CHAPTER VII
CHAPTER VII

GOVERNMENT AND SOCIETY

This chapter attempts to study on place-names connecting with society. Actually society is nothing but human beings inhabitation. Right from the beginning of the people let leaved the nomadic life and started settled life on a one place. They have to form a groups which are led to make family which led to constricted by those people as a society. Like that society is a basis unit to built a Government. The responsible of the Government is to save the peoples lives in its jurisdiction. So that the study start to work research on place-names. I would like to exposes about the importance of the Government as well as society. In this chapter deals with the help of the Government. Government other especial responsibility is to collect revenue as a part of national income from the villagers. I have to extend how new villages form newly those place-names came into existed invogue based on or named after the Kings and Queens name. for example: Ganapavaram and Rudravaram those examples place-names originated with the help of the rulers and chiftains. That much of information, will mention discussion in later pages of this chapter Government and Society is hold the such a big importance regarding emerging of the place-name research. For that I have to hope and confident with the knowledge about Government and Society. Actually for the purpose of easy Administration entire empire was divided into number of geographical divisions. We found 10 Geographical Administrative divisions in Nalgonda District of Andhra Pradesh. During the period of 3rd Century B.C. to 13th Century A.D. Those were mention already in previous chapter-III. Some place-names were also came into existed with the help of Geographical divisions. There will be a lot of source material for the origin of place-names. Other factor has also equally importance for the emergence of new place-names, named after caste eg.: Mangalapalle which came into existed with the profession.

In society is nothing but the different kinds factors constituted. Those are, caste system, people follow the different traditions and customs, different type of families living together in one society. Some of the place-names definitely emerged with the support of above marked features. I have to discussion all the aspects reflected in place-names origin and developments in every society of Nalgonda District.
Analogous to the current divisions such as the district, taluk, etc., the administrative set up of every ancient Indian kingdom, at least from the Mauryan times onwards, was consisted of a network of units characterised by the appellations of desa, bhoga, vishaya, etc. Recent studies of the historical geography of India or Indian States have revealed unity as well as diversity in the types of divisions; unity in so far as the same type of divisions such as desa, rahrta, vishaya, etc., are noticed almost everywhere in India, and diversity on account of some divisions like kampana, kottam, nadu, vartani, etc., were only regionally or locally known. The appellations of the administrative divisions noticed in the inscriptions of Andhra Pradesh are ahara or hara, bada, baliya, bhoga, bhumi, desa, kampana, kottam, madamba, mandalam, marga or patha, nadu, padi or vadi, rashtra (ratha), stala, valanadu, vartani, vishaya and numerical figures.

Ahara or Hara¹:

Inscriptions refer to ahara-vishaya and grama-ahara which means a district or a division formed by a group of villages. The term ahara occurs in the Asokan Edicts to denote an area under the jurisdiction of a special class of mahamatras. This was sometimes followed by the term Vishaya during the succeeding period. The Satavahana empire was divided into rashtras and aharas².

In the inscriptions of Andhra Pradesh the term ahara is not met with, instead hara is used. The earliest occurrence is Satavahani-hara which is also the earliest administrative unit mentioned in the inscriptions of region. In the succeeding period the Salankayanas and the Brihatphalayanas continued to use the same hara appellation, e.g., Kudra-hara or Kudura-hara. The Eastern Chalukyas from the seventh to the nineth century used hara as an integral part, not as a suffix of the unit. e.g., Gudrahara-Vishaya. Ahara occurs as a divisional appellation in the inscriptions of Gujarat (Kapur-ahara), of Maharashtra (Govardhana-ahara) and in the North-Konkan (Ikharaki-ahara).

². Mulay, S. 1978, Historical and cultural geography and ethnography of the Deccan, p.28.
Bada

Some divisions are found appellated with the term bada in the sense of a grama, e.g., Kandur-nadu-1100 badas instead of Kandur-nadu-1100 gramas. The term was employed very rarely in Andhra Pradesh.

Baliya:

This term was at times employed to denote a kampana. The Kollipaka inscriptions of the Kalyana Chalukya king Vikramaditya-VI use the term baliya instead of kampana.

