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ADMINISTRATIVE MACHINERY AND CULTURAL ELEMENTS OF THE SOCIETY IN ANDHRA UNDER THE RAYAS OF VIJAYANAGARA AS REPRESENTED BY THE EPIGRAPHS

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The inscriptions relating to 14th to 17th century A.D. in Andhra issued by the Vijayanagara rulers mentioned certain names with designation, profession. A study of these designation and profession throws light on the administrative machinery of the study area under the Vijayanagara rule as well as the cultural elements of the society. The king was the centre of administration. He used to carry on the Government with the help of the ministers and various other officials.

Mantri / Mahapradhana / Praggada / Sirah Pradani: We find the references to the designation of minister, mentioned sometimes as Mantri, Peggada, Mahapradhani, Siarh pradani or Mahapatra.

Table No.1

Persons having the Designation of Mantri / Mahapradhana

| Name of the Dynasty | Name of the person | Reference to the person in Inscription |
|---------------------|--------------------|--|
| Sangama | Antappa dannayaka | S.I.I., Vol. XVI, No.20 |
| | Irugappa | S.I.I., Vol. XVI, No.09 |
| | dandanayaka | S.I.I., Vol. XVI, No.08 |
| | Nagaya matya | I.A.P., CD - II - No.43 |
| | Narasimha praggada | S.I.I., Vol. XVI, No.20 |
| Tuluva | Narasimhadeva | |
| | vodeya | |
| | Saluva | S.I.I., Vol. IV, No.802 |
| | Timmanayamgaru | I.A.P., C.D., II No.075 |
| | Timmarasu | S.I.I., Vol. XVI, No.063 |
| | Saluva | S.I.I., Vol. IX, No.500 |
| | Timmarasuyya | |
| | Tirumalarautaraya | |

It appears that assistance of Dandanayaka who is connected with the army is sought even in civil administration. The suffixes of the persons who hold this designation are Amatya, Arasu, Ayya, Deva, Nayaka, Nayani, Peggada, Raya, Vodeya. Among them, the suffix deva indicates the persons were of

Brahmins. The suffixes Nayani, Raya suggests that the persons are of Balija or Velama caste. The suffix 'arsa' meaning a chief or king in Kannada is a Kshetriya type of suffix. These indicate that the Brahmins, Bali and Velama castes occupy higher position in the administration.

Nayankara: A person enjoyed a royal land on condition of offering the king with certain troops when he required. Such grants are withdrawn when the grantee failed to perform the stipulated service.

Table No.2

| | | |
|---------|----------------------|-------------------------|
| Aravidu | Narasingara judeva | S.I.I., Vol. XVI No.279 |
| | Ramaraju Jagarajayya | S.I.I., Vol. XVI No.286 |

The reference to the persons' name that hold the designation of Nayankara in the records of Sangama, Saluva and Aravidu end only with the suffix of Ayyadeva. But in Tuluva records in addition to this suffix, we find suffixes like Ayya, Raju, Rajayya, Nayaka, which are caste suffixes. This suggests that the designation of Nayankara extended not only to the Brahmins but also to Velma and Balija caste.

Mahanayakacharya: Mahanayankara is a person having a higher rank of Nayankara. The suffix Nayaka/ Nayudu/ Nayani, which is a title of the caste suggests that all the persons who act as a Mahanayakacharya during Sangama, Tuluva and Aravidu time probably belongs to the Velamas or Kammas because this title is assumed either Kamma or Velama in Rayalaseema Region of Andhra Pradesh.

Administrative Machinery and cultural elements of the society in Andhra under the Rayas of Vijayanagara.

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We find the references to the designation of minister, mentioned sometimes as Mantri, Peggada, Mahapradhani, Siarh pradani or Mahapatra.

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|----------------------------|---------------------------|---|
| Sangama | Anantappadsnnayaka | S.I.I., Vol.XVI, No.20 |
| | Irugappadandanayaka | S.I.I., Vol.XVI, No.09 |
| | Nagayamatya | S.I.I., Vol.XVI, No.08 |
| | Narasimhapragadda | IAP C.D II No 43 |
| | Narasimhadeva vodaya | S.I.I., Vol.XVI, No.20 |
| Tuluva | Saluva Timmanayamgaru | S.I.I., Vol. IV, No.802 |
| | Timmarasu | I.A.P., C.D., II No.075 |
| | Saluva Timmarasuyya | S.I.I., Vol.XVI, No.063 |
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It appears that assistance of Dandanayaka who is connected with the army is sought even in civil administration. The suffixes of the persons who hold this designation are Amatya, Arasu, Ayya, Deva, Nayaka, Nayani, Peggada, Raya, Vodeya. Among them, the suffix deva indicates the persons were of Brahmins. The suffixes Nayani, Raya suggests that the persons are of Balija or Velama caste. The suffix 'arsa' meaning a chief or king in Kannada is a Kshatriya type of suffix. These indicate that the Brahmana, Balija and Velama castes occupy higher position in the administration.

Nayankara:

A person enjoyed a royal land on condition of offering the king with certain troops when he required. Such grants are withdrawn when the grantee failed to perform the stipulated service.

Table No.2 -Persons having the designation of Nayankara.

| Name of the Dynasty | Name of the person | Reference to the person in inscription |
|---------------------|----------------------------|--|
| Sangama | Gundayadeva | I.A.P., C.D., II No.30 |
| | Huliya Mallayadeva | I.A.P., C.D., II No.48 |
| | Saluva Timmayadeva | I.A.P., C.D., II No.45 |
| | Rayadeva | I.A.P., C.D., II No.43 |
| Saluva | Araviti Bukkayadeva | I.A.P., C.D., II No.49 |
| Tuluva | Ayyapparasayya | I.A.P., C.D., II No.102 |
| | Bukkaraju Tirumalaraju | I.A.P., C.D., II No.84 |
| | Bukkaraju Tirumalaraju | I.A.P., C.D., II No.84 |
| | China Ahobalesvaradeva | I.A.P., C.D., II No.251 |
| | Jillela Rangapatiraju | I.A.P., C.D., II No.260 |
| | Jupalli Bachanayaka | I.A.P., C.D., II No.174 |
| | Komara Venkatayyadeva | S.I.I., Vol. XVI No.267 |
| | Kondrajayyadeva | S.I.I., Vol. XVI No.255 |
| | Madraju China Timmayyadeva | S.I.I., Vol. XVI No.218 |
| | Madraju Vallabhayya | S.I.I., Vol. XVI No.234 |
| | Nandala Avabalaraju | S.I.I., Vol. XVI No.045 |
| | Nandela Timmarayadeva | I.A.P., C.D., II No.244 |
| | Nandyala Narayadeva | I.A.P., C.D., II No.220 |
| | Nandyala Obularaju | I.A.P., C.D., II No.248 |
| | Nandyala Timmarajayya | I.A.P., C.D., II No.243 |
| | Pasapula Timmaydeva | I.A.P., C.D., II No.198 |
| | Ramaraju Tirumalayyadeva | I.A.P., C.D., II No.252 |
| | Rangappanayaka | I.A.P., C.D., II No.97 |
| | Rangappanayaka | I.A.P., C.D., II No.97 |
| | Saravayyadeva | S.I.I., Vol. XVI No.073 |
| TULUVA | Srirangarajayadeva | S.I.I., Vol. XVI No.206 |
| | Timmayadeva Maharaju | I.A.P., C.D., II No.275 |

| | | |
|----------------|-------------------------|--------------------------|
| | Tirumalayadeva Maharaju | I.A.P., C.D., II No.134 |
| | Venakatadrinayaka | I.A.P., C.D., II No.118 |
| Aravidu | Narasingarajudeva | IS.I.I., Vol. XVI No.279 |
| | Ramaraju Jagarajayya | S.I.I., Vol. XVI No.286 |

The reference to the person names who held the designation of Nayankara in the records of Sangama, Saluva and Aravidu end only with the suffix of Ayyadeva. But in Tuluva records in addition to this suffix, we find suffixes like Ayya, Raju, Rajayya, Nayaka, which are caste suffixes. This suggests that the designation of Nayankara extended not only to the Brahmins but also to Velma and Balija caste.

Mahanayakacharya:

Mahanayankara is a person having a higher rank of Nayanka

Table No. 3 Person names having the designation of Mahanayankara

| Name of the Dynasty | Name of the person | Reference to the person in inscription |
|----------------------------|--|---|
| Sangama | Kamu Dorappanayudu Kiti Nayaka Motta Dorappanayaka | S.I.I., Vol. XVI No.19 S.I.I., Vol. XVI No.14 S.I.I., Vol. XVI No.09 |
| TULUVA | Charinarasanayini Komara Venkatadrinayaka Komara Voblinayani Tippinayini Kondama Nayaka Kundurpi Kondalanayaka Ramanayaka Timmana Nayaka Venkatadrinayaka Venkatappanayaka Vobulanayini | I.A.P., C.D., II No.116 I.A.P., C.D., II No.117 S.I.I., Vol. XVI No.75 S.I.I., Vol. IX No.614 S.I.I., Vol. XVI No.142 I.A.P., C.D., II No.114 S.I.I., Vol. IX No.614 I.A.P., C.D., II No.118 I.A.P., C.D., II No.172 I.A.P., C.D., II No.216 |
| Aravidu | Attilipeda Papinayudu Kadirinayini Kondapa Nayaka Narasimhanayudu | S.I.I., Vol. XVI No.320 S.I.I., Vol. XVI No.302 S.I.I., Vol. XVI No.326 |

The suffix Nayaka/ Nayudu/ Nayani, which is a title of the caste suggests that all the persons who act as a Mahanayakacharya during Sangama, Tuluva and Aravidu time probably belongs to the Velamas or Kammas because this title is assumed either Kamma or Velama in Rayalaseema Region of Andhra Pradesh.

Karyakartha:

An agent, who conducts the affairs on behalf of provincial governor, he looks after the all affairs of the Rajya (Province of a Kingdom) on behalf of the provincial Governor, while provincial Governor stays at capital.

Table No. 4 Person names having the designation of Karyakartha

| Name of the Dynasty | Name of the person | Reference to the person in inscription |
|---------------------|-------------------------|--|
| TULUVA | Bacharasu | I.A.P., C.D., II No.116 |
| | Eswarayya | S.I.I., Vol. XVI No.104 |
| | Gulappanayaka | S.I.I., Vol. XVI No.231 |
| | Gundamarusayya | S.I.I., Vol. IX No.639 |
| | Krishnappa Nayaka | S.I.I., Vol. IX No.605 |
| | Murthy Ramaraju | S.I.I., Vol. XVI No.168 |
| | Nainarayya | I.A.P., C.D., II No.119 |
| | Padmanabhayagaru | S.I.I., Vol. XVI No.183 |
| | Papinayini | S.I.I., Vol. XVI No.145 |
| | Peddaya | S.I.I., Vol. XVI No.199 |
| | Suraparaju | S.I.I., Vol. XVI No.089 |
| | Timmaraju Salakaraju | A.R. 170 of 1924 |
| | Uggarasa | S.I.I., Vol. XVI No.257 |
| | Umapati | S.I.I., Vol. XVI No.221 |
| | Vengalanayudu | I.A.P., C.D., II No.260 |
| | Vengalayya | I.A.P., C.D., II No.88 |
| Tuluva | Vittalam Timmarasu | S.I.I., Vol. XVI No.109 |
| | Yellamarusayya | I.A.P., C.D., II No.102 |
| Aravidu | Vakulabarana Jiyyar | S.I.I., Vol. XVI No.296 |
| | Rachappa | S.I.I., Vol. XVI No.296 |
| | Rachuta Lingappa Nayaka | S.I.I., Vol. IX No.691 |

The observation of name endings shows that Brahmana, Kshatriya, Velama, Baliya castes occupied higher position in the administration.

Karanam: Village attorney or Village Accountant, one of the chief officers of a village.

Table No. 5 Persons having the designation of Karanam.

| Name of the Dynasty | Name of the person | Reference to the person in inscription |
|----------------------------|---------------------------|---|
| Sangama | Juturi Bodamaraju | I.A.P., C.D., II No.027 |
| Tuluva | Mummadiraju | I.A.P., C.D., II No.078 |
| | Parvataraju | 340 of 1926 |
| | Basavayya | 340 of 1926 |
| | Ayyaparasu | 340 of 1926 |
| | Nagaya | 340 of 1926 |
| | Anantayya | S.I.I., Vol. XVI No.270 |
| | Papayya | S.I.I., Vol. XVI No.270 |

The suffixes of these names suggest the office of Karanam usually held by the Brahmins, but sometimes held by other than Brahmins too.

Dalavayi:

Dalavayi means the command in chief, an employee who assists to Sunkara. From the Tuluva period onwards reference to the designation of Dalavai is found.

Table No. 6 Persons having the designation of Dalavayi

| Name of the Dynasty | Name of the person | Reference to the person in inscription |
|----------------------------|---------------------------|---|
| Tuluva | Appala Nayaka | S.I.I., Vol. IX No.270 |
| | Timmarasayya | S.I.I., Vol. XVI No.122 |
| | Krishnappanayaka | S.I.I., Vol. IX No.639 |
| | Yellappanayaka | I.A.P., C.D., II No.244 |
| | Bhadrinayaka | S.I.I., Vol. XVI No.252 |
| | Obalesu | S.I.I., Vol. XVI No.255 |
| | | |

The observation of name endings shows that the designation of Dalavayi, most of the times extended to the Velama or Kamma

Parupatayadaru:

The officer who supervises the villages and has the power to collect the Revenue from the villages to be paid to the Government. The designation appears rarely and only in Tuluva records particularly from Kadapa District.

Table No. 7 Person names having the designation of Parupatyadaru

| Name of the Dynasty | Name of the person | Reference to the person in inscription |
|---------------------|--------------------------|--|
| Tuluva | Ammajiyya | I.A.P., C.D., II No.090 |
| | Amaranayinivengalanayudu | I.A.P., C.D., II No.260 |

Mudra Karta:

Mudrakartha means one who applies stamp or seal.

Table No. 9 Person names having the designation of Mudrakara

| Name of the Dynasty | Name of the person | Reference to the person in inscription |
|---------------------|--------------------|--|
| Aravidu | Kunchalavenganna | NDI, II KA - 50 |
| | Pedavemgana | NDI, III Ra, 33 |

Mudra Officer:

An officer over Mudrakara (one who applies stamp or seal).

Table No. 10 Persons having the designation of Mudra Officer

| Name of the Dynasty | Name of the person | Reference to the person in inscription |
|---------------------|--------------------|--|
| Tuluva | Mallapa | S.I.I., Vol. XVI No.183 |
| | Ramanuja Jiyyar | S.I.I., Vol. XVI No.257 |
| Aravidu | Savaram Basavappa | S.I.I., Vol. XVI No.280 |

From the Tuluva period onwards, the reference to the designation of Mudra Officer is found.

Heggade:

Heggade is a Kannada word meaning Guard of palace. Solitary instance of this designation is found in the Sangama record of 1386 A.D. which mentions Butappa as a Heggade. This designation may not be continued in later period.

Sunkara:

Sunkara means a custom house officer, An excise officer. This designation is found only from Tuluva records.

Table No. 11 Persons having the designation of Sunkara.

| Name of the Dynasty | Name of the person | Reference to the person in inscription |
|----------------------------|---------------------------|---|
| Tuluva | Andugula Mallappa | I.A.P., C.D., II No.187 |
| | Tippalagiri Timmaya | I.A.P., C.D., II No.187 |
| | Suraya | I.A.P., C.D., II No.187 |

Sunkamaniyanagandu:

Sunkamaniyanagandu, who purchases the right of collecting Sunka in a penta or adda. He has to pay the government share then and there to the karanam.¹ Solitary instance of this designation is found in the Tuluva records dt.1531 from Kadapa District, which mentions Paparaya Kondaiah is a Sunkamaniyanagandu.

Avasaram:

Avasara an officer of the royal house hold having the duty of bringing to the notice of the king anything that demands his immediate attention (IEG) and authority for interviews of the visitors.²

Only one Sangama record dt.1477 mentions the designation of Avasaram. This designation not found in the records of other dynasties of Vijayanagara Empire. Probably this designation is discontinued after the Sangama Dynasty.

Adapa:

Adapa means a pouch for Betelnut Adapamu is the bearer of the betel bag for Tambula seva.³ Solitary instance of this designation is found in the Aravidu record dated 1572 AD which mentions Nagappa nayaka as Adapa.

Talavara:

Talavara means a City Police Superintendent solitary instance of this designation is found in the Tuluva record dt 1531 AD, which mentions `Virupanna is the Talavara of the Vijayanagara City.

Officer I/C of Bhandara:

The inscription found at Godekallu, Gutty Taluk, Anantapur District dt.1532 at the time of Achyutaraya refers the Name of one Lakshmi Setty, who is an Officer incharge of Vajrabhadara at Karur in the Uravakonda sima.

Rayasa:

The term Rayasam a corruption of the word Vrayasam, means lekhaka or writer. But in the period under review, rayasam is the name of a special accountant, attached

to the central and provincial governments. One appointed to this office is called rayasam, after the post he held ⁸³. This designation is found only from Tuluva records. It is not found in the records of early dynasties of Vijayanagara Empire.

