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Some interesting inscriptions in Nalgonda district: A study

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Abstract

The Present paper is focusing some of the important inscriptions of Nalgonda district of Telangana State. nearly 300 above inscriptions were discovered by archaeological Dept of Andhra Pradesh before 1980 – 1990. Some of the information available regarding Nalgonda region since 2nd Century A.D. Velmjala inscription dated 927 A.D. Which is first Inscriptional evidence, of Nalgonda district. Above Mentioned region had ruled by Rashtrakutas, Western Chalukyas, Kota chiefs, Kakatiyas, Kunduru Chodas, Kayastas and some of other local chieftains were ruled this region. Chityala inscription dated 1253 A.D. states that Kayasta Chieftains who were Migrated from present Bengal State. This record gives the description of dalit / Dalita this sentence firstly mentioned in chityala inscription. Dr.B.R.Ambedkar drafting committee chairman of Indian Constitution. Who was used Dalit sentence in his writings in that aspect Dalit / Dalita means locally emerged and ruling class people, who were the kunduri chodas. The enemies of Kakatiyas. Kakatiyas and kayastas were not comes under Dalit group according to chityala inscription 1253 A.D.

During ancient and medieval period present Nalgonda District was a centre point of east to west of South India and deccan plateau. This place was centre for Traders, armies, travelers, not only that Trade and Marchant activities were happened from this place. In my article I bring out many new names of chieftains, soldiers, village level leaders and names of the tanks and villages.

Keywords: Inscriptions, Nalgonda, Archaeological

1. Introduction

The earliest inscriptions belong to the Western Chalukyas of Kalyana, who exercised their sway over the present Nalgonda District with Kollipaka, Modern Kolanupaka as headquarters. Ane – Marge, situated in Bhongir taluk, Nalgonda district which was a subdivision of Kollipaka – 7000.

The Chalukyan emperor, Someswara-11 Bhuvanaikamalla, who ruled over the district. The Kolanupaka inscriptions dated A.D. 1070 and A.D. 1075 respectively. These inscriptions are interesting, for the former mentions a 'reddimanya' probably a service endowment granted to reddy, who was a village officer, while the letter refers to a levy called settisumka meaning "a mercantile tax".

The Western Chalukas exercised their authority in the district of Nalgonda, with assistance of number of Subordinate chiefs holding the rank of Mahamandaleshwar, besides a major feudatory family namely the Kanduri Cholas, with kanduru in Mahaboob Nager District as their headquarters apart from political and administration matters, these inscriptions furnish information about religious and economic aspects also.

Panagallu inscription (1124) deign with the Kanduri Chola Tondanripa and his wife mailambika who the Kanduri Chola Udayaditya, Bhima and gokarna granted an agrahara called Choda Bhima Narayanapuram to 108 Brahmanas.

In and around of his Panagallu town, which qwas a trade centre during 11th century river Musi divided this area into two small kingdoms Eastern side of Musi region under the kingdom of Kalyanapura, while the Chalukya emperor Tribhavana malladeva was ruling victoriously, his subordinate Mahapradhana Govindarajulu who was ruling Kondapalli from 300 A.D. to 1123 A.D.

The western region under Musi river was the kingdom of Amanagallu – 70, Bhimana Peggada, Madugulu palli (Maduvula) one of the small village province under Kukkadam

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(Gukkadam 301), Adulure (Addaluru) ruler is Doddaya Bhatlu. Adluru is one of the province/ village under Amangallu – 70, said above village donated by Mahamandaleshwar Kanduri Gokarna Choda Maharaj with his whole heartedly. This shows the greatness and simple life of the Kanduri Choda Mahamandaleshwar Kanduri Gokarna Choda, whose parents namely Mailambika and Tondanripa. Another Panagallu inscription dated A.D. 1124 installed by ruler kandurin Choda Taondanripa, who granted an agrahara called Choda Bhimanarayanapuram to 108 Brahmanas.

