konduru-Sthalam.

(Also)

Reference : Archaeological Survey of India,
 Annual Report on Indian Epigraphy 1921.
 Page No : 52
 Place : Pedakonduru, Tenali Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : A.D. 1317
 Language : Telugu.

This inscription is on a broken red stone pillar in front of the Anandesvara temple, dated Saka 1239 (A.D. 1317), Pingala, Jyesta, su., 8, Thursday. Registers the remission of certain taxes on the Deva-vrittis (temple lands) of 18 villages in the Konduri-sthala by Mayidevalenka and the gift of some land by him to the god Chenna-Mallikarjuna of Tangahamundi.

No. 278

Reference : A Collection of the Inscriptions on Copper plates & Stones
 in the Nellore District, Part-II, 1905.
 Page No : 902 to 903.

Place : Alluru, Ongole, Nellore District.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : 2nd August, A.D. 1317
 Language : Telugu.

This inscription is inside the temple of Ishta Kameshwara Deva.

Translation

Hail ! On Wednesday, the 10th of the dark fortnight of Sravana of the year Pingala, corresponding to 1239 of the illustrious and prosperous Saka era Galauddana Boyunda and Dana Madgava, in the presence of Pinnaya Venkangaru, the Reddies of Aralur, the karnams and all people, gave as charity 50 *kuntas* and 4 *kunchadu* of ghee per month for lighting the lamp to Ishta Kamesvara of Araluru, for the religious merit of Sriman Mahamandalesvara Prataparudra deva Maharajuluvaru and will acquire merit. Those who protect this charity will acquire religious merit.

Note: The modern village of Allur according to this inscription was formerly called Aralur.

No. 279

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1939-43.
 Page No : 132
 Place : Godugunuru, Badvel Taluk, Cuddapah District.
 Dynasty : Kakatiya.
 Reign of : Prataparudra
 Inscription date : 1317.
 Language : Telugu.

This inscription is on a slab standing in Survey No. 3014, south east of the village, dated Saka [1239, Pramoda]. Badly damaged and worn out. Seems to register a gift of lands, tolls on pack-bullocks carrying salt etc., to the god [Go]pinatha.

No. 280

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy 1910.
 Page No : 41
 Place : Karempudi, Guntur District.
 Dynasty : Kakatiya
 Reign of : Prataparudradeva Maharaja.
 Inscription date : A.D. 1317
 Language : Telugu.

This inscription is on the third pillar of the *mandapa* in front of the Suresvara temple at Karempudi, dated Saka 1239, Auala. Gift of land to the same temple by Alavattam Peddaya.

No. 281

Reference : South Indian Inscriptions Volume-V
 Page No : 40 to 41
 Place : Palivela, Razole Taluk, Godavari District.
 Dynasty : Kakatiya
 Reign of : Prataparudra Maharaja.
 Inscription date : A.D. 1317
 Language : Telugu

This inscription is on the east wall in the Koppesvara temple, dated Saka 1239 Pingala. Fragmentary. Mentions about land donation and Kakatiya Prataparudra and his *Sriman maha pradhani* (minister) Aamnaya Peggada⁵.

No. 282

Reference : South Indian Inscriptions, Volume-X.
 Page No : 282.
 Place : Kolakaluru, Tenali Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Pratapa-Rudradeva.
 Inscription date : 9th October, A.D. 1318.
 Language : Telugu.

This inscription is on a stone set up in front of the temple of Agastyesvaraswami, dated S. 1240 (Kalayukta). States that Pochu-Lenka, son of Somaya-Lenka, commander-in-chief of all the forces of Pratapa-Rudradeva made a gift of 8 *pandums* of land to god Agastisvara of Kolamkuluru and of the same extent to god Veerabhadra Deva.

(Also)

Reference : Archaeological Survey of India,
 Annual Report on Indian Epigraphy 1921.
 Page No : 46.
 Place : Kolakaluru, Tenali Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Prataparudradeva Maharaja.
 Inscription date : A.D. 1318.
 Language : Telugu.

This inscription is on a stone set up before the temple of Agastyesvarasvamin, dated Saka 1240, Kalayukti, Asvayuja, su., 14, Monday. Registers a grant of land by Pochulenkangaru, son of the commander-in-chief Somaya-lenka for the Monday offerings (nibandhana) and flowers of the god Agastyesvara at Kolankuluru.

⁵ Translated by G. Vasanta Lakshmi, Research Assistant, Center for Telangana Studies, Dr. MCR HRD IT, Hyderabad.

No. 283

Reference : South Indian Inscriptions, Volume-X.
 Page No : 282 and 283
 Place : Kolakaluru, Tenali Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Pratapa-Rudradeva.
 Inscription date : 9th October, A.D. 1318.
 Language : Telugu.

This inscription is on the outer south wall of the temple of Chennakesava Swamy, dated S. 1240 (Kalayukti). This inscription states that Pochu-Lenka, son of Somaya-Lemka, commander-in-chief of all the forces of Pratapa-Rudra presented 5 *tums* of land to the temple of Kesava-Perumallu of Kolamkuluru.

(Also)

Reference : Archaeological Survey of India,
 Annual Report on Indian Epigraphy 1921.
 Page No : 46.
 Place : Kolakaluru, Tenali Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Prataparudradeva Maharaja.
 Inscription date : A.D. 1318.
 Language : Telugu.

This inscription is on the outer south wall of the Chennakesava Swamy temple, dated Saka 1240, Kalayukti, Asvayuja, su., 14, Monday. Registers a grant of land made by Pochulenkangaru, son of the commander-in-chief Somaya-lenka for the Saturday offerings of the god Kesava-Perumal at Kolankuluru.

No. 284

Reference : Inscriptions of Andhra Pradesh, Kurnool District, Part-I, 2013.
 Page No : 295.
 Place : Velupunur, Velugodu Mandal, Kurnool.
 Dynasty : Kakatiya.
 Reign of : Prataparudradeva.
 Inscription date : 10th October, A.D. 1318.
 Language : Telugu.

It states that in S. 1240 Kalayukta, Asvayuja Su. 10 Gu(ruvara), corresponding to 1318 A.D. October 10th Thursday. While Mahamañdalesvara Kakatiya Prataparudradeva Maharaju was ruling in happiness the kingdom of the earth from the city of orugallu (warangal) Mahasamanta Cheraku Mahesvara Reddi who was governing Kammanadu granted a vritti to the god Mulasthana Siddhanath Deva of Velpunuru for carrying on the anga and the ranga-bhogas of the deity.

(Also)

Reference : Archaeological Survey of India
Annual Reports on Indian Epigraphy 1943-44
Page No : 14
Place : Velpanuru, Kurnool.
Dynasty : Kakatiya.
Reign of : Prataparudradeva.
Inscription date : A.D. 1318.
Language : Telugu.

This inscription is inscribed on three fragments of a slab lying in the Ankalamma temple, dated Saka 1240, Kalayukta, Asvayuja, su. 11, Thursday. Fragmentary. Registers gifts of land at several places made by Mahasamanta Cheraku Mahesvara Reddi who was ruling over Kamnadu, for worship of god Mulasthana Siddhantadeva of Velpunuru.

No. 285

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-II (2003)
Page No : 74 to 75.
Place : Appareddipalli, Kalwakurthy Taluk.
Dynasty : Kakatiya.
Reign of : Prataparudra
Inscription date : A.D. 1318.
Language : Telugu.

This inscription is near Narasimha Swamy Temple. It records the gift of *Siddahaya* of the village at the rate of one *visa* for each *Mada*, to perform the rituals of *Kesavadeva* and for the merit of *Misara Ganda Ganga(ma)ya reddy* and for themselves by the *Chalumula Kampus*.

No. 286

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy 1930-31.
Page No : 28
Place : Singarutla, Palnadu Taluk, Guntur District
Dynasty : Kakatiya
Reign of : Prataparudradeva Maharaja.
Inscription date : A.D. 1318
Language : Telugu.

This inscription is on a stone set up near a spring in the village, dated Saka 1240, Kalayukti, Jyeshtha, su. [11], Thursday. Records made for worship and offerings to the god Abhinava-Narasimhadeva at Sannekandia for the merit of the king, by Immadi Lemkamgaru the *karanas*.

No. 287

Reference : Indian Archaeology 1975-1976, A Review.
 Page No : 61
 Place : Bollaram, Nalgonda.
 Dynasty : Kakatiya
 Reign of : Prataparudra.
 Inscription date : A.D. 1318.
 Language : Telugu.

Dated Saka 1240 (A.D. 1318), it refers to certain gifts made by Cheraku Rudraya Reddi while Kakatiya Prataparudra had been ruling.

(Also)

Reference : Inscriptions of Andhra Pradesh Nalgonda District,
 Volume-I.
 Page No : 296 to 297
 Place : Bollaram, Devarakonda Taluk.
 Dynasty : Kakatiya.
 Reign of : Pratapa-Rudradeva.
 Inscription date : 15th May, A.D. 1320.
 Language : Telugu.

This inscription is dated S. 1242, Rudri, Jyeshtha su. 7 sukravara [A.D. 1320, May 15, Thursday, not Friday]. Partly damaged. It seems to register some (grant) by Cheraku Rudraya Reddi. Details not clear.

No. 288

Reference : Personal Communication*
 Place : Bhongir, Yadadri Bhuvanagiri District.
 Dynasty : Kakatiya.
 Reign of : Prataparudra
 Inscription date : A.D. 1318
 Language : Telugu.

This inscription along with some sculptures found during the course of house renovation work. This inscription is written in Telugu language and characters, dated Saka 1240, Kalayukta, Ashada, su 15, Thursday corresponding to 1318 A.D. Records the gift of lands in the village Bhuvanagiri to god Sri Viravadresvara for burning a perpetual lamp in the temple by Ashtadasaprajyas in the village. For the merit of the King, Raddies, Karanas, Officers and their own merit.

***Note:** This is an unpublished inscription of Pratapa Rudra from the collection of Dr. Muniratnam Reddy.

No. 289

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy 1932-33.
Page No : 39
Place : Medikonduru, Sattenapalle Taluk, Guntur District
Dynasty : Kakatiya
Reign of : Prataparudradeva Maharaja
Inscription date : A.D. 1318
Language : Telugu.

This inscription is on a slab set up before the Hanuman temple, dated Saka 1240, Kalayukti, Ashada, su. 11, Monday, Sankranti. Registers the grant of *visamu*-income made to the god Prasanna-Gopinatha, by the Kapus and the 'Eighteen Communities' of the village Medikonduru, for the merit of Dochayalenkamgaru and of their own parents.

No. 290

Reference : South Indian Inscriptions, Volume-X.
Page No : 283
Place : Piduguralla, Palnad Taluk, Guntur District.
Dynasty : Kakatiya.
Reign of : Pratapa-Rudradeva.
Inscription date : A.D. 1318-19.
Language : Telugu.

This inscription on a mutilated slab, dated S. 1240 (Kalayukta). Damaged and illegible. Seems to refer to Pratapa-Rudradeva and a certain Lenka.

No. 291

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 292 to 295
Place : Alugadapa, Miryalaguda Taluk.
Dynasty : Kakatiya.
Reign of : Prataparudradeva.
Inscription date : 22nd July A.D. 1319.
Language : Telugu.

1. The inscription refers to the reign of Mahamandalesvara Kakatiya Prataparudradeva Maharaja. Certain Hemmadideva, the *sarvadhikarin* of *Praudha Pratapa chakravarti* Parasuramadevaraja and all the representatives of the eighteen sects of Alungadapa, together made the gift to the god Tripurantaka deva on the eastern-side of that village, of one *padika* (1/4) per each *mada* of *pahimdi* on all ducs to the king on the king's land, dry land, wet land, *sumka*, etc. The chief Parasuramadevaraja also gave 5 *madas* out of *sumka* (toll tax) to the same deity.

2. On the other side of the same stone there is another inscription which is not dated. But it seems to be on the same date as No:1. It is stated that *Praudha Pratapa chakravarti*

Parasuramadevaraja granted some land under the tank Ravula cheruvu and one garden in Alumigadapa village as sarvamanya to the god Prolesvaradeva and some more land as sarvamanya for filling water in the tub near the western entrance of the village Alumgadapa, thrice a day. Parasuramadeva also gave one oil mill for a lamp to the god (name not given) probably Prolesvaradeva.

No. 292

Reference : Inscriptions of Andhra Pradesh, Cuddapah District, Part-I, 1977.
 Page No : 237 to 239.
 Place : Chanduvayi, Siddavatam Taluk, Cuddapah.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : 1st August, A.D. 1319.
 Language : Telugu.

This inscription is on a slab standing in a field 2 miles east of the village. The inscription refers to the prosperous reign of Mahamandalesvara Kakatiya Prataparudradeva Maharaja. While the king's subordinate *maha pradhani* Kattekola-nayaka Juttayalemka was administering Pottapi-*bhumi*, Sakali-*bhumi* and Mulkinanti-*bhumi* his younger brother Rudraya-*lemka* stationed at Kadapa in Mulkinadu visited (the temple) on the occasion of the lunar eclipse and made a gift of all income like *racharotriyamu*, *ari*, *goru* (or *koru*), *pannulu*, *kanikalu* due from within the four boundaries of Chamduvaya village included in Sakali-*bhumi* for the midday offerings to the god Siddhanath Deva the presiding deity of the southern gate of Sri Parvata. The grant was made for the benefit of the Maharaja.

No. 293

Reference : South Indian Inscriptions, Volume-X.
 Page No : 283 to 284.
 Place : Durgi, Planadu Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Pratapa-Rudradeva.
 Inscription date : 11th October, A.D. 1319.
 Language : Telugu.

This inscription is on a pillar set up in front of Otigallu near Bugga, Dated S. 1241 (Siddharthi). States that Devari-Nayaka, son of Machaya-Nayaka, made a gift of land to the temples of Rudresvara and Bolledvara of Daravemuda, that the *mahajanas* of Daravemula granted a certain portion of their income (?) to the said temples and that Vennaya Reddi and Avubhalanatha purchased the lands of certain Brahmins and gave them to the temples during the reign of Kakatiya Pratapa Rudradeva Maharaja.

(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 : Prataparudra ruling from his capital Orumgallu.

Inscription date : A.D. 1319.
Language : Telugu.

This inscription is on a pillar set up in front of the Otigallu near Bugga, 1½ miles north to the Durgi Village, dated Saka 1241, Siddharthin. Gift of land to the temples of Rudresvara and Cholesvara, by Devari-Nayiningaru.

No. 294

Reference : South Indian Inscriptions, Volume-X.
Page No : 284 and 285.
Place : Jonnalagadda, Narasaraopet Taluk, Guntur District.
Dynasty : Kakatiya.
Reign of : Pratapa-Rudradeva.
Inscription date : A.D. 1292 and 11th October, A.D. 1319.
Language : Telugu.

This inscription is on a slab in front of the Venugopalaswami temple. Damaged. Refers to gifts of land made by certain persons to a certain temple of Jonnalagadda. Details of the first grant are lost. It mentions a grant of land by certain Jonnalagadda for the offerings of the god. The grant was made in the merit of the king. The second was a grant of money and two *ganuvulu* (oil presses) made by different individuals for maintaining a perpetual lamp in the Gopinatha temple. Details of the grant are given.

No. 295

Reference : Indian Archaeology 1986-1987, A Review.
Page No : 103
Place : Elmal, Medak.
Dynasty : Kakatiya
Reign of : Prataparudra.
Inscription date : 28th November, A.D. 1319.
Language : Telugu.

Another record belonging to the Kakatiya king Pratapa Rudra refers to construction of wells in the village by Gangisetti. It is dated Saka 1241 and Kaliyugabda 4420 (corresponding to 28th Nov., A.D. 1319).

(Also)

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 246 to 247
Place : Elmela, Sangareddy Taluk, Medak.
Dynasty : Kakatiya
Reign of : Prataparudra.
Inscription date : 29th November, A.D. 1319.
Language : Telugu.

This inscription is on a pillar near the Nagulamba temple. The inscription is fragmentary and records the construction of a well as well as pond [*dharmagadi*] by a person

[name lost]. But in the second part, reference is made to a son of *Gangiseti* who could probably be the donor of the wells.

No. 296

Reference : South Indian Inscriptions, Volume-X.
 Page No : 284 to 285.
 Place : Jonnalagadda, Sattenepalli Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Pratapa-Rudradeva.
 Inscription date : A.D. 1319.
 Language : Telugu.

This inscription is on a slab in front of the temple of Venugopalsvami, dated S. 1241 (Siddharthi). Damaged. Mentioned name of Kakatiya Prataparudra. Refers to gifts of land made by certain temples of Jonnalagadda. This contains two records, the earlier being dated in S. 1214 and the later in S. 1241.

No. 297

Reference : Archaeological Survey of India Annual Reports on Indian Epigraphy 1913.
 Page No : 19.
 Place : Panem, Nandyal Taluk, Kurnool District.
 Dynasty : Kakatiya.
 Reign of : Prataparudradeva Maharaja.
 Inscription date : A.D. 1319.
 Language : Telugu

This inscription is set up in the court-yard of the Viranarayanavamin temple, dated Saka 1241, Siddharthi, Magha, *su, di.* 15, Monday, lunar eclipse. Registers that whole the chief minister Mummadi Mattaya was ruling the southern country including Pedakallu made a grant of some land on the south side of Panya. Certain fees (*mera*) to be paid by the residents of Panem and a *tumu* of grain (of each kind) from the markets held in specified villages, for the expenses of worship in the temple of Sri-Veeranarayana Deva of that village.

No. 298

Reference : South Indian Inscriptions, Volume-X.
 Page No : 285 to 286.
 Place : Panem, Nandyal Taluk, Kurnool District.
 Dynasty : Kakatiya.
 Reign of : Pratapa-Rudradeva.
 Inscription date : 26th January, A.D. 1320.
 Language : Telugu.

This inscription is on a slab set up in the courtyard of the temple of Veera Narayanawamy, dated S. 1241 (Siddharthi). States that Mummadi Juttaya-Lenka, governor of Pedakallu and other Southern districts during the reign of Pratapa-Rudradeva, made a gift of the fees (*meras*) payable by people of several classes to the temple of Viranarayapa at Panyamu

and that he also ordered that a *tumu* of grain should be given to the said temple in respect of grains sold in the markets of certain specified villages.

No. 299

Reference : A Collection of the Inscriptions on Copper plates & Stones
in the Nellore District, Part-II, 1905.
Page No : 589.
Place : Pakala, Kandukur, Nellore.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : 16th March, A.D. 1320.
Language : Telugu.

This inscription is on a pillar in the Siva temple.

Translation

Hail ! On Sunday, the 6th of the bight fortnight of Chaitra of the year Raudri, corresponding to the year 1242 of the illustrious Saka era, while Sriman mahamandalesvara Kakatiya Pratapa Rudradeva Maharaja was ruling the kingdom of the earth in agreeable interchange of Communications (with his feudatories?) Hail ! The Komatis (Nagaramlonivaru) of Nellore who were ruling the illustrious village of Pakala gave a field on which 5 *tums* of seed can be sown.....The perpetual lamp should be kept up as long as the sun and moon endure. The temple servants should see that this (Charity) is maintained.

No. 300

Reference : A Collection of the Inscriptions on Copper plates & Stones
in the Nellore District, Part-II, 1905.
Page No : 903 to 904.
Place : Alluru, Ongole, Nellore District.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : 17th June, A.D. 1320.
Language : Telugu.

This inscription is on the stone by the temple of Ishta Kameshwara Deva.

Translation

Hail ! In the month of Ashada of the year Ravudri corresponding to 1212 of the illustrious and prosperous Shalivahana Saka era, Sriman Barama Nayaningaru gave as *vritti* 400 *kuntas* of dry land to the deity Sri Ishta Kameshwara Mahadeva of Aralur, and 100 *Kuntas* for worshipping, to last as long as the sun and moon exist to secure religious merit for (Hail !) Sriman Mahamandalesvara Prataparudra Deva Maharajulu. Let these two charities be maintained (?). We have given 100 *kuntas* of dry land as a *sarvamanya*.

No. 301

Reference : A Collection of the Inscriptions on Copper plates & Stones
in the Nellore District, Part-II, 1905.
Page No : 905 to 907.
Place : Alluru, Ongole, Nellore District.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : June-July, A.D. 1320.
Language : Telugu.

This inscription is on the stone by the temple of Ishta Kameshwara Deva.

Translation

Hail ! On the 11th of the bright fortnight of ashadha of the year Ravudri, corresponding to the year 1242 of the illustrious and prosperous Salivahana Saka era, Srimat Bamaya Naisu Garu gave to Ishta Kamesvaradeva of Araluru 400 *kuntas* as *urtti* and 100 *kuntas* of dry land as *arckara uritti* for the religious merit of (Hail !) Sriman Mahamandalesvara Prataparudradeva Maharajulu to last as long as the sun and moon exist. He has given for (lighting) a lamp to the deity 50 *kuntas* of dry land at Nannalapadu as a *saramanya* free from tax. To those who make this grant will accrue the merit of performing many gifts, and the gift of cows: to those who injure (the charity) there will be hell and all kinds of misery.

[one imprecatory verse].

No. 302

Reference : South Indian Inscriptions, Volume-X.
Page No : 286 to 287.
Place : Rompicherla, Narasaraopeta Taluk, Guntur District.
Dynasty : Kakatiya.
Reign of : Pratapa-Rudradeva.
Inscription date : 7th July, A.D. 1320.
Language : Telugu.

This inscription is on a pillar in the temple of Venugopaldaswami, dated S. 1242 (Raudri). Konda Peddi-Manchi, a palace official of Pratapa-Rudradeva made a gift of some land to the temple of Ananta-Gopinatha of Rompicherla.

(Also)

Reference : Archaeological Survey of India Annual Reports
on Indian Epigraphy 1915-1916
Page No : 27
Place : Rompicherla, Narasaraopeta Taluk, Guntur District.
Dynasty : Kakatiya.
Reign of : Pratapa-Rudradeva.
Inscription date : A.D. 1320.

Language : Telugu.

This inscription is on a second pillar in the Venugopalsvamin temple. Dated Saka 1242, Raudri, Sravana, *Suddha* 1, Monday. Belongs to the reign of *Mahamandaleshwara* Prataparudra maharaja. Registers that Kondapeddi-Mamonirhgaru, the controller of the palace (?), granted lands at Rompicherla and Gudipadu to the temple of Ananta-Gopinathadeva of Rompicherla, for the merit of the king

No. 303

Reference : South Indian Inscriptions, Volume-X.
 Page No : 287.
 Place : Tripurantakam, Markapur Taluk, Prakasam District.
 Dynasty : Kakatiya.
 Reign of : Pratapa-Rudradeva.
 Inscription date : 17th October, A.D. 1320
 Language : Telugu.

This inscription is on the west wall of the central shrine in the temple of Tripurantakesvara, dated S. 12[42] (Rudri). States that Nemani Pina-Vichaya-Pregada made a gift of the *Sunkam* in a garden to the temple of Tripurantaka Deva during the reign of Kakatiya Prataparudradeva Maharaja.

No. 304

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 21.
 Place : Umamaheswaram, Mahaboobnagar District.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : 24th October, A.D. 1320.
 Language : Telugu.

This inscription is on a stone slab lying in the ruined shrine. Dated S 1242, Kartika, ba. 7, Friday. (A.D.1320; October. 24). Records the arrangements laid down by *asamkhyaka Mahesvarulu* of Sri Parvata, Sri Munnannuru, Amaravati and by Ganakhi Virayya and the people of 72 *niyogas* of the temple for the income and expenditure of the temple, so that the charity of Prataparudradeva maharaja and the order of *Asamkhyaka Mahesvaras* might be carried out.

No. 305

Reference : Archaeological Survey of India Annual on
 Indian Epigraphy 1905-06
 Page No : 11
 Place : Tripurantakam, Markapur Taluk, Prakasam District.
 Dynasty : Kakatiya.
 Reign of : Pratapa-Rudradeva Maharaja
 Inscription date : A.D. 1320
 Language : Telugu.

This inscription is on the west wall of the central shrine in the Tripurantakesvara temple near Tripurantakam, dated Saka 1242, Rudra=A.D 1320. Gift of taxes from a garden of areca palms for the merit of the king.

No. 306

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-II (2003)
Page No : 78 to 83.
Place : Umamaheswaram, Amarabad Taluk.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : A.D. 1320.
Language : Telugu.

This inscription on a pillar in the courtyard of the temple. It seems to register the gift of *Siddhaya* from sixteen villages and the income from seventy two *niyogas* towards the articles like *Sri Gandham*, *Kasturi* and *Camphor* paid by a number of people (*Asamkhyas*). This shall be followed by the *preggadas*; one who gives loans to these villagers. The inscription ends with the imprecatory verses like cursing them as traitors and they will be punished by the ruler.