Bhoga:

Besides the ordinary connotation of enjoyment, property, tax in kind, etc., the term was employed to designate a territorial unit which was generally a subdivision of a district. In Andhra Pradesh the occurrence of bhoga divisions is so far found only in the districts of Srikakulam, Visakhapatnam and Prakasam. In the fifth century A.D. the Kalinga king Umavarman's Brihatproshtha grant and the Dhavalapeta plates refer to Dantayavagu-bhoga and Mahendra-bhoga respectively. Other bhogas in the Kalinga region were Pattana-bhoga and Vonkhara-bhoga. The bhogas were subdivisions of rashstras. The Chendalur plates of the Pallava king Kumaravishnu-II refer to Kavachakara-bhoga as a subdivision of Kammanka-rattha. Being a Sanskrit name, bhoga divisions are mentioned more in Sanskrit inscriptions and in the North than in regional languages and in the South. Bhoga divisions existed in maharashtra, Madya Pradesh, Orissa, Uttar Pradesh and in Gujarat where it was a subdivision of a vishaya.

Bhumi:

It generally means a particular land measure and sometimes used to designate a territorial division. The Bhumi type of divisions were few and far between and were instituted for the first time in Andhra Pradesh by the Kakatiyas, e.g., Sakhali-bhumi.

5. Ibid. p.26 : 132 ft.
Desa:

This is a territorial term denoting a small area or a group of villages in some cases, but a kingdom, district, tract or country in others.¹ As a territorial appellation it occurs in the inscriptions of almost all over India. In Andhra Pradesh the earliest available reference to desa as a territorial unit is Velpurudesa mentioned in the Velpuru pillar inscription of the Vishnukundi king Madhavavarman-II. Sometimes the desa denotes entire country, viz., Kalinga-desa, Andhra-desa, etc. It was also synonymous with vishaya and nadu. For instance, Kalinga-desa and Palli-desa were also known as Kalinga-Vishaya and Palli-nadu respectively. Desa appellation is found throughout Andhra Pradesh. Being a Sandkrit appellation its provenance is more in the North; for instance, in the inscriptions of Maharashtra the divisions of Kanhairi-desa, Karahada-desa, Kolhapura-desa, Mana-desa, Mirinji-desa and Seuna-desa are mentioned. The desa divisions are noticed also in the inscriptions of Madhya Pradesh, Gujarat, Uttar Pradesh, Deccan, Eastern India and Tamil Nadu.

Kampanam:

Kampana in Kannada means a district. It was also meant to designate a small unit equivalent to a pargana.² In Andhra Pradesh Kampana divisions occur in the inscriptions of the Kalyana Chalukyas, viz. Ettapi-90 kampanamu, Kaluvachedu-40 kampanamu, etc. and Uduvali-kampana in the Kakatiya records. The number of gramas included (90, 40, etc.) shows that the size of kampana was small and varied. At times the term baliya was used instead of kampana. The kampana divisions known in the inscriptions of Karnataka are Navalagunta-kampana, Kurumbetta-kampana, Nidagundage-12 kampana, etc. Only one unit of kampana is found in the inscriptions of Maharashtra, viz., Kanhairi-kampana as a sub-division of Kanhairi-desa.

Kottam:

In the Chalukya period kottam was a sub-division of nadu which was controlled by a fort; e.g., Boyakottam in the Addanki inscription of Gunaga Vijayaditya.³ This appellation

¹ Sircar, D.C. Indian Epigraphical Glossary. p.86.
² Sircar, D.C. Indian Epigraphical Glossary. p.141.
denoting bigger division, was in vogue in Tamil Nadu and in the adjoining southern part of Andhradesa at the time of the Cholas. Tiruvengada-kottam in Chittoor district remained a territorial unit from 9th to 11th century as a sub-division of Jayangondasola-mandalam. This Kottam had a number of nadus as sub-divisions. Therefore in the Chola administrative set up mandalams were the largest divisions which were divided into Kottams and the latter into nadus.