Panagallu had a great importance only because of Panaguallu tank. Which was built embankments for the storage of rainy water. Stored water has been utilizing for agriculture, now drinking purpose. Panagallu was attracting by pilgrims, luggage transporters, who are taking rest and shelter at Panagallu per a period of time being, gradually this place became centre for traveller peoples & traders.

The subjoined inscription is one a pillar at the tankbund near the Siva Temple in the Vollala Village, located in Nakerakal Mandal of Nalgonda District. The inscription begins with the Mopu as well as Katta another word used in the inscription means a bundle. Both the words are used here in connection with aku (betel leaves).

According to Nalgonda People's experience there was no comparison between mopu and katta, both are have individual identity. The word Katta is used in the inscription, means a bundle of betel leaves or a bundle of medha, a bundle of a year of grain (vari Katta), a bundle of a year of corn (Jonna Katta). The word Mopu is used in the inscription means some betel leaves Kattalu or some bundles of betel leaves called as mopu, some bundles of a year of grain called as mopu is bigger than the katta, some bundle of betel leaves together became mopu.

Further it also refers to the grant of lands of the god by the Mahajans (an assembly of the principal inhabitants of village) and sutradikaris (Architect) of Panugallu and Kasyapalli behind the tanks Bhimasamudra and Choda – Samudra. Gifts of land made to god and Brahmans, pujaris (priests), Musicians and other temple servants. Several technical terms denoting units of measurements like nibrauva, bandi, gidda, mopu peruka, visya, vritti, dalavritti, gada – putlu, kalputlu, gadha – marturu and kalamarturu are made use of in this inscription.

Nibaruva: The meaning, is stretched parallel hands length is called as Baru or Baredu. It is made use of in connection with Jammu (housing Grass) measurement, not only that connection with women of agriculture field. When while the women plantation of paddy (bed seed) the women leader to allot work load to each women with her length of hands that is called baru, women's leader says with her each colleague this is nibaru (Edinibaru). For the encouraging of women workers, women leader says advance statements, among women workers who are complete first to their allotted work that is called nibaru (means allotted baredu work).

Bhandi is the same as bandi which means a cart (Bandi/ Bandedu grain/ ginjalu). It is used here in connection with Jonnalu (maize), Pomka (areca-nut), Miriyalu (pepper), Allamu (ginger), Kandulu (Red gram), Pesalu (Green gram) and Ulavalu (Horse grain) etc., which seems to have been taxed per cart-load.

Gidda: Brown translated the word into English as 'a gill' or liquid ounce. It is one quarter of sola. It is also a dry

measure: 2 giddas=1 adda, 2 addas=1 sola, 2 solas=1 munta, 16 muntas=1 tumu and 20 tumus=1 putti¹.

My observation about gidda according to telugu people's knowledgeable experience, gidda is a lowest unit of dry measure, viz., gidda vodlu, gidda regulu, gidda biyyam, gidda kandulu, gidda ulavalu. People are using the word giddedu in the local dialect. 2 giddas=ara sola, 2 ara solas=1 sola, 2 sola=1 tavva, 2 tavvas=1 manika, 10 manikas=1 kola kunda, 5 kola kunda=1 gunny bag (1 hundred kgs.) paddy, 8 bags=1 putti.

Another Panugallu inscription² dated A.D. 154 states that while iburahim Kutab Sha (ibrahim qutub shah) was ruling the kingdom his wellwisher Ramatulla (Rahmatullah) reconstructed the dam across the musli river near Namile in the indupurela-sima from which udayasamudram canal feeding the tank at Panugallu was dug; repaired canal which obviously fell in to disuse; carried the water of tank up to the Krishna; filled the tanks, reservoirs etc., between the Namile dam and Krishna with water; and arranged dasavamdha at Panugallu for the grain production in the area. Details of the shares ranged upto udayasamudram kings share 1; people ½; and for the Turkas (muslims) and Brahmanas. Recently the government of Andhra radish had arranged underground pipe line connection from the Krishna River at the Nagarjunasagar dam to Panugallu tank and the Krishna water dumped into the Panugallu tank. This tank water is utilized for paddy cultivation in the area and also for the drinking water of the Nalgonda town people.