No. 307

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 13
Place : Maktal, Mahaboobnagar District.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : 7th May, A.D. 1321.
Language : Telugu.

This inscription is on a pillar set up in front of the Venugopalswamy temple. Dated S 1242, Durmati, Srestha for Jyestha ? su 13, Thursday, (A.D. 1321; May 7 ?). Registers *singanadamu pannu* (tax) to Kadamgu Singena who performed the *Varumbani* in the large hall in the temple of the god Sri Aubhalanatha by Gundaya Nayanimagaru probably the ruler of Magatal and his Pradhani Komdanayamkulu at the head of the horse troops and foot soldiers with the consent of all *samayas* including that of Srivaishnavas.

(Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-II (2003)
Page No : 76 to 78.
Place : Makthal.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : 10th May A.D. 1321.
Language : Telugu.

This is on a Pillar fixed in front of Venugopala Swamy Temple. The inscription states that while *Kakatiya Prataparudra* was ruling the earth, a certain *Gundanayani* and *pradhani Kondanayaka* along with soldiers and horse riders, made a grant of *Singanadam Pannu* to *Kadangi Singana* towards the varumbadi of *Avubhalanatha* in *Magatala Sthala*. This was done with the consent and approval of all religions.

(Also)

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.
Part III, 1956.
Page No : 51 to 52.
Place : Maktal, Mahabubnagar District.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : 10th May A.D. 1321.
Language : Telugu.

This inscription is on a pillar set up in front of the Venugopalaswamy temple and registers the grant of Simganadamu-pannu to Kodamgi Simgena, who performed the varumbani in the large hall in the temple of the God Sri Avubhalanatha in the Magatalasthala by Gumdaya-nayanimgaru and that Pradhani Komdanayamkulu at the head of the horse-troopers and the foot soldiers respectively with the consent of all the samayas, together with the Sri Vaishnava-samaya on Thursday su. 13 Srestha of the year Durmati, corresponding to Saka 1242, (Saka 1243, Sunday 10 May A.D. 1321), while the Mahamamdalesvara Kakatiya Prataparudra Maharajulu was ruling the kingdom of the earth from Orumgallu.

The Simginadam-pannu was to be collected as follows:

The Palamu-palamu varu	1 ½
Rautu (horse-trooper)	1 ½
Tamigandu (?)	1 ½
Omte-bamtu (Soldier riding the camel)	½ each.

No. 308

Reference : South Indian Inscriptions, Volume VI.
Page No : 212
Place : Kunkalagunta, Narasaraopet Taluk, Guntur.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : 28th June, A.D. 1321.
Language : Telugu.
Script : Telugu-Kannada.

This inscription is on a slab in front of the Virabhadra temple. Mentions that the donation is given for the merit of Shri Mahamandaleshwara Kakatiya Pratapa Rudra deva maharaju. It records a grant of land and also money by a minister of Mottupalli Bhaskara Deva for the food offerings of the god Mulasthanamu Kedaradeva of Kunkalakumtta. An oil mill also was given obviously for maintaining a perpetual lamp.

No. 309

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-II (2003)
Page No : 83 to 84.
Place : Kalvakol, Kollapur Taluk.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : 3rd September A.D. 1321.
Language : Telugu.
Script : Telugu.

This inscription is on a stone pillar lying outside the Chennakesava temple. It records that while *Kakatiya Prataparudra* was ruling his *mahasamanta cheruku prolayareddi* son of *Immadi deva* made a grant of 10 *madas* arising as sales tax from *Kalvakolanu* to Lord *Prasanna Vallabha* for his daily rites like *anga-ranga-bogas*. This was made for the increase of his health, prosperity and longevity with the permission of eighteen-fold people (*ashtadasa prajalu*). It also records a further grant of 10 *madas* per *visam* from his revenue arising from *Bahattara Niyoga*.

(Also)

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1961-62.
Page No : 45.
Place : Kalvakolanu, Kollapur Taluk, Mahbubnagar District.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : 3rd September, A.D. 1321.
Language : Telugu.

This inscription is on a slab in front of the Chennakeshwara temple. Records a gift of money collected at a *visamu*, i.e. a sixteenth for every *mada* on articles sold and on salaries at Kalavakolanu for worship and offerings to god *Prasanna-Vallabhadeva* by *Prolaya-Reddi*, son of *mahasamanta Cheraku Jagaddaja Immadi Devaya*, for his own merit.

No. 310

Reference : Archaeological Survey of India,
Annual Report on Indian Epigraphy 1922.
Page No : 55.
Place : Daggupadu.
Dynasty : Kakatiya.
Reign of : Prataparudra
Inscription date : A.D. 1321
Language : Telugu.

This inscription is on a slab laying before the Siddhesvarasvamin temple, dated Saka 1243, Rudri. Damaged. Seems to record a grant of land made to the gods.....natha deva and Nagesvaradeva for the merit of *Kakatiya Prataparudra Deva-Maharaja*.

No. 311

Reference : A Collection of the Inscriptions on Copper plates & Stones
in the Nellore District, Part-II, 1905.
Page No : 561 to 563.
Place : Kandukur, Nellore.
Dynasty : Kakatiya.
Reign of : Prataparudra.
Inscription date : 23rd March, A.D. 1322
Language : Telugu.

This inscription is on a stone built into the steps of the Pirla Bhavi.

Translation

Hail ! On Monday, the 5th of the bright fortnight of Chaitra in the year corresponding to 1244 of the Sri Saka era, while Sriman [Mahamandalesvara] Kakatiya Pratapa Rudradeva Maha[raja] was ruling Rudradevamagaru (at the request ?) of Kamaya Boppamngaru have on the auspicious occasion of Sivaratri dry fields in the bed of the tank Udumula kunta in the fields of Batupadlakuka of Gudipadu, 1,000 *kuntas* of dry land in Gudipadu 1,000 *Kuntas* of wetland for the performance of daily worship to Kalikesvaradeva of Kandukur for the religious merit of that Raja (Rudradeva). We have given the fields, under the same tank as *Sarvamanya* (free grant).....we have given.

This is the endowment made by Kamayya Boppaningararu when he was ruling Kandukur. Whoever causes this Charity to be kept up will get religious merit.

Note:- The stone was found built into the steps of the well. Mr. Venugopal Chetti had it removed to the Taluk office. As it is broken at the end, some portion of the inscription is missing and the translation given above is more or less conjectural.

No. 312

Reference : South Indian Inscriptions, Volume-X
Page No : 288
Place : Motupalli, Bapatla Taluk, Guntur District.
Dynasty : Kakatiya
Reign of : Prataparudra
Inscription date : 1st July, A.D. 1322.
Language : Telugu.

This inscription is on the base of the Kodandaramaswami temple, dated S. 124[4] (Dundubhi). Starts with the name of Shri Mahamandaleshwara Kakatiya Pratapa Rudradeva maharaja. States that Golla Churaya gave 20 sheeps for a lamp in the temple of Gopinatha consecrated by Dharma Ramasetti.

(Also)

Reference	: Archaeological Survey of India Annual Reports on Indian Epigraphy 1910.
Page No	: 44.
Place	: Motupalle
Dynasty	: Kakatiya.
Reign of	: Prataparudradeva Maharaja.
Inscription date	: A.D. 1322.
Language	: Telugu

This record is on a round base of the central shrine of the Kodandaramasvamin temple, dated Saka 1244, Dundubhi. Gift of a lamp to the temple of Gopinatha, constructed in the year Durmati by the merchant Dharmarama-Setti.

No. 313

Reference	: Epigraphia Indica, Volume-XLII (1977-1978).
Page No	: 166 to 170.
Place	: Nellore District.
Dynasty	: Kakatiya
Reign of	: Prataparudra.
Inscription date	: A.D. 1322.
Language	: Telugu and Sanskrit.

This is a set of 3 oblong copper-plates with low rims engraved on all six sides. The plates are string together on a copper ring about 7.6 cms in diameter, the ends of which are fixed into the two arms of the small but thick bracket in the bottom of its fixed bull-seal. The bull is in seated posture and it is shown in full relief to the higher of about 3.8 cms. The plates measure about 21.8 cms in length and about 12.2 cms in breadth. The total weight of the set is 2274 gms. The writing is well preserved.

This charter is engraved in Telugu characters and language of the 14th century to which the record belongs. The palaeography does not call for any special remarks except that in one instance the medial a sign (dirgha) is indicated by a vertical stroke on the top of the concerned letter as in *karanalu* (line 27). The letters are in uniform size and are well engraved.

As regards orthography the following features are noteworthy. In some instances, as is common during the period in question, *anusvara* is used where it should not be (e.g., *labdhamneka*, line 2; *virajitamnuna*, line 4; *parakramomnata*, line 5); *ri* or *ru* is used for *ri*; doubling of consonant following *repha* can be observed in some instances and *tambra* for *tamra* also deserve attention. Further, it may be noted that the titles of the members of the merchant guild are in Kannada as in charter A. However, in one instance *viz*, *bhushanulum* the local influence can be noticed. On the whole it may be stated that compared to charter A this grant contains less number of orthographical errors.

This is dated Saka 1244, Dumdubhi, Karttika su. 5, Thursday corresponding to 1322 A.D., October 15, Friday (and not Thursday).

The object of the charter is to grant certain privileges, as in charter A, to a certain Attena for executing, on the orders of the guild, Amnamaraju and Singaraju, who had turned traitors to the guild.

The record opens with an auspicious symbol followed by the words *avighnam=astu* and *svasti* and proceeds to give a string of epithets of the merchant guild. Apart from the epithets given in Charter A some more are given here. This is followed by the statement that while *mahamandalesvara* Kakatiya Prataparudra was ruling from his capital (*modali patnamu*) Orugallu, Amnamaraja and Simgaraju, the *sumka-karanams* of Cherunuru in Pedakamtidesamu, having turned traitors to 18 *samayas*, the *samasta-pekkamdru* of *Chalumula-pedunenimidi-samayalu* of Nandyala-sthalamu, which is (an) important (division) in Pedakamti-desamu, assembled in the *mukha-Mandapa*, of the temple of Chennakesava-perumadlu, set up *vijra-baisiga* in that *mandapa*, summoned to their presence the traitors Amnamaraju and Simgaraju by ringing the bell (*a drohulaina Amnamarajuku Simgarajuku desala pekkamdru ghamta vresi*). Then the Pekkamdru gave (probably the weapon of execution) and Sambadamu (probably remuneration) to Attena, son of Loki-setti in order that he may carry out the death sentence pronounced by the guild against the traitors. He duly executed their orders and in appreciation of his service the *pekkamdru*, on the date quoted, granted certain privileges to him like exempting him from paying duty for trading in certain articles both while buying and selling. It is further stated that whenever he visits other countries, the ruler and the *pekkamdru* of those countries should allow him to enjoy these exemptions. Then follow the imprecatory passages in Telugu and Sanskrit.

It is interesting to note that in this case the culprits were officials discharging the duty of revenue accounts (*Sunka-karanalu*). These officials were probably employed by the guild itself. From this we may conclude that the guild was empowered to collect taxes for that purpose and employ their own *Sunka-karanams* and their the guild was also empowered to punish to any extent anyone who flouted their customers and conventions.

The list of duty-free goods given in this charter as well in Charter A gives us an idea about the merchandise in which these guilds were trading. The list includes elephants, horses, carts, pepper, rice, areca nuts, cotton, salt, silk, sandal, musk, precious stones, etc.

On the geographical names occurring in this grant Ayyavole and Nandyala-sthalamu have been discussed under Charter A Pedakallu, the headquarters of the division Pedakamtidesamu, is identified with Pendekallu in Dronachalam Taluk, Kurnool District, Andhra Pradesh while Pedakamti-desamu is represented by the reign around present Pendekallu. The village Cheranuru which is introduced in Pedakamti-desamu, cannot be identified.

(Also)

Reference	: Archaeological Survey of India, Annual Report on Indian Epigraphy 1919-19.
Page No	: 15.
Place	: Nellore District.
Dynasty	: Kakatiya.
Reign of	: Prataparudra.
Inscription date	: A.D. 1322.
Language	: Telugu.

This copper plate inscription belongs to the reign of Mahamandalesvara Prataparudradeva-Maharaja, ruling at Orungallu, dated Saka 1244, Dundubhi, Karttika, su. di. 5. Thursday. Records a grant by the merchants to a certain attena, son of Loki-Setti for having killed Annamaraja and Singaraja the sunka-Karanas (toll accountants) of Cherunuru in Pedakantidesa.

No. 314

Reference : Inscriptions of Warangal District (Reprint 2016)
 Page No : 248
 Place : Mahbubabad, Warangal District.
 Dynasty : Kakatiya
 Reign of : Prataparudra
 Inscription date : 8th March, A.D. 1323.
 Language : Telugu.

This inscription is on a stone in the compound of Gopalaswamy temple. Damaged. Seems to record some gift by the eighteen castes (*ashtadasaprajās*) and some others on Tuesday, Chaitra Su 1, Rudhirodagari to Jayesvaradeva probably of Tattipallyapura during the reign of Kakatiya Prataparudradeva Maharaja.

No. 315

Reference : South Indian Inscriptions, Volume-X
 Page No : 288
 Place : Kopparam, Narasaraopet Taluk, Guntur District.
 Dynasty : Kakatiya
 Reign of : Prataparudra
 Inscription date : 26th March, A.D. 1323.
 Language : Telugu.

This inscription is on a pillar in the Kalyana-Mantapa of the Kodandaramaswami temple, dated S. 1245 (Rudhirodgari). States that the inhabitants of Kopparam agreed to give to the temple of Vatda Gopinatha and Rama-Lakshmana a portion of their income for the merit of Pratapa Rudradeva.

No. 316

Reference : A Collection of the Inscriptions on Copper plates & Stones
 in the Nellore District, Part-I, 1905 and 1990.
 Page No : 294 to 295
 Place : Darsi, Nellore.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date : A.D. 1323
 Language : Telugu.

This inscription is on a stone in front of Siva temple.

Translation

Hail ! While Sriman Mahamandalesvara Kakatiya Pratapa Rudradeva Maharaja was ruling the earth, holding pleasant converse (with his feudatories), on the holy occasion of Vishnu Sankranti, in the year Rudhiredgari, Tattinuri Nandavarajulu gave for providing enjoyment to Svayambhudeva of Darisi- a field of 5 *puttis* at Pondukamur, 2 *puttis* in the north of Samantapudu, 3 at Chatralakunta, i.e. 10 *puttis* in all, as a *sarvamdnya* for the religious merit of the Maharaja and of his own father Jayadevaningaru.

Note:- The cyclic and S.S. years do not correspond. Is this Jagadeva the general of Ganapati ?

No. 317

Reference : Epigraphia Indica, Volume-XXXII (1957)
 Page No : 239 to 268
 Place : Visala Grant.
 Dynasty : Reddy.
 Reign of : Prolaya-Nayaka.
 Inscription date : A.D. 1325.
 Language : Sanskrit and Telugu.

Note: This grant mentions the Muslim invasion during the Prataparudra's reign.

Vilasa Grant of Prolaya-Nayaka

(1 Plate)

by

N. Venkataramanayya and M. Somasekhara Sarma, Madras.

This grant was originally discovered a long ago, nearly a century back, in the village of Kandarada, near Pithapuram in the East Godavari District, by Sri Hundi Venkata Rao Pantulu Garu. He and his partner in business, a Vaisya whose name is said to have been forgotten, heard a metallic sound one morning while digging the earth for a brick-kiln of joint enterprise, when they further dug deep having been curious to know the cause of that sound. Then they found fourteen copper plates attached to a ring. Since it was a joint enterprise Sri Venkata Rao and Vaisya partner both divided this new property equally between themselves, and got 7 plates each. The ring also went to the share of Sri Venkata Rao and was preserved in his family with superstitious care as a unique treasure. Two generations after, their existence was revealed to Sri Sabnavis Satyakesava Rao Pantulu Garu, a public worker and scholar of repute, who was connected with that family by marital ties, and who, being educated in English, knew the value of copper plate grants in general to history. Much interested in history, he made the discovery public, and was curious to know the contents of the plates. Some two decades back, when Sri M. Somasekhara Sarma, one of the editors of the grant under study, had gone to Visakhapatnam, Sri Hundi Venkata Rao Pantulu, the owner of the plates and the great grandson of their original discoverer, was good enough to place them in the hands of Sri Sarma for decipherment and publication specially for the history of Sri Somasekhara Sarma takes this opportunity to convey his grateful thanks to all those encouraged for placing this record in his hands. The inscription is very valuable Andhras, and throws a flood of light on the political conditions of the Andhra country Subsequently to the fall of Warangal in 1323 A.D. The plates

are now preserved in the Government Museum, Madras. It is fortunate that the seven plates that went to the share of Sri Venkata Rao Pantulu Garu, record a grant complete in itself, as the other seven plates probably do another one, and that these plates of one grant had not mixed up with those of the other.

When these plates were with Sri Samasekhra Sarma they were sent to the Assistant Superintendent for Epigraphy for being reviewed in his Annual Report. This set is marked as No. 5 of Appendix A in the Report for 1938-39 and finds a comprehensive notice in Part-II. The inscription on the plates is now edited with the help of a set of Excellent inked impressions, kindly placed at the disposal of the editors by Sri N. Lakshminarayana Rao, retired Government Epigraphist for India.

The following is an extract from the description of the plates given in the Annual Report:

“This is a set of seven thick copper-plates the first and the last of which are slightly bigger than the others measuring about $10\frac{1}{2}$ `` long by $4\frac{3}{4}$ `` broad, while the others (plates 2 to 5) measures about $9\frac{1}{2}$ `` by $4\frac{1}{2}$ ``. Their writing, which is engraved on the inner side of the 1st plate and on both sides of the other six, is well preserved and protected by board and raised rims covering their edges on three sides, while the right margin is left plain. This rim is about $\frac{3}{16}$ `` broad and is also as thick as. The plates are numbers in serial order on their sides in the breadth of this rim. They have ring holes about $\frac{3}{4}$ `` in diameter near their left margin but the ring which must have passed through them and held them together is now missing. The plates weigh 510 *talas*. In the right margin of the 2nd and 4th plates there is a slight knob-like projection, the purpose of which is not clear”.

The inscription on the plates is neatly executed and is in a good state of preservation. The letters, almost all of which attained their modern forms by the date of this record, are deeply inscribed and are very beautiful. Very rarely do we come across such specimens of handsome Telugu writing in the grants issued in the early Kakatiya period. The script is Telugu which was current in the first half of the fourteenth century A.D. in the Andhra country and is kin to that found in the Donepundi grant of Namaya-nayaka.

No distinction is made between the vowels short and long *e* (II. 118, 125 and 126), the letters *ba* and *bha*, *d* and *dh*, and the secondary forms of the vowels *e* and *ẽ* and *o* and *õ*. The sign for the aspirate, seen in the grant in a few cases in *dha*, *pha* and *bha*, resembles a small inverted crescent attached below the right arm of the letter. It definitely came into use by the first quarter of the thirteenth century. It can clearly be seen in *ratna-garbhayah* (1.8), “*bhidavibhinnair*, and *vibhakte* (1.11), *labhe* (1.33). *Phalaih* (1.60) *praudha* (1.117), etc. This, however, is not always used uniformly. The remaining aspirated letters have quite distinct forms to differentiate them from their unaspirated counterparts. Superscript *r* resembling the modern *avagraha* in dialogue position, is attached at the right top of the letter. The final forms of *t* and *n* occur frequently, as in 11.30,32 and 33. In almost all cases the *anusvara* has taken the place of final *m*. The only letters in the record that differ from those of the present day are *t*, *d*, *dh*, *s* and *l*. The only difference between *t* and *d* lies in the top stroke. The letters *d* exactly resemble the *d* of the present day, but without the loop inside in the right arm and *dh* resembles the present day *d*. *N* can easily be identified even though it differs slightly from its present form. Among orthographical peculiarities, a superfluous *anusvara* is sometimes inserted before double *n*, or before *n* followed by a consonant as in *rumnnata* (1.61), *Pumnnny-adhyapaka* (1.132), *isamnya* (1.151,155); *dhdh* is written instead of *ddh*, if the letter *ah* is doubled after *r* (11.70, 140,141, and 144); the consonants *g*, *ch*, *j*, *n*, *t* and *d* sometimes and *y* invariably are doubled after *r*; the palatal *s* is often used in the names of the donees for the dental *s* as in *Siddhaya* (1.110), *Simgaya* (1.117) and so on.

The language of the inscription is Sanskrit with the exception of the passage in Telugu describing the boundaries of the village granted. The language, accepting the passage describing the boundaries, is chaste and is entirely in verse. This is a beautiful inscripational *kavya* in Sanskrit, replete with *alamkaras*, the like of which is rarely seen in the grants of the mediaeval period. Unfortunately, the name of the composer is not given. Another noteworthy feature of this grant is the absence in it of the usual imprecatory verses that are generally found at the close of the inscriptions. The inscription ends with the signature of the donor which reads as *Prola-nenivralu* (the signature of Prola-nedu).

The passage describing the boundaries is shabbily inscribed, quite in contrast with the preceding Sanskrit part. The Telugu forms *kali*, and *kaluru* are both used to denote a canal; of these the former form has gone out of use now. *Kroppum-galuva* (1.147) means a canal that was dug. This is a compound of *krochchu* and *Kaluva*, of which the former is a verbal adjective. *Krochchu* is the root. It means 'to make a low depression, to dig with an iron crow-bar or other instrument'. This expression is also used in inscriptions in the sense of inscribing. *Kara* (1.149, 154, 155) means an earthen bank. The form *imchika* (1.147) measuring a little, is obviously the older form of *imchuka*. The expression *avara-bade* (1.151) is really made up of two words *avuru* and *pade*. The latter means 'a swamp or marsh'. *Avuru-bade* is a compound of *avuru*, (a kind of grass) and *pade*. In the passage, *mund-ulla-muttala-Mamgapa-pumta* is the narrow way (*pumta*) belonging to the village of Mamgam, the present Magam, a boundary village.

The inscription belongs to the invocation of the god Vishnu and his Varaha incarnation (11. 1-4). This is followed by an account of the creation. It is stated that at first the whole world was submerged under waters; that on perceiving this, the god Narayana, assuming the form of Brahma, created all the worlds, in the midst of which was the earth adorned by the Golden Mountain and surrounded by the islands and the seas; that in the centre of the earth and encircled by the salt seas was the Jambudvipa divided into nine *khandas* or continents, of which that extending from the Himalayas to the Southern Ocean was known as Bharata varsha comprising many countries, where different languages and customs prevailed; and that one of them named Tilinga, through which flowed many holy rivers, contained several rich towns and cities, beautiful mountains, impenetrable forests, deep tanks, and unassailable forests (11. 4-13).

Several kings of both the Solar and Lunar families held sway over this country extending from the sea, without swerving from the path of righteousness. During the Kali Age, the kings of the Kakati family ruled Tilinga from their capital Ekasila, like the Ikshwakus from Ayodhya. When several rules of the dynasty passed away, Prataparudra, a monarch famous for his prowess ascended the throne and ruled the country with truth and justice so that such famous monarchs of yore as Yayati, Nabhaga and Bhagiratha were completely forgotten. While king Prataparudra was ruling the kingdom in this manner, bitter hostility arose between him and Ahammad Suratrana, the lord of the Turushkas. The Suratrana, who was the Yama (Death) to the king, stamped out the remnants of the royal families left un-destroyed by Jamadagny (Parasurama). Although Prataparudra vanquished that Suratrana who had an army of 900,000 horses seven times, he had to submit to that Turushka at last, despite his military strength, and unrivalled skill in diplomacy, owing to the decrease of the good fortune of the people of the earth. While being carried away as a prisoner by the Turishka monarch to his capital delhi, Prataparudra departed, by the decree of Providence, to the world of the gods on the banks of the river Somodbhava i.e. Narmada (II. 13-28). When the sun, viz. Prataparudra, set the world was enveloped in the Tutushka darkness. The evil (*adharma*), which he had up to that time kept under check, flourished under them, as the conditions were very favourable for its growth. The cruel wretches subjected the rich to torture for the sake of their wealth. Many of their victims died of terror at the very sight of their vicious countenances; the Brahmanas were

compelled to abandon their religious practices; the images of the gods were overturned and broken; the *agraharas* of the learned were confiscated; the cultivations were despoiled of the fruits of their labour, and their families were impoverished and ruined. None dared to lay claim to anything, whether it was a piece of property or one's own wife. To those despicable wretches wine was the ordinary drink, beef the staple food, and the slaying of the Brahmans the favourite pastime. The land of Tilinga, left without a protector, suffered destruction from the Yavanas like a forest subjected to devastating wildfire (II. 28-39).