Table No. 12 Persons having the designation of Rayasa

| Name of the Dynasty | Name of the person | Reference to the person in inscription |
|----------------------------|---------------------------|---|
| Tuluva | Gangaraju | I.A.P., C.D., II No.084 |
| | Ayyaparasayya | S.I.I., Vol. XVI No.518 |
| | Kondamarasayya | S.I.I., Vol. IX No.518 |

From the above analysis, it appears that the designation of Nayankara, Machanayakacharya are found in all dynasties of Vijayanagara Empire in Andhra. The designation of Avasaram, Haggade was found only in Sangama records. Probably this designation is discontinued after Sangama Dynasty. Large number of designations like Rayasam, Bhandari, Talavara, Sunkara Sunka Manyagandu, Parupatyadaru, Dalavai appear in the Tuluva records, which does not appear in the earlier dynasties. The reason may be that the Tuluva Kings commanded a much larger empire and the administrative machinery become more elaborate. The designation of Karya, Kartha, Mudra officer which started in Tuluva period was continued even in Araviti period. The designation of Adapa, Mudrakartha was found only in Aravidu Dynasty, which is not found in the records of earlier dynasties of Vijayanagara Empire.

The suffixes of the names of officials Nayaka, Deva, Pragadda, Arsa, Raju, which suggest the Brahmana, Velama, Kamma, Balija caste occupy a place of considerable position in the administration of the Vijayanagara Empire in Andhra. Many brahmins have held high position and controlled the civil and military administration. It appears that the caste system is not very rigid. Four varna system is not observed.

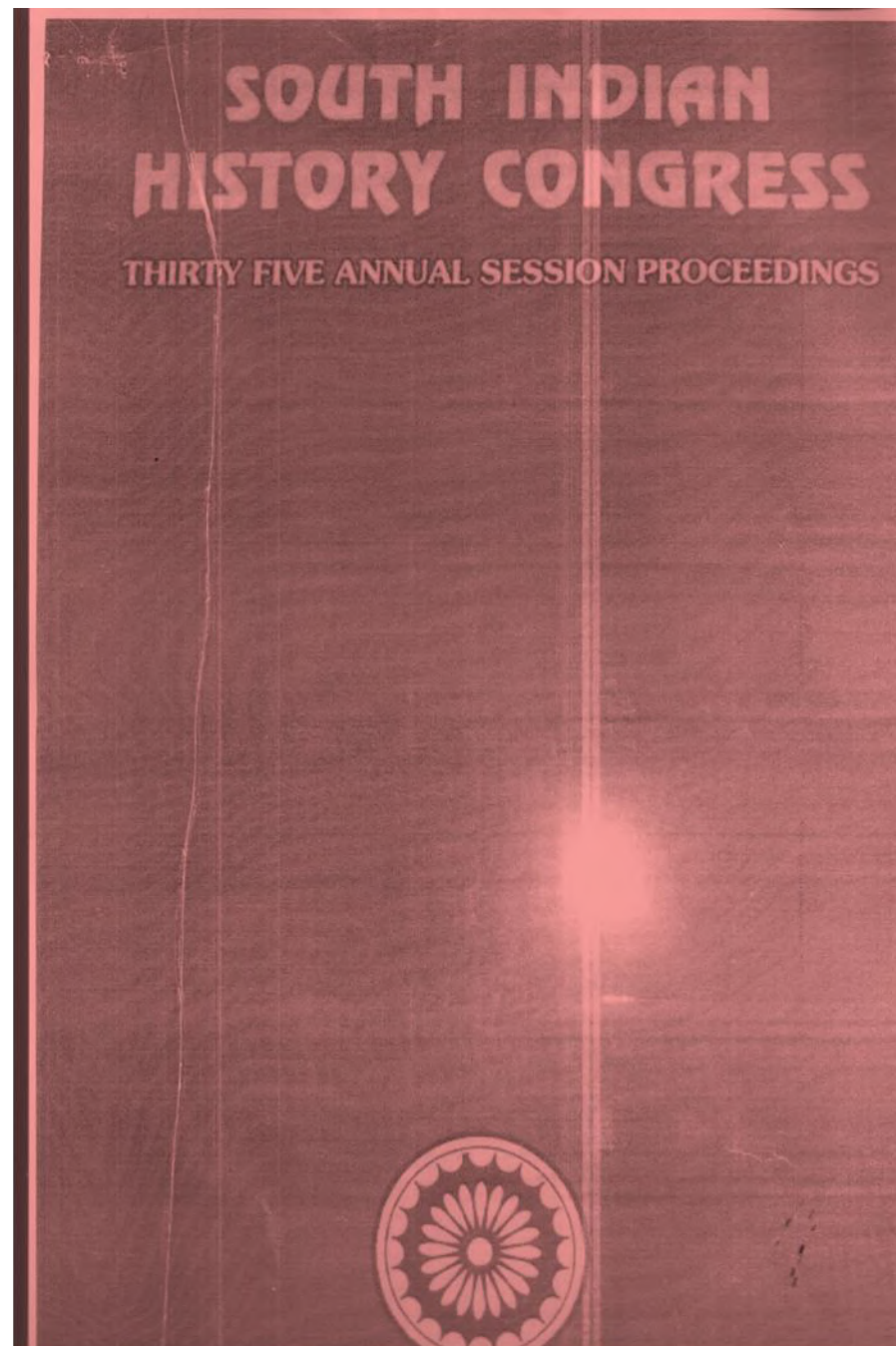
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2. K.Sarda :Madyayugapu telugulo paripalana paribasa, parinamamu P : 130
3. IBID – page : 119

Abbreviations used in this Article

SII – south Indian inscriptions.
IAP, CD – II – inscription of Andhra Pradesh, Cultural Dishics
AR – Annual Report of Anchalogy Dept.
NDI – KA – Nellore district inscription, Kandukure
NDI – DA – Nellore district inscription – Darsal.

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GENESIS OF CORPORATION OF MADRAS - A STUDY

135

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**IMPACT OF P.W.D. ON PUBLIC BUILDINGS IN
TIRUNELVELI DISTRICT (1843-1900)**

137

Dr. T. CHENTHAMARAI SELVI

Associate Prof. of History, S.T. Hindu College,
Nagercoil, Kanyakumari Dist, Tamil Nadu.

**ANCHAL: THE PROGENITOR IN THE POSTAL HISTORY OF
THE PRINCELY STATES OF INDIA**

145

JIBIN MATHEW

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Department of History,
University of Calicut.

**E.V. RAMASAMI'S RELENTLESS STRUGGLE AND EXIT FROM
CONGRESS - A COMMUNAL REPRESENTATION ISSUE IN CONGRESS**

146

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FORMATION OF STATE OF KARNATAKA

150

P. R. BAPAT

BANGALORE.

**HISTORICAL GEOGRAPHY OF GUTTY RAJYA UNDER THE
RAYAS OF VIJAYANAGARA**

156

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HISTORICAL GEORAPHY OF GUTTY RAJYA

UNDER THE RAYAS OF VIJAYANAGARA.

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Gutty is one of the western border of Anantapur District of Andhra Pradesh. It is about 115 km away from penukonda, the imperial capital during the late vijayanagara period. The town is said to have derived its name from “Goutamipura”, the town of a sage goutama, who is believed to have lived and performed penance on a hillock called “Gourigutta” situated to the north of the Railway station¹. The name of Goutamagiri was also mentioned in the inscription dated 1560 A.D. from Gutty. Some other says that “Gutti” which means a ‘cluster’ in Telugu is named after the group of hillocks around the place. The Gutty kaifiyat mentions that the place is also known as Jagatapi Gutti. The inscription of Sadasivaraya dated 1544 A.D. from Gajarampalle² mentioned this place as Gutty Durgam. The earliest inscription naming this division as Gutty Rajya belongs to 1347 A.D. during the reign of Harihara I ³.

Harihara and his brother bukkaI, the founding fathers of the newly carved kingdom, made Gutty initially as their hase for operations, which was an event of far reaching consequences. Bukka also managed to arrest the subordinate of Balla III, of the fortress of the penukonda in 1340 A.D.⁴ to which he shifted his Head Quarters from Gutty⁵.

Gutty functioned as the imperial capital of the vijayanagara rulers from 1565 A.D. for a very short period. It is obvious that, Araviti Tirumalaraya, who identified him as a ruler immediately after the battle of Rakshasi Tangadi, despite his attempt to stay at Gutty, could not have a success⁶. Gutty was also considered to be a part of

Ghanadri Rajya during the sangama period and some times a part of Muntimadugu Sima.

For political as well as administrative reasons the vijayanagara empire is divided into Rajyas. The term used for the province is Rajya. The use of Rajya as territorial division of considerable size gained prominence during the vijayanagara period. According to Y.Subbarayulu, there are nearly 45 Rajyas covering all three linguistic regions of vijayanagara⁷. Guttirajya is one among them which existed from 1347 A.D. to 1602 A.D., which covers the four dynasties of Vijayanagara.

In this paper an attempt is made to investigate the Historical Geography of Gutty Rajya under the Rayas of vijayanagara. Modern counterpart parts of the inscriptional place names are identified with the help of district census hand books on the basis of existences with the same or similar name, distortions / linguistic variants in the area corresponding to the find spot to find out the extent of an administrative division in the present context.

During 15th and 17th century A.D. Gutti Rajya has the administrative divisions namely 1. Chigularevu sthalam 2. Chira magani 3. Dharmavaram sima 4. Guntakanti sima 5. Gutti sima 6. Penakacherla sima 7. Pennabadi magani 8. Pennabadi sima 9. Pennabadi sthalam 10. Penna magani 11. Penna magani Sima 12. Pulleti magani 13. Tummula sthala.

Territorial Appellations:- In the following lines a brief account of the Territorial Appellations is given

Magani:- This Territorial Appellation is found in the Vijayanagara inscriptions of Andhra Pradesh and Karnataka. In Telugu Magani actually means a cultivable wet land. Mostly Magani has Territorial Appellation is found to denote a Geographical unit by the side of river as Chiramagani, Penna magani. Some times Magani was a sub division of Valita. In some instances it was a sub division of Rajya. It was also mentioned as a sub division of Sima. While in some other instances it was bigger division than Sima. Obviously magani was a Territorial division of Considerable size.

Sima:- This territorial appellation is widely used by the vijayanagara rulers in south India. Some times Sima is a sub division of another Sima. In some instances Sima is a smaller division than Nadu, while in some other instances it is bigger. Hence Sima denotes simply a Geographical division irrespective of its size.

Sthala:- it is sub division of Nadu or Sima. Some times Sthala is also mentioned as a bigger division than Sima. Ex:- Chennuru Sima in the Mulkinadu Sthala ⁸.

The terms of administrative divisions like Magani, Sima, Sthala some times used in a loose way the reason may be the ignorance of the composers regarding Varying cadres in terms of administration.

Administrative divisions of Gutti Rajya:

All the administrative divisions referred to in the inscriptions of the region have been examined and identified with their modern parallels as accurately as possible.

1.Chigularevu sthalamu:

This is referred in a record from maravapalli agraharam, in the reign of sri krishnadevaraya dated 1529 A.D ⁹ the Head Quarters of this division chigularevu is identical with modern chinna chigularevu in Tadimarri Mandal. The inscriptional villages apparascherevu is modern apparacheruvu in Battalapalli Mandal and Bukkarayapuram is identical with Bukkapuram in Yellanuru Mandal. Hence this division seems to have contained the region around Yellanuru, Tadimarri and Battalapalli Mandals in Anantapur District.

2. Chira Magani:-

This is referred in Sangama, Tuluva and Aravidu records. The record Dt: 1467 A.D.¹⁰ found at Enumala Chintala mentioned this division along with inscriptional village Nitturu. The record of Srikrishnadevaraya dated 1529 A.D ¹¹ mentioned chigularevu sthalamu as a sub division of this division. Two records during the reign of Sadasiva, one dated 1551 A.D ¹² which mentioned Dharmavaram sima as a part of chira magani. Another dated 1559 A.D.¹³ mentions sangala as a inscriptional village, which is identified as modern sangala, Bathlapalle mandal. The inscription of Ramadeva dated 1629 A.D.¹⁴ mentions this division. The inscriptional village name lost. Taking find spot of the inscription, chinnakotla in to consideration, identified as modern Chinnakotla, Tadimarri Mandal.

On the basis of the find spot of the inscription and inscriptional villages this division comprised the regions of modern Yellanuru Tadimarri, Battalappalli,

Kanaganapalli, and Dharmavaram Mandals of Anantapur District. During 1549 A.D. it was a part of Tallaprodudduturi Sima, which was affiliated to Gutti mangani¹⁵

3. Dharmavaram Sima:-

It is referred from maravapalli agraharam, in the reign of Sadasivaraya¹⁶. Taking the find spot of the inscription in to consideration, this division may tentatively be located in modern Tadimarri and Dharmavaram Madals of Anantapur District.

4. Guntakanti Sima:-

This division referred from Guntkallu, in the regn of Sadasivaraya datable to 1544 A.D.¹⁷. This division corresponded more or less to the present Guntakal mandal. During the year 1558 A.D. This division became a part of Gutti Sima¹⁸.

5. Gutti Sima:-

This division referred in different times during the vijayanagara period from 1507 to 1640 A.D during the region of Veera Narasimha Krishnadevaraya, Sadasivaraya, Venkatapatiraya, Venkatapati II. Places like Miduturu¹⁹, Pusalapadu²⁰, Koduru²¹ Betapalle²² Nagulapuram²³ Narasapuram²⁴, Devarapalle²⁷, Gajaramani palle²⁶, Koduru²⁷, Guntakallu²⁸, marime palle²⁹, Anumpalle³⁰, medimakula palle³¹ are directly referred to be with in the jurisdiction of Gutti sima. On the basis of the identification of the inscriptional place names this division can be identified with modern Pamidi, Guntakal, Gooty, Pedavadugur, Yadiki, Mudigubba mandals of Anantpuram District and Kondapuram Mandal In Kadapa District.

6. Penakacherla Sima:-

This is referred in four records belongs to regin of Sadasivaraya. One datable to 1548 A.D from Appajipeta³² referred penna magani was a sub division of this division. A record dated 1556 A D from Khadarpeta³³ referred inscriptional village Jambuladinne, which is identical with present Jambuladinne, Garladinna Mandal. A record from Palem dated 1558 A D³⁴ mentioned inscriptional village Murthirayapuram, which is identical with present Mukundapuram, Garladinna

Mandal. Another record from Appajipeta dated 1563 A D³⁵ referred Pennamagani as a sub division of this division.

Penakacherla, the chief town of this division is identified with modern penakacherla, Garladinne mandal. Hence this division can be identified with the region consisting of present pamidi, Garla dinna mandals of Anantapur District.

7. Pennabadi Magani:-

This division is mentioned in the record dt 1554 A.D. during the reign of sadasivaraya³⁶. The inscriptional village Putluru is identical with modern Putluru, Head Quarters of the same Mandal. Hence this division can be identified with the region around Putluru Mandal in Anantapur District.

8. Pennabadi Sima:-

This division is mentioned in the record of Veera Narasimha Raya Dt.1508 A.D. from Tadipatri³⁷. It refers Pennabadi Sima was a part of Gutty Rajya. A record belongs to Sri Krishnadevaraya Dt.1516 A.D.³⁸ refers the inscriptional village Sajjaladinne, which is modern Sajjaladinne in Tadipathri Mandal.

9. Pennabadi Sthalam:-

This is referred in a couple of records from Tadipatri. One datble to 1509 AD during the reign of veera narasimharaya³⁹. The inscriptional village Neladalapadu is identical with Nandalapadu in Tadipatri Mandal. Another record dated 1531 A.D. during the region of Achyutaraya⁴⁰. The inscriptional village Tadipathri is identical with modern Tadipathri, Head Quarters of the Mandal. Hence this division can be identified with the region around Tadipathri Mandal in Anantapur District.

10. Pennamagani:-

It is also called as Pennagarappadi Nadu⁴¹. It is referred during the Suluva, Tuluva records. One record datable to 1497 A.D. during the reign of Emmadi Narasimha⁴². The inscriptional village Jarivuta is not tracable now. But, find spot of the record i.e., Ramapuram is in Garladinna Mandal. A couple of records during the period of Sadasivaraya are found at Appajipeta. One datable to 1548 A.D.⁴⁸. The

inscriptional village Aluguvata is not traced but, fine spot of the record i.e., Appajipeta is in Pamidi Mandal. Another record dated 1563 A.D.⁴⁴. The inscriptional village Kalluripadu is identified with modern Kalluru in Garladinne Mandal. Hence this division may tentatively be located in Pamidi, Garladinne Mandals in Anantapur District.

11. Pennamagani Sima:-

This division is referred in the record Sadasivaraya Dt: 1553 A.D.⁴⁵. The inscriptional village Pedapapperu is identical with modern Peddappure, Head Quarters of the Mandal. It was a sub division of Gutty Rajya. This division can be identified with the region around Peddapapperu Mandal in Anantapur District.

12. Pulletimagani:- It is also called as Peleka Magani⁴⁶. The name of this division derives from the Rivelut Pulivanka. It was a sub division of Gutty Sima. Places like Midaturu⁴⁷, Betapalli⁴⁸, Narasapuram⁴⁶, Marinepelli⁵⁰, are directly refer to be with in the Jurisdiction of Pulletimagani. On the basis of the identification of the inscriptional place names, this division comprises the regions of present Gutty, Guntakal and Pedavadugur mandal of Anantapur District.

13. Tummalasthala:- This is referred in an inscription from Sanjala Dt; 1559 A.D.⁵¹. The inspectional village Sangala is identical with modern Sangala, Batalapalli Mandal. The Head Quarters of this division Thumala is identical with modern Thumala in dharmavarm mandal hence this division comprised the region of Dharmavarm and Batalapalli Mandals of Anantapur District.