This fragmentary Panugallu inscription states about Chalukya emperoro tribhuvanamalla and his Tailapadeva. It probably registers the gift by a member of the Kamduru Choda family perhaps Tammu Bhima.

The another Sirikonda inscription³ dated A.D.1149 states that, Mahamandalika ketaya of the Pallava lineage obtained kondapallinadu by means of charter from Mahamandaleshwar Koduru Udayana Choda maharaja who was ruling Sirikonda-rajya, made the gift of lands and tolls on various articles of merchandise to the Gods namely adjusted in to the God's hundi.

siripuram record states that merchandise made the gift tolls on various articles of Merchandise, for onecart areca nuts load toll or duty on goods was 50 areca nuts, for a big bundle area-nuts toll was 10 areca-nuts, for a bundle of betal leaves toll was fifty betal leaves, for a eddu peruika toll was manedu pady (during medieval period bullock, bullock cart luggage transport very common that was called eddu peruka) granted to Devara/Devudu.

One more interesting thing was about sirikonda rajya, there were some tanks viz., Sura Samudram, Ketana Samudram, Namasamudram, Bhimasamudram. Under these tanks ryoths were producing various kinds of paddy because during this period people were very busy with their occupational works in addition to their agricultural related-labour works. Eg. Carpentry, Black Smith, Leather and Rope workers.

The another Panugallu inscription⁴ dated A.D.1267 states that, while Mahamandaleshwar Kaktiya Manuma Rudradeva Maharaja (Rudramadevi 1262-89) was ruling the kingdom, praudhapratapa chakravarthi sarangapanideva maharajulu of the yadava family was administering panumganti-sthala, In that kingdom he made a gift of 12 marturs of wet land (6 marturs behind the odaya samudra and 6 marturs behind Bhimasamudra) for the anga and ranga-bhogas of thegod chaya Samantha. The inscription traces the descent of the overlord manuma rudradeva as well as his subordinate sarangapanideva, the donor of the present record. The

kaktiya genealogy begins with prola-II. His son was Mahadeva, who was succeeded by his son Ganapati. the latter had a daughter called Rudramadevi. The yadava pedigree begins with Billama; his son was jaitugi; he had in turn a son called simganadeva; he married Dhasumadevi who bore a son to him named saranganideva. who bears several titles, these titles were inherited by saranganideva from his father singhna famous yeadava king of devagiri. How he happened to come to the Kaktiya Kingdom, and accepted service under Manuma Rudradeva as the administrator of a petty sub-division of the kingdom of the panumganti sthala is not known.

According to another fragmentary Panugallu inscription, donated by Tammu Bhima who was belonging to Kanduru Choda family, Tammu Bhima a great philanthropist, good characterized personality, liberal man, a spirit of love, goodness to all creatures and also a realistic person, who assumed a title Mahamandaleshwar, was chieftain of Panugallu, whose emperor Chalukya Tribhuvanamalla (vikramaditya-VI) ruling from the Kalyanapura. Panugallu-sthala earlier ruled by Kanduru Choda family, later the same Panugallu-sthala, ruled by Kayasthas and Yadavas who were the subordinates of Kakatiyas. According to chityal inscription Kayastha Gangaya did not accepted for Dalit empowerment as Kakatiyas invited Kayasthas and Yadavas to defeat the Kanduru Chodas who were the Dalits and he ruled Telangana region before the arrival of Kakatiyas.

According to broken piece of Eleswaram inscription whose date is not known, while Mahamandaleshwar odayana choda maharaju belonging to kanduru choda clan, was ruling the Eleswaram in Devarakonda region, leukas (soldiers) were Rechimayya, kosanasani and yamanayaka.

Another fragmented Panugallu inscription, the gift of 4 marteirs of land yielding annually two crops under the odayana-samudra donated to the god Abhinava Somanatha by Tamtrapala Mallinayaka is the merit of the Kakati Rani Rudradeva Maharani.