Then as if an *amsa* of the god Vishnu, who took pity on the sufferings of the people, had descended from heaven, king Prola of the Munsuri family of the fourth caste, who assumed the sovereignty of the earth. He destroyed the power of the Yavanas, who abandoned their forts and fled to unknown places unable to resist his might. The very people who suffered at the hands of the Yavanas sought protection under him, and turned against them to death. Having overcome the Yavanas in this fashion, he restored to Brahmans their ancient *agraharas* confiscated by them, and revived the performance of the sacrifices, the smoke issuing from the firepits of which spreading over the countryside cleaned it of the pollution caused by the movements of these evil-doers. The agriculturists willingly surrendered a sixth of the produce of the soil to the king; and he set his hand to the task of repairing the damages caused by the Parasiks. King Prola established himself at Rekapalli on the Godavari at the root of the Malyavanta mountain; and having entrusted the administration to his younger brothers such as Kaopaya-nayaka, he devoted himself to the performance of charitable and meritorious deeds. He granted many *agraharas* and large sums of money to deserving scholars (II. 39-78). In the *gotra* of the famous sage Bharadvaja was born a Brahmin scholar of the name of Annaya, son of Vennaya, and grandson of Annaya, devoted to the study of the *yajurveda*. He had two sons, Vennaya and Ganapaya, who were distinguished by their learning, lofty character, wealth and liberality. Considering that of the two brothers, the former was worthy of honour, Prolaya-nayaka requested him to accept the gift of an *agrahara*. Vennaya who was accustomed to make gifts rather than take them complied with the king's request somewhat reluctantly (II. 78-98). King Prolaya granted to Vennaya on the occasion of a lunar eclipse the fertile village of Vilasa in Kona-mandala which lay on the bank of the Godavari as an *agrahara*. Having divided it into one hundred and eight shares, Vennaya changed its name into Prolavaram after king Prolaya nayaka and gave it in turn to several learned Brahmanas of good lineage and excellent character, proficient in the *shastras* and the *vedas*, with all rights of possession, enjoyment, etc. (II. 98-105). There were in all 82 donees including the two deities Gautamesvara and Kesava of the village. The names of the donees and the distribution of shares among them are given in a table in the sequel.

The charter under review throws a flood of light on the history of Andhra in the years immediately following the Muslim conquest and downfall of the Kakatiya dynasty. While describing the circumstances in which the gift registered in the charter came to be made, the political changes through which the country had just then passed are briefly recounted. The following points which are therein touched upon, call for a few words of elucidation :- (1) The history of Prataparudra, his enmity with Ahammadu Suratrana of Delhi, his early victories over the Muhammadans, and his ultimate defeat, captivity and death; (2) the charter of the Muslim rule, (3) the rise of the Musunuri family and the formation of the confederacy of Andhra *Nayakas* under the leadership of Prolaya nayakas; (4) the conquest of Tilinga by Prolaya-nayaka and the reestablishment of the Hindu *dharma*; and (5) his benefactions, especially the gift of the Village of Vilasa in Kona-mandala to the Brahmana scholar Vennaya of the Bharadvaja *gotra*.

The problem that deserves consideration first is the hostility between Prataparudra and Ahammadu Suratrana, the lord of the Turushkas, who is described as the *laya-kala* (death) of kings and the destroyer of the remnants of the royal families that were left un-destroyed by

Jamadagnya (Parasurama). The identity of Ahammadu Surstrana is not difficult to discover; for his final victory over Prataparudra whom he despatched to Delhi as a prisoner and latter's death on the way to the imperial capital clearly show that he could have been none other than Muhammad Bin Tughluq. Therefore, it is not unreasonable to assume that Ahammadu is a mistake for Muhammad due either to the remissioness of the engraver, or to the confusion in the mind of the composer of the inscription himself. The statement that Sultan Muhammad suffered defeat no less than seven times at the hands of Prataparudra before he could ultimately vanquish him furnishes interesting information in on the history of Muslim invasion of Tilinga and demanda careful examination.

The Muslim historians of the period refer to a number of expeditions, which the Sultan of Delhi dispatched against Tiling. According to Barani Sultan `Ala-ud-din Khalji planned the invention of Tiling as early as 1301 A.D. ``Four or five months after the Sultan left Ranthambore``, says he, `Uugh Khan collected a large force with the intention of attacking Tiling and Ma`abar, but his time had come, and the angel of destiny took him to the blessed city. His corpse was conveyed to Delhi and buried in his own house'. The expedition to Tiling did not obviously proceed. The idea was not, however, abandoned. Some two years later, at the time when the Sultan was engaged in the siege of Chittor, Malik Fakhr-ud-din Juna, *dadbak-i-Hazarat* and Malik Jhaju of Karra, nephew of Nusrat Khan, had been sent with all the forces of Hindustan against Arangal'. On their arrival there the rainy season began and proved such a hindrance that the army could do nothing and in the beginning of the winter returned, greatly reduced in numbers, to Hindustan. The expenditure thus ended in disaster. Although the Muslim historians attribute the failure to the outbreak of rains, it is not unlikely that they came into conflict with the Tilingas and were worsted by them in the fight.

The failure of the expedition ranked in the mind of Ala-ud-din; and in 1309-10 A.D., he dispatched another expedition under the famous Malik Na`ib Kafur and Khwaja Haji, the *ariz-i-Mamalik*. This expedition, according to the unanimous testimony of the muslim historians, was a resounding success of Muslim arms. The details of it are far too well known to need description. The muslim armies marched to Warangal by way of Devagiri without meeting serious opposition on the way; defeated Kakatiya forces, laid siege to and captured the outside mud fort, and invaded the inner stone fort. Prataparudra sued for peace. Malik Naib Kafur agreed to accede to his request on condition that he surrendered all his wealth, together with his elephants and horses, jewels and valuables and promised to send every year a certain amount of treasure and a certain number of elephants by way of tribute to Delhi. Prataparudra who had no alternative accepted the condition and Malik Na`ib Kafur raised the siege, and marched away to Delhi laden with booty.

Of the next invasion, which was sent from Devagiri in 1318 A.D. by Sultan Qutb-ud-din Mubarak Shah, two conflicting accounts have come down to us. The cause of the expedition was the failure of Prataparudra to pay the annual tribute for some years. To collect the arrears of this tribute, the Sultan sent Khusru Khan at the head of an army to Tiling. According to Amir Khusro, Prataparudra offered resistance, but was defeated and had to purchase peace at a very heavy price. Amir Khusru's account of Khusru Khan's expedition to Tiling reads like another version of Nalik Na`ib Kafur's invasion in 1310 A.D. The encounter with Prataparudra's forces, their defeat, the investment and capture of the mud fort, the attack on the stone fort, and Prataparudra's surrender of all his wealth besides elephants and horses, follow the same pattern. Isamy who also describes Khusru Khan's expedition to Tiling, narrates the events differently; he does not refer to hostilities. Prataparudra, in the country, is said to have received Khosru Khan with respect, paid the tribute due to the Sultan readily and sent him back to Devagiri well satisfied. Which of these two accounts is true is not easy to decide.

The more expeditions came during the time of Tughluks, who succeeded the Khaljis on the throne of Delhi. Both were dispatched by Sultan Ghiyas-ud-din Tugluq Shah (1320-25 A.D.), under the command of his son Uglukh Khan (the later Muhammad bin Tugluq) in 1323 A.D. The first of these ended in disaster. Ugluk Khan suffered defeat partly due to dissensions on his camp and the treachery of his officers, under the walls of Warangal, and was compelled to retreat at first Devagiri and thence to Delhi. He returned however four months at the head of a fresh and powerful army, and succeeded after a siege of six or seven months in capturing not only Warangal but also Prataparudra, whom he sent to Delhi as a prisoner of war.

The Muslim historians thus enumerate five expeditions between 1303-1323 against Tiling, of these three were successful and the rest abortive. The Hindu records on the other hand refer to several Muslim expeditions- eight according to the present grant- of which all, excepting the very last, ended in the defeat of the Hindu and Muslim armies and their expulsion from Tiling. Although these are said to have taken place in the reign of Prataparudra, the exact time of their arrival and the Kakatiyas came into conflict with the Mussalmans long before `Ala-ud-din Khalji's attack on Devagiri in 1296 A.D. An epigraph in the temple of Chhaya-Somanatha at Panugallu in the Nalgonda district of Telangana dated 1267 A.D. describes the victories of Prince Sarangapani deva, the son of the Seuna king Singhana and a subordinate at *Mahamendalesvara* Manuma- Rudradeva-Maharaja, i.e. the Queen Rudramba or Rudramadevi. Among his exploits enumerated in this inscription, his victory over the Muslims deserves particular mention. Sarangapanideva is spoken of in this record as the Primaeval Boar who rescued the earth from the Turushka calamity.

The Mussalmans also seem to have descended up on the Deccan a little later from another quarter. In an epigraph at the Kalleshwara temple at Haluvagui in Bellary district dated S. 1204, Chitrabhanu (1282 A.D.), the Yadava king Ramachandra that is Ramadeva the adversary of `Ala-ud-din Khalji, is described as a rescuer of the earth from the depredation of Turushkas.

The circumstances in which Turushka invasions took place are not on record. Some of the expeditions sent by Balban against the Central Indian Hindu kingdoms probably penetrated into the Deccan, but being worsted in the fight by the Kakatiya and the Yadavas they were compelled to retreat homewards.

The Muslim invasions of Tiling began right earliest after Prataparudra's accession in 1296 A.D. According to the present grant, which was issued within a decade of the Muslim conquest, the Muslims attacked Tiling no less than eight times. Pratap[arudra] is said to have defeated the Sultan of Delhi seven times, but was vanquished, owing to the misfortune of the earth, on the last occasion by that Turushka sovereign, and while being carried away as a prisoner to Delhi, died by the desis of Providence on the bank of the Somodbhava (Narmadha) river. This is not the only record that refers to the defeat of the Muhammadans. An inscription, noted by the Mackenzie Surveyors in the fort of Warangal, refers to a victory of Manarangodariraju Layingavadeva over the Turkish in Samvat 1362 (1304-1305 A.D.). The proximity of the date of this inscription to that of the first recorded Khalji expedition seems to indicate that Manarangodariraju and Layingadeva opposed the Turks successfully on this occasion and forced them to return to their country. A damaged epigraph at Srisala in the Kurnool District, states that the Kakatiya general, *Maharayasthapanacharya* Kachaya reddy, son of Mailaya-reddy, who placed the Kakatiya throne on a firm footing, vanquished the Turaka king, who invaded the Telunga country after subjecting Gaula, Gurjara, Malava, Maharashtra and other countries. The Turaka king vanquished by Kachaya-reddy was in all probability `Ala-ud-din Khalji; for though he is not known to have conquered Gaula (Lakhnauti), the other

countries mentioned in the record were subjugated between 1296 and 1310 A.D. either by `Ala-ud-din himself or one of his generals.

The occasion when Kachaya reddy defeated the Turkas cannot, however, be ascertained definitely; for, in the first place, the Srisailam epigraph which registers his victory bears no date. Secondly, it cannot be referred to either of the two expeditions which `Ala-ud-Din is known to have sent against Tiling. The first of these was dispatched in 1303 A.D. no doubt ended, as pointed out already, in disaster; but the conquest of Malwa and Gujarat referred to in the Srisailam record was not affected, by that time. Ala-ud-din was still engaged in Rajputana. Malwa was conquered in 1305. A.D. and Gurjara (Gujarat) in 1309 A.D. Srisailam epigraph must be assigned therefore to a date subsequent to the conquest of these countries. The second invasion according to the unanimous testimony of all the Muslim historians was a great triumph of the Sultans armies; and it is highly improbable that Kachavya reddy affected the destruction of Turaka forces on this occasion. Therefore, Kachavya reddy's victory must have taken place in the course of another expedition, which is not recorded for some reason by the court historians of Delhi.

Telugu literary tradition handed down from the beginning of the fifth century A.D. preserved also the memory of several victories of Prataparudra and his generals over the Eussalmans. The poet Srinatha, who flourished at the courts of the Reddi kings of Kondaveedu and Rajahmundry in the first half of the fifteenth century refers, in the introduction to his *Bhimeswara Puranam*, to Prolaya Anna, one of Prataparudra's ministers as the "fire of destruction to the *Yavanas*". The *Sivayogasaram* speaks of *Mahapradhani* Gannaya Peggada, another minister of Prataparudra, as the vanquisher of the Turakas and the protector of the fort Warangal. The *Velugotivari Vamsavali*, a chronicle of the Recherla chiefs of the Velugodu family alludes to the battle of Kolachelamapura, in which Recherla Yacha, son of Prasaditya, put to flight the Turakas and having captured their horse took them to the court. The *birudavil* of some of the Nayaka families that were in the service of the Kakatiya monarchs alludes also to the Hindu victories over Muslim armies of Delhi. The *Pratapacheritra*, a late quasi-historical prose work, states, like the present record under consideration, that there were no less than eight Muslim invasions against Warangal, and that through Prataparudra vanquished and put them to flight on the first seven occasions, he suffered defeat during the last expedition. Warangal fell into the hands of the Turakas, and he himself was carried away as a prisoner to Delhi.

Though the Muslims and the Hindu sources are in perfect agreement regarding the final conquest of the Kakatiya kingdom and the captivity of Prataparudra. They are at variance about the number of Muslim expeditions and the events that happened in them. Whereas contemporary epigraphic evidence fixes their number at eight, Muslim historians mention only five. The difference is perhaps due to the omission, by the latter, of abortive attempts of conquest, which they considered unworthy of notice. While the Hindu sources claim victory uniformly over the Musalmans in all expeditions accepting the last, the Muslim historians admit defeat only twice which they attribute to unforeseen circumstances. There is reason to believe that the Kakatiyas were not so uniformly successful against the Musalmans as the Hindu records would have us believe. *Chatu* verses addressed to Potuganti Maili, one of the *Nayakas* in the service of Kakatiya Prataparudra, describe an event which happened in the court of `Ala-ud-din Khalji at Delhi. For some reason unknown at present Maili is said to have vanquished the Telugu-Choda chief Brijjana at *Dakhol* in Delhi in the presence of Sultan `Ala-ud-din, Malik Nemar (Malik Na`ib Kafur?), the unrivalled hero, and the seventy-seven *Nayakas* (of Prataparudra's court). The presence of many Kakatiya nobles at Delhi, and the duel between Maili and Brijjana at *Dakhol* between Delhi and Warangal. The Muslim historians refer, as a matter of fact, to the arrival of Kakatiya officials to the court of the Sultan to pay the

annual tribute into the imperial treasury. Maili and Bijjana probably escorted the tribute to Delhi on one of the occasions, when during their stay in the capital, the duel described in the *Chatu* verses was fought.

The association of the Kakatiya and the Muslim forces in the war against the Pandya kingdom to restore Sundara-pandya to his ancestral throne also pointed in the same direction. Wassaf, it may be remembered, refers to the flight of Sundara-Pandya to Delhi. 'Sundara Pandi, trembling and alarmed', says he fled from his native country and took refuge under the protection of 'Ala-ud-din of Delhi'. Although no information is available from Muslim sources as to what happened afterwards, one of the inscriptions at Tirukkalar in the Mannargudi Taluk of the Tanjore District, dated in the 25th regional year of Jatavarman Srivallabha (1316 A.D.). Alludes to the arrival of the Muhammadan forces in support of Sundara-pandya. It is stated that sometime before the date of the inscription, Rajaraja Sundara-Pandya came with the Tulukkar, when a certain chief called Okkurudaiyan died together with his brothers and followers in a fight against them. The Tulukkar were not the only supporters of Sundara Pandya.

A large Kakatiya force under Prataparudra's famous general Muppidi-nayaka was at the same time operating on his behalf in the Tamil country. An inscription at Vriddhachalam in the South Arcot District dated in 13 + 1st year of Tribhuvana chakravartin Konnerimaikondan Sundara Pandyaadeva (1315 A.D.) registers the assignment of income from lands income villages for conducting a service after Muppidi-nayaka, the ruler of Vikramasimhapattana (Nellor) and one of the ministers of Kakatiya Prataparudradeva, in the temple of the god Vriddhagirisvara. From this it is evident that Muppidi-nayaka, the minister of Kakatiya Prataparudradeva, was an ally of Sundara Pandya who caused the service to be instituted in the temple to honour him. Though the cause of Muppidi's presence in the Pandyan territory is not disclosed in the record, the Srirangam epigraph of Devari-nayaka, dated 1317 A.D. leaves no room for doubt that the Kakatiya armies came there to restore Sundara Pandya to his ancestral throne.

If Rajaraja Sundara-pandya of the Tirukkalar record is the same as Sundara-pandya of the inscription from Vriddhachalam cited above, it may be surmised that the the Muhammadan and Kakatiya forces were both fighting in the Pandyan kingdom in and around 1315 A.D. and that they both were both allies of Sundara-pandya. It is not unreasonable to believe that the Kakatiya monarch sent his armies to the south at the instance of Sultan `Ala-ud-din Khalji to support the contingent of Muhammadan forces sent by the latter to restore Sundara-pandya to his kingdom. Therefore, it is not possible to accept without reserve the statement in the Vilasa grant and some other later records that Prataparudra was invariably victorious over the Muslim armies on all occasions accepting the last.

Next, the present inscription throws some new light on the circumstances in which Prataparudra met with his death. According to Shams-i-Shiraj Afif, the Rai of Tilinga, whom Sultan Muhammad sent to Delhi, died on the road. The correction of the statement has, however, been questioned. On the authority of inscription, it has been said that Prataparudra did not die on his way to Delhi; he was not only rescued and freed by some *Nayakas* from captivity, but continued to rule his kingdom for some years after that. An inscription at Santhamaguluru in the Narasaraopet Taluk of the Guntur District dated 1326 A.D. mentions Prataparudra as the ruler of the kingdom, and registers a gift for his merit by Kolani Rudradeva, one of his *mahapradhanis*. This furnishes as pointed out by H. Krishna Sastri, a date `four years later than the last date given for Prataparudra. Coupled with the evidence of this record, the title *Raya-bandi-vimochaka*, said to have been borne by Recherla Singama I, one of the *Nayakas* in the service of Prataparudra, has given rise to the belief that he rescued the king

from captivity and that the latter continued to rule his kingdom even after the fall of Warangal in 1323 A.D.

Now, the Santhamaguluru inscription is a solitary record unsupported by the evidence; and no trace of Prataparudra's rule is found anywhere to his capture by Uigh Khan. Moreover, the Muslim forces were still busy with the subjugation of the country and they would not have tolerated Prataparudra's rule in any part of it. The setting up of an inscription at Santhamaguluru by Kolani Rudradeva in 1326 A.D. must be attributed to the feelings of loyalty to his old master and his irreconcilable hostility to the Musalmans who had overthrown his authority. The title *Raya-bandi-vimochaka* is of uncertain origin. There is no evidence above that it was over borne by Singana-I. None of his records has come down to us; and the *Velugoti Vamsavali* does not associate the title with his name. It occurs for the first time in an inscription of his son Anavota I, dated 1396 A.D., at Ayyanavolu in the Warangal District. Anovata-I was not a contemporary of Prataparudra, and he could not have participated in that monarch's wars with the Muhammadans. Therefore, the origin of his title *Raya-bandi-vimochaka* must be traced to some event which must have taken place in his (Anavota's) own time.

The present inscription, which must have been issued within about a decade or so of the Muslim conquest of Tiling, not only confirms the evidence of Shams-i-Shiraj' Afif that Prataparudra died on his way to Delhi but also specifies the locality where his death had taken place as the bank of the river Somodbhava (verse 20). There is reason to believe that he did not suffer natural death, but put an end, unable to bear perhaps captivity, to his own existence. In the Kaluvacheru grant of the Reddi queen Anitalli dated 1423 A.D. exactly a century after the fall of Warangal, it is stated that Pratapatudra departed to the world of the gods by his own desire. This seems to suggest that he either committed suicide or was slain at his own instance by one of his own followers.

The statement that, on the death of Prataparudra, the entire Andhra country passed into the hands of the Muhammadans is corroborated by the evidence of other contemporary and nearly contemporary records. The Rajamundry mosque inscription of Salar `Ulwi bears testimony to the subjugation of the Godavari delta. The *Futuh-ua-salatin* refers to the conquests of Kalinga and the capture of the forts of Gooty (Anantapur District) and Kanti (Gandikota in Cuddapah District). A *chatu* verse in Telugu addressed to Sangama II (1356 A.D.), nephew of Harihara I and Bukka I of Vijayanagara, alludes to Muslim occupation of the Nellore District immediately after the rule of Muppidi-natyaka (1323 A.D.). Although the Andhra country was thus rapidly subjugated, it did not long remain under Muslim rule. This was mainly due to the oppressive character of their government which is vividly portrayed in the present inscription (vv. 22-27). Unlike other conquerors of India, the Musalmans were not satisfied with the acquisition of mere political power. They descended on the Deccan not as mere conquerors in search of new countries but as crusading warriors to spend the true faith in the land of the infidels. To new countries but as crusading warriors to spread the true faith in the land of the infidels. To stamp out heathenism, and gather all the people within the fold of Islam, they prohibited, as stated in the inscription, the public exercise of Hindu religion, and subjected its followers to human tyranny.

The Hindus could not dress well, live well, and appear to be prosperous. Vacatious taxes were imposed on them; their seats of learning were destroyed; their temples were plundered and demolished; and the images of their gods were defeated and broken and used as building material for erecting prayer houses for the faithful. That this is not an exaggeration but genuine truth is proved by independent accounts of the condition of the Hindus in other parts of South India subjugated by the Musalmans. Gangadevi, the queen of Kumara Kampana (1340-74 A.D.), presents in her *Madhuravijayam*, a harrowing picture of devastation caused

by the Muhammadance in the Tamil country. 'The Temples in the land', says she 'have fallen into neglect as worship in them has been stopped. Within their walls the frightful howls of jackets have taken the place of the sweet reverberations of the *mridanga*. Like the Turushkas who know no limits, the Kaveri has forgotten her ancient boundaries and brings frequent destruction with her floods. The sweet odour of the sacrificial smoke and the chant of the Vedas have deserted the villages (*agraharas*), which are now filled with the foul smell of the roasted flesh and the fierce noises of the ruffianly Turkiskas. The suburban gardens of Madura present a most painful sight; many of their beautiful coconut palms have been cut down; and on every side are seen rows of stakes from which swing strings of human skulls strung together. The Tamraparni is flowing red with the blood of the slaughtered cows. The *Veda* is forgotten and justice has gone into hiding; there is not left any trace of virtue or nobility in the land, and despair writ large on the faces of the unfortunate Dravidas'.

Unable to bear the grinding tyranny of the Muslims, which was set on the foot to wipe out their race, religion and culture, the Andhras as a people joined together rose up in revolt. Nobles and common folk, if we can trust the evidence of the inscription under consideration, voluntarily flocked to the standard of Prolaya-nayaka to rid the country of the barbarous hordes of Islam, which by the decree of an evil fate descended on their native land. The Brahmanas and the farmers of the soil paid, of their own free will, taxes to enable the leaders to carry on the struggle for freedom successfully. It was the first national movement in Indian history; and the Andhras showed to the rest of Indians how a people could make a unified effort, expel the enemy and regain their lost freedom.

This was no easy task. Muhammad bin Tughluq was a powerful monarch, who was cruel and merciless in crushing his enemies. No Hindu ruler of the South, however strong and warlike, was able to resist the irresistible advances of his armies. It is noteworthy that in that deplorable state of utter helplessness, the Andhras were able to organise themselves into a confederacy, strike a blow to gain independence, and successfully accomplish their purpose.

The information furnished by the grant under review about the Musunuri family is very meagre. It simply states that king Prola of the Musunuri family was born in the fourth caste; he headed the movement to free the country from the Muslim yoke, and having successfully driven them out, he made Rekapalli on the Godavari at the foot of the Malayavanta mountain his capital and entrusted the administration of the country to his younger brothers, such as Kapaya-nayaka, devoting himself entirely to the performance of the charitable and meritorious deeds. Nothing is known from this grant about Prolaya-nayaka's history and career, except that he had many younger brothers, of whom Kapaya-nayaka was one. This dearth of information about his family is made up by the Prolavaram grant of Kapaya-nayaka, dated in the Saka year 1267, expressed by the chronogram *giri-tarka-bhanu*, in the eyelid year Parthiva. As he is also stated in the grant to have belonged to the Musunuri family and as the date of the grant is very near to the date of the fall of Warangal, there need be no doubt that he is identical with Kapaya-nayaka, Prola's brother mentioned in the grant under review.