The above analysis shows that the Administrative divisions Chigularegu Sthalam, Dharmavaram Sima, Pennabadi Magani, Penakacherala Sima, Pennabadi Sthalam, Thumala Sima, Existed during the Tulava Period.

The Administrative division Penna Magani existed both in Saluva and Thuluva period. The administrative division Chira Magani was existed both in Thuluva and Aravidu Dynasty.

On the basis of the identification of the above sub divisions in the present context, Gutty Rajya Comprised the Contemporary mandals of Gooty, Pamady, Garladinna, Tadapatri, Putluru, Ellanuru, Tadimari, Bathalapalle and Dharmavaram Mandals of Anantapur District.

Abbreviations:-

SII – South Indian Inscriptions

IAP-CD II – Inscriptions of Andhra Pradesh Cuddapa District

IAD – inscriptions of Andhra Desa

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SECTION - V - LOCAL HISTORY

Presidential Address

These papers also presented

Appendix

Business Session 41* Andrius Pradeikis History Congress Session
held at Govt. College (UG & PG Autonomous), Anantnag
on 8th January 2017 at 3.00 pm.

IMPACT OF ECOLOGY ON PLACE NAMES OF ANANTAPUR DISTRICT

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The Modern Anantapur District was carved out of the old Bellary District in the beginning of 1882 for the administrative convenience. It is the largest District not only in Rayalaseema but also in the state of Andhra Pradesh. The concept of Ecology is gaining momentum in the last few Decades because of the threat posed by reckless urbanisation and Modernisation. The progressive development and very existence of modern civilisation depend on a constructive solution of the problems of man's relation with habitat. The page of History reveal how ancient Society respected and regarded Nature and environment and did not do anything that would harm them

If we analyse the place names as reflected in the epigraphs around in Anantapur District would lead us to form same idea about the religious beliefs, socio economic conditions as well as the physical botanical and zoological surroundings prevailing in the region during the study period.

A large majority of place names has two parts. The first part of the name that is the prefix indicate specific or distinctive nature of the area. The second part that is suffix denotes to a certain extent the nature of the place.

In this paper, attempt is made to deal with those place names which have a bearing on the natural factors such as Water sources, Hills or Hill Rocks, Trees or Plants, Animals and Colour of the soil.

1.PLACE NAMES DENOTING WATER SOURCES:

The district is not drained by any major river system. Naturally the people of the district depend purely mansoons for the purpose of cultivation. The district is not benefitted either by the south west monsoon or the north east monsoon, because of the impediment of high ghats. Hence for the purpose of cultivation both the state and individual land owners

bestowed greater attention to provide irrigation facilities. Several villages in the district are named after the water sources suggesting there by the importance attach to them

1.1 SUFFIXES DENOTES WATER RESOURCES.

CHERUVU:

The place name suffix Cheruvu, which means Tank or Reservoir. It is either man made or it was a natural one. Kera in Kannada means Tank. Kera in the intervocalic is changed to gera

Table:1 Inscriptional Place Names with the suffix Cheruvu

| Name of the Dynasty | Inscriptional Name | Present Name | Mandal | Reaference | Date of Reference |
|---------------------|--|---|---------------------------------------|--|-----------------------------------|
| Nolambas | Pulagicheruvu | Poliki | Vidapanakal | SII – IX – 23 | 719A.D |
| Kalyani Chalukyas | Erudukera | Erudukera | Brahmasamudram | SII-IX-233 | 1139 A.D |
| Sangama | Chimmanakere Timmanacherla | Cherlopalle Timmanacherla | Peddapappuru Peddapappuru | SII, IX – 427 SII, IX _427 | Harihara Harihara |
| Tuluva | Apparascheruvu Hullekere Krottacheruvu | Apparcheruvu Hallikera Kothacheruvu | Battalapalli Agali Kothacheruvu | SII, XVI – 85 IAD.P.28,314 SII, XVI – 49 | 1529A.D Krishnaraya 1512A.D |
| Local Chieftains | Paduvana Badagere | P.Byadagera | Agali | IAD.P.29 Sl.332 | 1762A.D |

The above analysis shows that place names with the suffix cheruvu are retained in Modern place names. In one place name have totally changed its inscriptional name.

ERU:

In Telugu Eru means a River. The suffix – eri is genitive form of Eru. Edu is only the phonological change of this suffix Ex: Ceyyedu These villages are situated on river banks

Table:2 Inscriptional Place Names with the suffix Eru

| Name of the Dynasty | Inscriptional Name | Present Name | Mandal | Reference | Date of Reference |
|---------------------|----------------------|-----------------------|--------------------------|---------------------------------|--------------------|
| Nolamba | Penjeru | Hemavathi | Amarapuram | IAD P. 25,Sl.284 | Sovayyarasa |
| Kalyani Chalukyas | Henjeru | Hemavathi | Amarapuram | SII – IX – 268 | 1126A.D |
| Tuluva | Chagaleru Ceyyedu | Chagaleru Chiyyedu | Chilamattur Anantapur | SII, IX – 560 IAD P.01 Sl.01 | 1533A.D 1558A.D |

| | | | | | |
|---------|---------|---------|-------|---------------|---------|
| Aravidu | Dodderi | Dodderi | Rolla | SII, IX – 690 | 1586A.D |
|---------|---------|---------|-------|---------------|---------|

The suffix is retained in 03 place names. In 02 instances eru is replaced by Vathi.

KODU:

Kodu means rivulet, branch of a river. Kodru may be wrong for kodu. Only one place with this suffix occurs in Aravidu record (EI – XI –P.326) has been identified with Korrakodru, modern Korrakodu in Kuderu Mandal.

KUNDA:

Kunda is a Kannada word meaning a water pond, a hole in the ground for preserving water, a pool.{HGCE-P-116-Mulay} Final vowel ‘a’ is changes to ‘e’ probably due to Kannada influence. The suffix kunde occurs only once in Chalukya records (SII – IX – 136 dt:1078) has been identified with Kondakunde, modern Konakondla, Vajrakarur Mandal.

Kunta/gunta

It is in existence both as a place name suffix and as an Independent word even today . Kunta in Telugu denotes “small lake”. This suffix is found through-out South India. Final ‘a’<’e’ due to Kannada influence.

Only one phonological change is observed in this suffix. Kunta in the Intervocalic position is changed to Gunta.

Table:3 Inscriptional Place Names with the suffix Kunta / Gunta

| Name of the Dynasty | Inscriptional Name | Present Name | Mandal | Reference | Date of Reference |
|---------------------|--------------------|------------------|---------------|----------------|-------------------|
| Kalyani Chalukyas | Togarikunte | Thagarakunta | Kanaganapalle | SII.IX – 221 | 1100A.D |
| Tuluva | Tumukunte | Tumukunta | Hindupur | SII.IX – 665 | 1556A.D |
| Aravidu | Bayanagunta | Bayanakuntapalle | Gorantla | SII, XVI – 326 | 1638A.D |

We get only two endings belonging to this group. They are Kunta and Gunta. In One instance from the Araviti record Gunta changed to “Palle”.

KUPAKA:

Kupaka is a Kannada word which means a well. Kupa > kupe < kuppa < guppa. Initial unvoiced velar stop 'k' is voiced in some cases as in Belaguppe. This suffix occurs only one place name from Tuluva record (SII.IX-478) i.e., Belaguppe, modern Beluguppa, Beluguppa Mandal.

MADUGU:

The Place name suffix 'Madugu' means deep place in a river or channel. This suffix is occurs in one place name which is Velpumadugu, modern Velpumadugu in Vidapanakal Mandal from the Sangama record i.e., IAD.P.02.Sl.21.Dt:1173 A.D The suffix Madugu is retained in Modern times.

PULOLU:

It is probable that the Telugu Place Name suffix- Pulolu is related to Tamil Pulal which means a tube, anything hollow, an aqueduct⁴². Thus indicating its connection with waterways. In the phonological changes puloluchanged as volu

Only one place name with this suffix volu is mentioned in inscription of aravidu dynasty Dt:1638A.D(SII-XVI-326) i.e;vanavolu, modern vanavolu in Gorantla mandal The Suffix volu is retained in modern form

SAMUDRAM:

Sanskrit word Samudram (U) meaning Sea, is used as a place name suffix in the sense of a big tank, lake.Perhaps the terms Samudram is suffixed to the Name of a Place in order to indicate the vastness of the tank excavated in that place, corresponding to Telugu word used as a place name Suffix is Cheruvu.

Table-4 Inscriptional Place Names with the suffix Samudramu

| Name of the Dynasty | Inscriptional Name | Present Name | Mandal | Reference | Date of Reference |
|----------------------------|---------------------------|---------------------|---------------|------------------|--------------------------|
| Sangama | Gopasamudra | Not identified | -- | SII – IX – 410 | 1365A.D |

| | | | | | |
|-------------------------|--|---|---|---|---|
| Tuluva | Bhairasamudram Bhupasamudram Chola Samudra Kanchisamudra Manneyasamudram | Bhairasamudram Bhupasamudra Cholasamudram Kanchisamudram Manesamudram | Brahmasamaudram Chilamathuru Lepakshi Lepakshi Hindupur | SII, XVI – 74 IAD,P.15Sl.15 7 SII, IX – 507 SII, IX - 650 SII, XVI – 241 | 1522A.D 1534A.D 1517A.D 1553A.D 1552A.D |
| Aravidu | Hirayasamudra | Haresamudram | Madakasira | IAD – 26/293 | Tirumala raya |
| Local Chieftain s | Rangasamudram | Rangasamudram | Gummagatta | IAD – 34/390 | 1729A.D |

The above analysis shows that the Suffix Samudram is retained in all the modern place names.

VAYI:

The suffix Vayi means a valley or hollow through which a stream some times runs (CPB – TED – 1966–P.951). The suffix occurs once in Tuluva record (SII – IX – 556Dt:1533 A.D) i.e., Melavayi, modern Melavoi, Madakasira Mandal.

1.2. PREFIXES DENOTES WATER RESOURCES

Prefixes of Ganga, Tumu, Gunta, Sangamu, Reva, Madugu, kadali, eru are used in the place names to denote water sources.

Table-5 Place Names denoting Water Resources

| Dynasty | Inscriptional Names | Present name | Mandal | Reference | Date of Reference |
|-------------------|---------------------------------------|---------------------------|-----------------------|--------------------------------|--------------------------|
| Kalyani Chalukyas | Madhuvadi ¹ | Madhudi | Agali | SII – IX – 270 | 1169A.D |
| Hoyasala | Madhuva kuntaya halli | Tummalakunta palli | Chilamathuru | IAD .P.21. Sl.231 | 1323A.D |
| Sangama | Revanuru ² | Not identified | -- | SII.XVI – 13 | Harihara |
| Tuluva | Etividu Sangala ³ | Not identified Sangala | --Battalapalli | SII. XVI. 206 SII. XVI. 243 | 1555A.D 1559A.D |
| Aravidu | Gangavaram Guntakallu ⁴ | Gangavaram Guntakal | Belaguppa Guntakal | SII.XVI – 333 SII.XVI– 137 | 1656A.D 1544A.D |

| | | | | | |
|---------|-------------|-----------|----------|----------------|----------|
| | Kadalihalli | Kodihalli | Agali | IAD.P. 28. 317 | Sriranga |
| Aravidu | Vanavrolu | Vanavolu | Gorantla | SII.XVI – 326 | 1638A.D |

2.1. SUFFIXES WHICH DENOTES HILLS & MOUNDS

DINNA / DINNE:

The suffix ‘Dinna’ meaning a mound and elevated place. The suffix occurs once in a Tuluva record (SII – XVI – 207 Dt:1556A.D) i.e., Jambuladinne, Modern Jambuladinna, Garladinne Mandal. The place name with this suffix is retained in modern times.

GIRI:

This Sanskrit word occurs in the place name as a suffix and is synonymous to Telugu Konda. It has not been recorded in any phonetic changes. .

Table:6 Inscriptional Place Names with the suffix Giri

| Dynasty | Inscriptional Name | Present Name | Mandal | Reference | Date of Reference |
|------------------|--------------------|-----------------|------------|---------------------|-------------------|
| Badami Chalukyas | Ratnagiri | Ratnagiri | Rolla | IMP – Kurnool CP 05 | 657A.D |
| Tuluva | Mudanagiri | muddareddypalle | Madakasira | IAD – P26-SL286 | 1534A.D |

KONDA:

The place names with the suffix i.e. Konda, meaning a hill. These suffix is found in only one place name i.e; uravakonda, modern uravakonda in uravakonda mandal from tuluva record Dt:1516A.D(SII-IX-501)The suffix ‘Konda’ is retained in modern place name.

2.2.PREFIXES WHICH DENOTES HILLOCKS & MOUNDS

A glance of the list given below reveal that konda ,gutti, mala, kannada word Gade are used to denote a hill.while the terms like Dinna, Mettu, manne and tippa are used to denote mounts. Malyavantam and yadiki are the names of the hillock which used to name the village

Table-7 Place Names after Hills or Hillocks

| Dynasty | Inscriptional Names | Present name | Mandal | Reference | Date of Reference |
|-------------------|------------------------------|----------------|--------------|--------------------|-------------------|
| Kalyani Chalukyas | Gutty ⁵ | Gooty | Gooty | SII – VIII – 364 | |
| | Kondakunde | Konakondla | Vajrakaruru | SII – IX – 136 | 1078A.D |
| | Malayanur ⁶ | Malayanur | Kundurpi | SII – IX – 273 | 1179A.D |
| Sangama | Malyavatham ⁷ | Malyavatham | Battalapalli | IAD – P2-SL-21 | 1173A.D |
| Saluva | Tippapura ⁸ | Tammadihalli | Chilamathur | IAD. P.20 Sl.221 | 1496A.D |
| Tuluva | Dinnamidi Kodigepalli | Kodigenahalli | Parigi | SII-XVI – 332 | 1645A.D |
| | Gadekallu ⁹ | Gadakal | Vidapanakal | SII-IX – 544 | 1532A.D |
| | Manneyasamudra ¹⁰ | Manesamudram | Hindupur | SII – XVI – 241 | 1559A.D |
| | Melvoyi ¹¹ | Melvoi | Madakasira | SII – IX 556 | 1533A.D |
| | Metupalli | Not identified | -- | IVNR. AD – 103 | 1549A.D |
| | Yadiki ¹² | Yadiki | Yadiki | IVNR-AD-139 | 1553A.D |
| Aravidu | Guttipatnam | Gooty | Gooty | SII-XVI – 304 | 1593A.D |
| | Mallagundla ¹³ | Not identified | -- | IAD – P.06, Sl.412 | 1612A.D |

3.1 SUFFIX DENOTING THE TYPE OF SOIL

CHEDU:

The Telugu Place name suffix- chedu may mean ‘Muddy Land’ or wet soil. Only one place name with the suffix- chedu which occurs in Tuluva records (SII, XVI – 197) has been identified. Chitrachedu, Modern Chitrachedu, Peddavadugur Mandal in Anantapur district. The place has retained the old name.

3.2.PREFIX DENOTING TYPES OF SOIL

The place names which denote different types of land are very much less in number

Table-8 Place names denoting different types of soil

| Dynasty | Inscriptional Name | Present Name | Mandal | Reference | Date of reference |
|-------------------|---|-----------------------|-----------------------|--------------------------------|---------------------------|
| Kalyani Chalukyas | Vellaluru ¹⁴ | Ellanuru | Ellanuru | AREP. 19302P.167 | 13 th century |
| Tuluva | Belaguppe ¹⁵ Chauturu ¹⁶ | Beluguppa Chouluru | Beluguppa Hindupur | SII. IX – 478 SII.XVI – 215 | Veeranarasimha 1556A.D |
| Aravidu | Erragudi | Yerragudi | Bellaguppa | SII. IX – 688 | 1584A.D |

4. PLACES NAMED AFTER VARIOUS KINDS OF ANIMALS AND BIRDS.

Fauna also place a significant role in naming the place. Animals served early man in various ways. In the beginning man had no friends among the animals. As time passed; people learned that some animals could tame and made useful to man. About 12 places are found to have been named after various kinds of animals which Include, Wild Animals, Domestic animals, Bird and Reptiles. Of the wild animals the Lion, Elephant, Grasshopper have been representing in the place names. While the domestic animals thus represented was Cow. The only reptiles that represent in the place names was serpent. These villages are called so on account their association with these animals or birds.

Table-9 Place Names denoting various kinds of Animals and Birds

| Dynasty | Inscriptional Names | Present name | Mandal | Reference | Date of reference |
|-------------------|-----------------------------|------------------|--------------|-------------------|-------------------|
| Nolamba | Pulagicheruvu ¹⁷ | Poliki | Vidapanakal | SII – IX No.23 | 923A.D |
| Kalyani Chalukyas | Pulakurke | Pulakurthy | D.Hirehal | SII – IX – 122 | 1058A.D |
| Tuluva | Alaguvata ¹⁸ | Avulampalle | Pedavaduguru | SII – XVI – 166 | 1548A.D |
| | Gajaramapalle | Gajaramapalle | Pamidi | SII.XVI – 135 | 1544A.D |
| | Midaturu | Midaturu | Pedavaduguru | SII.XVI – 61 | 1517A.D |
| | Pamidi | Pamidi | Pamidi | SII.XVI – 111 | 1535A.D |
| | Pulamachi | Not identified | -- | IAD. P.28 Sl.316 | 1544A.D |
| | Putluru | Putluru | Putluru | IAD. P.37 Sl.418 | 1514A.D |
| Local chieftain | Pulitimreddy Palli | Timmareddy Palli | Kalynadurg | IAD - P.24 Sl.267 | 1675A.D |

5. PLACE NAMES AFTER TREES AND PLANTS

Another important natural phenomenon that gives its names to places is flora. Several villages are named after trees. There are 34 place names denoting 26 varieties of cereals such as Korra,modayamu ;legumes like kandi, senaga; flowers like kamalamu,ketana, malle;vegetables like nimma, vakaya; trees such as mamidi, maredu, medi, marri, ravi, taati, tumma, vepa,khadri jail and plants like chelivindla, chaga,guruja and jambu that are existed in the district during the study period.