Chandupatla inscription⁵ dated A.D. 1289, states that as the Kakatiya queen Rudramadevi departed to the world of the god, puvu mummadi a servant of a certain mallikarjuna nayaka, made a gift of land to the god chandupatle somanathadevara so that, both the Kakatiya queen and his master might attain sivaloka. According to said inscription queen Rudramadevi might lost her life at Chandupatla, which was happened by war, so chadupatla village situated between two big trade centers namely 1. Panugallu 2. Amanagallu, Chandupatla villages are Nakerakal, Mandalapuram Mangalapalle, Kandimalla Varigudem.

Another Panugallu inscription⁶ dated A.D. 1290 states that, while Kakatiya Kumar Rudra Deva was ruling the kingdom, his subordinate Immadi Mallikarjuna nayaka son of mallikarjuna nayaka who was the minister of the king, made the gift of vrittis of wet land behind the Udayaditya-samudra, arranged five special canal facility to that big land. This land every year income granted to using for the chaya – Samantha devara's different kinds of enjoyments associated with the professional duty. While the erection of said inscription the king Kakatiya Kumara Rudradeva means while that who was un-married, young king because of that said inscription mentioned as Kumara rudradeva. Same sentence appears kumararudradeva in Panugallu inscription stated as kumararudradeva i.e., Thursday 19th October A.D. 1290, said both inscriptions are mentioned as Kumara Rudradeva instead of his name prataparudradeva. Thinkrial inscription dated A.D. 1292 refers itself to the reign of

Kakatiya Prataparudradeva maharaja. While the installation of this inscription (A.D. 1292), Kakatiya prathaparudradeva become a married full pledged ruler of the Kakatiya Kingdom. The said record give some more interesting information about pemdikoduku mallideva maharaja's lemaka (servant) having assembled with three villages campus and all the praja/people saluted to them by pemidlikonduku mallideva maharaja with their consent made a gift of money levied at the rate of one chinnam (according to the details given in the inscription, ten chinnams make one mada) per each marturu of the wet land of the three villages to the god. Another gift of five course to the deity madudevara (time as god) stating that the sale proceeds of bullocks (kodelu) and course (peyyalu) are to be utilized for purchasing oil to the lamp in the temple course are to be retained in the temple hereds.

Nagulapadu inscription⁷ dated A.D. 1303 states that, while Mahamandaleshwar Kakatiya prataparudradeva maharaja was ruling the kingdom of the earth, the people of eighteen samayas (the affairs relating to the guild of merchants Pp.303) of Nagulapadu granted Vritti (right) for the merit of the king of to the god Mulasthana Malnathadeva of Nagulapadu. The details of the grant are as follws. They are for the ploughed fields Vrittis (right) and Sthana – manyas (temple land tax ememption) for karttiak (the crop yeolded two months of karitika six months 1 addugu for every marturu (some land) for each house of the komatis not engaged in agriculture, patika ($\frac{1}{4}$); for every house of Idaravaru/ Gaundla varu (today tappers) patika ($\frac{1}{4}$) for every house of gollabaru (herds men), akkasalavaru (Gold smiths), Praitulu inta, two visas (coin); for each Magga salevaru, weavers, 2. Varahas (coin) for every house of Kummara varu (potters) patika ($\frac{1}{4}$). The same rates hold good for the vaisaka (the paddy that is harvested in the season of vaisaka or crop yielded in an year i.e., vaisaka six months also.

An undated kolanupaka inscription mentioned about the Annayya – mavanta lemka (Military officer) of jayasimgadeva died in the service of his master.