Fortunately for us, the Prolavaram grant furnishes a short pedigree of three generations of the Musunuri chiefs born in the fourth caste. Pota, the earliest known member of the family, had four sons, namely, Pocha, Deva, Kama and Raja. The first three brothers had two sons each, namely, Prola and Eropata. Kapa and Mummadisa, and Immadisa and Deva respectively; Raja, the last son of Prola, had only one son by name Anavota, otherwise known as Toyyeti Anavota, or Anavota of Toyyeru. From this it becomes clear that Prola and Erapata were the only sons of Pocha, and that Kapa and others were, strictly speaking, Prolaya nayaka's continuities (that is, his paternal uncle's sons and not his own brothers). Even the Prolavaram grant does not furnish any information about Kapaya-nayaka's grandfather Pota and his father

and uncles, except giving the pedigree. Probably these members of the Munsuri family were ordinary *Nayakas* of no great importance and played no part in the momentous history of the period during and after the reign of the last Kakatiya emperor, Prataparudra. Prola and his brothers, especially Kapaya-nayaka, seem to have been the only members of the family that come to limelight during the period of the Muslim occupation of the Andhra country immediately after the fall of Warangal by their deeds of valour, and untiring efforts to unite and inspire the people of the country and liberate it from the Muslim yoke. Except Kapaya-nayaka none of the other cousins of Prolaya finds mention either in the grant under review or in the Prolavaram grant of Kapaya-nayaka. Probably they were young and achieved nothing worthy of note during that troublesome period, or it may be that some of them lost their lives during those days of anarchy, and the oppressive and autocratic rule of the Mussalmans. It is, however, certain that Kapaya-nayaka was the right-hand man of Prolaya-nayaka, when he actively supported and co-operated in every way in waging war on the Mussalmans and expelling them from the Andhra country.

There is another record, the Kaluvacheru grant of Anitalli, dated in Saka 1345, (1423 A.D.), that should be taken into account here for a better understanding of the political conditions of the country immediately after the fall of Warangal, even though it is separated in time by nearly a creation from the grant under review. It is stated in the introductory portion of the Kaluvacheru grant that after Prataparudra of the Kakatiya dynasty, the lord of Trilinga (Telugu country), had gone to heaven by his own will, the whole land was occupied by the Muslims (*yanamayi jata*) ; Prolaya-nayaka then raised the country that was enveloped in the womb of the Yavanas (*Yavana-odara-stha*) just like Varaha, the boar incarnation of Vishnu, who raised the land submerged under water. After Prolaya-nayaka went as a guest to heaven at the command of Visvesvara, the same grant further says, Kapaya-nayaka who was equal in splendour to the sun, ruled his kingdom, and that he whose feet were served by the seventy-five *Nayakas*, protected the earth by the grace of Visvesvara. King Kapa is said to have regranted to Brahmanas, the *agraharas* taken over by the Turushkas, besides granting them some afresh. After the death of Kapa, all the *Nayakas* subordinate to him are said to have gone to their towns and protected their respective *countries*.

Prolaya-nayaka and Kapaya mentioned thus in the introductory portion of the Kaluvacheru grant are, no doubt, respectively identical with the donors of the grant under review and the Prolavaram grant, although their family name Musunuri does not find mention in the latter, the Kaluvacheru grant further makes it clear that after rescuing the Andhra country from the Muslim yoke, Prola and after him Kapa ruled it one after the other and that the seventy-five *Nayakas* the survivors as well as the sons of those that perished in the struggle, acknowledged their supremacy and leadership and served them faithfully.

Let us see if we can spot any of the *Nayakas* that served Prola and Kapa and co-operated with them in liberating the country. With the fall of Warangal, the leadership of the coastal reign passed from the hands of the kings of the Lunar and Solar race dynasties into those of the *Nayakas* of Musunuri family of the fourth caste. Of the other *Nayakas* of this period, we already know that Vema was one. Most of the chiefs, ministers and commanders of the Kakatiya emperor, Prataparudra, lost their lives in the last fatal siege of Warangal. A few, who had survived the disaster, are known to us from both inscriptions and literature. One of them was Kolani Rudradeva *alias* Prataparudra, the *mahapradhans* of Kakati Prataparudra and son of Gannaya-mantri. He was a contemporary of Anna-mantri and a great Sanskrit scholar and the author of *Rajarudriyam*, a work on grammar. He was the grandson of Kolani Soma-mantri, the minister of Kakati Ganapatideva and the subjugator of the *mandalikas* of Kolanuvidu or Sarasipuri. It is known from the *Sivayagasarani*, a Telugu work on Siva theology, written by Ganapatideva of the Kolani family, that Kolani Rudradeva had taken part in the expedition to

Kanchipura (1315 A.D.) during the reign of Prataparudra and defeated the five Pandya chiefs. The statement in the same work that he protected the stone fort of Warangal so as to win the commendation of Kakatesa (i.e. Prataparudra) and that he killed some Yavana chiefs, makes it clear that he had taken an active part in the wars with the Mussalmans. Yet it appears strange that none of his records prior to 1323 A.D. has come to light. An epigraph at Santhamagaluru in the Guntur District dated in the cyclic year *Kshaya*, corresponding to Saka 1248 (1326 A.D.) in the reign of Kakati Prataparudra, registers a gift of land to the temple of Gopinatha of that village by Kolani Rudradeva for the merit of that king on the occasion of a solar eclipse. Prataparudra, as we know, was already dead by the date of this record. It has therefore to be presumed that Rudradeva, the donor of the record, shook off by that time the Muslim yoke and was free to make at his will a grant of land for the merit of his late master out of respect and devotion.

Another survivor was Anna-mantri of the Bendapadu family, the *Gajasahini* of Kakati Prataparudra, who is described in the *Bhimesvara Puranam* of Srinatha as the veritable fire in annihilating the *Yavanas* and the establisher of the throne of the *adhyaksha* of the Andhra country. The term *adhyaksha*, which means superior or president (and not king), no doubt refers to Prolaya-nayaka, and probably to Kapaya-nayaka also after him. This title suggests that it was through the successful efforts of Anna-mantri that the selection of the supervisor or the president of the confederacy of nobles of the Andhra country was made possible and that the president to be elected was made acceptable to all the chiefs, who combined together to liberate the country. The title is meaningless, if this is not important. Thus, the title indicated, in unmistakable terms, the successful and prominent part played by Anna-mantri of the Bendapudi family. The same work, *Bhimesvara Puranam*, referred to above, informs us that Anna-mantri received the village of Aredu, which was full of many crops grown by the supply of canal waters, as an *agrahara* on the occasion of a solar eclipse. There must have been some significance for the special mention of Rudradeva's gift of this village to Anna-mantri. If this solar eclipse, on which the village was granted, was the same as that mentioned in Rudradeva's Santamagaluru record, cited above, this grant must have been made to Anna-mantri soon after the successful culmination of the war of independence and the liberation of the coastal region, probably in appreciation of his services to the cause of freedom. It is certain that it could not have been possible for Rudradeva to make this grant of a village as an *agrahara* while the coastal country was under the iron grip of the Mussalmans. These two facts mentioned above, namely, the title borne by Anna-mantri and the grant of an *agrahara* to him by Kolani Rudradeva, clearly suggest the important role played by these two aged Andhra statesmen in the national movement started for the liberation of the Andhra country.

Simgaya-nayaka, son of Era Dacha-nayaka of the Recherla family, was another survivor of the disaster. His father Era Dacha accomplished Muppadi-nayaka in his expedition against the Pandya to Kanchipura in 1315 A.D. He is said to have "constructed a *mandapa* with arrows and on the dias of the elephants made an offering of the pride of the Pandya king in the *homa* fire of his valour and accepted the hand of the bride of victory". His son Simgaya also must have followed his father and taken part in the battle of Kanchi. All his activities described in Telugu work *Velugoti Vamsavali* refer to the early post-Kakatiya period.

Kunaya-nayaka, the son of Ganapati-nayaka and the grandson of Kesami-nayaka was another contemporary of Prolaya-nayaka and Kapaya-nayaka. Kesami-nayaka who is said to have won a victory against the Pandyas according to the Korukonda inscription of Mummadi-nayaka, must have served Prataparudra and taken part in the expedition against Kanchi.

The *Virasamanta* chiefs, Kapaya-nayaka and Prolaya-nayaka, also most have been the contemporaries of the Musunuri chiefs since the date of the Donepudi record of Namaya-nayaka, grandson of Kapa and son of Prola, is dated in Saka 1259.

Similarly, the Undirajas of the Solar race, Venga-bhupati, king of Vengi, and his relations, the Telugu Choda chiefs of Eruva, Gangadhara and his son Chola Bhaktiraja, especially the latter, co-operation which the Musunuri chiefs in the war of independence.

All the *Nayakas* and chiefs mentioned above, besides many others whose names are not known to us, must have formed into a confederacy, acknowledged the leadership of Prolaya-nayaka and gathered under his banner to free the country from the foreign yoke. These confederates must have made the mountainous regions and forest areas on the banks of the Godvari and the Krishna their rendezvous to put into action their plans to free the country, first the coastal plain below the Ghats and then the upland country of Telangana above the Ghats.

The various measures conceived by Prolaya-nayaka and his associates to liberate the country from the Muslim yoke and how they accomplished their object are totally unknown to us. We know, however, for certain that Madhya-Andhradesa, as the coastal Andhra country was then called, very soon had regained its independence, almost within two or three years after its subjugation by the Muslims. Warangal fell in 1323 A.D.; but the whole of Telangana and Madhya Andhradesa did not immediately come under the sway of the Muslims. There was strong opposition to the Muslim army. However, the coastal plain submitted to the arms of the conquering hordes within a year, that is, by the 10th September, 1324 A.D., the date of the construction of the big mosque at Rajahmundry by Salar `Uwi, a servant of Ulugh Khan'. By this date the conquest of the whole of the coastal region of the Andhra country was complete. Ghiyas-ud-din Tughluq's coins discovered in this part of the country, ranging in dates from A.H. 722 to 726 (i.e from 1322 to 1326 A.D.) were current in that region. However, the year 1325 A.D., the date of the Mallavaram stone record of Vema Reddi, marks the turning of the tide, and indicates the beginning, and 1326 A.D., the date of the Santamagaluru record of Kolani Rudradeva, the completion of the re-conquest and the final liberation of the coastal region of the Andhra country.

A few inscriptions of the early post-Kakatiya period, of the Telugu-Chodas and the Reddies, how-ever, contain references to their victory over the Muslims in general, and the particular Muslim chiefs and commanders, in the course of the war. The Pentapadu grant of Choda Bhaktiraja is a very interesting record in this respect, as it furnishes some valuable information about Prolaya-nayaka and a certain Venga bhupati. From this we learn that subsequent to the death of the father of Choda Bhaktiraja, who was then a boy, the Andhra country was conquered by the Yavanas, when the valorous and righteous Prolaya-nayaka, son of the heroic Pochaya-nayaka, together with his associate Vengrija left the Vengi *vishaya* and repaired to a Vana-durga surrounded by hundreds of mountains. They both had reconquered the Andhra country after putting an end to the entire Turushka horse in battle. After killing all the Yavana commanders, Venga-bhupati went to heaven (probably was killed in battle), as if to help Indra in battle. This Venga-bhupati, great-grandson of Brahma, grandson of Deva and son of Kamaraja of the Lunar dynasty, was the maternal uncle of Kama, alias Bhaktiraja, son of Gangaraja of the Solar dynasty. Consequent on the death of Venga-bhupati, probably without leaving an heir to his kingdom, Prolaya-nayaka installed Bhaktiraja, while he was still a boy as the ruler of his maternal uncle's territory, which seems to have comprised Vengi and its surrounding tracts. Thus, Chola Bhaktiraja who, according to the grant referred to above, owed his elevation to the support given to him by Prolaya-nayaka, through a boy, killed the infantry and cavalry of the Yavana king i.e. king of the Musamans.

Prolaya-nayakas, son of Pochi-nayaka, is, no doubt, identical with his namesake of the Musunuri family, the donor of the grant under review. The Pentapadu grant referred to above, not only conforms the account of the liberation of the coastal Andhra country furnished by the grant under review, but also reveals to us the names of two of his associates, Venga and Bhaktiraja the former his elder and the latter a younger contemporary-who played an important part in the war of independence, even though their achievements are unknown to us from that grant. It is probable that Pochi-nayaka, the father of Prolaya-nayaka, also lost his life during this memorable war. The unmarried *vana-durga* to which Prola and Venga repaired, may be safely identified with Rekapalli, the capital of Prolaya-nayaka, situated near the Malyavanta mountain mentioned in the present grant. Nothing more is known about either Venga-bhupati or his ancestors.

Some more information about the achievements of Choda Bhaktiraja such as the defeat of Boggara and other Muhammadan warriors in the battle near Gulapudi, his conquest of the demonise forces of Dabaru-Khanu and others near Pedakondapuri may be gleaned from the undated Rajahmundry Museum plates of his son, Annadeva-choda.

As has already been stated, the Kaluvacheru grant of Anitalli also attests to the fact of the liberation of the Trilinga country by Prolaya-nayaka and of Kapayanayaka's rule over it. This grant mentions Vema of the Panta community, as one of the seventy-five Nayakas that served Kapaya-nayaka. He was the son of Prolaya-reddi and the founder of the Reddi kingdom of Kondaveedu. Vema was thus a contemporary and loyal associate of the Musunuri chief, Kapaya-nayaka, and probably of his cousin and predecessor, Pandya-nayaka. His Mallavaram stone record, dated in Saka 1247 (October 7, 1325 A.D.), describes him as the very Agastya to the ocean, namely, Mlechchhas (*Mlechchh abdhi-Kumbhodbhava*), and indicates the region of his activities during the period of this war. As he is stated to have re-granted the *agraharas* to Brahmanas which were formerly taken away by the Muslims, after rescuing them from the enemy, on the banks of the three important rivers, the Gautami, the Krishna and the Brahmakundi or Kundiprabha, i.e. the Gundlakamma, he must have participated in the war against the Muhammadans in the region through which these rivers flow. Vema's victory over the Yavanas, i.e. Muhammadans, the protection by him of Madhya-Andhra-desa, i.e. the Middle Andhra country, and the patronage of Brahmins, are also referred to by his court poet Yarra-Preggada in his *Harivamsam*. He loyally co-operated with the Musunuri chiefs, Prola and Kapa, during the early post-Kakatiya period and contributed to the success of the war of independence. It seems strange that the Kaluvacheru grant mentions Vema as the subordinate of Kapaya-nayaka and not of Prolaya-nayaka, though his contemporaneity with the latter is indubitable. This was probably due to the fact that the administration of the country was left in the hands of Kapaya-nayaka by his cousin Prola, after the conquest of the country, as has been stated in the grant under review.

This record registers, on the occasion of a lunar eclipse, the grant of Vilasa, the beat of the fertile villages of the Kona-mandala on the banks of the Godavari, as an agrahara to Vennaya, the elder brother of Ganapay-arya and son of Annaya, grandson of Vennata and grant-grandson of Annaya of the Bharadvaja *gotra* and *Yajur-veda*. The donee is described in high sounding terms as a learned scholar of note and a well-to-do person of charitable disposition. Several *yayajukas* of blemishless conduct, who had performed many sacrifices with the money given by him, are said to have above like the flags of fame, etc. When Prolaya-nayaka, finding Vennaya to be a *danapatra* (i.e., a person worthy of a gift), implored him to receive the gift of a village, he accepted it out of consideration for him, in spite of his aversion to do so. After having received Vilasa as an *agrahara*, he, along with his brother, re-granted it to a number of Brahmanas, having divided it into one hundred eight shares. There were eighty donees in all including the two deities, Gautamesvara and Kesava of the village. The list of

donees with their names of *gotras*, *Sakhas*, and the number of shares given to each is appended hereto.

This *agrahara* was pre-eminently granted to the Bhardwaj-gotras, who received more than fifty-four shares in the village. With the exception of a few, most of the donees were Yajur-vedas who were proficient in the sacrificial lore, besides being poets, commentators, *ved-adhyapakas* and *adhyetris* and experts in *shastras* and *darshans*. The title given to many of the recipients indicate the high level of their scholarship and skill in the various Sciences and Arts. It is unusual to find so many scholars of repute among the donees mentioned in the grants of the late mediaeval period. It is yet strange and unfortunate that not even one of the works of these reputed scholars, who were not only proficient in *ganita*, *jyothisha*, *grammar*, *logic*, *games*, *darsanas* and *vedanta* but were also scholarists and poets, has come to light. It is for future research to unearth their works. It is interesting to find two documents of the Parasara *gotra* and Yujus *sakha* who were experts in the *guru-tantra*. The intention of the *garu-tantra* in the grant under review shows that even *pura-mimamsa* was studied in the coastal Andhra country as late as the fourteenth century.

It is also worth noting that the donees, with the exception of a few, were experts in the ritual of Sacrifices. This is significant as indicating the revival of Vedism and Vedic sacrifices in the early post-Kakatiya period in the coastal reign, subsequently to the attainment of independence and the re-establishment of Hindu monarchy. The establishers of independence voluntarily undertook the task of purifying the places in Andhra defiled by the sinful feet of the Mohammadans, by the continuous performance of Vedic sacrifices by Brahmanas, which were stopped during the Musliman rule. This revival of sacrifices and Vedism gave a reorientation to the existing religion of the country by giving it a strong Vedic tinge, and had a profound influence on the Vaishnava cult of the south.

Of the places mentioned in the grant, viz, Tilinga-desa, Kona-mandala, Dhilli, Ekasilanagara, Rekapalli and the gift village Vilasa and its boundaries. Tilingadesa is a Telugu country. Its extent conformed more or less to the present Andhra State. The terms Telugu and Andhra became synonymous even by the middle of the thirteenth century and both terms were applied indiscriminately to denote the whole country dominated by the Telugu speaking people. Kona-mandata, same as Kona-desa, Kona-rashtra of Kona-sthala, is the country ruled by the feudal chiefs of the Haihaya dynasty in the 12th and 13th centuries of the Christian era. It is no doubt the *Renderula-nadimi-vishaya* of the Namdampumdi grant and probably the *Sindhu-yagm-desa* of the Pithapuram pillar inscription of the Velanati king, Prithivisvara. The identification of the *Sindhu-yagam-amtara-desa* with the territory between the rivers Godavari and the Krishna by Hultzsch, the editor of the inscription, is of course, erroneous. According to the late Mr. J. Ramayya Pantulu who re-edited the Namdampumdi grant in the journal of the Telugu Academy, the terms *sindhu-yugm-amtara* is nothing but a Sanskritisation of *renderula-nadimi-rishya* of the Namdampumdi grant, and the rivers that enclose this territory are the Grautami, the main one of the seven-branches of the Godavari, and the Vainateyam, another of its branches. So, this *rend-erula-nadimi-vishaya* in his opinion, corresponds to the present Amalapuram Taluk.

This Kona-sthala or Kona-desa finds mention in the Nadupuru grant of Anavema-reddi, and in the Tottaramadi, and in the Tottaramadi plates of Katayavema'. This territorial division retains its name even today and the whole territory between the Vasishta and the Gautami branches of the Godavari is known as Kona-sima at the present day. Dhilli is the well-known city of that name, the capital of the Indian Republic, which was the capital of the Slave kings, the Pathans and the Tughluqs in the mediaeval period. Ekasilanagara is the present Warangal, the headquarters of the district of the same name in the Andhra State. Rekapalli is identical

with the village of the same name in the Bhadrachalam Taluk of the East Godavari District. Of the villages mentioned in the grant only Vilasa, the village granted and its boundary villages of Sirupalle and Mamgam are identifiable. They are in the Amalapur Taluk. Sirupalle is the present Siripalle, and Mamgam, the present village of Magam Vilasa, which is a few miles distant from Amalapuram, retains its old names to the present day. The rest of the boundary village is not to be found now.

It is stated that the grant was made on the occasion of a lunar eclipse, but neither the Saka-year, the cyclic year nor the month in which the lunar eclipse occurred is specified. Hence the precise date of the grant cannot be definitely ascertained. However, the period in which it was given, can be approximately calculated. The grant was certainly subsequent to 1325 A.D. (Saka 1247), the earliest date known for the establishment of Hindu independence in the coastal region. It is unfortunate that none of the records of Pandya-nayaka with the exception of this grant has come to light. In this respect his brother, Kapaya-niyaka was really more fortunate. Besides his Prolavaram grant already adverted to date in Saka 1267, Parthiva, these are two of his lithic records, the Ganapesvaram inscription dated in Saka 1268, Vyaya, and the Pillalamarri inscription dated in Saka 1279, Hemalambi. Of these, his Prolavaram grant is the earliest as is evident from its state. But the country of Triling, in fact, the whole of Southern Hyderabad to the south of Warangal, was already in the possession of the Hindus by 1339 A.D., the date of the Badami record of Harihara I, the founder of the kingdom of Vijayanagara. Hence, Kapaya-nayaka was surely in possession of Warangal before 1339 A.D. He conquered it probably by about 1336-1337 A.D. from the Mussalmans. As the Muslim historians mention Kapa, Kaba-nand, or Kaba-Nayand, who is no other than Prolaya-nayaka's brother Kapa Nidu or Kapaya-nayaka, as the leader of the rebellion of the Hindus of Warangal in Telangana, it seems likely that his brother Prolaya-nayaka was already dead, by the time. If not so, he must himself have been mentioned as the leader of the rebellion. If the supposition is accepted, the record under review must have been granted between 1325 and 1336-37 A.D., possibly about 1330 A.D.

The editors of the present record take this opportunity of expressing their gratitude to Sri N. Lakshminarayana Rao, for leading for consultation the impressions of the following unpublished inscriptions; (1) the Srisailam epigraph of Kacheta-reddi, (2) the Mallavaram inscription of Prolava Vema-reddi, and (3) the Pentapadu grant of Choda Bhaktiraja. They also offer thanks to Dr. V. Raghavan, Professor of Sanskrit, University of Madras for revising the Romanised text of the inscription.

A Grant of Prolaya-Nayaka

List of Donees

Serial Number	Name of the Donee	Sakha	Gotra	No. of Shares
1.	Dechi-bhatta	Yajus	Kapa	2
2.	Mallikuchi	``	``	1
3.	Peda-Bhavana-bhatta	``	Bharadvaja	}
4.	Peda-Saddhaya-bhatta	``	``	
5.	Bhadra	``	``	12½
6.	Pina-Bhavana-bhatta	``	``	}
7.	Pina-Siddhaya	``	``	

8.	Mallaya	''	''	12½
9.	Chemakura Dhamaya	''	''	}
10.	Somayarya	''	''	1
11.	Mamchi-bhatta	''	''	1
12.	Kesava	''	''	1
13.	Jakkaya	''	''	1
14.	Bhaskara	''	''	1
15.	Pinnaya	''	''	1
16.	Gaddapalli Pedda-bhatta	''	''	1
17.	Taittiri Vitthaya	''	''	1
18.	Taittiri Appalu	''	''	1
19.	Taittiri Yajnama	''	''	1
20.	Chonnaya	''	''	1
21.	Srikamtha	''	''	1
22.	Aditya	''	''	1
23.	Pammappalu	''	''	1½
24.	Nagasvami	''	''	1½
25.	Simgaya	''	''	1
26.	Simgaya	''	''	1
27.	Nrisimha-bhatta	''	''	½
28.	Peddaya	Rik	''	½
29.	Somaya-bhatta	Yajus	Kaundinya	1
30.	Kesava	''	''	½
31.	Potappaya	''	''	1
32.	Simgappaya	''	''	1
33.	Ramaya	''	''	2
34.	Manchyappalu	Yajus	''	2
35.	Manchyappalu	''	''	1
36.	Somappaya	''	''	½
37.	Annaya	''	''	½
38.	Narayana	''	''	1
39.	Mallu-bhatta	''	''	1
40.	Simhagiri	''	''	1
41.	Govinda	''	Kasapa	1
42.	Nagaya	''	''	2
43.	Bolli-bhatta	''	''	1
44.	Ramaya	''	''	1
45.	Suraya	''	''	1
46.	Narahari	''	''	1
47.	Gannaya	''	''	1
48.	Suri-bhatta	''	''	1
49.	Kamaya	''	''	1
50.	Erapota	Rik	''	1
51.	Elukurk-Appale-bhatta	''	Harita	1
52.	Padmanabha	Yajus	''	1
53.	Vallabha	''	''	1
54.	Trivikrama	''	''	1
55.	Anamta-bhatta	''	''	1
56.	Ramaya	Rik	''	1

57.	Isvara	''	Parasara	1
58.	Isvara	Yajus	''	1
59.	Velumpalli Pochanarya	''	Vadhula	1
60.	Na(ra)yanappaya	Rik	''	1
61.	Vennaya	''	Vasishtha	2
62.	Gamgayarya	''	''	1
63.	Punnaya	Yajus	Kausika	1
64.	Chittaya	Rik	Gautama	1
65.	Vaikumtha-bhatta	Yajus	Atreya	1
66.	Ramaya-bhatta	''	Atreya	1
67.	Appaya-bhatta	''	Srivatsa	1
68.	Ananta	''	''	1
69.	Poti-bhatta	''	''	2
70.	Tippaya	''	''	2
71.	Visvesvara	''	''	1
72.	Chukka-botta Mallikuchi	''	''	1
73.	Chukka-botta Mallayapeddaya	''	''	1
74.	Bollaya	''	Maitreya	2½
75.	Kesava	''	''	1½
76.	Vissaya	''	Gargya	1
77.	Temgellapalli Pochana	''	Sandilya	1
78.	Maraya	''	''	1
79.	Kesava (god)	''	''	1
80.	Gautamesvara (do)	''	''	1
				1
				1
				108

No. 318

Reference : South Indian Inscriptions, Volume-X.
Page No : 289.
Place : Santamaguluru, Narasaraopeta Taluk, Guntur District.
Dynasty : Kakatiya.
Reign of : Pratapa-Rudradeva.
Inscription date : 3rd April, A.D. 1326.
Language : Telugu.