Table-10 Place Names after Trees, Plants, Flowers and Vegetables

| Dynasty | Inscriptional Name | Present Name | Mandal | Reference | Date of reference |
|------------------|--------------------|--------------|-----------|----------------|-------------------|
| Badami Chalukyas | Vanganuru | Vanganuru | Tadipatri | AR, 1959, B.26 | 681A.D |

| | | | | | |
|-------------------|----------------------------|------------------|---------------|------------------|-------------|
| Kalyani Chalukyas | Badamiluturu ¹⁹ | Miduturu | Peddavadaguru | ARE 1920 No.356 | 1123A.D |
| | Togarikunte ²⁰ | Thagarakunta | Kanaganapalli | SII – IX – 221 | 1126A.D |
| Telugu Chodas | Kambadahola ²¹ | Kambaduru | Kambaduru | IAP.P.23,Sl.256 | 1249A.D |
| | Taliparapura | Tadipatri | Tadipatri | SII – IV – 798 | 1208A.D |
| Seunas | Medikuru | Medikurthi | Tadipatri | ARE.1953. No 18 | |
| Hoyasala | Gurunjikolabayalu | Not identified | -- | SII – IX – 318 | 1178A.D |
| | Sanagavundanahalli | Syanaganapalli | Chilamathuru | IAD. P. 21Sl.227 | 1339A.D |
| | Tumbayakallu | Not identified | -- | IAD.P.21Sl.230 | 1324A.D |
| Sangama | Kadiri ²² | Kadiri | Kadiri | SII-XVI – 04 | 1352A.D |
| | Medireddy Palli | Mareddi palli | Gorantla | SII-XVI – 04 | 1352A.D |
| Saluva | Agali ²³ | Agali | Agali | SII-IX-472 | 1485A.D |
| | Jalivutla | Not identified | -- | SII-XVI – 38 | 1497A.D |
| Tuluva | Chelavindla ²⁴ | Chalivendla | Hindupur | IAD.P.15Sl.152 | Achyutaraya |
| | Jambuladonna | Jambuladonna | Garladinne | SII. XVI-207 | 1556A.D |
| | Kambaduru | Kambaduru | Kambaduru | SII. IX – 486 | 1512A.D |
| | Kamalahalu | Kamalapadu | Vajrakarur | SII.IX-663 | 1556A.D |
| | Kethanahalli ²⁵ | Kethepalli | Madakasira | IAD.P.10.Sl.108 | 1530A.D |
| | Maddinayanipalem | Maddinayanapalam | Tanakallu | SII. XVI – 236 | 1559A.D |
| | Malekonda | Not Identified | -- | SII.VII-561 | |
| | Mamuduru ²⁶ | Mamuduru | Gooty | IAD.P.10Sl. 109 | 1528A.D |
| | Maredumanipalli | Not identified | -- | SII. XVI-114 | 1537A.D |
| | Modaya ²⁷ | Moda | Parigi | SII. IX – 583 | 1538A.D |
| | Nimbegalu | Nimbagal | Uruvakonda | SII.IX-663 | 1556A.D |
| | Tadimarri | Tadimarri | Tadimarri | IAD.P4-SL39 | 1527A.D |
| | Tadipatri | Tadipatri | Tadipatri | SII.IV-801 | 1507A.D |
| | Tumbeganuru | Thumbiganur | Kanekal | SII.IX-663 | 1556A.D |
| | Vapulaparthi | Vepalaparthi | B.Samudram | IVNR.AD.No 142 | 1545A.D |
| | Vemulapalle | Vemulapadu | Yadiki | IVNRAD NO 103 | 1549A.D |
| Aravidu | Anumepalli | Anumepalle | Pamidi | SII-XVI – 319 | 1626A.D |
| | Korarakodru | Korarakodu | Kuderu | EI– XI – PP326 | |
| | Medimakulapalle | Medimakulapalli | Peddavaduguru | SII.XVI – 327 | 1640A.D |
| | Ravidi | Ravudi | Agali | SII.IX - 693 | 1604A.D |

Conclusion :

To conclude, our forefathers led a life in harmony with the nature. The worshipped nature. They did not tamper with the forces of nature and led a happy and contented life. They did not indiscriminately destroy forests for making way to cities and towns. Today, the water source which supply water to the tanks were dried up. Added to these the area of the tank bed had shrunk over the years and in many places tanks themselves were dried up and is

converted in to dwelling places. The names ending with suffixes like Eri, Kere, Samudram exists only in Namesake and become mere specimens of the nomenclatures of the bygone ages. Man's greed will led to the destruction of the biosphere as Mahatma Gandhi rightly said nature gives wealth for man's need and not for his greed. Let us respect Nature and save our valuable Tanks, Ponds, Plants, Trees, Rocks and Animals and live in harmony with nature.

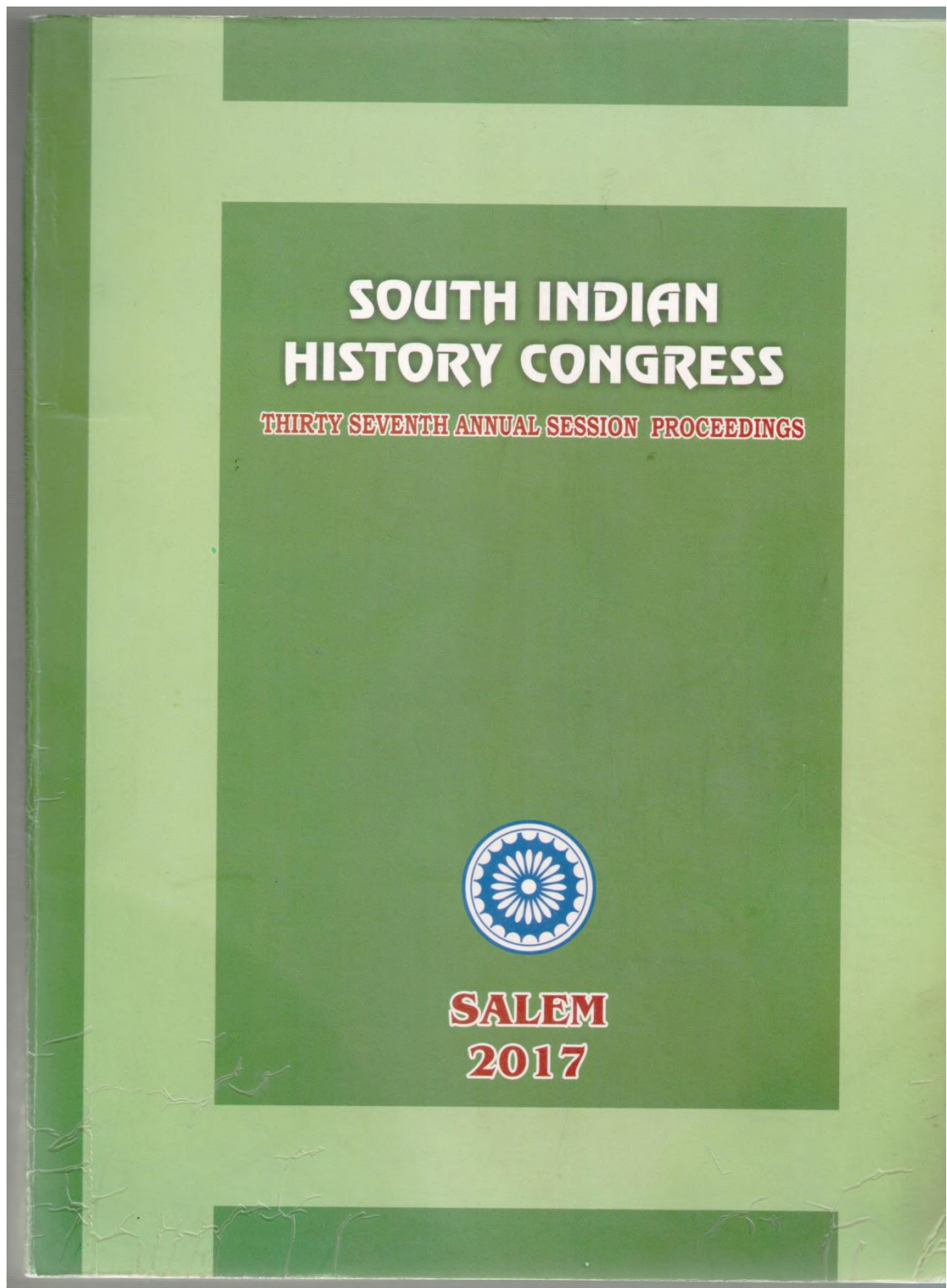
Notes and reference

1. Madhuvu is another form of madugu which means deep place in a river or channel – STPN – SSR Murthy , P-278.
2. Reva – another name of Narmada River, C.P. Brown TED : P-891
3. Sanga- Sangama – Confluence of rivers, Mulay, HGCE, P-204
4. Gunta is another form of Kunta.
5. Gutti – Kanada word meaning peak, mound, Mulay HGCEP-179.
6. Male – Konda – Kethu Viswanatha Reddy, Kadapa Urla Perlu –P- 402
7. It is the name of the one mountain among saphthakula girulu.
8. Tippa – A Hilla CP Brown TED:P-448.
9. Gade – False spelling for Gada which means small hill in kannada.
10. Mannie – High land CP Brown TED: P-448.
11. Mel – Kannada word which means high – SJ Mangalam, HGCG – P-207.
12. It is situated at a foot of the hill called Ydiki konda.
13. Malla < Mala – Hill, K Viswantha reddy, Kadapa Urla Perlu – P. 414.
14. Vella – Sandy Soil – SJ Mangalam – HGT of A.P. P-123.
15. Belu < Bela – kannada word which means white – Sandy Soil.
16. Choutu < Chouodu – salt lands – CP Brown TED: P-203
17. Pula < Puli – SJ Mangalam- HGCG –P-108.
18. Ala < Avulu – Ramachadra murthy – STPN –P-171.
19. Bada from Sanskrit Vata which means banyan tree- SJ Mangalam – HGT – A.P. P-105.
20. Totari – is a kannada word which means one kind of pulse – S. Ramachandra murthy – STPN – P-170.
21. One kind of tree- SJ Mangalam – HGT-A.P. P-104.
22. One kind of Tree – Surya Raya Andhra Nighantuvu – V-II P-547.
23. One kind of Land – Y. Bala gangadhar, Nama Vignanam – P-109.
24. One kind of Tree – Y. Bala gangadhar, Nama Vignanam – P-92.
25. Ketana is the name of the flower, Surya Raya Andhra Nighantuvu V-II _ 375.
26. Mamudi < Mamidi -SJ Mangalam – HGT-A.P. P-106.

27. Modayamu – one kind of grind - Surya Raya Andhra Nighantuvu V-VI _ 560.

Abbreviations used in this Article :

1. SII - South Indian Inscriptions.
2. IAD - Inscriptions of Andhra Desa
3. IMP - Inscriptions of Madras Residency.
4. TED -Telugu English Dictionary.
5. HGCE -Historical Geography and Cultural Ethnography.
6. STPN - Study of Telugu Place Names.
7. HGT-AP - Historical Geography and Toponymy of Andhra Pradesh.



COGNITIVE ROCK ART OF SOUTH INDIA - SIGNIFICANCE TO RAYALASEEMA REGION OF ANDHRA PRADESH 610

Dr. V. Ramabrahmam, Asst. Prof. of History & Archaeology, Y.V. U, Kadapa.

Sivakumar Challa & Mr. J. Narayana, Research Scholars, Dept. of History & Archaeology, Y.V. U, Kadapa.

THE VICTORY PILLARS OF RAJENDRA CHOLA: MISSING FROM PEGU (MYANMAR), KEDAH (MALAYSIA) AND MAURITIUS 613

K. V. Ramakrishna Rao, I.R.S, Assistant Commissioner of Customs, Central Excise and Service Tax. Independent Researcher. Director - Institute for the Study of Ancient Indian Arts and Sciences, Chennai- 600 033

DLA CONFERENCE: A STUDY ON THE PAPERS PRESENTED 619

P.Ramanathan, Advocate 27, Second Street, Thiruvalluvar Nagar, St. Thomas Mount P.O. Chennai - 600 016.

DISCOURSE ON THE LOCUS OF POWER RELATION IN KAVUS OF KERALA 623

R. Rohinikrishnan, Research Scholar, Dept. of History, Pondicherry University

ART AND CULTURE OF MANDAHECHUS A DEPENDANT SUB-CASTE OF YADAVA COMMUNITY 634

P. Sadanandam, Asst. Prof. of History & MTM, Kakatiya University, Warangal

SCULPTURAL REPRESENTATION OF HINDU MYTHOLOGICAL GODS AND ARCHITECTURE - ITS INFLUENCE FROM SOUTH INDIA TO SOUTH EAST ASIA 638

Saravana Ammapalli, M.Phil Scholar, Dept. of Tourism Management, Madurai Kamaraj University, Madurai.

DRAVIDIAN - ARYAN DISCOURSES: AWAKENING OF THE DRAVIDIANS 642

Dr.B.Sathyanarayanan, Asst. Prof. of History, Sir Theagaraya College, Chennai.

RAMANUJA'S ENTRY IN TO KARNATAKA: ISSUES AND DEBATES 646

Dr. N. Shaik Masthan, Professor, Dept. of History, Bangalore University.

ANIMAL AND TREE WORSHIP IN INDIAN TRIBES 654

K. Shobana, Research Scholar in History, Quaid-E-Millath Govt. College for Women, Chennai.

HISTORICITY OF WORSHIP OF MANNANS IN MALAPPURAM DISTRICT 657

Dr. T.P. Sivadasan, H.O.D., MES Mampad College, Mampad, Malappuram Dist.

KANNADA ELEMENT IN THE PLACE NAMES OF RAYALASEEMA REGION OF ANDHRA PRADESH 661

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KANNADA ELEMENT IN THE PLACE NAMES OF RAYALASEEMA REGION OF ANDHRA PRADESH

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Andhra–Karnataka political contact was spread over several centuries and the cultural impact that followed was not only significant but unique in the history of the Deccan. An important factor that facilitated this prolonged contact was the geographical contiguity of both the regions. Apart from geographical proximity one of the reason for greater affinity between Telugu and Kannada may be that south western portion of Andhra Pradesh was unitedly ruled by Western Ganges, Chalukyas of Badami, Banas, Cholas of Renadu, Vaidumbas, Nolamba Pallavas, Chalukyas of Kalyani, Nidigallu Cholas, Yadavas, Hoyasala and Vijayanagaras.

The language of these regions is very much akin to each other. Both of them are under the influence of Sanskrit to a great extent. Some words are almost same among them, and many are just small variations. Similar is the case of script. From 8th to 11th century AD Telugu Kannada Script was used in both the regions.

Rayalaseema has immense significance as a geographical, political, economic and cultural unit of the state of Andhra Pradesh. It is the name of the Region comprising the Districts of Anantapur, Chittoor, Kadapa and Kurnool. It was ruled by the Rayas of Vijayanagara: Hence called Rayalaseema. The places lying contiguous to Karnataka betray the influence of Kannada Language on their names. Kurnool and Anantapur are contiguous with Bellary, Chitradurga and Tumkur Districts. Chittoor District is adjacent to Kolar and Bengaluru Districts. Due to the development of communication and transport Kannada type of names are found in some areas of Kadapa District though it is not contiguous to Kannada area.

Most of the modern place names of the Deccan have changed a great deal due to phonetic and other changes. Some time a new name to a place has been given and hence it becomes very difficult even to determine the original form. To have the real

meaning of the place, however, the study of its antiquity is of primary importance and for that it is necessary to see the earliest reference which is found in the written documents. Since inscriptions constitute one of the most important data for the early period, as many of them can be well dated, the study is based on them.

This paper attempts to trace the influence of Kannada language on the toponymy of Rayalaseema region of Andhra Pradesh. The first part of the name, that is the name proper indicates its origin. The second part, that is suffix denotes a certain extent, the nature of the place. In 90 place names the entire name is influenced by Kannada in 08 instances we get Kannada element in the prefix and 5 instances in the suffix of the place names.

Taking into consideration the meaning of the entire name i.e. the name proper and suffix as well, place names are classified in to following groups. Classification of the place names is made on the basis of etymological meaning of the place name and hence no real or exact sense is to be expected in every case. Moreover, the dictionaries may not be giving the meaning of usages as old as the inscriptional name itself. Hence, interpretations suggested are, of course, of provisional nature due to these limitations.

The place names in each group are arranged in chronological order in column I, their modern equivalents in column II, The name of Mandal and District in which their modern counterparts are located being given in column III and reference to the concerned inscription given in the last column.