Kolanupaka inscription⁸ dated A.D. 1033 the gift of the land to Gadicherumula in ane-marga situated in Bhongiri regions, Nalgonda District which was subdivision of Kollipaka – 700. Panugallu inscriptions dated A.D. 1116 states that, while the Chalukya emperor Tribhuvanamalladeva was ruling the kingdom of the earth, Bhimarasa a relation of Kanduru Somaladevi installed Gangadevi and Gangeswara and submitted to the emperor who was camping in the uppayana (vidu) at Kollipaka, that he should consider this as his own work of charity (dharma). The emperor having complied with Bhimarasa's request, made gifts of land in Bhatti – 12 for the offerings of Gangeswaradeva after washing the feet of vighneswaradeva. This inscription gives message about the water importance and the respect must be on Vighneswara pandita.

Another Panugallu inscription⁹ dated A.D. 1122 states that Mahamandaleshwar Kanduri Gokarna Choda Maharaja ruling the earth, who have granted whose Madugulapalli (Madugula) included in Kukkadam (Gukkadam 30) to Bhimana Peggada and also adluru (Addaluru) which was one of the part in Amanagallu (Namanakanti – 70), granted to Dodayabhatlu before that ruler Gokarna Choda washing foots of his said above subordinates. This was shows the greatness of the king Kanduri Gokarna Choda.

Another Panugallu inscription dated A.D. 1124 issued by a feudatory Tonda Nripa of the Kanduri Choda family. The record furnishes interesting information pertaining to the

economic aspects, for it contains a long list of levies on several articles like salt, Maize, paddy, betel leaves, areca nuts, pepper, ginger, turmeric, cotton, jiggery and saris, sold perhaps in the local market. Present Nalgonda area famous for the said products. People concealing the articles brought to the nakaram (no tax villages) were required to pay the sunka (tax) at double rates.

Chaityala inscription dated A.D. 1253 states that with the invocation to the God Vishnu in the form of Varaha and introduces the Kakatiya Kings prola, Mahadeva and Ganapatideva. Then follows of the Kayastha a member of it sprung from a Kshatriya father and vaishya mother, whose generation occupation is writer/ accountant chiefs.

Although the record states that Gangeya's great grandfather was Dhanva, it mentions the letter's sons to be Dhasuva, who was the father of gangaya, who tried to defeat Dalitis. Kanduru Chodas are the ruling some of the parts of present Mahabubnagar, Nalgonda and Warangal districts in the wars, while that time they may be belonging to the dalits, at that period how many castes comes under the Dalit category we don't know, but my knowledge goes, the sentence dalit hostility was used by Hayastha gangaya in the Chityala inscription. During that time there was quarrel between Kanduru Chodas and Kakatiyas for power of in Telangana Region. Kayasthas working subordinate rulers of Kakatiyas because Kayastha Gangaya gives the description of the god Krishna of dwaraka at the confluence of river Gomati with the ocean.

Another Agamotuku inscription dated A.D. 1282 states refers itself to the happy reign of Kakatiya Rudra Mahadevulu (Rudramadevi and introduce her subordinate Mahamandaleshwar Kanduri Ramanathadeva Choda Maharaja the lord of Kondurupura. He is said to have installed the god viramalnathadeva after his father and endowed it with several gifts of lands as vrittis and monetary income out of tolls (sumka) and taxes (ari) in the villages of Motukuru. The last portion of the record is the scheduled of daily offerings to the god as follows: Rajanapu biyyam (rice of Rajana Varitery) = 3 tumus (60 Manikalu); green gram (pesalu) 3 addas (six manikalu); Ghee-3, tavvas (1 ½ manikalu); Specials -2, 1 payasam, 2 good curries -10; curd-3 addalu (six manikalu); pepper (miriyalu) ½ sola, imguva-3 sinnalu; betal nuts, leaves-45, palamulu (fruits) per annum; musk and camphor. The said all things are produced from this region.

Present Mahabubnagar, Nalgonda, Warangal areas were under the rule of Kanduru Chodas. Some years after that Kanduru Chodas had become subordinates of Kalyana Chalukya rulers. Kolanupaka was the capital of Kalyana Chalukyas/ Western Chalukyas.

Kistapuram inscription dated A.D. 1157, states that Kanduri Bhima choda Maharaja is likely to be the enemy of Kakati Rudra described in the latter's thousands pillar temple inscription at Anumakonda.