This inscription is on a slab set up in a field to the west of Santamaguluru, dated Kshaya. Kolani Rudradevaningaru, minister of Pratapa-Rudradeva made a gift of land to the temple of Gopinatha Deva.

(Also)

Reference : Archaeological Survey of India Annual Reports on
Indian Epigraphy 1915-1916.
Page No : 28
Place : Santamaguluru, Narasaraopeta Taluk, Guntur District.

Dynasty : Kakatiya.
 Reign of : Pratapa-Rudradeva.
 Inscription date : A.D. 1326.
 Language : Telugu.

This inscription is on a slab set up in a field to the west of Santamagaluru, dated Saka 1248, Kshaya, solar eclipse. Belongs to the reign of *Mahamandalesvara* Prataparudradeva-Maharaja. Dated *Kahaya* (=Saka 1248), Solar eclipse. Damaged. Seems to record a gift of land to the temple of Gopinathadeva at the village whose name cannot be read with certainty on the stone. The donor was Kolani Rudradeva, the *mahapradhani* of the king.

No. 319

Reference : Indian Archaeology 1976-1977, A Review.
 Page No : 58
 Place : Alampur, Mahbubnagar.
 Dynasty : Kakatiya.
 Reign of : Prataparudra deva.
 Inscription date : 13th century.
 Language : Telugu.

This fragmentary Telugu inscription on a slab dug up in front of the *gopura* of the Balabralmesvara temple, in characters of about the thirteenth century AD refers to the rule of Prataparadra deva from Orugallu and his *mahasamanta* Bolaya-reddi of Varageluru belonging to the Cheraku family.

No. 320

Reference : Inscriptions of Warangal District (Reprint 2016)
 Page No : 259 to 267
 Place : Urusu Gutta, Warangal District.
 Dynasty : Kakatiya
 Reign of : Prataparudra
 Inscription date : 13th Century
 Language : Sanskrit.

This inscription is on a boulder facing east. This is another *Kavya* written by the poet *Narasimha*, son of *Visvesvara*. It is in 62 Sanskrit verses, 60 in *Sardula vikri dita* metre and the last two in *Sragdhara*. The contents of this lyric poetry are as follows:

Once a *Siddha* suddenly notices to his surprise the absence of his better half on the bed. Being deprived of his mate he goes about wandering with a heavy heart and begins to narrate in soliloquy the story of his love to her, beginning from their first union.

One evening during a music party of the *Kinnaras* on the Meru mountain, the *Siddha* happens to see for the first time the lady with her attendants and playmates. They both fall in love with each other. She is summoned (by her father) to the palace through a boy, who persuades her to go home from the party. Though unwilling, she obeys her father's summons and leaves her lover with a heavy heart. The hero accompanies her upto a certain limit in the palace.

There is a brief description of the sun set and the moon rise.

A lady messenger comes to the hero and explains to him in detail the heroine's state of *Viraha*, her desire to meet him, and conveys back his returns to her mistress conveying his love for her. The same messenger is again sent on another day with a message instructing the hero to come to the palace in the night and to climb up to the upper storey of the palace stealthily by means of a rope, which would be kept there hanging ready for the purpose. The hero follows her instructions and climbs up to the upper storey. But to their misfortune, he is detected while climbing and is produced before Kanakangada, the father of the heroine who casts him into prison. But as days pass on, Kanakangada comes to know that the hero is a *Siddha* with a respectable origin and decides to offer his daughter in marriage to him.

The marriage ceremony is performed according to Vedic custom in the presence of the ritual fire. The heroine is led into the bedroom by her attendants who come out after leaving her near the hero. Here is a beautiful description of *Sambhoga sringara* of the couple.

After this description of the past experiences of the hero with the heroine, the *Yaksha* makes them reunite and thus ends the story. The poet's signature is given at the end as Narasimharshi son of Visvesvara. As the author did not mention the name of the work, it has been given the title as "Siddhodvaha".

(Also)

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1958-59.
Page No : 41
Place : Urusu, Warangal District.
Dynasty : Kakatiya
Reign of : Prataparudra
Inscription date :
Language : Sanskrit and Telugu.

This inscription is on a huge rock called Urusu-gutta about a mile towards the west of the village. Gives a graphic account of the love , separation and marriage of a siddha couple in 62 verses in the *Sardularikridia* metre. States that it is the work of poet Narasimha. In characters of about the 13th century.

There is another rock in the valley behind the shrine of Ranganayakulu where another inscription is recorded, it states that this is the work of *Yogasastra* by Narasimhamaharshi, the daughter`s son of *Rajaguru* Visvesvara.

(Also)

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1958-59.
Page No : 15 and 41.
Place : Urusu, Warangal.
Dynasty : Kakatiya.
Reign of : Prataparudra
Inscription date :
Language : Telugu, Nagari and Sanskrit.

One of these inscriptions (total two inscriptions at the same place) are on a huge rock called Urusu-gutta, about a mile towards the west of the village. Another one is on a rock in the valley behind the shrine of Ranganayakulu. These inscriptions are engraved on a rock well protected from exposure and view. They are in Sanskrit, the first in Telugu characters and the second in Nagari. The inscriptions contain each work of a poet named Narasimha called a *rishi* in one record and a *maharshi* in the other. He is no doubt identical with the poet Nrisimha already known from four short inscriptions from the same area, in which he claims to have been the author of a commentary on the *Rig Veda* and of works like the *Kakatiya Charitra*. It is not unlikely that the author of the Siddhesvara Gutta inscription, which contains a beautiful but incomplete *kavya* on the description of the Andhra country and the city of Ekasila in it, was also a work of the same poet.

First inscription is a poem containing 62 verses in *Sardulavikridita* and gives a graphic account of the love, separation and marriage of a Siddha couple.

Second inscription in Nagari is a work entitled *Yoga...* In this record, Narasimha calls himself the son of *Rajaguru* Visvesvara. This *Rajaguru* Visvesvara is possibly identical with Ganapati's preceptor Visvesvara referred to above.

A certain Narasimha figures as the author of a dramatic work called *Kadambari-nataka* wherein he represents himself as one of the sons of the poet Gangadhara (*Kakatiyasamchika*, p.81). In her *Madhuravijayam*, Gangadevi, the queen of Kumara Kampana, praises Gangadhara among others, while paying homage to the poets of the past. This Gangadhara may have been the father of Narasimha who was the author of the *Kadambari-nataka*. But his relation with the author of the inscriptions discussed above is uncertain.

Translation

Gives a graphic account of the love, separation and marriage of a Siddha couple in 62 verses in the *Sardulorikridita* metre. States that it is the work of poet Narasimha. In characters about the 13th century.

Another inscription states that this is the work of *Yogashastra* by Narasimhamaharshi, the daughter's son of *Rajaguru* Visvesvara.

No. 321

Reference	: Epigraphia Carnatica, Volume-XII Inscriptions in the Tumkur District, 1904.
Page No	: 11
Place	: Tumkur, Karnataka.
Dynasty	: Kakatiya.
Reign of	: Prataparudra Deva.
Inscription date	:
Language	: Kannada.

There is only one inscription of these Kings, TM 14, of the time of Prataparudra. Erahma, it says, having created the Solar and Lunar races, on supplication by the gods created for the protection of the earth another famous Kshatriya family called the Kakatiyas, in which

Vishnu was born as one of the kings. Their capital was Orugal, which was like an ovary to the lotus of the Andhra-desa or Telugu country. This is known as Warangal and is in the Nizam's Dominions, about 100 miles north-east from Haidarabad. The first king mentioned is Mahadeva, who married the princess Mummadyamba. Their son was Pratapa-Rudra, who, having subdued the Maharashtra's, Kalingas, Saurashtras, Ghurjaras, Varahátas, Karnatas, Dravidas, and Taulas, was their lord. He had an army numbering 9 lakhs, composed of the four arms. In the course of a tour to the holy bathing places, he came to Kakudgiri (Sivaganga) and at the summit of the mountain saw the Ganga which rises when the sun enters Makara. The reference is to one of two pillars on the highest peak, from beneath which about a quart of water oozes on the day of the winter solstice or *Makara sankranti*. The attendant priests receive the tiny stream in a vessel, and devoting half to the god, convey the other half to the palace at Mysore. Having witnessed this miracle, he made a festival for the god Gangadhara, and celebrated the Girija-kalyana. At 3 krósas west of the mountain he came to a place where Ramachandra had offered sacrifice and where the earth was like ashes. Here he founded an agrahara called Anantapura, and made a tank⁶.

No. 322

Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-I (1992).
Page No	: 214 to 215
Place	: Kannekallu, Miryalaguda Taluk.
Dynasty	: Kakatiya
Reign of	: Rudrakumara
Inscription date	:
Language	: Telugu.

This inscription is on a pillar set up in front of Mallikarjuna temple. The year Krodhana occurs A.D. 1265-6 and 1325-6. The given day Chaitra su. 1 according to S.K. Pillay corresponds to March Thursday A.D. 1265, Amavasya being only 09 on that day. In the second case it happens to be March Saturday A.D. 1325. Further, according to the known history Rudra Kumara or Prataparudra was not alive till A.D. 1325. Thus, seems reasonable take former date i.e. A.D. 1265, March, the week day also being correct.

The inscription registers the gift the oil mills and looms along with one gampa (basket) in the advatta of Eramballi for the amga and ranga bhogas of the god Mallinathadeva of Kannekallu by *sarvadhikari*, Nuvula Mamchiraju, for the merit Mahamandalesvara Kaketa Rudrakumara the latter date i.e. A.D. 1325 to be taken, we have attributed the mistake to the prevailing custom.

No. 323

Reference	: Archaeological Survey of India Annual Reports on Indian Epigraphy 1905-06
Page No	: 21
Place	: Upparapalle, Cuddapah District.
Dynasty	: Kakatiya.

⁶ It should be stated that this interesting inscription no original is forthcoming. Only a copy made by the people has been produced.

Reign of : Prataparudra Maharaja.

Inscription date :

Language : Telugu and Sanskrit.

This inscription is on a broken slab lying in the *mandapa* in front of the ruined Siva temple called Mobbudevalam near Upparepalle. Fragment. Damaged. Subordinate of the king claims to have been reduced in the fort of [Gha]ndikota.

No. 324

Reference : Inscriptions of Warangal District (Reprint 2016)

Page No : 249 to 250

Place : Yelkurti, Warangal District.

Dynasty : Kakatiya

Reign of : Prataparudra

Inscription date :

Language : Telugu.

This inscription is on the wall of the Rudreshwara temple. The inscription records a grant of two *marturs* of wetland to the god Vaijanathadeva of Gollakota village and some other lands to Mailaradeva, Svayambhudeva and some brahmins by Bhairaya the *Kataka raksha palaka talari*.

No. 325

Reference : A Catalogue of Inscriptions copied upto 1964.

Page No : 112

Place : Warangal.

Dynasty : Kakatiya.

Reign of : Prataparudra.

Inscription date :

Language : Telugu.

This inscription is on a pillar in the temple of Venkatesa. Dated Pramadi, Chaitra su. 5, Friday ? Records a gift to Aghora Sivacharya, the head of the shrine of Sahasralinga Ganapati of the temple of Mumtu-Annaya. The deed was prepared by a number of persons residing in the various suburbs of the city of Orugallu.

No. 326

Reference : South Indian Inscriptions, Volume-X.

Page No : 292.

Place : Uppumaguluru, Narasaraopeta Taluk, Guntur District.

Dynasty : Kakatiya.

Reign of : Pratapa-Rudradeva.

Inscription date :

Language : Telugu.

This inscription is on a Garuda-stambha in the temple of Venugopalaswami. States that, on his return from a successful campaign against the Pandya kings, Bolneningaru remitted

tiruvidayavamulu (?) as *Pangamanyamu* to god Chennakesava of Uppumbraluru, for the merit of Pratapa-Rudradeva.

No. 327

Reference : Annual Reports on Indian Epigraphy 1915-1920.
 Page No : 28
 Place : Santamaguluru, Narasaraopeta Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Pratapa-Rudradeva.
 Inscription date :
 Language : Telugu.

This inscription is on a slab lying in another field to the east of Santamaguluru. Belongs to the reign of *Mahamandaleswara* Pra[taparudrade]va Maharaja. Date is lost, inscription is inscribed on the occupation of solar eclipse. Mutilated. Gift of land to the temple of [Go]pinatha at I[sk]a]pa[I]li.

No. 328

Reference : Indian Archaeology 1961-1962, A Review.
 Page No : 79
 Place : Kalvaklanu, Mahbubnagar
 Dynasty : Kakatiya.
 Reign of : Prataparudra
 Inscription date :
 Language : Telugu

Three records of the time of Kakatiya Prataparudra (A.D. 1291-1323) mention the chiefs *mahasamanta* Ganapatideva, Immadi Devaya and Prolaya Reddi, son of *mahasamanta* *Jagaddala* Immadi Devaraya, all of the Cheraku family.

No. 329

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

Four short Sanskrit inscriptions in the fort at Warangal speak of the poet Narasimha. One of them refers to the poet's ten *rupakas* and his prose-work entitled *Malayavati*. The other works of the poet referred to in these inscriptions are the *Kakatiya-charita* in eight cantos, which he claims to have completed in a single day, and a commentary on the *Rigveda*. In one of the inscriptions, the poet describes the elephants of the Kakatiya king Prataparudra, who seems to have been his patron.

No. 330

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 : Kumara Rudradeva Maharaja.
Inscription date :
Language : Telugu.

Damaged and incomplete. Gives the eulogy of the chief belonging to the Maturi family and records the assignment of the agrahara to the *mahajanas* of Parivatulanedi-palli village probably for conducting services to the deity Svayambhu Somanatha of Perur. It also refers to the names of the recipient *brahmanas* belonging to different gotras. In characters of about the 12th century A.D.

No. 331

Reference : Inscriptions of Warangal District (Reprint 2016)
Page No : 250 to 253
Place : Rajulakottapalli, Mahabubabad Taluk, Warangal District.
Dynasty : Kakatiya
Reign of : Prataparudra
Inscription date :
Language : Sanskrit..

This inscription is on the Gorilagadda. Damaged and fragmentary. Mentions Kakatisa (lord of Kakati) Ganapati, his daughter Rudramamba, and her daughter Mummadi who was married to Mahadeva. Prataparudra, their son is said to have been anointed in his boyhood. The record seems to register some gift of lands by videmu Mavulenka and certain Pomisetti to some god (name not clear).

No. 332

Reference : Inscriptions of Warangal District (Reprint 2016)
Page No : 253 to 254
Place : Girmajipet, Warangal District.
Dynasty : Kakatiya
Reign of : Prataparudra
Inscription date :
Language : Telugu.

This inscription is on a stone set up in the Sitarama Swamy temple. States that while Kakatiya Prataparudra was ruling the kingdom, it records a certain gift of the incomes derived from the trees (of Palaila) to the god Mallesvara of Panuganti *vada*.

No. 333

Reference : Inscriptions of Warangal District (Reprint 2016)
Page No : 255 to 256

Place : Warangal.
 Dynasty : Kakatiya
 Reign of : Prataparudra
 Inscription date :
 Language : Telugu.

This inscription is on a Southern Torana gate of the fort. States that *Nrisimha-rishi* composed the following works : (1) the *Rikchhaya*, (2) some Treatise on *Sastra*, and (3) *Kakatiya-charitra* in eight *sargas* (chapters). The author is said to have composed the last mentioned work in a single day.

No. 334

Reference : Inscriptions of Warangal District (Reprint 2016)
 Page No : 256
 Place : Warangal
 Dynasty : Kakatiya
 Reign of : Prataparudra
 Inscription date :
 Language : Telugu.

This inscription is on the E. Torana gate of the fort. States that poet *Narasimha* composed ten *rupakas* (plays), and a prose work (*gadya-kavya*) named *Malayavati*. Here the poet is compared with the god Narasimha in the negative sense.

No. 335

Reference : Inscriptions of Warangal District (Reprint 2016)
 Page No : 255
 Place : Warangal, Warangal District.
 Dynasty : Kakatiya
 Reign of : Virarudra (Prataparudra)
 Inscription date :
 Language : Sanskrit.

This inscription is on the Ekasila. It is a Sanskrit verse composed by *Nrisimha rishi*, it extols the greatness of the king *Virarudra* of the Kakatiya family, whose war elephants are compared to the mountains-Malaya, Malayavan and Mandara.

No. 336

Reference : Archaeological Survey of India
 Annual Reports on Indian Epigraphy 1957-58
 Page No : 25
 Place : Warangal
 Dynasty : Kakatiya
 Reign of : Vira-Rudra
 Inscription date :
 Language : Telugu and Sanskrit

This inscription is on a big rock in the hill called Potanagutta. A verse by Narasimha Comparing the king`s elephants to the Malaya, Manthara and Malya mountains.

No. 337

Reference : Inscriptions of Andhra Pradesh, Kurnool District, Part-I, 2013.
 Page No : 296.
 Place : Koilakuntla, Kurnool.
 Dynasty : Kakatiya.
 Reign of : Prataparudra Deva.
 Inscription date :
 Language : Telugu.

This inscription is damaged. It mentions Sriman [Mahamandalesvara] Jagadala Kakatiya Rudra [deva Maharaju] and a Mahasam[nta] whose name is lost. Gift particulars are also not traceable.

No. 338

Reference : Epigraphia Andhrica, Volume-IV, 1975.
 Page No : 127 to 131
 Place : Duppalli
 Dynasty : Kakatiya
 Reign of : Prataparudra.
 Inscription date :
 Language : Telugu.

Duppalli Epigraph of the Time of Prataparudra

by

Sri. T. Mallikarjuna Rao, M.A. Hyderabad.

Duppalli is a village situated at a distance of about 20 kms. from its taluk headquarters Ramannapet in Nalgonda district. The subjoined inscription is incised on the four sides of a stone pillar lying in the house of Sri Venkata Reddy.

At the top of the pillar there is a line drawing of a cow and calf with an erected sword before it. On the top of the second side there is a Siva Linga, with sun and moon on either side.

The inscription contains 79 lines in all. It is in Telugu script and language of the 13th century, about orthography the following peculiarities are noticeable.

(1) Short a is written like the present *la* with a small horizontal stroke in it. Medial *l* is still written in the old form of tenth century., eg. "*vadlanu*" in 1.15. The secondary "u" has changed to the present form by finding its place at the bottom of the letter eg. *vu* in '*charuvu*' in 1.29-30 and 33. No distinction is maintained between short and long forms of secondary *e* and *ē* and *o* and *ō* . The letter *r* is correctly used in all necessary places. The inscription is free from any serious mistakes and it is in a state of good preservation.

The inscription begins with the auspicious word "*Svasti*" followed by "Sri Manmahamandalesvara Kakatiya Pratapa Rudradēva Mahārājulu sukhasamkathā vinodambuna brithivi-rajyam cheyu chundmanu" etc., which is usually found in the Kakatiya inscriptions of the period.

The inscription states that Druppalli Bollamaraju Muppadeva and Rangaya Rudradevundu. who were enjoying the *nayumkara* or lordship of the village Druppalli in parts, one and three respectively have made a gift to the God Kashmira Deva of that village, in the presence of the 18 sects of people, of the land cultivable in two seasons as *sarvamuaya*. The schedule of the giftlands is as follows:

(1) Neradia *chenu* behind the tank Sabbi *samudra-3 addas*

(2) Nagulatamuna Kutru *chenu-1 maruru*

(3) Ravi *chenu-1 adda*.

(4) Land behind the tank of Narayanadeva-3 *addas*, total extent of land being 4-1/2 *marturus*. It is also stated that if the second item of land is inundated or flooded, another field near the canal called Somaya *kalva* is given as compensation.

Further, the record states that the said donors have made a monetary gift at the rate of 1-1/4 *chinna* for *mada* out of the amount derived as tax on the *Uta-kala*. The record ends with the imprecatory statement that those who defy the above gift will be treated as the defiers of the *samaya* or community.

There is a secondary gift in the end made by all the people of the village, of some money at the rate of *visa* on all the purchases of grain in the village, for maintaining a lamp to the same God.

The terms *marturu* and *adda* are standards for measuring the land. *Adda* is the word derived from *ardha*. In monetary terms we get *mada*, *chinnamu* and *visamu*.

Here the donors are stated to have shared the village in the ratio of 1:3 probably owing to their being cousins of the same family. The administrative system of *nayamkara*, that is, the lordship of the village or a group of villages has come into vogue from the Kakatiya period particularly from Rudramadevi's reign.

Kasmiradēva, the name of the god, suggests that the deity, probably Siva, was installed by a Saiva ascetic who might have come to Andhra from Kāsmira.

No. 339

Reference	: Inscriptions of Andhra Pradesh, Kurnool District, Part-I, 2013.
Page No	: 297.
Place	: Gubagundam, Allagadda Mandal, Kurnool.
Dynasty	: Kakatiya.
Reign of	: Prataparudradeva
Inscription date	:
Language	: Telugu.

It states that Maheswara reddy son of Cheraku Immadi setty Bollaya reddy offered salutations to the God Ahobila Narasimha Swami, the lord of the Fourteen worlds and granted some land for carrying on the anga and ranga bhogas in his temple. In order that the life, health and prosperity of his sovereign lord Kakatiya Prataparudra deva Maharaju might increase, he might have plenty of male offspring and that his dominions might expand. Some rajas (Kshatriyas) of Gubagundam village are also mentioned through their connection the gift in question is not stated.

No. 340

Reference : A Collection of the Inscriptions on Copper plates & Stones
in the Nellore District, Part-II, 1905.
Page No : 517 to 518.
Place : Gudluru, Kandukuru Taluk, Nellore District.
Dynasty : Kakatiya.
Reign of : Prataparudradeva.
Inscription date :
Language : Telugu.

This inscription is on a fallen stone near the temple of Nilkantha Swami. On Tuesday, the 14th of the bright fortnight of Sravana of the year.....the illustrious Muppuri (Muppadi) Nayakadu, who is the (Mahapradhani) prime minister (of Rudradeva) and who is the worshipper of the divine and illustrious lotus feet of (So)manathadeva (gave)... for providing all enjoyments to Sri Nilakantha Deva of Gudlur which is situated in Punginadu, for the religious merit of his lord, Hail ! Sriman Mahamandalesvara Kakatiya Prataparudra Maharaja, and that of his own mother Gangasanamma and of his father Naginayaningaru.

No. 341

Reference : A Collection of the Inscriptions on Copper plates & Stones
in the Nellore District, Part-II, 1905.
Page No : 1005 to 1006.
Place : Komki, Ongole Taluk, Nellore District.
Dynasty : Kakatiya.
Reign of : Prataparudradeva.
Inscription date :
Language : Telugu.

This inscription is from a fallen stone by Bhimeswara temple.

Translation

Hail ! The *vitti* given by Sriman Mahamandalesvara Pratapa Rudradeva Maharajulu gave 4 *puttis* in perpetuity.....Whoever obstructs this, of whatever family he may be, will incur the sin of killing a tawny cow on the banks of the Ganges.....

No. 342

Reference : A Collection of the Inscriptions on Copper plates & Stones
in the Nellore District, Part-I, 1905 and 1990.