1. Place names after god in general.

The common name of God used in Inscriptional place names are Deva, Sura, Velpu, Deva or Sura both are Sanskrit words compounded with dravidian suffix. Toponyms prefixed with such Divine names are:-

| Sl.No. | Dynasty | Inscriptional Place Name | Present Name | Mandal and district | Reference of the place |
|--------|-----------|--------------------------|--------------|------------------------|------------------------|
| 1 | Banas | Velputorru | Velpumadugu | Vidapanakal, Anantapur | EI XXIV – No 234 |
| 2 | Vaidumbas | Suramaravali | Suramala | KVB Puram, Chittoor | SII Vol. IX No.13 |

| | | | | | |
|---|---------|-------------|-----------------|------------------------|----------------------|
| 3 | Aravidu | Devarapalle | Devaragudipalle | Mudigubba Anantapur | SII XVI – No. 302 |
|---|---------|-------------|-----------------|------------------------|----------------------|

II. Place names after Vishnu or Vaishnavate Names.

Place Names after Vishnu are found with the epithets of Vishnu like Madhava, Govinda and Ranga

| Sl.No. | Dynasty | Inscriptional Name | Place | Present Name | Mandal and district | Reference of the place |
|--------|---------------------|------------------------|-------|-------------------|--------------------------|------------------------|
| 1 | Dynasty | Inscriptional Name | Place | Present Name | Mandal and district | Reference of the place |
| 2 | Kalyani Chalukya | Madavalli | | Not idenitfied | | SII-IX-148 |
| 3 | Kalyani Chalukya | Gondavadi ¹ | | Govindavada | Bommanahal, Anantapur | EI-Vol 04 No. 212 |
| 4 | Tuluva | Ranganahalu | | Ragulapadu | Vajrakarur, Anantapur | SII-IX-663 |

III. Place names after siva or saivate names.

One place named after epithet of siva and other 4 place names are considered to be related to saiva Influence

| Sl.No. | Dynasty | Inscriptional Name | Place | Present Name | Mandal and district | Reference of the place |
|--------|----------------------|----------------------------|-------|----------------|---------------------------|------------------------|
| 1 | Telugu Cholas | Tammadihalli ² | | Thammanahalli | Amarapuram, Anantapur | IAD P 25 No. 282 |
| 2 | Kalyani Cholukyas | Karekantapura | | Not identified | | SII-IX-No. 277 |
| 3 | Sangama | Tammdirayahalli | | Tambalapalle | Tambalapalle, Chittoor | SII-XVI-No. 18 |
| 4 | Tuluva | Viraballe ³ | | Veeraballe | Veeraballe, Kadapa | IAP-CDII-No. 251 |
| 5 | Tuluva | Goravanahalli ⁴ | | Goravanahalli | Parigi, Anantapur | SII-IX-No. 533 |

IV. Place name after Minor Gods and Village Deities.

Places had occasionally been named after minor deities such as Brahma, Ganapathi, Chandra, Lakshmi and Village Deities like Kundurpeyanamma.

| Sl.No. | Dynasty | InscriptionalPlace Name | Present Name | Mandal and district | Reference of the place |
|--------|-------------------|-------------------------|---------------|----------------------------|------------------------|
| 1 | Chola Chalukya | Indulurur ⁵ | Induluru | Rajampeta, Kadapa | ARE, 1943 No. B59 |
| 2 | Hoyasala | Kundurpe | Kundurpi | Kunduripi Anantapur | SII-IXNo 359 |
| 3 | Tuluva | Indupuru | Indukur | Veerapanayanapalle, Kadapa | IAP-CDII-No. 251 |
| 4 | Tuluva | amalahalu | Kamalapadu | Vajrakarur, Anantapur | SII-IX-No. 663 |
| 5 | Tuluva | Ganapathihalli | Ganapatipalle | Parigi, Anantpaur | SII-IX-No. 577 |
| 6 | Tuluva | Bommehalu | Bommanahal | Bommanahal, Anantapur | EI -Page 192 |

V. Place Names after Temples.

A few places are named after religious institution these places may also be named after gudise, gradually the meaning of extended to specify village.

| Sl.No. | Dynasty | InscriptionalPlace Name | Present Name | Mandal and district | Reference of the place |
|--------|---------------------|-------------------------|--------------|----------------------|------------------------|
| 1 | Kayani chalukyas | Gudigere ⁶ | Gudipadu | Peapally, Kurnool | EI-36-No.139 |
| 2 | Kayani chalukyas | Gudikallu | Gudikallu | Yemmiganuru, Kurnool | SII-IX-No. 279 |

VI. Place names after trees, plants and flowers.

The names of trees and plants have exerted a considerable influence on the formation of place names. There are 20 place names denoting 16 various kinds of trees, plants, flowers and pulses are existed in the study area.

| Sl.No. | Dynasty | Inscriptional Place Name | Present Name | Mandal and district | Reference of the place |
|--------|-----------------|--------------------------|--------------|---------------------|------------------------|
| 1 | Badami Chalukya | Alikonde ⁷ | Alikonda | Koilakuntla, | JOR- No. 10 – |

| | | | | | |
|----|-------------------|-----------------------------------|-------------------|--------------------------|-----------------------|
| | | | | Kurnool | Page 27 |
| 2 | Chola- Chalukya | Belgetteuru ⁸ | Peddavvelagatturu | Punganur, Chittoor | SII-IX-No. 39 |
| 3 | Telugu Cholas | Kundaluru ⁹ | Gnudluru | Rajampeta, Kadapa | ARE-1907 No. 620 |
| 4 | KalyaniChalukyas | Kambadahola ¹⁰ | Kambadur | Kambaduru, Anantapur | IAP, Page 23, No. 256 |
| 5 | Kalyani Chalukyas | Nerila Badelapadu ¹¹ | Not Identified | - | SII-IX-No. 116 |
| 6 | Kalyani Chalukyas | Tumbalabidu ¹² | Tumbalabidu | Aluru, Kurnool | ARE, 1957 B46 |
| 7 | Kalyani Chalukyas | Nerila | Not Identified | - | SII-IX-No. 116 |
| 8. | Kalyani Chalukyas | Badamilaturu ¹³ | Minuthuru | Peddavadugur, Anantapur | ARE, 1920 No. 356 |
| 9 | Kalyani Chalukyas | Togari Kunte ¹⁴ | Tagarakunta | Kanaganapalle, Anantapur | SII-IX-No. 221 |
| 10 | Kalyani Chalukyas | Badagikunte | Not Identified | - | SII-IX-No. 172 |
| 11 | Kalyani Chalukyas | Bennikal ¹⁵ | Bennikal | Kanekapl, Anantapur | EI-Vol-IV-P.214 |
| 12 | Hoyasala | Gurinja Kala Bayalu ¹⁶ | Not Identified | | SII-IX-No. 308 |
| 13 | Hoyasala | SanagaUndana Halli | Syanaganapalli | Chilamathr, Anantapur | IAD-P.21 Sl. 227 |
| 14 | Hoyasala | Tumbeyakallu | Not Identified | - | IAD-P.21 Sl. 230 |
| 15 | Yadava | Tumbala ¹⁷ | Chinnatumbalam | Adoni, Kurnool | SII-IX-No. 367 |
| 16 | Sangama | Hiriyavelagatturu | Vengalattur | Pichatur, Chittoor | IAD-P.116 Sl. 1004 |
| 17 | Tuluva | Kethanapalli ¹⁸ | Kethepalle | Madakasira, Anantapur | IAD-P.10 Sl. 108 |
| 18 | Tuluva | Alugu vata ¹⁹ | Avulampalle | Peddavaduguru, Anantapur | SII-XXVI-No. 166 |
| 19 | Tuluva | Yalahanji ²⁰ | Elangi | Bommanahal, Anantapur | SII-XXVI-No. 212 |

| | | | | | |
|----|--------|-------------------------------|-------------------|--------------------------|---------------------|
| 20 | Tuluva | Baginayanipalli ²¹ | Baginayakanahalli | Rayadurgam, Anantapur | SII-XXVI-No. 218 |
| 21 | Tuluva | Kamalahalu | Kamalapadu | Vajrakarur, Anantapur | SII-IX-No. 663 |
| 22 | Tuluva | Nimbegalu | Nimbagal | Uravakonda, Anantapur | SII-IX-No. 663 |
| 23 | Tuluva | Tumbeganur | Tumbiganuru | Kanekal, Anantapur | SII-IX-No. 663 |

VII. Place name denoting various kinds of animals.

Fauna also place a significant role in naming the place. Wild Animals like Tiger, Elephant and Crocodile have been representing in the place names. Bovine species such as Buffelow (Pothu) figure in the inscriptional place names.

| Sl.No. | Dynasty | Inscriptional Place Name | Present Name | Mandal and district | Reference of the place |
|--------|----------------------|--------------------------|---------------|---------------------------|------------------------|
| 1 | Nolambas | Pulagicheruvu | Poliki | Vidapanakal, Anantapur | SII-IX-No. 23 |
| 2 | Kalyani Chalukyas | Mosaleyamaduvu | Mosalimadugu | Kothapalli, Kurnool | ARE, 1943, B8 |
| 3 | Kalyani Chalukyas | Pulakureka ²² | Pulakurthy | D. Hirehal, Anantapur | SII-IX-No. 122 |
| 3 | Kalyani Chalukyas | Gadiya Pothuru | Gadehotturu | Vajrakarur, Anantapur | SII-IX-No. 172 |
| 4 | Sangama | Ulimela ²³ | Ulimela | Pulivendula, Kadapa | IAP-CDII-No 09 |
| 5 | Tuluva | Hullikera | Hallekera | Agali, Anantapur | IAD, P.28 No. 314 |
| 4 | Tuluva | Animela ²⁴ | Animela | Veerpanayanipalli, Kadapa | IAP-CDII-No 158 |
| 5 | Tuluva | Hotturu | Chinna Hottur | Vajra Karur, Anantapur | SII-IX-No. 663 |

VIII. Place names denoting water resources.

11 Villages are named after water sources suggesting there by the importance attached to them. The inscriptional place names indicating irrigation facilities are kere for tanks, Kunda for water pond, Dona for pool on a hill, Kadali for Sea, Madhuvu for deep place in a river, Kolla for ponds, Eru for rivers, Toru for Streams.

| Sl.No. | Dynasty | Inscriptional Place Name | Present Name | Mandal and district | Reference of the place |
|--------|-------------------|--------------------------|-------------------|--------------------------|------------------------|
| 1 | Nolambas | Kolatura | Kalathuru | K.V.B. Puram, Chittoor | SII-IX-No. 41 |
| 2 | Kalyani Chalukyas | Kolla | Not Identified | - | SII-IX-No. 119 |
| 3 | Kalyani Chalukyas | Eradukera | Eradukera | Brahmasamudra, Anantpaur | SII-IX-No. 233 |
| 4 | Kalyani Chalukyas | Maduvadi | Madhudi | Agali, Anantapu | SII-IX-No. 9272 |
| 5 | Kalyani Chalukyas | Kondakunde ²⁵ | Konakondla | Vajrakarur, Anantupaur | SII-IX-No. 136 |
| 6 | Kalyani Chalukyas | Henjeru ²⁶ | Hemavathi | Amarapuramu, Anantapur. | SII-IX-No. 268 |
| 6 | Hoyasala | Madhuvakuntayahalli | Tummalakuntapalli | Chilamathur, Anantapur | IAD-P23, No. 231 |
| 7 | Sangama | Chimmanakere | Cherlopalli | Peddapappuru, Anantapur | SII-IX-No. 427 |
| 8 | Tuluva | Taveragola<kola | Not Identified | | SII-IX-No. 661 |
| 9 | Aravidu | Dodderi | Dodderi | Rolla, Anantpaur | SII-IX-No. 690 |
| 10 | Aravidu | Beludone | Beldone | Chipagiri, Kurnool | SII-IX-No. 691 |
| 11 | Aravidu | Kadalihalli | Kodihalli | Agali, Anantapur | IAD-P28 No. 312 |

IX. Place Names denoting types of soil.

6 inscriptional place names seems to have been named after colour. We get names with black (kare), White (Belu) and Yellowish (Mavi) probably because of the black cotton soil, lime soil and sandy soil.

| Sl.No. | Dynasty | Inscriptional Place Name | Present Name | Mandal and district | Reference of the place |
|--------|--------------------|--------------------------|--------------|-----------------------|------------------------|
| 1 | Chola Chalukyas | Karakadai | Kalakada | Vayalpadu, Chittoor | EI-30-No. 284 |
| 2 | Hoyasala | Kariya kethanahalli | Kethepalli | Madakasira, Anantapur | IAD-p31-No. 345 |
| 3 | Tuluva | Karebelagallu | Belagallu | Kosagi, Kurnool | SII-IVI-No. 245 |
| 4 | Tuluva | Karur | Vajrakarur | Vajrakarur, Anantapur | SII-IX-N. 531 |
| 5 | Tuluva | Kurumavi | Kurumoi | Palamaneru, Chittoor | SII-IX-No. 238 |
| 6 | Tuluva | Beluguppe | Beluguppa | Beluguppa, Anantapur | SII-IX-No. 478 |

X. Place names denoting size.

It was the tendency of the migrating people to name their new settlement with some quantitative titles such as big or small. That is bigger or smaller than their previous settlements. The name containing the kanada word pedda, Dodda, peru and Hiriya signify bigger size. While place names with Kannada word kuru, Chikka denotes small size.

| Sl.No. | Dynasty | Inscriptional Place Name | Present Name | Mandal and district | Reference of the place |
|--------|----------------------|--------------------------|----------------|--------------------------|------------------------|
| 1 | Badami Chalukyas | Kurukunda | Not Identified | | SII-IX-No. 119 |
| 2 | Nolambas | Perumavi | Not identified | | SII-IX-No. 20 |
| 3 | Kalyani Chalukyas | Pedakal | Pendekal | Dhone, Kurnool | KIAP, Alampur, 22 |
| 4 | Tuluva | Chikkanandi Cheruvu | Not Identified | | SII-IX-No. 587 |
| 5 | Aravidu | Hiraya Samudram | Haresamudram | Madakasira, Anantapur | IAD-P26-No. 293 |

XI. Place Names signifying Mountains, Hills, Forts.

Inscriptional place names that denote mountain and hills or fort are Gutty for mountain, Tippa for hill, Gada for a small hill, Ghatta for a range of mountains and Kota for fort.

| Sl.No. | Dynasty | Inscriptional Place Name | Present Name | Mandal and district | Reference of the place |
|--------|-------------------|--------------------------|--------------|------------------------|------------------------|
| 1 | Kalyani Chalukyas | Gutty | Gooty | Gooty, Anantapur | SII-VIII-No. 364 |
| 2 | Saluva | Tippapura | Timmadipalli | Chilamathur, Anantapur | IAD-P20-No. 304 |
| 3 | Tuluva | Dodaghatta | Dodaghatta | Roddam, Anantapur | SII-IX-No. 643 |
| 4 | Tuluva | Garekallu | Garekal | Vidapanakal, Anantapur | SII-IX-No. 544 |
| 5 | Tuluva | Koteyakallu | Kotakall | Adoni, Kurnool | SII-IX-No. 9604 |

XII. Names descriptive of the condition or state of the village.

It was but natural for people, as is the custom even today to name new settlement that denotes “newness”. When a settlement is abandoned for a period and later the time of resettlement by a succeeding generation the village is some times given a name that signifies antiquity. The name of a village denoting newness is Hosa, the village that signify antiquity are Mudu, Mutuku. Palu signifying desolated land. Palu is further changed to Halu

| Sl.No. | Dynasty | Inscriptional Place Name | Present Name | Mandal and district | Reference of the place |
|--------|----------|--------------------------|-------------------|------------------------|------------------------|
| 1 | Hoyasala | Halluvidi | Halluvidi | Agali, Anantapur | SII-IX-No. 353 |
| 2 | Tuluva | Mudanagiri | Muddareddypalyem | Madakasira, Anantapur | IAD-P26-No. 286 |
| 3 | Tuluva | Mudireddipalle | Mudireddipalli | Kalasapadu, Kadapa | IAP-CDII – No. 197 |
| 4 | Tuluva | Muttakadahalli | Muthumothukapalle | Parigi, Anantapur | SII-XVI-No. 567 |
| 5 | Tuluva | Hosahalli | Hosahalli | D. Hirehal, Anantapur | SII-IX-No. 576 |
| 6 | Tuluva | Hosakere | Kothacheruvu | Bukkapatnam, Anantapur | SII-IX-No. 561 |

XIII. Place names after kinship relation.

Two place names denoting some kingship relation. In these names we find the terminology of mother or elderly woman and father or elderly man in kannada.

| Sl.No. | Dynasty | Inscriptional Place | Present Name | Mandal and district | Reference of the |
|--------|---------|---------------------|--------------|---------------------|------------------|
|--------|---------|---------------------|--------------|---------------------|------------------|

| | | Name | | | place |
|---|--------|----------------|----------------|-------------------------|----------------|
| 1 | Tuluva | Apparascheruvu | Apparacheruvu | Battalapalli, Anantapur | SII-XVI-No. 85 |
| 2 | Tuluva | Ammakere | Not identified | | SII-IX-No. 576 |

XIV. Place names after metals.

The metals that figure in the inscriptional place names are Gold, Copper and Iron. Gold was utilized for ornaments. Copper for Vessels, Iron for tools and weapons.

| Sl.No. | Dynasty | Inscriptional Place Name | Present Name | Mandal and district | Reference of the place |
|--------|-------------------|---------------------------------|---------------------|--------------------------|------------------------|
| 1 | Chola Chalukya | Inagaluru | Inagalluru | Pulivendula, Kadapa | SII-III-No. 52 |
| 2 | Thuluva | Kanaka Gondanahalli | Kanaganapalli | Kanaganapalle, Anantapur | SII-IX-No. 638 |
| 3 | Thuluva | Kanchakarabelagal ²⁷ | Kanchagarabelagallu | Alur, Kurnool | EI-XXX-P257 |