In the Nalgonda district inscription one of the Tungapadu inscription dated A.D. 1180, firstly mentioned about Mahamandaleshwar Kakatiya Rudradeva Maharaja, the lord of Anumakonda pura, and also another marture inscriptions dated A.D. 1197 expressed about the Mahamandaleshwar Kakati Mahadeva Maharajulu the lord of Anamakondapura. According to said two inscriptions, giving information about Kakatiya dynasty whose rule effected on Nalgonda area in the year of A.D. 1180. Earlier this area was ruled by Kanduru Choda, who were fought against the western Chalukya rulers, Kakatiya rulers and defeated by them.

Latter Kanduru C hoda rulers did their services as subordinate rulers of above said both of the kingdoms.

When kayasthas were entered into Deccan particularly in Telangana area from north we don't have firm evidence about Kayathas, when they were disappeared from this region, we don't have evidence. But we got information only about Kayasthas who were the subordinates of Kakatiyas according to chityala inscription dated A.D. 1253.

The Chityala inscription dated A.D. 1253, begins with the invocation (the act of asking for help from a god), to the god Varaha introduces the Kaktiya prola, mahadeva and Ganapatideva. Then follows the description of the family of the Kayastha Chiefs (Kayastha means a caste so termed or a member of it sprung from a Kshatriya father and Vaisya mother, the occupation of which is that of the writer or accountant and it is one of the respectable of mixed classes (women). Brahamarakshasa Gangaya is stated to be the right hand of Kakatiya king Ganapatideva. Gangaya's great grandfather was Dhanava whose son was Dhasuva. The latter was a follower of Buddhist faith and always interested in protecting the living beings. Dhasuva son was Gangaya Senapati is said to have granted the village chittalu to the god Krishna of Dwaraka, for the prosperity of kingdom.

In this inscription second side of 39 serial number sentence expressed information about gangayya, who have enmity with Dalita, means he fought against wars of Dalits (broken pieces of heart), during the time of A.D. 1253, the wars between Kakatiya, Kanduru Chodas, Yeadava and Kayasthas. Except Kanduru Chodas, Yadava, Kyasthas surrendered to the Kakatiyas according the Chityala inscription who were the dalit at that time it is a big question? My knowledge goes Kanduru Chodas might be Dalits. Of all Kakatiya subordinates, the Kayasthas were the most powerful. It is believed that these chiefs originally belonged to a class of warriors of Western India. This view has been for their by an inscription recently discovered in Chityala village in the Nalgonda District. Accordingly the early known member of the family was named Dhanva. They were originally stationed by the king Ganapati Deva of Panugallu as the governor of that part of the kingdom. Horsemanship and commanding of the cavalry were their specialized branches of war craft and most likely Ganapatideva brought them for the particular purpose of training his horse and buildup of the cavalry force.

Five chiefs of this family are known to have ruled some parts of the Kurnool-Kadapa region of the Kakatiya kingdom. Gangaya – Sahini (the commander of the cavalry) was the earliest member who became popular in the service of Ganapatideva. His earliest inscription found in gudluru palanadu taluka of the Guntur District of Andhra Pradesh dated A.D. 1239, attributes him with the title of Ganapatideva. His tripurantakam inscription dated A.D. 1250 attribute him to be the chief of 72 niyogas i.e., the chief of the 72 branches of administration in the Kakatiya Kingdom. It is therefore, evident that by this time Gangaya – Sahini rose to the rominance of Mahamandaleshwar and became the ruler of large region extending from Panugallu in the Nalgonda District to Valluru in the Kadapa District. The Kayastha Chief Gangaya – Sahini led on expedition into the sauna (Golla/yadava) kingdom in the west and made its king Kannara encroached on the Kakatiya territory and was repelled by the Kakatiya general great military adventure. Ganapatideva elevated Gangaya – Sahini to the position of Mahamandaleshwar and honored him with several titles including that of famous Chalamartiganda.

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