Page No : 326
 Place : Gangavaram, Darsi, Nellore.
 Dynasty : Kakatiya.
 Reign of : Prataparudra
 Inscription date :
 Language : Telugu.

This inscription is on a stone in the Anjaneya Swamy temple. While Pratapa Rudradeva maharaja was ruling the earth, Hail ! Srimat Devadali Vuddangaru.....

No. 343

Reference : A Collection of the Inscriptions on Copper plates & Stones
 in the Nellore District, Part-I, 1905 & 1990.
 Page No : 276 to 280.
 Place : Srikolanu, Atmakur, Nellore.
 Dynasty : Kakatiya.
 Reign of : Rudra Deva (Prataparudra ?)
 Inscription date :
 Language : Sanskrit, Telugu characters and Telugu.

This inscription is near a well to the east of the village.

Translation

Hail ! Prosperity ! Adoration be to Mallikarjuna, the lord of Sri Parvata.

May Mallinatha protect you, by whom the enemies of the gods have been vanquished, who alone is able to protect all, by whom the host of ministers has been destroyed, by whom the host of miseries has been destroyed, by whom the path to heaven is established, whose ornament is the moon, who in all ways pleases his devotees, and whose consort is the daughter of mountain.

* * * * *

Victorious is Sri Muppaddendra, who is adorned with the aggregate of all forms of wealth, on whom Kakati Rudra has placed the burden of his kingdom.

Note :- Muppadi Nayadu was the Prime Minister of Prataparudra Deva (*vide* other inscriptions).

Telugu

On an auspicious occasion on Monday the 14th of the dark fortnight of Magha of the year.....corresponding to Saka year 12.....

* * * * *

Having set up the deity.....with gift of gold

* * * * *

Should continue.....

* * * * *

Should belong to them

* * * * *

Will incur the sin of killing his mother.....

No. 344

Reference : Inscriptions of Andhra Pradesh Nalgonda District,
Volume-I.
Page No : 297 and 298
Place : Sarampet, Devarakonda Taluk.
Dynasty : Kakatiya.
Reign of : Pratapa-Rudradeva.
Inscription date :
Language : Telugu

Damaged. Details not known mentions certain Kamma and Somanatha, along with Kakatiya Pratapa Rudradeva.

No. 345

Reference : Inscriptions of Andhra Pradesh Nalgonda District,
Volume-I.
Page No : 299
Place : Kolanupaka, Bhuvanagiri Taluk.
Dynasty : Kakatiya.
Reign of : Pratapa-Rudradeva.
Inscription date :
Language : Telugu

This inscription is on a stone built in the compound wall of the Jain mandir. Only one side of the inscription is available. It begins with the usual Jain invocatory verse and introduces the king Prataparudra, the lord of Kakatipura ruling from the capital Orumgallu. Certain chief (?) the best of the Rashtrakuta and the lord of Kolipakapura, seems, has made a gift for the daily worship (*nirvachana*) of the god Svayambhu Manikya Tirthesvara (incomplete).

No. 346

Reference : Inscriptions of Karimnagar, 2016
Page No : 111 to 112
Place : Regonda, Karimnagar Taluk.
Dynasty : Kakatiya.
Reign of : Pratapa-Rudradeva.
Inscription date :
Language : Telugu

This inscription is on a stone in the house of Patel Ramgopal Rao. Mention Sri Kakatiya Mahamandaleshwara [Swayambhu] ? It records a gift of four *marturs* of *chenu* to the god Somanathadeva.

No. 347

Reference : A Collection of the Inscriptions on Copper plates & Stones
in the Nellore District, Part-I, 1905 and 1990.
Page No : 367 to 371
Place : Potlapadu, Darsi, Nellore.
Dynasty : Kakatiya.
Reign of : Rudradeva Maharaja. (Prataparudra)
Inscription date :
Language : Telugu.

This inscription is opposite the Virabhadra temple.

Translation

Hail ! Tripurantaka Maharaja, who is the servant of the feet of Rudradeva Maharaja, who (Rudradeva) is Sriman Mahamandalesvara, who is the lord of many countries, who is the supporter of the four castes, who is the destroyer of the army of the four castes, who is the destroyer of the army of the western king Damodara, who is the incarnation of fame, who is a perfect Revanta amongst those who are mounted on very unruly horses, who is the beloved consort of the goddess of victory, who is a Narayana, who is fierce in war, by whose columnar arms is made motionless the valour of all kings, with the might of whose fame the faces of the women of the cardinal points are marked, who is a Karna in making gifts, who has eclipsed Kamadhenu and Kalpadruma (in liberality), the collection of the rays of the nails of whose feet is Kissed by the array of the edges of the Jewelled diadems of all kings whose praises are sung, who is the ornament of the illustrious Kakati dynasty, who (Tripurantaka) is brave, who has acquired the lordship of the whole kingdom, who has acquired the lordship of the whole Kingdom, whose power is equal to that of a god, who is *Chalamattiganda*, who is the vanquisher of the three kings, who is a Brahmarakshasa to provincial chiefs, who is Ganda Pendaru.

Hail ! On Thursday, the 15th of the bright fortnight of Asvija of the year Pramadi, corresponding to the auspicious Saka year 1151, on the holy occasion of a lunar eclipse made this gift for providing decorations, daily worship, sandal, musk, camphor, saffron, milk, &c., to Sri Tripurantaka Sriman Mahadeva.....and to the dancing girls of the temple.....to last in perpetuity as long as the sun and (moon) endure, to secure increase of life, health, wealth and success.....

Tripurantaka Deva.....former *vritti*.....Tripurantaka.

[One imprecatory verse.]

Whoever causes obstacles to this charity, will incur the sin of killing a tawny cow on the banks of the Gangaes, and will be regarded as having eaten from the skull of his eldest son.

May it cause great prosperity !

Note:- The cyclic and S.S. years do not agree. The Saka date is almost certainly wrong.

No. 348

Reference : A Collection of the Inscriptions on Copper plates & Stones
in the Nellore District, Part-I, 1905 and 1990.
Page No : 373 to 375
Place : Potlapadu, Darsi, Nellore.
Dynasty : Kakatiya.
Reign of : Rudradeva Maharaja. (Prataparudra)
Inscription date :
Language : Telugu.

This inscription is in front of the Veerabhadra swamy temple.

Translation

Hail ! Sri Tripurari Deva Maharaja, who is the worshipper of the lotus feet of Rudradeva Maharaja, Sri Mahamandalesvara, who (Rudradeva) is the ruler of many countries, who is the destroyer of the army of the western king Damodara, who is a perfect revanta (son of the sun) amongst those who are mounted on very 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 all kings is paralyzed, who with the might of his fame marks the foreheads of the maidens of the cardinal points, who is a Karna in liberality, who is a Kama to beautiful women, who is a Kalpadruma (tree of plenty) to relatives, the collection of the rays from the nails of whose feet are kissed by the array of the edges of the jewelled crowns of prostate rulers, who is the ornament of the Kakati family, who (Tripurideva) has acquired the lordship of the whole kingdom, whose majesty is great, Chalamartiganda, Mururaya Jagada Mandalika Brahmarakshas, GandaPendaru (gives) for his...

* * * * *

No. 349

Reference : A Collection of the Inscriptions on Copper plates & Stones
in the Nellore District, Part-I, 1905 & 1990.
Page No : 517 to 518.
Place : Gudlur, Kandukur, Nellore.
Dynasty : Kakatiya.
Reign of : Pratapa Rudra Deva.
Inscription date :
Language : Telugu.

This inscription is on a fallen stone near the temple of Nilakanta Swami.

Translation

On tuesday, the 14th of the bright fortnight of Sravana of the year....the illustrious Muppuri (Mupjadi) Nayakadu, who is the (Mahapradhani) prime minister (of Rudradeva) and who is the worshipper of the divine and illustrious lotus feet of (So)manathadeva (gave)...for

providing all enjoyments to Sri Nilakantha Deva of Gudlar which is situated in Pinginadu, for the religious merit of his lord, Hail ! Sriman Mahamandalesvara Kakatiya Pratapa Rudradeva Maharaja and his own mother Gangasanimma and of his father Nagmiyamugaru.

No. 350

Reference : Inscriptions of Andhra Pradesh, Cuddapah District, Part-I, 1977.
 Page No : 239 to 240.
 Place : Bhima Gundam, Jammalamadugu Taluk, Cuddapah.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date :
 Language : Telugu.

Illegible. Mentions several names of the goddesses and Gandikota as the main Saiva-tirtha. It seems to be an *adhicharika mantra*.

No. 351

Reference : Inscriptions of Andhra Pradesh, Kurnool District, Part- I, 2013.
 Page No : 298.
 Place : Kanala, Nandyal Mandal, Kurnool.
 Dynasty : Kakatiya.
 Reign of : Prataparudra Deva.
 Inscription date :
 Language : Telugu.

Partly worn out. Saka Year lost.

This inscription is partly damaged and illegible. Seems to refer to certain Ramapattasahni the ruler of Mulkinadu, Pottapina Naravadi, pedakallu etc. registers the gift of vritti Regadu land situated in Kanala to the god Naganathadeva. Details about the boundaries of the gift are enumerated as well as the gift of taxes by the Prabhus and Samasta Praja of Panyam, Kanala and Sririvrodla.

Note: This inscription slab is not traceable. The text and facsimile are reproduced from the Annual Report of the Archaeology Dept. H.E.H. the Nizam`s Government 1933-34, Page; 23.

No. 352

Reference : South Indian Inscriptions, Volume-X.
 Page No : 289 to 290.
 Place : Upparapalli, Proddatur Taluk, Cuddapah District.
 Dynasty : Kakatiya.
 Reign of : Pratapa-Rudradeva.
 Inscription date :
 Language : Telugu.

This inscription is on a broken slab lying in the mandapa in front of the ruined Siva temple called Mobbudevalam. States that Pratapa-Rudradeva appointed his son Juttaya's servant (*lenka*) Gonkaya-Reddi to govern Khandikota (Gandikota) and the Mulikinandu country and that, while so governing, the reddy gave away the village of Khandikota rent free to the residents.

No. 353

Reference : South Indian Inscriptions, Volume-X.
 Page No : 290 and 291.
 Place : Santamaguluru, Narasaraopeta Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Pratapa-Rudradeva.
 Inscription date :
 Language : Telugu.

This inscription is on a slab lying in the field. States that Prataparudra deva's minister [Rudra]deva made a gift of land to the temple of [Go]pinatha of I[ska]palli.

No. 354

Reference : South Indian Inscriptions, Volume-X.
 Page No : 291.
 Place : Ivani (Imani), Tenali Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Pratapa-Rudradeva.
 Inscription date :
 Language : Telugu.

This inscription is on a stone built into the roof of the temple of Agastheswara. States that Somideva-Nayaka made a gift of land to the temple of Agastisvara of Ivani for the merit of Pratapa-Rudradeva.

(Also)

Reference : Archaeological Survey of India,
 Annual Report on Indian Epigraphy 1921.
 Page No : 50
 Place : Ivani (Imani), Tenali Taluk, Guntur District.
 Dynasty : Kakatiya.
 Reign of : Prataparudra.
 Inscription date :
 Language : Telugu.

This inscription is on a stone built into the roof of the Agastyesvara temple, dated.....Magha, su., 1, Thursday. Beginning is lost. Registers the grant of lands in several villages made to the gods Agastyesvaradeva of Kunchavaram and Agstisvaradeva of Ivani by Somideva-Nayaka.

No. 355

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy 1930-31.
Page No : 28
Place : Tallapalli, Palnadu Taluk, Guntur District
Dynasty : Kakatiya
Reign of : Prataparudradeva Maharaja
Inscription date :
Language : Telugu.

This inscription is on a slab set up in front of the ruined temple of Lakshminarayanavasvamin. Damaged. Registers grant of land for worship and offerings to the god Lakshminarayana at Tallapalli by a private individual (name lost) for the merit of an officer (name lost) of the king.

No. 356

Reference : Indian Archaeology 1975-1976, A Review.
Page No : 61
Place : Kaluvakolanu, Mahabubnagar District.
Dynasty : Kakatiya.
Reign of : Pratapa-Rudradeva.
Inscription date :
Language : Telugu.

Belonging to the reign of Kakatiya Prataparudra, it records a gift made by Prolaya-reddi, son of a *mahasamanta* Cheraku Jagaddala Immadidevaraya.

No. 357

Reference : Department of Archaeology and Museums, Andhra Pradesh
Annual Report on Epigraphy, 1967.
Page No : 68 and 69
Place : Bhimagundam, Jammalamadugu Taluk, Cuddapah District.
Dynasty : Kakatiya.
Reign of : Pratapa-Rudradeva.
Inscription date :
Language : Telugu.

This inscription is on a stone near the Kesava temple, inscribed during the reign of Prataparudra of Orugallu. Illegible. Mentions several names of the goddess and Ghanfikota as the main Saiva-*tirtha*.

No. 358

Reference : Archaeological survey of India
Annual report on epigraphy 1928-29
Page No : 36
Place : Tiruppalaivanam, Ponneri Taluk, Chingleput District.

Dynasty : Kakatiya.
 Reign of : Prataparudra Maharaja
 Inscription date :
 Language : Tamil

This inscription is on the north wall of the verandah around the central shrine in the Tiruppalesvara temple. Ends of the lines built in seems to register a remission of taxes granted on the land formerly endowed by [Gan]dagopaladeva and the *Nattu-mudalis*, for the maintenance of 20 twilight lamps in the temple.

No. 359

Reference : Archaeological Survey of India
 Annual Reports on Indian Epigraphy 1957-58
 Page No : 25
 Place : Warangal
 Dynasty : Kakatiya
 Reign of : Prataparudra
 Inscription date :
 Language : Telugu

This inscription is on a pillar in the Kesava temple. Mentions god Amareswara of Panugallu and records gift of lands to the deity.

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UNDATED INSCRIPTIONS OF KAKATIYAS

No. 360

Reference	: Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam`s Dominions, Part- II, 2017.
Page No	: 21 to 22 and 185
Place	: Hanamkonda
Dynasty	: Kakatiya.
Reign of	:
Inscription date	:
Language	: Telugu.

Translation

[L1. 1 and 2.] Hail ! May there be prosperity, victory and advancement (or happiness).

[L1. 2-11] The illustrious Gosagi-Isvara-deva, the servant, (gave) six *madas* and two *marturus*, for the growth of the kingdom of the illustrious Kakatiya kings, who were his rulers, and established in Rudresvaram (i.e. the temple of Rudresvara) God Chaturmukha, and God and Goddess, by the side of the Nandi, God Uma-mahesvara, God and Goddess, (and) a thousand *lingas*. Bliss and great prosperity.

Contents and Remarks

This inscription is inscribed on a stone in the wall left of the doorway of one of the 3 shrines (the western shrine in the thousand pillar temple). It records the grant of 6 *madas* and 2 *marturus* for the growth of the kingdom of the Kakatiya kings, and also the establishment of gods Caturmukha and Uma-Mahesvara along with goddesses, in Rudravaram, by Gosagi-Isvara-deva.

No. 361

Reference	: Inscriptions of Warangal District (Reprint 2016)
Page No	: 224 to 225
Place	: Yelkurti, Warangal District.
Dynasty	: Kakatiya
Reign of	:
Inscription date	:
Language	: Telugu.

This inscription is on a wall in the Siva temple. Rudra *senapati* of the Recherla family and the lord of Yelkurti town, built four temples to Ramesvara, Anyesvara, Lokesvara and Ganesvara after the names of his son and cousins. He also granted gifts of lands for the daily worship and offerings of the gods in the said temples.

No. 362

Reference : Inscriptions of Warangal District (Reprint 2016)
 Page No : 254 to 255
 Place : Hanumakonda, Warangal District.
 Dynasty : Kakatiya
 Reign of :
 Inscription date :
 Language : Telugu.

This inscription is on a wall of Rudresvara temple. States that Gosagi Isvaradeva established the shrines of Chaturmukhadevara,.....devara Umamaheswara devara, Aretidevara and a thousand lingas in the Rudresvaram and granted to them 6 *mādas* so that the kingdom of his lord-the Kakatiya sovereign (name not mentioned) might increase.

No. 363

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 301 to 302
 Place : Kannekallu.
 Dynasty : Kakatiya.
 Reign of :
 Inscription date :
 Language : Telugu.

This inscription is on a slab in the Anjaneya temple. It records that Manuma Bollaya made the gift to the god Ganapesvara of Kanekallu, of one *marturu* of wetland under Indula tank, another *marturu* under the canal, dry land one *kha* and some more land at other places. This donor is probably to be a member of the Cheraku family, the subordinates of the Kakatias.

No. 364

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.
 Part III, 1956.
 Page No : 47 to 49
 Place : Lingala, Mahabubnagar District.
 Dynasty : Kakatiya.
 Reign of :
 Inscription date :
 Language : Sanskrit.

This badly damaged inscription in Sanskrit verse, is found on two broken pieces of stone, one of them in a temple of Siva and the other in a field at Lingala, a village between Nagar-Karnul and Accampeta.

Records the grant of Lingala village situated in Kanduru-mandala made at Somasila shrine on the bank of Krsna by a certain Tamda, son of Kanna and Mallama-sani (?) of the

Solar dynasty, renowned for the birth of Karikala who built the bridge, setu, on the southern-ocean. He is further stated to have established in Karupamula village 3 shrines, namely Visnu in the name of Bhimaraju, Siva in the name of his own father and Surya in the name of Gokarnaraju.

The date of the inscription is not clear. It is given in the words as Vaisakha-darsa-rasadik-bhumite. It may be 1490. But the script makes out the inscription to be earlier.

The poet who composed this inscription is Abhinava Mayura, son of Isvara Suri of the Atreya gotra. He bore the titles pada-vakya pramana-prameya-vicitra-kavitva-tattvajna.

The inscription gives a few details about the Kakatiya family. The dynasty is stated to be of the Caturtha vamsa in which were born Prola, Mahadeva and Ganapati. Ganapati conquered Karnata, Barbara, Turuska, Kalinga, Vanga, Nepala, Cola, Magadha and Amdhra.

At the end of the inscription there is a Cakra-bandha with a number of concentric circles. In the second circle there are the words Nagesa-sayanam: in the fourth circle are the words Mayura-racitam: in the seventh circle are the words Gumda-vira-nuti: and in the ninth circle there are the words Nagaya-likhitam. The verse, the letters of which are arranged clearly in this cakra-bandha, is in Gomutrika-bandha.

Third Face

[This face which contains the most important portion of the inscription giving historical details about the Kakatiya dynasty is so badly damaged that it is possible to reconstruct the passage only with the help of the identical passages in other inscriptions in this district, especially the Inscription at Vardhamanapura, reproduced in full, elsewhere in this work.]

Fourth Face

[The Cakra-bandha is so badly damaged that it is possible to reconstruct it only with the help of the identical one in the Inscription at Vardhamanapura reproduced in extenso elsewhere in this work. Ed.]

No. 365

Reference	: Inscriptions of Andhra Pradesh, Cuddapah District, Part- I, 1977.
Page No	: 205 to 206.
Place	: Itigullapadu, Badvel Taluk, Cuddapah.
Dynasty	: Kakatiya and Kayastha.
Reign of	:
Inscription date	:
Language	: Telugu.

Illegible. Seems to record a gift of the village [--] mudamala in Sakali-sima to a Saiva *guru* named Santa Siva desika of the Abhinava Golaki Matha of Srisaila for maintaining Sivalingamatha, Vidyamandapa and feeding the guests by Jannigadeva who bears the titles *Gondapendaruariraya [bhayamkara]* and *mandalika [brahmarakshasa]*.

No. 366

Reference	: A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No	: 143 to 145
Place	: Matedu, Warangal District.
Dynasty	: Kakatiyas.
Reign of	:
Inscription date	:
Language	: Telugu.

This is in Telugu verse and engraved on the two last sides of the rock on other faces of which the two previous inscriptions are inscribed. The last lines are damaged although there must have been five or six lines below line number 37.

This inscription gives a few surprising details about the early history of Kakatiyas.

Visnu was born in the fourth caste in the Pulinda caste, also called Vema-bola-kula (i.e. boyas ?), in order to protect the four castes. Bucana was born in this caste and had a son called Gotamalla. His sons were Rama, Appa, Reva and Naca. Reva made a name for contributing to the progress of the Kakatiya kingdom. He fought with the enemies of the Kakatiya kingdom and having defeated them secured the firm foundations of the same. He thus won the title daridra-vairi and several villages from the Kakatiyas. His attempts to conquer other lands won the title manya-deva for him. He had two sons. Boddamaya and Malla. Boddamaya had the title Garidiyabola-malla. He established Harihara and Bhaskara temples and some tanks.

No. 367

Reference	: A Catalogue of Inscriptions copied upto 1964.
Page No	: 4
Place	: Khammamet, Khammam District.
Dynasty	: Kakatiya.
Reign of	:
Inscription date	:
Language	: Telugu.

This inscription is on a stone wall to the right of the main gate of the fort. Record that a certain Tippana constructed the fort and the western and southern gates of the fort. He receives a number of epithets, among which *Kakatiya Sthapanacharya*, is intriguing.

No. 368

Reference	: A Catalogue of Inscriptions copied upto 1964.
Page No	: 88.
Place	: Inugurthi, Warangal District.
Dynasty	: Kakatiya.
Reign of	:
Inscription date	:
Language	: Telugu.

This inscription is on a boiler near a cave on a hill. Records the establishment of Jalandhavesvara Bhairava on the hill to the north-west of Yinumgurti by Kaketa Mailala Mahadevi.

No. 369

Reference : Archaeological Survey of India
Annual Reports on Indian Epigraphy 1925-26
Page No : 73
Place : Musalimadugu, Nandikotkuru Taluk, Kurnool District.
Dynasty : Kakatiya.
Reign of :
Inscription date :
Language : Telugu.

This inscription is on a fragment of slab lying behind the Krishna temple, only the name of the kings dynasty can be read. Seems to mention a Mahasamanta.

No. 370

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 88.
Place : Inugurthi, Warangal District.
Dynasty : Kakatiya.
Reign of :
Inscription date :
Language : Sanskrit.

Denaged. Records the consecration of a Siva Linga called Bayyambikesa by Mailala Mahadevi, probably the daughter of Mahadeva ana Bayyambika.

No. 371

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 89.
Place : Mahbubabad, Warangal District.
Dynasty : Kakatiya.
Reign of :
Inscription date :
Language : Telugu.

This inscription is on a stone in the Venugopaldaswamy temple, dated Rudhirodgari, Chaitra su 1, Tuesday. Records some gifts by the 18 communities to the deity Jayesvara in Jallipalliyapura.

No. 372

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 111 and 112

Place : Warangal.
 Dynasty : Kakatiya.
 Reign of :
 Inscription date :
 Language : Sanskrit.

This inscription is on a stone pillar in front of Sambunigudi, in the fort. The inscription is damaged and a portion on each side of the pillar is lost. Prola of the Kakati family is referred to. Mahadeva, a pious man, acquired the enjoyable sovereignty of the earth. He is said to be a disciple of Dhruvesvara and great devotee of the god Siva.

No. 373

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 107
 Place : Hanumkonda, Warangal District.
 Dynasty : Kakatiya
 Reign of :
 Inscription date :
 Language : Telugu.

This inscription is on the thousand pillared temple. Records the grant of 6 *madas* and 2 *marturs* of land for the prosperity of the Kakatiya kingdom and establishment of some gods in Rudresvaram by Gosagi Isvaradeva. The servant of the Kakatiya kings.

No. 374

Reference : Archaeological Survey of India Annual Reports on Indian Epigraphy 1910.
 Page No : 44.
 Place : Pidugurala
 Dynasty : Kakatiya.
 Reign of :
 Inscription date :
 Language : Telugu

This inscription is on a mutilated lab set up in the village of Pidugurala. Appears to record the consecration of a temple for Rama and Lakshmana of Ayodhya.

No. 375

Reference : Indian Archaeology 1962-1963, A Review.
 Page No : 49
 Place : Pillalamarri, Nalgonda.
 Dynasty : Racherla Chiefs.
 Reign of :
 Inscription date :
 Language : Sanskrit.

This inscription is in Sanskrit, of the chiefs of Recherla who were subordinates of the Kakatiya kings Prataparudra I and Ganapati. They register gifts of land, etc., to several deities besides that to Erakesvara.

No. 376

Reference : Annual Report of the Archaeological Survey of India
1953-1954.
Page No : 15 and 62
Place : Mominabad, Hyderabad.
Dynasty : Yadava.
Reign of : Simghana II
Inscription date :
Language :

Six inscriptions, ranging in date from A.D. 1144 to 1240, were found near Mominabad in Hyderabad. Five of them recorded land-grants in the reign of the Yadava Simghana II and the sixth one a grant by Udayaditya, a *maha-mandalesvra*.