XV. Place names denoting field, plain.

We get only two endings belonging to these groups they are pola, signifying a field. Pola is changed to Hola in the later periods. Mela is probably a mistake for mala or male meaning hill over grown with forest or a plain.

| Sl.No. | Dynasty | Inscriptional Place Name | Present Name | Mandal and district | Reference of the place |
|--------|---------------------|--------------------------|--------------|--------------------------|------------------------|
| 1 | Kalyani Chalukya | Holalukunde | Holagunda | Holagunda, Kurnool | SII-IX-No. 210 |
| 2 | Yadavas | Holalugunda | Holagunda | Holagunda, Kurnool | SII-IX-No. 384 |
| 3 | Thuluva | Melavayi | Melavoi | Madakasira, Anantapur | SII-IX-No. 556 |

XVI. Place Names after rock.

Certain names denote important land mark such as rock or stone etc., Kallu used to denote rocky surroundings.

| Sl.No. | Dynasty | InscriptionalPlaceName | Present Name | Mandal and district | Reference of the place |
|--------|------------------|--------------------------|--------------|-----------------------|------------------------|
| 1 | Kalyani Chalukya | Kallugotla ²⁸ | Kalugotla | Koilakuntla, Kurnool | SII-IX-No. 121 |
| 2 | Kalyani Chalukya | Kallukade ²⁹ | Kalukada | Kalukada, Chittoor. | KIAP-Alampur-14 |
| 3 | Thuluva | Untakallu | Untakal | Bommanahal, Anantapur | IAD-Page 35 No. 403 |

XVII. Place names signifying collection.

Two place names contain the word kuppa which means heap. Koppa is a variant of Kuppa, Kuppe is further changed to Guppe, the final 'a' changed to 'e' due to Kannada influence.

| Sl.No. | Dynasty | Inscriptional Place Name | Present Name | Mandal and district | Reference of the place |
|--------|---------|--------------------------|--------------|----------------------|------------------------|
| 1 | Thuluva | Koppolu | Keppolu | Vallur, Kadapa | IAP-CDII-No. 165 |
| 2 | Thuluva | Beluguppe | Beluguppa | Beluguppa, Anantpaur | SII-IX-No. 478 |

XVIII. Place names of the wooded region.

Prefixes for Bagi, Vana denotes garden and forest respectively.

| Sl.No. | Dynasty | InscriptionalPlace Name | Present Name | Mandal and district | Reference of the place |
|--------|---------|-------------------------|-------------------|-----------------------|------------------------|
| 1 | Thuluva | Baginayanipalle | Baginayakanahalli | Rayadurgam, Anantapur | SII-XVI-No. 218 |
| 2 | Aravidu | Vahanavrolu | Vanavolu | Gorantla, Anantpaur | SII-XVI-No. 326 |

XIX. Miscellaneous place names

| Sl.No. | Dynasty | Inscriptional Place Name | Present Name | Mandal and district | Reference of the place |
|--------|---------|--------------------------------|----------------|---------------------|------------------------|
| 1 | Saluva | Agali ³⁰ | Agali | Agali, Anantpaur | SII-IX-No. 472 |
| 2 | Thuluva | Hattiyabelagallu ³¹ | Hatipbelagallu | Alur, Kurnool | SII-IX-No. 651 |

| | | | | | |
|---|---------|---------------------------|---------------|--------------------------|--------------------|
| 3 | Thuluva | Kaniyakallu ³² | Kanekal | Kanekal, Anantapur | SII-IX-No. 506 |
| 4 | Thuluva | Upudihalli ³³ | Upparlapalli | Madakasira, Anantapur | SII-IX-No. 485 |
| 5 | Aravidu | Kodigepalli ³⁴ | Kodigenahalli | Parigi, Anantapur | SII-XVI-No. 332 |

From the present study it can be observed that, Rayalaseema Region has bequeathed to us vast treasury of place names occurring in the inscriptions. We have found 120 place names which having a Kannada Element. In some instances place names are partly influenced and in some instances the entire name is influenced by Kannada. They are found to embrace almost all fields of human civilization.

A detailed classification of the place names would help us in understanding the cultural significance to a great extent. Taking into consideration the meaning of the place names are classified into 19 groups. Place names after gods (19) shows the development of the cult of personal gods. Place names donating flora (23) gives Idea about the botanical wealth of the region. Majority of trees belong to the variety usually grown in dry tracks. Zoological names are few. Among the place names denoting fauna, mostly figured animal is Tiger, Since this animal represent power and valour. Place names denoting water sources (13) show the irrigational facilities like eru, dona, kadali, kere, kola, kunda, maduvu, toru. Though there are varieties of endings denote water source, the place names are not many. It is very strange that very few are indicative of the Hilly region.

The place names connected with metals may also relate to the craftsmanship with that particular metal. Place names might indicates the artisanship of goldsmith, coppersmith and iron smith. Among the place names indicating colour those named after black are more in number, probably because of the black cotton soil. The village of Gadiapoturu denoting boundary. Names descriptive of the place take a much greater variety of characteristics. Include the place names suggestive of the size, describing the state of the places as new, old or ruined.

The lingvistic development of Kannada can be marked with regard to place names. Perunjeru of the earlier records appear Henjeru in the later records. Until the

end of the 9th century A.D. 'P' is preserved. In the 10th century forms with 'H' in place of 'P' began to appear in all parts of Karnataka and the Districts of A.P. which are contiguous to Kannada Speaking area. Example Palu > Halu; Pola>Hola; Palli>Halli; Patti>Hatti; Puli>Huli.

In some instances 'P' voiced example Palle<Balle. In some cases 'P' is changed to 'V' for example Palli<Valli. Similarly changes of Ka<Ga are also observed Example Kola<Gola; Kera<Gera; Koppe<Gppe, Kuruke<Guruke.

In the cases of prefix or suffixes Final 'A' changed to 'E'. Some of the records are composed both in Sanskrit and Kannada.

Out of 120 place name forms taken up for the present study, there are 4 place names which do not have any suffix. It is a point of great significance, of the 28 suffixes, 4 are in Sanskrit, 10 are in Kannada and the rest belonging to common for Telugu and Kannada Language with small variations. 6 place names contain only suffixes in both units. Like Kallukade, Gudikallu, Gudigere, Halvidi, Thippapura and Kondakunde. In 8 place names original suffixes have been replaced in their modern forms. The replacement have occurred due to more than one reason. Most popular place name suffixes in the study area are Palle/Halli, Uru, Kere, Kallu and halu. The name ending with the suffix kere exists only a name sake and became mere specimens of the nomenclatures of the bygone ages.

To conclude, Our forefathers led a life in harmony with the nature. They worshipped nature they did not indiscriminately destroy forests. Man's greed will led to the destruction of biosphere as Mahatma Gandhi Rightly said nature gives wealth for man's need and not for his greed. Let us respect nature and save our valuable tanks, ponds, plants, trees rocks and animals and live in harmony with nature.

Notes and references.

1. Vadi Seems to be dialectic form of Vata, which means an enclosure of a Village consisting of a boundary tree.
2. Tammadi – a tambali or saiva priest. Palli may denote settlements or small village. Palli in the inter vocalic position is changed to Halli Valli may be from palli. By a change P<V. Initial stop 'P' voiced in some place names like Viraballe.

3. Veeraballe: there must have been veerabali, a special scarifies prior to the construction of this village. Hence the name:- it was a strong hold of veerasaivas and perhaps that fact was responsible for calling the village as veerballe-K. Viswanatha Reddy, Kadapa Urla P. 458
4. Gorava – Saiva Saint
5. Indu – Epithet of Moon – Mulay – Historical Geography and cultural ethnography P. 183.
6. Kere in the inter intervocalic position is changed to GERE which occurred in many places.
7. Ali means baniyan tree Moon – Mulay – Historical Geography and cultural ethnography P. 195. Konda, a hill changed as Konde due to Kannada influence
8. Belage – Velaga (Wood apple) in Kannada Mulay – Historical Geography and cultural ethnography P. 105.
9. Kunda is a name of a flower. - Mulay – Historical Geography and cultural ethnography P. 202.
10. Kamba is a name of tree – SJ Mangalam – Historical Geography and toponamy of Andhra Pradesh. Page 105
11. Nerila - Rose apple tree - Mulay – Historical Geography and cultural ethnography P. 195.
12. Vidu means town, city and camp. The only phonological change is noticeable in the presence of form – BIDU which is due to Kannada Influence. VIDI may be corrupt form of Vidu.
13. Vada is a derivative of Vata, a baniyan tree a Vada is changed in later times as BADA. (Which may be the tathbhava form of Vada.)
14. Togari is one kind of pulses. Kunta means pond. It is partly similar to the suffix kunda. Kunta changed as Kunte due to Kannada influence.
15. Benni is a name of a tree. Mulay – Historical Geography and cultural ethnography P. 197.
16. Vada seems to be dialectic form of vata. in some cases initial ‘V’ is dropped resulting ada. D/L variation may be observed in some places like tumbala.
17. Gurinjakalabbayalu obviously a Kannada place name its Telugu form Guruvinda.
18. Ketana is the name of flower of the flower.
19. Alugu is the name of the tree. Mulay – Historical Geography and cultural ethnography P. 195.
20. Yelahanji is one kind of gross. Y. Balagangadhara Rao, Urlaperlu page No. 33
21. Bage > Bagi it is a name of tree. SJ Mangalam – Historical Geography and toponamy of Andhra Pradesh. Page 105
22. Kuriike seems to be of Kannada origin. As it occurs contiguous districts of Karnataka and this is further supported by the form Kuriike, it may be the village.
23. Initial “H” may be dropped resulting “uli” from Huli which mean tiger
24. Ane – Elephant Mulay – Historical Geography and cultural ethnography P. 217.

25. Kunda is a Sanskrit word for a pond. Final 'A' changed to 'E' obviously due to Kannada influence,
26. Henjeru > Penjeru Initial P > H is due to Kannada influence jeru is another form of Cheruvu. The loss of the final sound 'VU' occurs in Penjeru. Pen is a Kannada word for Women Mulay – Historical Geography and cultural ethnography P. 188.
27. Kanchakara may be kamsa kara which means copper smith.
28. Gotla may be plural form of Gota > Kota Sanskrit word signifying fort.
29. Kallukade may denote a village having stones in its vicinity.
30. Agali may be Agala which means extended or Agalu means good smell.
31. Patti < Hatti Signifies a settlement, village at a foot of the hill Mulay – Historical Geography and cultural ethnography P. 111.
32. Kaniya means foreteller
33. Salt (Uppu) seems to have contributed to the place name. It may suggest that flourishing business in this item at the place
34. Kodige – Which means land free of rent, Grant – Y. Balagangadhara Rao, Urlaperlu page No. 34

Abbreviations used in this article.

1. ARE annual report on epigraphy
2. EI Epigraphy of Indica
3. IAD Inscriptions of Andhra Desa
4. IAP CDII Inscriptions of Kadapa District Volume II
5. JOR Journal of the Oriental research
6. KIAP Kannada inscriptions of Andhra Pradesh
7. SII South Indian Inscriptions.

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CALICUT

2018

- REAPPRAISING THE COMRADESHIP BETWEEN SIR CP AND SRI CHITHIRA THIRUNAL** 181
R. Safeed, Research Scholar, Dept. of History, University of Kerala
- INCIDENTS OF REACTIONS OF THE PEOPLE OF TAMIL NADU AGAINST INDIAN COUNCIL ACT OF 1892** 184
Dr. A. Sajeen, Assistant Professor, P.G and Research Dept. of History, Govt. Arts College, Kumbakonam-612001, Tamil Nadu
- JUSTICE PARTY SOCIAL MEASURES OF THE MINISTRY IN TAMIL NADU** 187
Dr. A. Sakthivel, Assistant Professor, Dept. of History, LRG Govt. Arts College for Women, Tirupur, Tamil Nadu
- STUDENTS' PARTICIPATION AND NATIONALIST CONSCIOUSNESS IN COLONIAL RAYALASEEMA, 1916-1944** 192
Prof. G. Samba Siva Reddy, Dept. of History & Archaeology, Yogi Vemana University, Kadapa, Y.S.R.District, Andhra Pradesh
- POLITICAL ACTIVITIES OF THE SWARAJYA PARTY IN TAMIL NADU** 196
R. Sanjeev Kumar, Ph.D Scholar in History, Presidency College, Chennai.
- UNITED NATIONS ORGANISATION AND THE LIBERATION OF PORTUGUESE TERRITORIES IN INDIA WITH SPECIAL REFERENCE TO GOA IN A HISTORICAL PERSPECTIVE** 200
Fr. Sebastian Mathai & Mr. B. Deena Dayalan
- ROLE OF WOMEN PARTICIPATION IN QUIT INDIA MOVEMENT WITH SPECIAL REFERENCE TO ARUNA ASAF ALI** 204
Dr. T. Seethalakshmi, Assistant Professor, Dept. of Historical Studies, Govt. Arts College for Men (Autonomous), Nandanam, Chennai
- PROBING CONTESTATIONS IN IMPERIAL LEGISLATURE: THE CASE OF COLONIAL CRUELTY AND ITS ENQUIRY COMMISSION IN MALABAR, 1921** 208
P.T. Shana Parveen, Dept. of History, University of Calicut
- QUIT INDIA MOVEMENT AND TELUGU PRESS** 214
Dr. G. Somasekhara, Assistant professor, Dept. of History, Acharya Nagarjuna University, Ongole Campus, Ongole
- HISTORICAL GEOGRAPHY OF PENUKONDA RAJYA UNDER THE RAYAS OF VIJAYANAGARA -AS DEPICATED IN INSCRIPTIONS** 218
Dr. E. Sreedhar, H.O.D of History, S.D.G.S. College, Hindupur

HISTORICAL GEOGRAPHY OF PENUKONDA RAJYA UNDER THE RAYAS OF VIJAYANAGARA – AS DEPICTED IN INSCRIPTIONS

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Historical geography is the study of geography based on Historical data. The rulers divided the empire into major as well as minor administrative divisions. However, the exact extent of these divisions is not known. The study and identification of the administrative divisions referred to in the inscriptional records of a particular territory should reveal the approximate extent of that territory.

The term used for the province during the Vijayanagara period is Rajya. It became a prominent and bigger division from 14th century onwards. They were located in strategic places. These Rajyas comprising many subdivisions which in turn contained smaller units. There were 12 Rajyas covering the Telugu linguistic region of Vijayanagara empire. Penukonda Rajya is one among them which extended from 1397 to 1645 A.D, which covers the four Dynasties of Vijayanagara.

The present paper deals with the historical geography of Penukonda Rajya during the Vijayanagara. The scope of this paper is to study all the administrative divisions that flourished within the jurisdiction of the Penukonda Rajya during the Rayas of Vijayanagara and identified with their modern parallels as accurately as possible. Data are drawn from the epigraphical sources.

Penukonda was the head quarters of the Penukonda Rajya. Because of impregnable hill fort this Rajya is also referred to as Penukonda Durgam. Penukonda means in the local language Big Fort. Ghanagiri or Ghanadri are the Sanskrit variants of Telugu Penukonda.

The earliest inscription naming this place as Penugonda belongs to 1320 A.D¹. Bukka-I, incharge of the Gooty fortress conquered the fortress of Penukonda from Eswara Dannayaka, the subordinate of Viraballa III of Hoyasala Dynasty in 1340 A.D and shifted his head quarters from Gooty to Penukonda². The earliest reference to the Vijayanagara rule over Penukonda found in an inscription dated 1352 A.D at Kadiri³.

An inscription from Penukonda dated 1354 A.D⁴ states that, Penukonda was entrusted by Bukka-I to his son Virupanna under guidance of Anantarasa Chikkavodayar, who was responsible for building the fort of Penukonda. After the fatefull battle of Tallikota in 1565 A.D, Tirumala raya made Penukonda as his capital. It enjoyed as the status of imperial capital till 1585 A.D, when the capital was shifted to Chandargiri.

An inscription from Penugonda dated 1558 A.D⁵ states that, Chennappanayaka, incharge of Penukonda fort, on the orders of Tirumalaraya, not only renovated the big fort but also erected fort gates, added bastions and built a smaller fort, with in the big fort. Punugonda attained much as the centre of provincial importance during the Tuluva period.

Penugonda, in addition to being the capital of Rajya, it was also the head quarters of *Sima, Chavadi, Marjavadisima*. It seems a Sima or region called *Marjavadisima* was formed from out of the areas of both Penugonda and Udayagiri Rajyas which were adjacent to each other, probably the western sector of this Sima was known as Penugonda Marjavadisima. It is attested by the fact that all the subdivisions of this divisions are located in the present north-western part of Chittor district.

Administrative Divisions of Penukonda Rajya under Sangama Dynasty.

I. Gutti Valitamu : An undated inscription referring itself to the reign of Harihara-II mentions village Chimmanakere situated in Guttivalita in Ghanadri rajya⁶.the inscriptional village Chimmanakere is identical with modern Cherolpalle in Peddapappuru mandal. Find spot Timmanacherla is identical with modern

Timmanacherla in Guntakal mandal. Hence this division consists the region around Gutty, Guntakal and Peddapappuru mandals of Anantapur district.

II. Mangumali sthala: an inscriptional dated 1397 A.D from Mudivedu mentions the village Ballaganacheruvu in Mangumali sthala in Penukonda Marjavada⁷. The village Ballaganicheruvu is identical with modern Cherlopalle in Gurramkonda mandal. The find spot is in Kurubalakota Mandal. Hence this division consists the region around Gurramkonda and Kurubalkota Mandals in Chittoor district.