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DIKPALA DEVA

No. 377

Reference	: Epigraphia Indica, Volume-IX
Page No	: 164 to 166
Place	: Dentewara.
Dynasty	: Kakatiya.
Reign of	: Dikpaladeva.
Inscription date	: A.D. 1871.
Language	: Sanskrit and Maithili.

All these are modern ones, the oldest being those of the Danteshwari temple at Dentewara written by the *rajaguru* of the present family, who was a Marthila Pandit. One of these is in Sanskrit and the other is a Maithili rendering of the same with some additions. They are dated in the Vikrama Samvat 1780, or 1703 A.D. on the 3rd day of Baisakh, dark fortnight. They record the pilgrimage of Raja Dikpaladeva to the Danteshwari shrine when 'so many thousands of buffaloes and goats were sacrificed that the waters of the Sankhmi river became red like *kusuma* flowers and remained so for five days'. The Kakatiyas are stated to be Somavamsis, born of the Pandava Arjuna. The genealogy begins with Kakati Prataparudra, who was king of Warangal. His brother Annamraja was the first to come to Bastar, and the genealogy is continued to Dikpaladeva, nine successors being mentioned. The present Bastar Family is the representative of the old Warangal family, who, having been defeated by Musalmans, fled to Bastar. Combining the information hitherto available, the following list of Kakatiya kings may be made up.

1- Predecessors of Annamdeva, from Professor Kielborn

1. Durjaya
2. Beta (Betamaraja) Tribhuvana Malla, son of 1
3. Prola (Prolaraja, Prodaraja) Jagatkesarin, son of 2, made the Western Chalukya Tadapadeva prisoner, defeated Govindaraja and Gunda of Mantrakuta, conquered but reinstated Chododaya, put to flight Jagaddeva.
4. The *Mahamandaleshwara* Rudradeva, son of 3, subdued Domma, conquered Mathgideva, burnt the city of Chododaya A.D 1163- (and 1186)
5. Mahadeva (Mahadeva), brother of 4.
6. Ganapati (Ganapa) Chhalamattiganda, son of 5, defused Devagiri Yadava Singhana, the king of Chola, etc. A.D (1199-1200 to 1260-61).
7. The *Mahamandalachahravartin* Prataparudra of Ekasilanagiri *i.e.* Warangal. His general Muppidi entered Kanchi and installed Manavira as governor A.D. 1316.

2- Successors of Annamdeva to Dikpaladeva according to the Dentewara inscription.

1. Annamraja, brother of Prataparudra.
2. Hamradeva
3. Bharava (Bhai Raj) deva
4. Purushottamadeva

5. Jayasimhadeva
6. Narasimhadeva, his queen Lachhami-devi dug many tanks and planted gardens.
7. Jagadisarayadeva
8. Viranarayanadeva
9. Virasimhadeva, married Vandana Kumari, a Chandella princess.
10. Dikpaladeva, married to Ajabakumari, of the Chandellas, visited the Danteshwari temple in Samvat 1760, A.D 1703.

3- Successors of Dikpaladeva down to the present ruling chief, according to records kept in the Raja's family.

1. Rajpaldeva
2. Dalpatdeva
3. Daryodeva, his brother Ajmer Singh rebelled against him in Samvat 1836, A.D 1779.
4. Mahipaladeva
5. Bhupaladeva
6. Bharmadeva
7. Rudrapratapadeva, the present chief.

The family records place another Prataparayadeva between Narasimhadeva and Jagadisarayadeva, Nos 6 and 7 of lost 2 Prataparudradeva, the brother of Annamraja is slated to have had three eyes, his army was composed of the name Lao arches, and during his time goldenrain fell. Prataparudra I, was a great patron of learning and vidyanatha wrote a work on Alaakara which he called after him *Prataparudrayasobhushana or Prataparudriya*.

The other three inscriptions are at Dongar; they are written in Hindi. Two of them are dated in Samvat 1836, or A.D 1783, and refer to a visit of Raja Daryaodeva in order to quell a local rebellion. The third is dated in Samvat 1928, or A.D. 1871, and records the *pattabhishekha* ceremony of Bhairamadeva, the father of the present ruler.

No. 378

Reference	: Epigraphia Indica, Volume-XII (1913-1914)
Page No	: 242 to 250.
Place	: Dentewara.
Dynasty	: Kakatiya.
Reign of	: Dikpala Deva.
Inscription date	:
Language	: Sanskrit and Hindi.

Dantewara Sanskrit and Telugu Inscription of Dikpaladeva; Samvat 1760 by

Rai Bahadur Hira Lal, B.A., Nagpur.

The two steatite slabs on which the above inscription are engraved, are found in the temple of the goddess Dantesvari of Dantewara, a village situated on the junction of the

Sankhini and Dankini rivers- about 60 miles south west of Jagdalpur, the present capital of the Bastar State, under the administration chief commissioner of the Central Provinces. They were first brought to light by Colonel Glasfurd, Deputy Commissioner of the new defunct Upper Godavari District in which Bastar was formerly included. About the year 1862 Colonel Glasfurd wrote a detailed report on this Dependency, which was published as Selected No. 39 from the records of the Government of India in the Foreign Department. In this report, on pp. 99 and 100, an eye copy of these inscriptions is given, apparently as read by Martha Clark for at the end of one of them there is a note in Marathi, stating that 'the remaining 5 lines were not decipherable'. The transcriptions of both the Sanskrit and Hindi inscriptions are very defective, as already remarked by Rai Bahadur Hari Lal on a former occasion, where he gave the substance of the records. Now edit the two inscriptions from excellent impressions taken by Mr. Venkoba Rao of the Madras Archaeological Department.

The inscriptions are engraved on 2 loose slabs each about 21" X 15". The Sanskrit record covers a space about 14" square and contains 23 lines. The average size of letters in the first 5 lines is 9/18 and in the rest 7/16". The Hindi inscription, which is surmounted by a figure of a dragon usually found profusely carved on the temples locally known as Hemadpanti, also contains 23 lines covering a space 14" X 13 1/2", the average size of letters being 2/8". In both, the characters used are Nagari, the notable orthographical peculiarities being the representation of *b* and *v* by the same sign and the use of the letter *sh* for *kh* as in lines 15 and 22 but not invariably, of *Likhitam*, 1.22. The use of *ja* for *ya* as in *jatra* and the antiquated sign for *jh* as in *rijha* in 1.13 of the Hindi inscriptions are noteworthy. The composition is not free from spelling mistakes. It was made by the Rajagura Bhagavana Misra, a Maithila Pandit who seems to have been found of jungles, which he has managed to introduce both in Sanskrit and Hindi, so that, if the record is not verses, it would be contended that it has at least an element of poetry in it. The principle record is in the Sanskrit one, which however contains a verse quoted from the *Prataparudriya*.

The second record only purports to be a Hindi version of the first 'in view of the fact that in the Kali age there are very few Sanskrit-knowing men'. It may be noted that the one is not the exact translation of the other, and the Hindi record gives us certain additional information which is not included in the Sanskrit inscription. The variations are however very few and for all intents and purposes the two records are identical in substance.

The object of the inscription is to record the occasional ceremony of *Kulumnayatra* made by king Dikpaladeva to the shrine of the goddess Dantavata in the Samvat year 1760, corresponding to A.D. 1702. The ceremony lasted for 5 days beginning on the 14th of the bright fortnight or Chaitra and ending on the 3rd of the dark fortnight of Vaisakha. It is stated that on this occasion several thousands of buffaloes and goats were killed, whereupon the waters of the Sunkhini river become red like *Kusuma* for 5 days. This appears to have been a recognised feature of the economy, as Colonel Elliott writing in 1856 said- 'When any marriage is celebrated in the Raja's house or when the Raja first mounts the throne the whole family of the Raja go to visit the goddess and at the time not less than a thousand sheeps and buffaloes are sacrificed. This is called *kufumbayatra*'. It is not clear from our records what the occasion was for the victory over the Navarangapura fort and for the birth of an heir-apparent, referred to below, on p. 250.

The inscription gives a genealogy of Dikpaladeva for 10 generations beginning from Annamaraja, the first king who settled in Bastar. He is stated to have been a brother of Kakati Prataparudra of the lunar race descended from the Pandava Arjuna. The original home of the

family was Hastinapura, whence they migrated to Orangal (Warangal), where they ruled for a long time until the country was invaded by the Musalmans. Being pursued by the latter Annamaraja fled to Baster, where he established himself as king. Of the first seven successors of Annamaraja on information beyond their names given. The hindi inscription however motions a queen who built tanks and gardens. Of the 8th Virasimhadeva it is stated that he ruled for 67 years and married a Chandella princess Vadanakumaridevi. Their issue was Dikpaladeva who again married a Chanddella family princess Ajabakumari, daughter of Rao Ratnaraja of Vardi. The result of this union was the heir-apparent Rakshapaladeva, who was born when his father was only 18 years of age. Dikpaladeva is stated to have stormed the fort of Navarangapura and to have established an Oriya Raja.

As regards the genealogy given in these inscriptions it is a matter in the notice of Bastar inscriptions, and need not respect it here. There seems to have been a confusion between Prataparudra of the Conjeeveram inscription who flourished about 1316 A.D. and another of the same name who apparently was ruling in the 15th century and was ousted by Ahmad Shah Bahmani in 1422 A.D. Our inscription seems to refer to the earlier Prataparudra, because it is of him that the stories of possessing 9 lakh archers and other extraordinary things are told. The confusion is accentuated by the fact that both the kings were conquered by Musalmans and as *Annamaraja* fled through *fear* of the Muhammadans, he is wrongly relegated to the times of the most celebrated of the Prataparudras instead of the weaker-one, if Annamaraja be identified as brother of the earlier Prataparudra whom the Musalman historians Call Luddardeo, the period of 400 years (1302 to 1702 A.D.) would have to be allotted to 10 generations with about 40 years each, which is improbable. Unfortunately, the name of the king whom Ahmad Shah ousted is not given, but apparently it was Prataparudra, which has been a favourite name in the family. Annamaraja was apparently the brother of this latter Prataparudra, on whose defeat he fled towards Baster. The story of his fight as told by the people of Baster recounts how he prayed his household goddess., to assist him where upon she directed him to advance saying that she would follow him; as long as he heard the tinkling of her anklets behind him, he was to proceed, and he was creation of overcoming all who stood against him, but if he looked behind himself once, fortune would desert his arms. A Nagvemsi Raja was at this time in possession of the Bastar country, and Annamaraja proceeded against his chief towns Bhairamgrah and Baser and took them. He then marched forward, when in crossing the Dankini river, the goddess a foot sank deep in the sand; not having the tinkling of the anklet Annamaraja turned round; upon this the goddess became angry and reproached him with his want of *faith*. At last she related and said that he might go and conquer all the country within a 5 day's journey, but that she could not further accompany him and would remain where she was.

Annamaraja went forward and the goddess who from this time was called Danteshwari, took the form of a poor begging girl and worked with Bhandari Naik, to whom she afterwards revealed herself, and to this day the descendants of the Nail hold office about her temple in Dentewara. Annamaraja conquered the whole of the Bastar territory and selected Madhota as his capital, while he built a temple at Dentewara for the goddess. His successors further improved it by making additions and repairs endowing it munificently. There is a free grant estate consisting of 138 villages for its maintenance. Such was the influence which the goddess exercised on the minds of her devotees that Colonel Glasfurd writing in 1862 noted 'Nothing is done, no business undertaken without consulting her; not even will the Raja or Diwan pronounced on a pleasure party or hunting excursion without consulting "Mai" (mother). Her advice is asked in matters of the most trivial nature.; flowers are placed on the head of the idol and as they fall to the right or to the left, so is the reply interpreted as favourable or otherwise'. It is notorious that human sacrifices were offered to her until about 1842 A.D. and that when

the Raja was once summoned to Nagpur, as many as 25 growing-up men were offered to ensure a safe journey. It is however singular that our inscriptions, which mention the usual ceremony of *kntumbayatra*, an occasion of profuse spilling of blood, should not at all refer to any human victim being sacrificed at the time. It is indeed the bloody aspect of this goddess which seems to have given her the name of Dantesvari, as one of the fierce forms of Devi is Raktadanti or bloody-toothed. Her representation in the temple is merely that of Mahishasuramardini, killing the buffalo demon. The folk etymology connects her with Dranpadi, of whom she is said to be an incarnation. According to the legends of the Raja's family she has changed her name several times. When the family ruled at Delhi, she was called Ddlyesvari, when they removed to Mathura, she became Bhuvanesvari, and when they migrated to Warangal she assumed the name of Manikyesvari, which was changed to Dantesvari when they fled to Bastar. It is noteworthy that the tutelary goddess of the Nagavamsi kings whom the present family succeeded was Maniakyadevi. Inscriptions found in the state show that she had shrines at Bhairamgarh and Barsar, which are not very far away from Dantewara, then known as Tadalapal or Tada Lamka. It is possible that there was one at the latter place also, and apparently this was the first place Annamaraja stopped at before he set out to conquer the surrounding country to get a footing in it.

Looking to the spirit of the age it appears very natural that he should have played to the local goddess for success and not improbably made a vow to make offerings, which on account of his having finally achieved success must have been unusually large. Only a tremendous number of victims could be accepted by the goddess in that particular form, and this being Raktadanti, the name Danti, Dantesvari or Dantavaia must have been suggested itself as most appropriate to call her by. Had he brought the goddess with him, he would probably have enshrined her at the capital he selected for his residence and would probably have maintained her old name. The charge was necessitated not only for the reason stated above but to avoid the name which was dear to his enemies and therefore unpleasant to the conqueror. The Muslamans usually changed the names of the great cities they conquered for instance, the name of Warangal was changed to Sultanpur, when Ulagh Khan took it.

With regard to Geographical names Navarangapura is a town in Vizagapatam District and gives its name to the northmost tehsil stretching into the Central Provinces and Bengal between the state of Hastar and Kalabandi. The Rani of Navarangapura, a relative of the Jeypur family, who were at one time retainers of the Gajapati kings of Orissa and came over to Jeypur about the 15th century A.D. still resident at Navarangapura. Originally it is the well-known Warangal in the Nizam's dominions separated from the Baster by the Godavari. Hastinapura and Dandakaranya are classical names, the former being the capital city of the Kanravas, for which the great war of the *Mahabharata* was waged and the latter the forest in which Rama spent a good deal of his time during his exile. Here unable to trace Vardi of the Chandellas.

Sanskrit Text Translation

Victory of the goddess Dantavala. In the lineage of the Pandava Arjuna of the Lunar race there was a king named Kakati Prataparudra in the Original country, about whom this verse. `While this kakatiya Rudra the lord of 9 lakhs of archers was ruling the earth, there was ruling the destroyed ones. On his attaining union with Siva after losing his kingdom owing to the calamity of a shower of golden rain once falling during his reign his brother named Annamaraja having left his country through fear of the *yavanas* ruled over the Bastar country near to Dandaka Forest. In his family was born the king Hammiradeva; his son was named

Bhairavarajadeva; his son was the king of kings Purushottamadeva; his son was the *Raja* Jayatasimharayadeva; his son was the *Bajan* Narasimharaya, his son was Jagadisarayadeva; his son was the *Maharaja* Veerantarayana Deva. His son, the illustrious *Maharaja* Vikramadeva; possessed of every glory; who protected the progeny of the four castes like his own issue; a flag of accumulated fame; accompanied by his great queen Vadanakumaridevi of the family of the moon, went to heaven after ruling the earth 67 years. His son, the illustrious *Maharajadhiraja* Dikpaladeva with appropriate name; resplendent with various titles; high in honour; brave and during in war; who with his sword toro asunder the cheeks of his rival kings; who destroyed the group of his enemies with the bow drawn by his powerful arms; who captured the Navarangapura fort with easo; who with his chief consort, the great queen, Ajabakumaridevi protected the *trivarga*; who become effulgent through the second procepts taught by the illustration Bhagavanagaru; who was the very incarnation of the king Prithu, to whom was born Prince Rakshapaladeva on attaining his 18th year, is now ruling the earth without obstacle for 100 years. He once performed a *kutumbayatra* (pilgrimage with family), having come to Dantavala with the inhabitants of his capital. Then he made the river Sankhini red by the streams of blood from the killing of many thousands of goats and buffaloes. For this purpose this is written on the plain slab; may it last as long as the moon and stars do. In the kali age there will not be a king like Dikpaladeva. Written on the 3rd of the dark fortnight of Vaisakha Samvat 1780 by the Maithila Pandit Bhagavan Misra.

Hindi Text Translation

(Lines 1-2) Victory to the goddess Dantavala. There is a stone on which Maharaja Dikpaladeva's *prasasti* is written in the language of goles ; the readers of sanskrit are very few in the Kali age, therefore this second stone has been inscribed in the vernacular.

(LI. 2-17) The descendants of the Pandava Arjuna of the lunar race having left Hastinapura, the Turks become kings of Porangal. In that family there was a king named Kakati Prataparudra, who was an incarnation of Siva, the lord of 9 lakh archers, in whose reign golden rain fell. That king's brother Annamaraja became king of Bastar having abandoned Orangal. His son was king Hammiradeva; his son *Raja* Bhai(rava)rajadeva; his son *Maharaja* Purushottamadeva; his son *Raja* Jayasimha Deva ; his son *Maharaja* Narasimharayadeva, whose *Maharani* Lachhimadevi made several tanks and gardens and gave the sixteen charitable gifts; his son (was) *Raja* Jagadisaraya deva; his son *Maharaja* Viranatayanadeva his son named Virasimhadeva was the very incarnation of virtue, charitable to the learned, possessed of all good qualities a protector of gods and Brahmana. He begat through the favour of Dantavala a son Dikpaladeva with his *Maharani* Vadanakumari of the Chandella family. Having ruled for 67 years he went to the reign of goals by absorbing himself in meditation by suspending his breath, on the full moon day of Vaisaka, after taking over the kingdom to Dikpala Deva Deva. His son, the illustrious *Maharajadhiraja*, being possessed of all glory the very incarnation of Prithu Raja, a Ganesha in wisdom, a Bhima in prowess, a Cupid in beauty, a Parasurama in sticking to his vow, a Karna in charity, an Arjuna in archery, immoveable like Sumeru, an ocean of good conduct, was named Dikpaladeva by Pandit Vamana, knowing that he possessed the quantities of the 10 guardians of the quarters, a Kubern when pleased, Wind in swiftness, the god of death when displeased, fire in splendour, a Nirpiti when wielding a sword, a Varuna when carrying a noose, an Indra when commanding the army, Mahadeva when promoting destruction, a Brahma in behaviour and a Sceshanga in knowledge. This Dikpaladeva married *Maharani* Ajabakumari, daughter of Chandella Rao Ratanaraja of Vardi. Unto her was born an heir-apparent named Rakeshapaladeva in his (or her) 18th year.

(LI. 17-23) He (Dikpaladeva) having stormed and destroyed the Navarangapura fort and had imprisoned all and had sent Jagannatha to Baster gave away Navarangapura and established an Oriya Raja there. Afterwards he performed the *Kutumbayatra* to Dantavala with all the residents of his capital in Samvat seventeen hundred and sixty, 1760, beginning on the 14th of the bright fortnight of Chaitra and ending on the 3rd of the dark fortnight of Vaisakha. Several thousands of buffaloes and goats were killed, through the streams of whose blood the river Sankhini for 5 days assumed the colour of red flowers. This matter the king's preceptor the Pandit the Maithila Bhagavanamisra got written on two stones both in the vernacular and in Sanskrit. A king like the illustration god-like Dikpaladeva there shall not be in the Kali age.

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INDETERMINATE INSCRIPTIONS

No. 1

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-II (1994).
Page No : 142 to 143
Place : Nagulapadu.
Dynasty :
Reign of :
Inscription date : 28th April A.D. 1264.
Language : Telugu.

States that, Namaya and Mallaya granted 4 *maruturs* of land under the Musetikalva; to trikuta temples in Kshaya, Phalguna ba.11 So[mavara] (Monday, 28th February, A.D. 1267), for the merit of their parents Katreddi and Parasanama, Kamaya granted to the same trikuta a *vritti* consisting of 4 *marturs* under the Ravakalva of Namasamudram for the *anga* and the *ranga-bhogas* of the gods Namesvara, Aytesvara, and Katesvara so that merit might accrue to his father Katreddi and mother Parasanamma; and in Kshaya, Phalguna, ba.11 So[mavara] (Monday, 28th February, A.D. 1264) Namaya made a gift of 2 *maruturs* under Chintala-Cheruvu to the south of Pinadevulapalli for the *anga and ranga bhogas* of the gods Namesvara, Aytesvara and Katesvara so that merit might accrue to his father Katreddi, mother Parasanamma and himself.

(Also)

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-II (1994).
Page No : 147
Place : Nagulapadu.
Dynasty :
Reign of :
Inscription date : 28th April, A.D. 1264.
Language : Telugu.

This inscription is on a stone near the northern temple. Records that, Ganapi Raddi and Simarleddi granted 10 *maruturs* of land under Museti-kalva, and 6 *Puttis* of Velipola (dry field) at the eastern extremity of Namasamudram tank to the god for the merit of themselves and their parents Kami Reddi and Kamasani.

No. 2

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.
Part III, 1956.
Page No : 38 to 39.
Place : Amrabad, Mahabubnagar District.

Dynasty :
 Reign of :
 Inscription date : A.D. 1264.
 Language : Telugu.

This is in Telugu prose, on a stone slab lying outside the Siva temple.

The date of the inscription is Saka 1186, Raktaksi, Jyestha, su. 5, Thursday. It records the establishment of Siddha-Mahalakshmi for merit to Mahasamanta Immadi-Visvanatha-deva and the grant of vrittis by Mancira-raj Immadidevara Revana, Samkara and a certain Suka-devara. The last also gave vrittis to Annajiyya, son of Narajiyya for performance of Raksa-puja.

No. 3

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-II (1994).
 Page No : 227
 Place : Elesvaram.
 Dynasty :
 Reign of :
 Inscription date : 19th March. A.D. 1271.
 Language : Telugu.

This inscription is on a pillar inside the main temple. Devasaranu Mankiseti gave his two granddaughters Virapa and Nagapa as *nadukutalu* (dancers?) having been branded with the *trisula* (trident) for the ranga-bhoga of the god Elesvara Mahadeva. The gift was made by pouring water into the hands of Dakshinamurti Sivvaguru. They (and obviously) their progeny were required to serve the god for generations.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 155.
 Place : Yeleswaram, Nalgonda District.
 Dynasty :
 Reign of :
 Inscription date : 19th March, A.D. 1271.
 Language : Telugu.

This inscription is on a Pillar in the temple of Yelesvaradeva, dated S. 1193, Prajapati, Chaitra su. 7, Thur. [A.D. 1271, March 19]. Records a gift of two dancing girls to the god Yelesvara Deva by Devasaranu Mankiseti. The two girls are the granddaughters of the donor and their names are Virapa and Nagapa. The gift is handed over to Sri Dakshinamurthy Siva Guru Deva.

No. 4

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-II (2003).
 Page No : 123 to 124.

Place : Pamapur, Wanaparthy Taluk.
 Dynasty :
 Reign of :
 Inscription date : 8th January A.D. 1276.
 Language : Telugu
 Script : Telugu

Inscription is at Ponnamuchu Ramanatha Temple. It records certain persons namely *Pannamkara Ganapayya*, *Namaya* and *Ramaya* granted one kha of land on the north east side of the village towards *anga ranga bhogas* of the God *Ramanathadeva* at *Ponnamuchu* village. For the merit of their lord *Rayideva*. The scribe's name was given at the end of the inscription as *Suraya* also mentions *vritthikadu* (Probably a tenant) *Appaya*.

No. 5

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.
 Part III, 1956.
 Page No : 36 to 38.
 Place : Amrabad, Mahabubnagar District.
 Dynasty :
 Reign of :
 Inscription date : A.D. 1286.
 Language : Telugu.

This inscription, in Telugu Prose, is on a stone set up to the right of the main doorway to the Siva temple in Amrabad.

It records the grant of some land for merit to Immdidevara by maha-samanta Immadi Bollayya-reddi, alias Jetti Bollayya.

The date of the inscription is Saka 1208, adhika-Vaisakha, su. 10 Friday.

No. 6

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 : 11th August, A.D. 1290.
 Language : Telugu.

Records the fixing up of the boundary (stone) between the village of Ravulakolanu, the new settlement Botteru and [--]na dasi Sivapuramu by Goderaya Gamgidevaya the *Mahapradhani* of *Gandapendara* Ambayadeva maharaja.