III. Tumbekallu Sthala: an inscription dated 1449 A.D from Lepakshi mentions the village Kotturu is situated in the Tumbekallu sthala of Ghanadri Rajya⁸. Inscriptional village is identical with modern Kotnuru in Hindupur mandal. Head quarter, Tumbekall is not identified. Hence this division can be identified around Kotnuru village of Hindupur mandal.

On the basis of the identification of the administrative divisions in the present context, jurisdiction of the Penukonda Rajya during Sangama period extended over the north-east, southern portions of Anantapur district and north-western part of Madanapalli Revenue division of Chittoor district.

Administrative divisions of Penukonda Rajya under Saluva Dynasty

I. Marjawada Sima: an inscription from Devulapalle in Chittoor district dated 1505 A.D mentions the village Devulapalli in the Marjavada Sima in the Penugonda Maharajya⁹. Inscriptional village is identical with the same name in Kalakada mandal of Chittoor district.

II. Penugonda Chavadi: An inscription dated 1503 A.D from Panyam mentions that the village Panem situated in Penugonda Chavadi¹⁰. The village Panem was identical with modern Panyam, head quarter of the same mandal. Hence this division can be identified around Panyam madnal of Kurnool district.

During the Saluva period the jurisdiction of the Penugonda Rajya extends over south-eastern parts of Kurnool district and north-western part of Chittoor sistrict.

Administrative divisions of Penukonda Rajya under Tuluva Dynasty

I. Bhumukonda Sthala: An inscription from Rangasamudram dated 1510 A.D, mentions the village Rangasamudram in Bhumukonda sthala in Penugonda Rajya¹¹.

The village Rangasamudramu is identical with modern Rangasamudramu in Pedda Tippasamudram madnal Bhumukonda, the chief town of the sthala is not traced. Hence this division can be identified around Peddatippasamudramu mandal of Chittoor district.

II. Gandikota Sima: For some time, Gandikota division was a part of Penukonda Rajya. An inscription of the Achyutaraya dated 1530 A.D from Kalluru in Yellanuru mandal mention this rajya and informs that the villages Kalluru, Singavaram and Surapuram were in this rajya¹². These villages may be identified respectively with Kalluru in Yellanur mandal, Singavara in Yellanur mandal and Surepalli in Putlur mandal.

An inscription from Chintakayamanda dated 1510 A.D¹³ mention the division Gandikota sima and the village Chintakamanda included in it. Chintakamanda is same as modern Chintakayamanda in Yellanur mandal.

The chief town of this division, Gandikota is identical with modern Gandikota in Jammalamadugu mandal. Hence this division comprised the region around the Yellanur, Putlur Mandals of Anantapur district and Jammalamadugu mandal of Kadapa district.

III. Gorantla Sima: A much damaged inscription from Gorantla dated 1531 A.D¹⁴ during the time of Achyutaraya mention the division Gorantla Sima. This sima might have covered the region around Gorantla in Anantapur district.

IV. Gutti Sima: An inscription dated 1529 A.D¹⁵ mentions Gutti Sima as a subdivision of Penukonda Rajya. Hence the region consisting Yadiki, Gooty, Peddavaduguru, Pamidi, Guntakal mandals of Anantapur district formed a part of Penukonda Rajya.

V. Guyyaluru Sima: This sima is referred to in an inscription dated 1537 A.D from Gorrepalli¹⁶. Goravanahalli surnamed Lakshmi sagara stated to have been in this sima which was a subdivision of Roddanadu in Penukonda Rajya. Inscriptional village Goravanahalli is same as the modern Gorrepalli in Parigi mandal. Guyyaluru, the

chief town of the sima is not identifiable on the basis of identification of the inscriptional village. It can be located more or less with in modern Parigi mandal of Anantapur district.

VI. Kokapura Sthala: This division referred in one inscription dated 1553 A.D from Kaggallu¹⁷. It mentions the village Kaggallu alias Timmasamudra as situated in Kokapura Sthala which was a part of Roddanadu in Penukonda Rajya. The village Kaggallu is same as the modern Kaggallu in Hindupur mandal. Kokapura, the head quarters of the division is not identifiable. However, on the strength of the identification of Kaggallu, it may surmised that the sthala covered the region around that village of Anantapur district.

VII. Maratur – Sima: An inscription dated 1512 A.D¹⁸ mentions the village Uppudihalli situated in Maratur – Sima in Roddanadu, which was a major division. The village Uppuduhalli can be identified with the same name in Madakasira mandal. Maratur, the chief town of this division is not identifiable. This sima can be located in the present Madakasira mandal of Anantapur district.

VIII. Patavagulla Sima: An inscription dated 1547 A.D, from Patnam¹⁹, mentions the village Patarla palli as situated in Patavagulla sima. The village Patarlapalli and head quarter Patavagulla is not found on modern map. But taking the find spot of the record in to consideration, this division may tentatively be located in ther modern Kadiri mandal of Anatapur district.

IX. Penukonda Marjavadi Sima: Three inscriptions dated 1544 A.D from Kasuvari palli²⁰, another inscription dated 1559 A.D from Somapalem²¹ last inscription from Mudivedu dated 1559 A.D ²² mentions this divison. It consisting three subdivisions namely Ramagiri durga, Vavilapati sima and Vavilapati Chavadi.

On the basis of the identification of the above said subdivisions in the modern context, this divison formed with the regions of Vayalpad, Thumbalapalle, Kurubalakota, Mulakala Cheruvu, Pichatur and Madanapalli mandals of Chittor district.

X. Penugonda Sima: This division is referred in one inscription dated 1558 A.D from Somapalli²³. It mentions the village Sompalli in Penukonda Sima. The inscriptional village Somapalle is identical with modern Somapalle in Mulakala Cheruvu in Chittoor district. Hence this division may be comprised the region from Penukonda in Anantapur district to Mulakalacheruvu in Chittoor district.

XI. Ramagiri Durga: An inscription dated 1559 A.D from Somapalle²⁴ mentions Somapalle in Ramagiri Durga in Penukonda Marjavada. The inscriptional village is same as in Mulakalacheruvu mandal. Head quarter of division Ramagiri is same as in Pichatur mandal.

Another inscription from Mudivedu dated 1559 A.D ²⁵ mentions the villages Vempalapalli, Mudivada in Vavilapati Sima belonging to the Ramagiri durga of Penukonda Marjavada. Mudivada is identical with modern Mudivedu in Kurubalakota mandal in Madanapalli mandal. The head quarter of sub division Vavilapati is identical with modern Vayalpad. On the basis of the identification of the villages, subdivisions included in it, this division comprised the regions of Pichatur, Kurubalakota, Mulakalacheruvu, Madanapalli and Vayalpad mandals of Chittoor district.

XII. Renadu: Renadu is mentioned in one inscription dated 1556 A.D from Chouluru²⁶. It mentions the village Chouturu alias Timmasamudram in Renadu of Penukonda Rajya. The village Chouturu is identical with modern Chowlur in Hindupur mandal. The region Chowluru may constitutes the part of bigger division Renadu.

XIII. Roddanadu: This division referred in different times during the Vijayanagara period from 1512 A.D to 1559 A.D. It was a major division with in the Penugonda Rajya. The head quarters of this division is same as modern Roddam, the head quarters of the mandal. It included the administrative divisions like Maruturi Sima²⁷, Guyyaluru Sima²⁸, Kokapura Sthala²⁹, Tumbekallu Sthala³⁰, Sadaliventhe³¹ and the villages included in this division are Harule Lakkanapura³², Maneya Samudra³³ which are identified respectively as Gorrepalli in Parigi mandal, Manesamudram in Hindupur Mandal.

On the basis of the identification the subdivisions, inscriptional villages, this division can be identified with the regions of Madakasira, Parigi, Hindupur, Lepakshi, Roddam mandals of Anantapur district and some parts of present Gowribidanur taluk of Chikkaballapur district of Karnataka.

XIV. Sadali Venthe: This was a subdivision of Roddanadu, a subdivision of Penugonda Rajya. An inscription dated 1537 from Lepakshi,³⁴ mentions the villages Kanchisamudra and Lepakshi are included in this division. Both the villages can be indentified with their same names in Lepakshi mandal. But Sadali, the head quarters of this division can't be identified at the present state of our knowledge. However, on the basis of the identification of constituent villages this division can be located with in Lepakshi region.

XV. Tumabakalla Sthala: This was a subdivision of the bigger division Roddanadu. An inscription of 1538 A.D.³⁵, mentions this village Nagarigere alias Krishnarayasamudra as included in Tumbekallu sthala of Roddanadu. Nagarigere in the same as modern Nagaragere Hobili, Gowribidanuru Taluk Chikkaballapur district of Karnataka. The head quarters of this division can't be identified in the present state of our knowledge. Hence this division comprised the region from Lepakshi to Nagaragere in Chikkaballapur district.

XVI. Varulapati Sima / Vavilapati Chavadi: This division having a subdivision of Kasuvari sthalam. An inscription from Kosuvaripalli dated 1544 A.D.³⁶ mentions Yellavaruru in Vavilapati Sima as a subdivision of Penugonda Marjavadi. Inscriptional village is not identified find spot is in Thambalapalli mandal.

Another inscription from same place dated 1539 A.D.³⁷ mentions Godugubba village in Kosuvari Sthalam in Vavilapati Chavidi. The inscriptional village is not identified. Hence the division comprised the regions Thambalapalle, Vayal pad madnals of Chittoor district.

Taking in to consideration of the present day location of these divisions and villages included in it can be surmised that jurisdiction of the Penugonda Rajya extended the over the regions of present Penukonda, Kadiri Revenue divisions and north eastern parts of Madanapalli Revenue division of Chittoor district, Jammala Madugu divison of Kadapa district and some parts of Gowribadanuru Taluk of Chikkaballapur district of Karnataka.

Administrative divisions of Penukonda Rajya under Aravidu Dynasty

I. Budali Nadu: An inscription from Bayanaguntapalli dated 1638 A.D.³⁸ mentions Vanavolu in Mallela sthala belonging to the Budali nadu of Penugonda rajya. Bayanaguntapalli is identical with modern Bayanakuntapalle, Vanavolu is identical with the same name in Gorantla mandal. The chief town of the subdivision Mallela is with the same name in Gorantla mandal. The head quarter of this division Budali is present Budili in Gorantla Mandal. Hence this division identified with the region around Gorantla madnal of Anantapur district.

II. Guyyaluru Nadu: An inscription dated 1645 A.D from Kodigepalli³⁹ mentions Dinnamidi Kodigepalli in Guyyalurunadu included in Penugonda Durgam. The inscriptional village is identical with D.Kodigepalli in Madakasira mandal. Head quarter of the division Guyyaluru is not identified. Hence this division corresponds to the region around the village C.Kodigepalli in Madakasira madnal.

The jurisdiction at Penukonda Rajya under the Aravidu Dynasty pertaining to Madakasira, Gorantla and Penukonda mandals of Anantapur district only.

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INDEX

Volume-12, Issue-4, March-2019

| Sr. No. | Name of The Title | Author | Subject | Page No. |
|---------|---|--|-------------------|----------|
| 1 | A PSEUDOPOTENTIAL STUDY ON THE THERMODYNAMIC AND ELASTIC PROPERTIES OF Pd ₃₉ Ni ₁₉ Cu ₃₉ P ₂₁ BULK METALLIC GLASS | Alkesh L. Gandhi & Aditya M. Vora | Physics | 01to10 |
| 2 | Consciousness of Jammu and Kashmir State towards Scheduled Castes | Abdul Hafiz & Others | Economics | 11to22 |
| 3 | Social Media and Political Mobilization in India: An Analysis of University Students(In special reference to Delhi University) | Abhishek K Singh & Dr. Charvak | Social Media | 23to29 |
| 4 | Theories of Developmental dyslexia: a brief review | Aijaz Ahmad Buhroo&Dr.Veena Dani | Psychology | 30to33 |
| 5 | An Analysis of Marxist Feminism with Reference to Domestic Household Work & Income in Different Universities of Chhattisgarh | Dr. Amrita Bhatia | Education | 34to39 |
| 6 | On generalized weakly concircularly symmetric manifolds | Ananta Patra | Mathematics | 40to48 |
| 7 | Effect of Information and Communication Technology (ICT) in education on self-esteem of school students | Dr. Anu Dandona | Psychology | 49to55 |
| 8 | Spread of Buddhism in Ladakh (From 2 nd BCE to 9 th CE) | Dr. Mohd Ashraf Dar | History | 56to70 |
| 9 | HISTORICIZING THE IMPACT OF ACCIDENTS ON THE MORBIDITY PATTERN OF REGIONAL WITH SPECIAL REFERENCE TO TRIVANDRUM DISTRICT | ASHIK PRADEEP.V | History | 71to75 |
| 10 | The Demand for Separate Statehood in India: A Never Ending Challenge | Aswini Varna V V | Political Science | 76to80 |
| 11 | A Comparative Study of Love and Mystery in Emily Bronte's 'Wuthering Heights' and Michael Ondaatje's 'The English Patient' | Mr.Babasaheb Ramdas Kangune | English | 81to85 |
| 12 | PSYCHOSOCIAL CORRELATES OF MARITAL ADJUSTMENT AMONG WORKING AND NON WORKING MARRIED WOMEN | Rajesh Kumar & Beenu Varma | Psychology | 86to93 |
| 13 | MAHATMAS OF THE YEAR | Dr. Bhagavadevi A.Chudasama & Dr. Kanchan Khatia | English | 94to102 |
| 14 | Adi Shankaracharya, Spirituality and Management | Bhaves A. Kinkhabwala & Dr. Ravi Gor | Management | 103to123 |
| 15 | UNIFIED PAYMENT INTERFACE – IMPACT OF UPI IN CUSTOMER SATISFACTION | BIJIN PHILIP | Commerce | 124to129 |
| 16 | EVOLUTION OF INDIA'S LOOK EAST POLICY: AN OVERVIEW FROM HISTORICAL PERSPECTIVE | Biraj Jyoti Kalita | History | 130to134 |
| 17 | Franco-Prussian war and the decline of Shawl industry in Kashmir (1870-1871A.D) | Brijish Jahan | History | 135to140 |
| 18 | Deception, Mistle and a Substantial Saturnalia in Shakespeare's Twelfth Night, a Festive | Chaitali Giri | English | 141to151 |
| 19 | An analysis of trends of foreign institutional investors with special reference to its impact on selected indices of BSE | Mr. Chirayu S Shastri | Commerce | 152to158 |
| 20 | GARY SNYDER: THE HARBINGER OF HONORING HARMONY IN POETIC PROPORTION OF HUMANISM, BUDDHISM AND NATURE | D. B. Wankhade & Dr. Amol Raut | English | 159to163 |
| 21 | Tender Is The Night: A Psychoanalytic View | Miss Darshana M Patel | English | 164to171 |
| 22 | Jean-Paul Sartre's No Exit in Relation To Power and Torment | Devaki V | English | 172to176 |
| 23 | PSYCHOLOGICAL AND SCIENTIFIC PERSPECTIVES ON VARIOUS INDIAN CULTURAL TRADITIONS | Dr. Devang N. Mehta | Psychology | 177to183 |
| 24 | INDIAN PUBLIC LIBRARY SYSTEMS: AN ORIGIN AND GROWTH | Dipankar Halder | Lib.Sci. | 184to188 |
| 25 | Board Committees | DIVYARAJSINH ZALA | Commerce | 189to195 |
| 26 | Queen of the Palace of Illusions | Dr. Anjali Tripathy | English | 196to206 |
| 27 | A study on the problems of D.El.Ed students in completing Their Work Experience, Art Education and Health & Physical Education Projects | Dr Mandala Chandrashekhara Goud | Education | 207to210 |
| 28 | RETHINKING THE ROLE OF WOMEN OF NAGAON DISTRICT IN THE QUIT INDIA MOVEMENT | DR. AKUNTHITA BORTHAKUR | History | 211to215 |
| 29 | STUDY OF VARIOUS APPROACHES TO UNDERSTAND INSURGENCY-Special Reference to Naxalism in India and Maoism in Nepal | Anita Kumari | Political Science | 216to221 |
| 30 | Lepakshi - Town of Veerabhadra Temple - An Epigraphical Study | Dr. E. Sreedhar | History | 222to228 |
| 31 | Maharaja Hari Singh's Dilemma over Accession of Kashmir and Reaction of Pakistan | Dr Sangeeta Mathur & Muhsin Ahmad Malik | Political Science | 229to237 |
| 32 | Materialization of Indian Media Contents: A Study (In Special Reference to Advertisements) | Dr.Tej Narayan Ojha & Abhishek K Singh | Mass Media | 238to242 |
| 33 | The Great Gatsby: An American Icon of Modernism | Miss Ekta N Patel | English | 243to249 |
| 34 | Syrian Christians in Kerala and their Enterprising Ventures in the Twentieth Century | Emil Manu Oommen | History | 253to257 |
| 35 | Paradigm of Transport in Touristic Puducherry: A Perspicuous Probe | Dr. Eugene. J | Management | 258to265 |
| 36 | ASSESSMENT OF PANCHAYATI RAJ: A STUDY OF KASHMIR VALLEY | FAROOQ AHMAD BAKLOO | Political Science | 266to277 |
| 37 | HISTORICAL ANALYSIS ON LEARNING STYLE PREFERENCES AND EDUCATIONAL COMMITMENT OF TRIBAL STUDENTS IN SECONDARY SCHOOLS OF KERALA | FIROZ.K.T | Education | 278to283 |
| 38 | A Study of the Opinions of Pragna Teachers in relation to Some Variables | Gaurang Rameshchandra Patel | Education | 284to287 |
| 39 | ETHNICITY, IDENTITY AND THE INDIVIDUAL | JASDEEP SINGH TOOR & HARKIRAN KAUR MATHARU | Economics | 288to290 |
| 40 | Genesis of the Indian National Army | Dr. Harkirat Singh | History | 300to306 |

Lepakshi - Town of Veerabadra Temple - An Epigraphical Study

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----- **ABSTRACT:** Lepakshi which is a small town that lies between Latitude 13⁰-48¹ N, Long 77⁰ - 36¹E, situated 15 Kms East of Hindupur, a former taluka of Anantapur District of Andhra Pradesh. Both from the Historical and Archeological point of view, Lepakshi is the most important place not only in Anantapur District but also in the state of Andhra Pradesh. It is famous for its temples of Veerabadra, Papaneswara, Raghunatha and Durga of which the Veerabadra temple is most important. Apart from iconography and numerous sculptures, it has rare paintings, murals and portraits of the brothers Virupanna and Viranna who built these magnificent temples. The style of architecture, sculpture and paintings suggests that this temple belonged to the Rayas of Vijayanagara.the most famous south Indian dynasty. In this paper an attempt is made to traces the Historical background of the temple as well as contributions of the Rayas of Vijayanagara by taking in to consideration of the stone inscriptions and Copper plate grants that are found at Lepakshi and elsewhere and to indentify inscriptional villages with modern parallels as accurately as possible. The paper is divided in to four sections, section one deal with Antiquity of the temple, section two deal with Historical background of the temple. Section three deal with life of the Author of the temple and his relations with the king Achyuthadevaraya and finally section four of the paper examined the endowments made to the temple.

KEY WORDS: Lepakshi architecture- Epigraphical sources – location – Antiquity – Historical background – Virupanna – contributions of the Rayas of Vijayanagara

1. INTRODUCTION

The Vijayanagara rulers given importance to make structural additions like mandapas,prakaras to the temples of the earlier periods in many places, although there are instances where temples were newly constructed. Among these Lepakshi temple in Anantapur district of Rayalaseema, a part of the present Andhrapradesh state is a magnificent one. It is a notable example of the Vijayanagara style of architecture. The present structure is said to be the work of two brothers, Virupanna and Viranna duringthe reign of Achyutadevaraya,who ruled the Vijayanagara empire from 1530 to 1542A.D. Lepakshi Temple is constructed over a low rising hill referred in inscriptions as the Kurmasila (Tortoise shaped hill) to the south of the village and faces north. An inscription dated 1535¹ from Veerabadra Temple refers this Kurmasila as Dakshna Kailasa which suggests that this area was considered as

sacred as the Kailasa, the original abode of Shiva. This town is referred as Lepakshinagara² in the Vijayanagara inscriptions. In 1346 A.D. Harihara made Lepakshi as his second capital marking the start of the Vijayanagara rule over the town³. As stated in an epigraph dt 1537A.D.⁴ Lepakshi was located in Sadaliventhe, which was included in the Roddanadu, a subdivision of the Penugonda rajya. Sadali, the Headquarters of the Division can be identified as modern Sadali in Sidlaghatta taluka in Chikkaballapur district of Karnataka state. Hence, sadaliventhe division can be located in the region between Lepakshi and Sidlaghatta. The Lepakshi Sthala is referred to in one of the inscription dt 1680 A.D.⁵ found at Penukonda. It is thus evident that Lepakshi was not only a flourishing town but also the head quarters of a Sthala. Number of monographs has been written by different scholars about this place in different points of view. As far as an Epigraphical study on Lepakshi, no work has been done so far. Hence, In this paper an attempt is made to traces the Historical background of the temple and the Endowments made to the temple.

Objectives and Methodology: The paper is based on the primary and secondary source. The inscriptional data is collected from various sources published by Archaeological survey of india, Government of Andhra Pradesh, S.V.University,Tirupathi. The main objective of the paper is to analyse the contributions of the Rayas of Vijayanagara , Royal officials and private individuals by taking in to consideration of the stone inscriptions and Copper plate grants that are found at Lepakshi and elsewhere and to indentify donated inscriptional villages with modern parallels as accurately as possible. Modern counter parts of the donated inscriptional villages are identified with the help of district census hand books on the basis of existence with the same or similar names, distortions/linguistic variations in the area corresponding to the find spot. The paper is divided in to four sections, section one deal with Antiquity of the temple , section two deal with Historical background of the temple. Section three deal with life of the Author of the temple and his relations with the king Achyuthadevaraya and finally section four of the paper examined the endowments made to the temple.

Antiquity of the Temple:

Lepakshi has its long antiquity. A reference is made in Skandapurana, Lepakshi as one of the 108 important Saivakshetras in India⁶. According to a Local legend reputed sage Agastya performed Tapas behind a big boulder on the Kurmasila hillock and installed two shrines of Papaneswara and Raghunatha each in opposite Direction⁷, which can be identified in the temple.

The temple had its root in the remote past, which is evident from four pillars, two at the Eastern end and two at the Western end of the Mukha Mandapa are not square with hexagonal shape as the rest of the 56 pillars, but nearly round in shape with the stupa and other abstract designs carved on them. Door -lintels also eschewing any figurative art. In this respect the earliest Lepakshi sculptures are allied to earlier Jain or Buddhist religious art. The Conversion of this original Jain or Buddhist temple in to saivate temple and the construction and re-construction of further structures, were made during the period of Vijayanagara⁸. Thus it seems that Lepakshi had been in existence for a long ago.

Historical Background of the Temple:

18 stone inscriptions and 5 copper plate grants are found in around this Temple. ranging the period from 1424 to 1678 A.D., out of which two belongs to praudha Devaraya, one inscription related to Saluva Narasimha, eighteen belongs to Achyutadevaraya, one related to Sadasivaraya, and one belongs to qutubsahis, but, none of them date the construction of the temple. All the inscriptions are about gifts of land and villages to the temple of Veerabadra at Lepakshi. many donations were by Virupanna. Six lithic inscriptions and two copper plate grants from veerabadra temple complex enumerated the endowments made by virupanna for the expences of daily worship and offerings and of special festivals.

According to an inscription dated 1531A.D.⁹ found on the inside of the outer wall of the temple that, Virupanna in conjunction with his younger brother Virana nayaka built the prakara walls of the Veerabhadra Swamy temple. But an inscription found by ASI, Southern circle on the Adistana of the main temple referred to certain repairs by the Salauva king Narasimha¹⁰. It may be presume that a small temple existed here, some time before Saluva Narasimha. It may be reasonably inferred that, the work of enlarging the temple and beautifying it with sculpture and painting was begun by Virupanna by about 1530 A.D, because he was a subordinate officer of Achyutaraya by that time.

Life of Virupanna, the author of the temple:

Penukonda Virupanna, a distinguished royal officer of Achyutaraya, the Vijayanagara king, was the son of Lepakshi Nandi Lakkisetty and Muddamamba and grandson of Maniksetty. Rohini is the birth star of virupanna. He was a royal officer belonging to the personal staff of Achyutaraya. Virupanna first entered in to the service of the king as an ordinary door keeper of the palace (Achyutaraya Maharaya Vasal)¹¹. From his original post of the door keeper of the palace and some time a Talavara (Security Officer) of Vidyanagara (Vijayanagara)¹² He must have been promoted to the governorship or slightly subordinate office in the provinces of Penukonda and Chandragiri¹³. Some royal Grants in different villages to several temples and gifts of money on a large scale together with presentations of gold and silver vessels by Virupanna ensuring his high position in the state. Besides the construction of temple, Penugonda Virupanna not only made several grants of Villages, Lands but also made the king Achyutadevaraya and his Lieutenant such as Achyutarya Mallapanna to make similar grants to these deities for the expenses of daily worship and offerings and of special festivals.

Virupanna relations with Achyutadevaraya:

The local tradition states that, Virupanna, the author of the veerabadra temple used the public funds for the construction of the temple. He did not even secure prior permission from the emperor for the same. Hence Achyutaraya announced the punishment that Virupanna to be blinded. Being a loyal servant Virupanna plucked out his own eyes and hit them on a wall near kalyana mandapa¹⁴. Two dark strains

are shown on the west wall of the southern entrance of the inner enclosure, which are said to be the marks made by his eyes when he clashed himself against the wall. This appear to be a fiction rather than a fact.

We have got epigraphical evidences¹⁵ to prove that Virupanna maintained cordial relations with the emperor and also made the emperor to donate villages namely Chelavindala, Hambana halli, Kousuvari palli, Timmaganahalli, Modaya between 1531 to 1535 A.D. for the services of the Veerabhadreswara Temple at Lepakshi. Hence, no credence need be given to the legendary account that Achyutade

Temple at Lepakshi. Hence, no credence need be given to the legendary account that Achyutadevaraya was averse to the construction of the temple or antagonistic to Virupanna. There are inscriptions mentioning the gifts made by him as late 1542 A.D, which attest to the fact that he was alive up to that date. The reign of Achyutadevaraya also ended in 1542. There are four portraits, said to be of Virupanna among the paintings and sculptures of this Temple. One at antharala, second one at artha mantapa, third one at mukha mantapa. The fourth one is a sculptural representation on a front pillar of the muka mantapa. It is clear that Achyutaraya fought many wars during his reign. This might have affected the financial stability of the empire, which in turn left the Kalyanamandapa unfinished

Endowments of the Rayas of Vijayanagara to the temple:-

A number of inscriptions which found in the temple of Lepakshi and the places like Gorrepalli, Cheluvendula and Choutakunte palli in the Anantapur district throw some light on the contributions of the Vijayanagara rulers to the Lepakshi Temple. In addition to the King and Virupanna; merchant guilds, Mahajanas of Agraharas, Royal officers, private individuals at the instance of Virupanna and his brother Viranna made liberal grants of villages, part of villages, lands and tolls for the maintenance of temple, to perform daily services and to conduct various temple festivals.

An inscription found on the Rocky floor of the second Prakara of the Veerabadra Temple at Lepakshi dated 1531 A.D.¹⁶. states that at the request of Virupanna, son of Nandi Lakki Setty and Muddamamba, the king made a gift of the village Chelivindla, (modern chalivendula in Hindupur mandal) surnamed Achyutendrapura in the presence of god Virupaksha on the bank of the Tungabadra for the service of the gods Veerabadra, Ragunatha and Papavinasa of Lepaksh

A copper plate grant dated 1533 A.D.¹⁷, records that at the request of Virupanna, the emperor Achyutharaya made a gift of three villages namely Hambana halli(modern Hampasandra, Gouribidanur taluk of chikkaballapur district;) Kancharala halli, (modern kencherlahalli, Chintamani taluk of chikkaballapur district) and Timmagondana halli(modern timmanahalli in Gudibanda taluk of chikkaballapur district,) in the Penugonda rajya to the temple of Veerabhadra for the offerings and worship. The villages were all surnamed Venkatadrisamudra after prince venkatadri.

Another inscription dated 1534 A.D.¹⁸ found at Lepakshi temple registers a gift of tolls collected by the Merchants at the fair held every Sunday in the hamlet of Viresvaradevara pura belonging to Lepakshi, of tolls raised in Harunadu and

Hosurunadu and of other incomes for oblations to be offered in three shrines. The grant was made at the instance of Virananayaka, brother of penugonda Virupannaya. Virannanayaka was the administrator of Harunadu(it can be identified as the region around modern Parigi of Anantapur district.) Hosurunadu(it is the region around modern Hosuru, which is in the border of the Sira taluk of Tumkur district of Karnataka and Agali mandal of Anantapur district.)

Another inscription found on the Eastern of the wall of the Second Prakara of Veerabadra temple at Lepakshi dated 1535 A.D.¹⁹ records that the king made a gift of the village Modaya,(modern Moda in Parigi mandal of Anantapur district) for the service of god Veerabadra of Lepakshi.

An inscription found on the Eastern wall of the second prakara of the Veerabadra temple dated 1537 A.D.²⁰ records that the chief Achyutaraya Mallappa purchased a Many village Nandi Cherla near Karakalike(modern Karekallahalli inGouribidanur taluk) in Burudakunte Rajya(the headquarters of Rajya is identified as Burudugunte in Chintamani taluk of chikkaballapur district) and presented it for the service of the god Viresa. The donated village is not identified, Hence,donated village may be located around the village Karekallahalli.

An inscription found on a boulder to the west of the village Chautakuntapalli dated 1537 A.D.²¹ states that a copper plate grant was issued regarding the gift of the village Kanchakara halli for the services of the god Papavinas, Virasa and Raghunatha at Lepakshi by Virupanna son of Nandi Lakkiseti. Inscriptional village is not identified,but find spot of the inscription is modern Chowtakuntahalli in Gouribidanur taluka.Hence,inscriptional village may be around the find spot of the inscription.

An Inscription found at Lepakshi temple dated 1537 A.D.²² mentions the sale of land to three shrines by the Mahajanas of the Sarvamanya Agrahara Village of Kanchisamudra(modern Kanchisamudramu in Lepakshi mandal) which was given to them as a free gift by Pratapadevamaharaya

An inscription found in the temple at Lepakshi dated 1537 A.D.²³. records the gift to the shrines of Papavinasana and Raghunathadeva and Viresvaradeva by the Mahajans of Nagaregera alias Krishnaraya samudra agrahara, a village in Rodda nadu, a subdivision of the penukonda Rajya.(Nagarigera is in,Gouribidanur taluk of chikkaballapur district;)

An inscription found on the East wall of the second prakara of the Veerabhadra temple at Lepakshi, dated 1537 A.D.²⁴, records that Penugonde Virupanna purchased for 551 varahas and one dharana from certain Brahmanas some vritis in the village of Kalanuru,(present Kalluru, Lepakshi mandal) surnamed Triyambakanarayanapura and gifted them to the god Vireswara of Lepakshi for maintaining sacred food offerings.

An inscription found on the wall of the Varandah round the Veerabhadra temple at Lepakshi dated 1538 A.D.²⁵ records that Penugonda Virupannayya made a gift of the village Chikkanandicheruvu surnamed Devarayapura, near village Depparu in Sadali-sthla of Chelura chavadi which he purchased for 400 ghatti varahas from certain Brahmas to the god Vireswara for maintaining sacred food offerings. The

donated village is not identified. neighbouring village Depparu is identical with modern Dibburahalli in Sidlaghatta taluk. Sadali is also in Sidlaghatta taluk. the headquarters of the division Cheluru is in Bagepalli taluk. Hence, the donated village may be in Sidlaghatta taluk of Chikkaballapur district.

An inscription found on the Southern wall of the Prakara of the Lakshmidēvi temple at Gorrepalli dated 1538 A.D.²⁶ records that the king granted the village Modaya for the service of the gods Vireswara, Papavinasadeva and Raghavesvara.

An inscription found on the wall of the Varandah round the Veerabhadra Temple, Lepakshi dated 19th August 1538 A.D.²⁷ records that Penugonde Virupannayya purchased from two Brahmns half of the village Sadasivapura, (may be Sadasivanahalli in Gouribidanur taluk) surnamed Devarayapura for 108 varahas and made a gift of it for the service of the god Veerabhadra of Lepakshi.

An inscription found on the wall of the Varandah round the Veerabhadra temple at Lepakshi dated 1538 A.D.²⁸ records that Penugonde Virupannayya along with his younger brother Viranna purchased some vritti lands for 150 varahas in the village Nagaragere surnamed Krishnaraya samudra from certain Brahmns and made gift of them for offering sacred food to the god Veereswara of Lepakshi

A Copper plate grant no of 18 of 1937-38 dated 1539²⁴ registers the gift of the village of Kotturu (modern Kotnuru in Hindupur mandal) after purchasing it from several Brahmns, whose ancestors got it from the king Devaraya by Virupanna mahipati for offerings and worship to god Virabadra of Lepakshi for the merit of the king.

The copper plate grant no 19 of 1937-38 dated 1541³⁰ registers the gift of the village of Sirivara along with its Hamlets Manchena halli and Mayinayakkahalli for the Annual Car festival and daily worship of god Virabadra of Lepakshi at the request of Virupanna. (Sirivara is identical with modern Sirivaram in Lepakshi mandal, Manchenahalli is in Gouribidanur taluk)

Conclusion:

To sum up, the above mentioned inscriptions show the great reverence god Veerabadra had in the region and around Lepakshi. The donated villages for offerings and worship and to conduct annual car festival to god Virabadra are located in Gouribidanur taluka, Chintamani taluka, Gudibanda taluka, Sidlaghatta taluka in Chikkaballapur district and Sira taluka of Tumkur district of Karnataka State ; Parigi, Hindupur mandals of Anantapur district of Andhra Pradesh.

It also shows that Achyutaraya in spite of his leanings towards Srivaishnavism, didn't overlook the efforts for the development of Saivism also. This shows the policy of Religious toleration followed by the Vijayanagara rulers particularly Achyutaraya. Virupanna like his over lord Achyutaraya made it a policy to maintain religious harmony though his personal faith was saivism, he showered his favour on Saivaites and Vaishnavite temples alike. All these endowments are stated to have been made for the religious merit of the king Achyutaraya.

ABBREVIATIONS USED IN THIS ARTICLE;

A.R. Annual report ; TTDI.Tirumala Tirupati Devasthanams Inscriptions; IAPCD; Inscriptions of andhrapradesh cuddapah district

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