No. 7

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.
Part III, 1956.
Page No : 39 to 40.
Place : Amrabad, Mahabubnagar District.
Dynasty :
Reign of :
Inscription date : A.D. 1290.
Language : Telugu.

This inscription in Telugu prose, is inscribed on the stone.

The Date of the inscription is Saka 1212, Manmatha, Asadha su. 7, Thursday.

It records the grant of vrittis to the deity Mailara of Amrabad for merit to Bopparipoca Bollaya reddy, Narasimha-setti got the canal excavated and established by poca and granted it away as his own gift.

The ruler is stated to be certain mhasamanta Ceruku- Immadijetti Bollaya-reddy.

No. 8

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1987-88.
Page No : 17.
Place : Mudigonda, Khammam District.
Dynasty :
Reign of :
Inscription date : 7th January, A.D. 1294.
Language : Telugu.

Engraved on either side of a pillar found on the way to Vallabhi village. Of the two records on two sides of the slab, the first one records the grant of several *maruturus* of land at different places by a chief Ganapaddeva at the time of the consecration of god Gopinatha. The gift was made for the purpose of food offerings to the above deity. Also states that income from different taxes was apportioned for the same purpose. The second inscription records the gift of gold for maintaining worship and offerings to the god Gopinatha of Mudigonda by the chief Ganapaddeva. It further registers the gift of money by the various communities like *vaddaru*, *purohitulu* and the *mahajanas* of the village Mudigonda for a similar purpose, to the same deity.

No. 9

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
Page No : 112.
Place : Mudigonda, Khammam District.
Dynasty :
Reign of :

Inscription date : 14th January, A.D 1294

Language : Telugu.

Introduces a new chief not known so far, who perhaps belonged to the Chalukya lineage and bears the titles *Vibhavamarendra, Maminimana Bhima ranaranga Sahasottunga Paneravami Mula stambha* etc., It also records the grant of 3 mas in *Nallacheruvu*, 15 mas on *Pati* of *Gangadevi*, *Maddikumta*, *sugarcane* garden, betel leaves garden, at the time of installing the God Gopinatha. It also further registers another grant in the year Sobhakrit to God Gopinatha in the village Mudigonda which includes a golden bell, all incomes at the rate of 1/4 the mada for 25 madas. Also mentions other donors - priests, vaddalu, asesa mahajanas. Etc.

No. 10

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1971-72.

Page No : 26.

Place : Madupalle, Khammam District.

Dynasty :

Reign of :

Inscription date : 9th September, A.D. 1294.

Language : Telugu.

This inscription is on a broken Nandi pillar in the temple of Raja-Narendresvarasvami, dated Saka 1216, Bhadra ba. 3, Thursday=1294 A.D., September 9. First face is Fragmentary. Seems to refer to the lands belonging to god Narendresvara-sri-mahalingadeva, from times immemorial (*anadiyyamulu*). Second face contains only the date as Saka 1222 (A.D. 1300). Third face is damaged. Refers to Kaluru and some lands. In characters of about the 13th century.

No. 11

Reference : Indian Archaeology 1971-1972, A Review.

Page No : 52

Place : Madupalle, Khammam.

Dynasty :

Reign of :

Inscription date : A.D. 1294 and 1311

Language : Telugu.

Two Telugu inscriptions engraved on a broken Nandi pillar in the temple of Rajanarendresvarasvami are dated in Saka 1216 (A.D. 1294) and Saka 1233 (A.D. 1311) respectively. The former refers to the deity Narendresvara Sri-mahalingadeva and to the lands bestowed from time immemorial, while the latter preserves only the date portion.

No. 12

Reference : A Catalogue of Inscriptions copied upto 1964.

Page No : 8 to 9

Place : Amarabad, Mahaboobnagar District.

Dynasty :

Reign of :
 Inscription date : June, A.D. 1295.
 Language : Telugu.

This inscription is on the other side of the stone slab lying outside the Siva temple. Dated S 1217 Manmatha, Ashadha su. Thursday (A.D. 1295, June). This records the grant of Pogasiri vangu canal as *vritti* by Aveta Nayudu and Boppari of Amaradi for the merit of Bollaye reddy. Certain Pocha gave the canal at the instance of Narasimha Shetty, the *Komati*. Pocha is said to be a Mahasamanta of Cheraku Immadi Jetty Bollaye reddy.

No. 13

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-II (2003)
 Page No : 125 to 126.
 Place : Makthal.
 Dynasty :
 Reign of :
 Inscription date : 28th January, A.D. 1298.
 Language : Telugu.
 Sanskrit : Telugu.

Inscription on a pillar in the Siva temple. It was issued by *Gundaya Sahini* and his attendants along with certain *Vikkari nayaka* of *Pallinamdu*, renovated the temple of *Mallinadhadeva* of *Magatala* (Makthal) by repairing the temple with brick and setting up 'Kalasas' on the *Sikhara* of the temple, for their merit and to get the blessings of the God.

No. 14

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1993-94.
 Page No : 16.
 Place : Maradugu, Achchampet Taluk, Mahubnagar District.
 Dynasty :
 Reign of :
 Inscription date : 13th May, A.D. 1298.
 Language : Telugu.

This inscription is on stone kept in the *prakara* of Sri Markandeshwara temple. Records the consecration of *Sivalingas* by a certain individual named Brolaya for the merit of his deceased sons and also the grant of four *martus* of wet land by the side of the stream running in front of the Markandeswara temple for the worship of and offerings to the deity.

No. 15

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-II (2003)
 Page No : 127 to 128.
 Place : Maredu, Amarabad Taluk.

Dynasty :
 Reign of :
 Inscription date : 13th May A.D. 1298.
 Language : Telugu
 Script : Telugu

Inscription on a stone slab near Markandeya Swamy Temple. It registers a gift of four *marttars* of the wetland for the maintenance of a perpetual lamp and for *anga ranga bhogas* of the God Siva which was installed by *Nalam Brolamdu*, in memory of his departed sons.

(Also)

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
 Page No : 78 to 79
 Place : Maredu, Acchampet Taluk, Mahabubnagar.
 Dynasty :
 Reign of :
 Inscription date : 13th May, A.D. 1298.
 Language : Telugu.

This village is about 24 miles from Amarabad in Acchampet taluk, Mahabubnagar district, and it is one of the few scattered villages that exist in the uplands of the Amarabad Reserve Forest area. About a mile to the west of the village there is a Siva temple dedicated to Markandeya Swamy. By the side of the temple. a stone slab bearing this inscription is erected.

It is dated Śaka 1220, Vilambi Jyeshtha sukla 2, Monday corresponding to A.D. 1298, May 13.

It records the installation of the Shiva lingas for the merit to his deceased sons by Nalam Brolayandu. He also granted some land by the side of the stream running before the Markandeswara temple for the worship of the god.

There is a hero-stone in the temple premises, bearing the images of two heroes holding bows charged with arrows. They stand on the same side and seem to be attacking the enemy unitedly. These two heroes might be the departed souls for whose merit the above charity was made by their father.

No. 16

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-II (2003)
 Page No : 130.
 Place : Uppuntala, Alampur Taluk.
 Dynasty :
 Reign of :
 Inscription date : 12th-13th century A.D.
 Language : Sanskrit.
 Script : Telugu and Nagari.

On a pillar in the Siva temple. This inscription is fragmentary. It records that *Vibhuti Gauraya*, born in *Maciraju palli* near *Warangal* and servant of the household of *Panditaradhya*, resident of *Srigiri* (Srisailam) seeks refuge.

No. 17

Reference : Inscriptions of Telangana Nizamabad District
(Nizamabad & Kamareddy). (2019)
Page No : 167
Place : Manchippa, Mugpal Mandal.
Dynasty :
Reign of :
Inscription date : 13th century A.D
Language : Telugu.
Script : Telugu.

This inscription is on a slab near the Madhyamika Government School. The inscription mentions progeny to those who worship the "*Pamcamurtis*" i.e. five deities (Devi, Surya, Siva, Visnu, Vinayaka these are called as Pamcamurtis or Panchayatana deities) which are present in the temple.

No. 18

Reference : Indian Archaeology 1971-1972, A Review.
Page No : 52
Place : Maturu, Khammam.
Dynasty :
Reign of :
Inscription date : 13th century
Language : Telugu.

A Telugu inscription, in characters of the thirteenth century, engraved on a pillar set up by the side of the Sitaramasvami temple, records the construction of the Trikuta temples of Kesavadeva, Surya Deva and Mallikarjuna-mahadeva and an endowment of two groves. It also records another endowment of land to the same temples by Mahamandalesvara Raya Mummadi Duggaraju.

No. 19

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-II (2003)
Page No : 133.
Place : Bijinepalli, Nagarkurnool Taluk.
Dynasty :
Reign of :
Inscription date : 13th century. A.D.
Language : Telugu.
Sanskrit : Telugu.

On a slab lying near Ananthagiri temple. The inscription seems to register the gift of a lamp by certain *Bhimara Ganda Gona gannaya reddy* to God [name lost] probably *Anantanabhasvamy*.

No. 20

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 340 to 341
Place : Gudivada.
Dynasty :
Reign of :
Inscription date : 13th century A.D.
Language : Sanskrit and Telugu.

On two sides of a broken stone found in the house of Sri Raghavarao. Fragmentary in Sanskrit and Telugu verse. Seems to record the construction of a temple to the god Siva by a certain Mallaya, probably son of Ganapaya-chamunatha or military commander, who was the ruler of Mushtyala village. Other details are not clear. The chief seems to be a scion of the Recherla family of Pillalamarri Reddis.

No. 21

Reference : Personal Communication*
Place : Ippagudem, Station Ghanpur Mandalam, Jangaon District.
Dynasty :
Reign of :
Inscription date : 13th Century
Language : Telugu.

This fragmentary inscription is engraved on a stone kept in Nagulamma temple. Seems to refer to some gift of lands for conducting rangabhoga to the deity Lakshmidēvi in ..gudi by the Mahapradani (name not clear).

*Note: This unpublished inscription is from the collection of K. Muniratnam Reddy garu. Courtesy: Mr. Reddy Ratnakar Reddy, Jangaon.

No. 22

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 240 to 242
Place : Ramayampeta, Andole Taluk, Medak.
Dynasty :
Reign of :
Inscription date : 27th December, A.D. 1311.
Language : Telugu.

This inscription is on a pillar erected near the temple on the tank bund outside the village. The inscription records the gift of lands and certain remission of taxes towards the daily rites of the god *Ramanathadevara* of *Godaliparati* by *Rudrayaraddi* for the merit of his parents.

The gift comprises of the land under the Ramaraju tank; Siddhaya out of the mango groves in *Godaliparati* and *Madhavoramu* villages, The *siddhaya* is at the rate of *padika* for each *mada* and a *chinna* for each *marturu* of *vritti*; *chinna* for each household of Komati [vaisya] and on the households of *idagas*; one *addugu* on each item of crop, per each person of the four villages; *Paduka* for each *mada* per household enjoying yield out of the lands; *Mada* per each *karaṇṇa* of *Mromtugumadugu* and *Godaliparati* villages coming under the catchment area of *Bhogaraju cheruvu*; one *Mada* by *Tirpari*, one *dharana* by each *gandakarana* of *Madhavora* and other villages; and five *dharanas* per each *bhogam* person. *Asthadasapraja* the four villages were made responsible for the successful maintenance of the gift.

(Also)

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1971-72.
Page No : 27.
Place : Ramayampet, Medak District.
Dynasty :
Reign of :
Inscription date : 26th December A.D. 1311
Language : Telugu.

This inscription is on a pillar set up outside the Dattatreya temple outside the village, dated Saka 1233 Virodhikrit, Pushya su. 15, Makara Samkramana=1311 A.D. December 26. (The week day was Sunday). Registers grants of land, tank by name *Ramaraju-cheruvu* and the *siddhaya* tax to the deity Ramanathadeva of Godu[li]parati by Ni[chama]lu Rudreya-radi for the merit of his father. Also, records grants of some gifts (to the same deity) by the *karanas* of the same place (Godaliparati) and others. There are some names engraved in modern Arabic script towards the end.

No. 23

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's
Dominions, Part- II, 2017.
Page No : 71 to 72 and 188 to 189.
Place : Burugugadda, Huzurnagar Taluk, Nalgonda District.
Dynasty :
Reign of :
Inscription date : 26th May, A.D. 1317.
Language : Telugu.

Translation

[L1. 1-11.] Hail ! while Amnama-naya endowed with all titles, prosperous, lord of the town of Desasa-gotra (?) and the son of Cilukuri Ana-Bhima-naya was ruling the earth.... Burugadda.....in the year Bhima-naya was ruling the earth.....Burugadda..... In the year Saka.....cyclic year Pigala in (the month of) Jyestha, in the bright half, on Purnima, Thursday, in Burugadda village (for the merit of ?) his father and his sect..... Establishment of.....Ramesvara.....

[L1. 12-15.] During the establishment, for the merit of Cilukuri-Ana[ma]*.....father

[L1. 16-19.] [There is a gap here, and the inscription is very damaged.]

[L. 23.].....Good fortune and great prosperity.

[L. 23-25.] Those who.....this field fall into the sin of killing Brahmins.

[L. 25.] Obeisance to Mahadeva.

Contents and Remarks

This inscription is inscribed on a stone slab in the Ramalingeswara temple. This inscription is by Ammama-naya. The inscription is badly damaged and refers to the establishment of some god in Burugugadda and the gifts offered to him for merit to the donor's father and his sect. The donor, Cilukuri-Amnama-naya, then ruling the earth, is stated to be the lord of the town of Desasa-gotra and son of Cliukuri Ana-Bhima-naya.

No. 24

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.
Part III, 1956.
Page No : 80 to 83.
Place : Umamaheswaram, Mahabubnagar District.
Dynasty :
Reign of :
Inscription date : A.D. 1320.
Language : Telugu.

This inscription in Telugu prose, is engraved on a stone slab lying in a ruined shrine towards the right of the Umamahesvara temple.

It records the arrangements laid down by asamkhyaka-Mahesvarulu (trustees) and by Ganakhi-Virayya and people of the 72 niyogas for the income and expenditure of the temple. The date of the inscription is Saka 1242, Kartika, ba. 7, Friday.

No. 25

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's
Dominions, Part- II, 2017.
Page No : 93 to 191.
Place : Nagulapadu, Suryapet Taluk, Nalgonda District.
Dynasty :
Reign of :
Inscription date : 24th May, A.D. 1324
Language : Telugu.

Translation

[Lines 1-10.] In the (cyclic) year Raktakshi, (in the month of) Jestha, on the first day of the bright fortnight, on Thursday, Ganapati-Reddi, and Marleddi, gave for merit to their father Kami-Reddi their mother Kama-Sani, and themselves, 10 *marturus* of wetland under the Museti canal and 6 *matlus* of dry land under the estern branch of Nama-samudram, (to last) as long as the Moon and the Sun, for the personal and public enjoyment (of the God).

Contents and Remarks

This inscription is inscribed on a stone in the wall left of the doorway in the southern temple, II temple. Records the grant of 10 *marturus* of wetland under Museti canal and 6 *matlus* of dry land, under the eastern branch of Namasamudram, by Ganapi-reddi and Marleddi for merit to their father Kami-reddi, their mother Kama-sani and themselves.

(Also)

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's
Dominions, Part- II, 2017.
Page No : 95 to 96 and 191.
Place : Nagulapadu, Suryapet Taluk, Nalgonda District.
Dynasty :
Reign of :
Inscription date : 24th May, A.D. 1324.
Language : Telugu.

Translation

[Line 1-5.] In the (cyclic) year Raktakshi, in (the month of) Jestha, on the first day of the bright fortnight, on Thursday, the glorious Namaya, Kamaya, and Mallaya, gave four *marturus*, as *vritti*, under the Museti canal, for merit to our father Kat-Reddi and our mother Para-Sani and ourselves.

[L1. 5-13.] For this same Triple shrine, in the (cyclic) year Ksaya, in (the month of) Phalguna, on the 11th day of the dark fortnight, on Monday, the glorious Kamaya gave, for merit to my father Kat-Reddi and my mother Para-sani, and ourselves, to God Namesvara God Aytesvara, and God of Nagulapadu, for the personal and the public enjoyment of God.

[L1. 13-20.] In the (cyclic) year Ksaya, in (the month of) Phalguna, on the 11th day of the dark fortnight, on Monday, the glorious Namaya gave for the merit of my father Kati-Reddi and my mother Para-sani-amma, and ourselves, to god Namesvara, *two maruturus* under (the tank) Cimtala-ceruvu, south of Pina-devula-palli; *two maruturus*, under the tank near the town as *vritti*, for the personal and public enjoyment (of the God).

Contents and Remarks

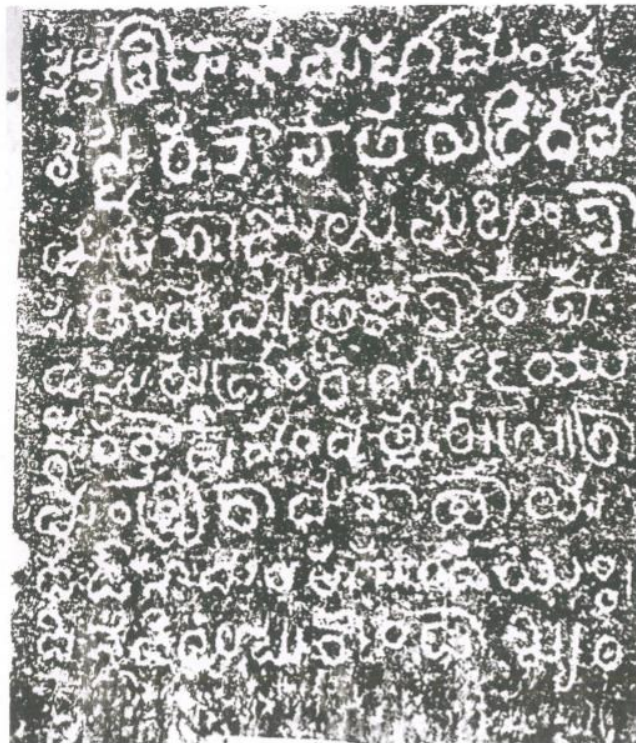
This inscription is inscribed on a stone in the wall, left of the doorway of the I temple. Records the grant of (i) 4 *marturus* of land as *vritti* under the Museti canal by Namaya, Kamaya, and Mallaya for merit to their father Kat-Raddi and their mother Para-sani, and themselves on the first date; (ii) 4 *marturus* of land under Ravi-paticanal under Nama-samudram, east of Nagulapadu, by Kamaya, for merit to his father, Kat-Raddi, mother Para-sani and himself on the second date; (iii) 2 *marturus* under the tank chintalacheruvu, south of Pina Devulapalli and 2 *marturus* under the tank near the town (Nagulapadu ?), by Namaya for merit to his father, Kat-Raddi, mother Para-sani and himself, on the third date. These grants were made to the Triple shrines of gods Namesvara, Aytesvara and Katesvara.

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Plates of the Inscriptions

**Plate No-1 (Bandaramesvarapalli Inscription of Kakatiya
Rudradeva Maharaja) Inscription No-5**

First Side



Second Side



Plate No-2 (Bhutpur Inscription of Kakatiya Rudramadevi) Inscription No-37

First Side



Second Side



Third Side



Fourth Side



Plate No-3 (Makthal Inscription of Yadava king Ramachendra) Inscription No-158

First Side



Second Side



Plate No-4 (Duddeda Inscription of Prataparudra) Inscription No-163

First Side

Second Side



Plate No-5 (Makthal Inscription of Prataparudra) Inscription No-179

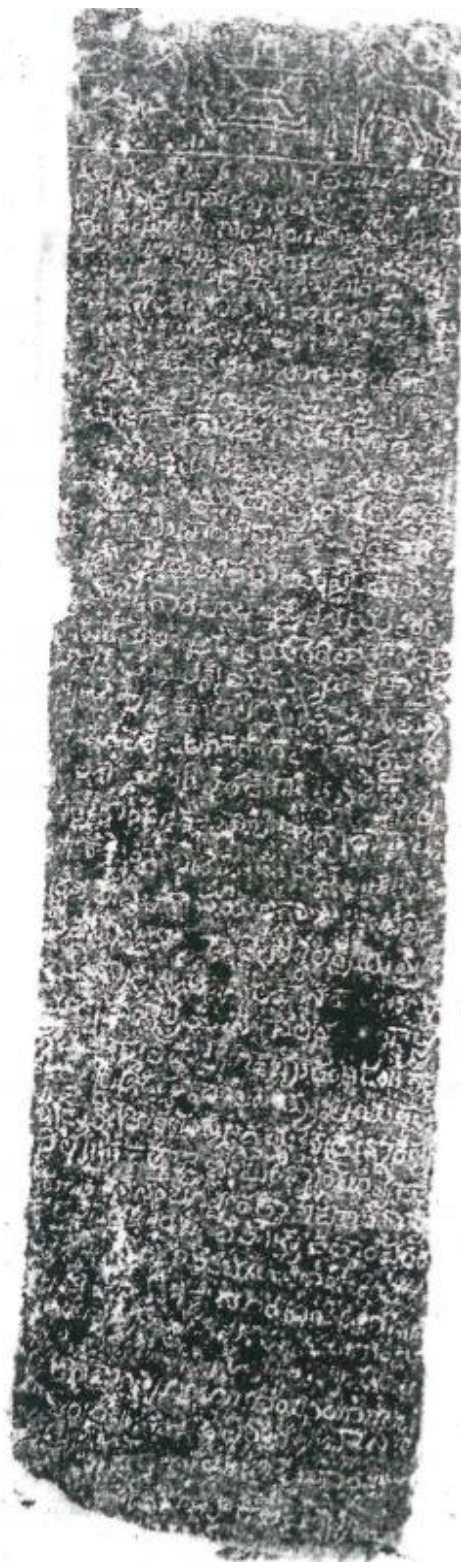
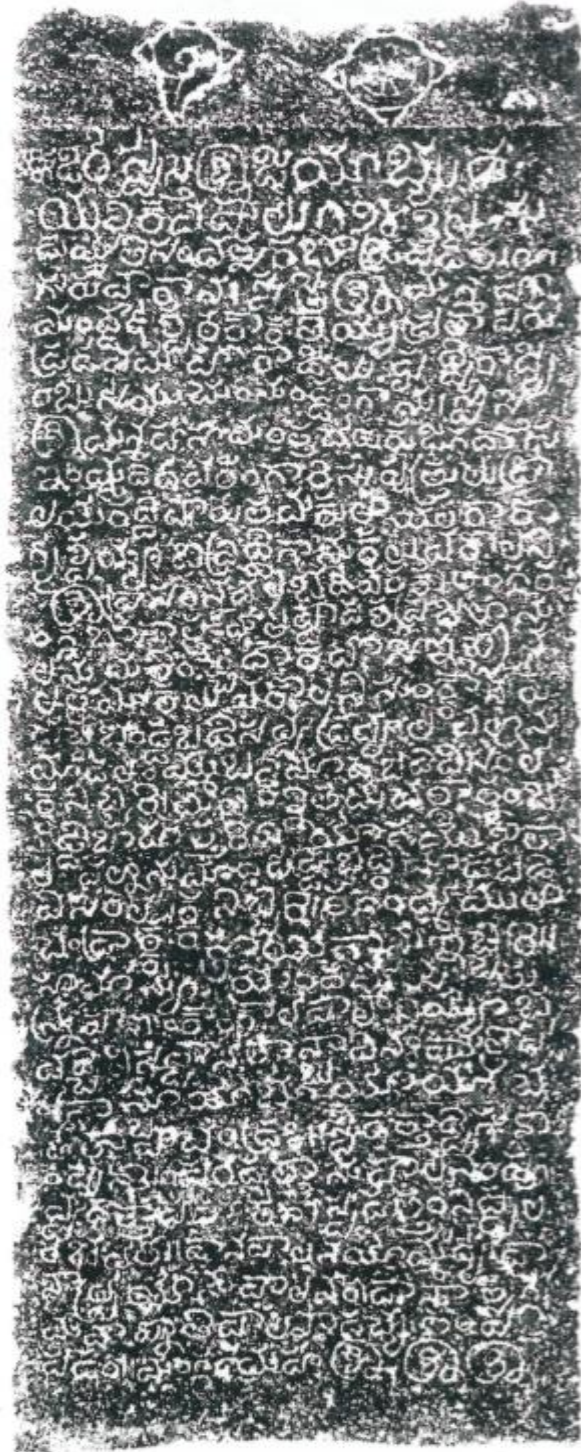


Plate No-6 (Kalvakol Inscription of Prataparudra) Inscription No-307



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