Madamba:

This appellation was to designate a small division consisting of eleven gramas as stated in Sivatattvaratnakara (kallola 6, taranga 1, verse 14: 'Yuktam: ekadasa-gramair: madambam: parikirtitam'). An earlier reference to madamba is known from the Jaina Commentaries: 'Madambani sarvatordhayojant paratah avastha gramani'. So far only two madamba divisions have been noticed in Andhra Pradesh, namely, Kharapuri-madamba referred to in the Siripuram plates of the Kalinga kingn Anantavarman and Devadamadavam-vishaya found in a record of the Easthern Gangas. Dantayavagu-bhoga is called also Dantayavagu-madamba. Madamba division is not known in other States of India.

Mandalam:

It is equivalent to a district or province (Chaudhuri, 1977: 123). Sometimes a mandala is smaller than, and included in, a vishaya, sometimes vice-versa and also at times it is identical with a vishaya. In Andhra Pradesh this division was introduced by the Cholas. The mandalam division of the Cholas were generally very large ones having kottams and nadus as sub-divisions. In the Chola dominion of the Andhra area the mandalam, divisions were Andhirajendra-mandalam, Jayangondasola-mandalam, Kulottungasola-mandalam, malaya-mandalam, Nigarilisola mandalam, Rajendrasola-mandalam, Rattapadikondasola-mandalam and Vengi alias Uttamaehoda-mandalam. The mandalam type of divisions were quite popular in ancient India. The records of the Chalukyas mention Sarasvata-mandalam. Satyapura-mandalam, Khetaka-mandalam, Lata-mandalam, Dadhipadra-mandalam

and Godhrahaka-mahamandala in Gujarat. In the northern Konkan, Purikonkana-mandala is mentioned in the records of the Silaharas. The inscriptions refer to Vanavasi-mandala in karanatakas and a number of mandalams in Tamil Nadu, Madhya Pradesh, Uttar Pradesh and Eastern India.

Marga or Patha:

These two appellations are synonymous, standing for trade-communication routes or village roads. Understands pathaka as a term similar to a pargana of later days. Divisions with these appellations occur very rarely in Andhra Pradesh. Ane-marga was a division of the Kalyana Chalukyas and Ongeru-marga-vishaya was that of the Eastern Chalukyas. The Mayidavolu plates of the Pallava king Sivaskandavarman refer to Andhra patha which might mean not an administrative unit, but the entire Andhra region ruled by the Pallavas. In Madhya Pradesh under the Vakatakas and the Sarabhapuriyas there were a large number of marga divisions.

Nadu:

Its original meaning in Tamil is 'the cultivated or settled area'. since nadu later on came to be designated for a large area, its expanded meaning may be 'a country'. Besides, nadu was a State revenue unit. This is known from the use of the terms Nattu-puravu (revenue account of nadu), Nattu-vari (tax account of nadu) and Nattu-kanakku (tax and revenue accounts of nadu). Nadu had no fixed size. It ranged from about 10 to 300 square miles. Sometimes it was as large as Renandu-7000 and at times the same was restricted to a small unit of Renandu-70.

In Andhra Pradesh Renandu-7000 referred to in the Telugu Chola inscriptions of the 7th century A.D. is the earliest known occurrence of the nadu division. Later, in the 9th century onwards, nadu was well known all over Andhra Pradesh. It was so popular that

even some divisions previously known as Vishayas or rashtras were referred to in later period as nadus, e.g., Kamma-rashtra or vishaya became kamma-nadu in the inscriptions of the 12th and 13th centuries. This appellation was employed by the Badami Chalukyas, Rashtrakutas, Eastern Chalukyas, Chalukya Cholas, Cholas, Telugu Cholas, Kalyana Chalukyas and Kakatiyas. The major and popular divisions of the Kakatiya dominion were nadus. This appellation was very much in vogue in the entire South India.

**Padi or Vadi:**

Padi is variously understood as a military camp, hamlet, quarters and district. In the sense of a large district or territory this appellation was employed by the Cholas. But at the time of the Early Pallavas padi was meant for a small division like Nadattapati. For the Cholas Perumbanapadi was an extensive sub-division of Jayangondasola-mandalam. The appellation vadi seems to be a variant of padi. Some of the known vadi divisions, also under the Cholas, are Kandravadi, Noyyana-vadi, Odda-vadi and natavadi1.

**Rashtra (Rattha):**

Although the term rashtra stood for a territorial state as against the nation of a state of tribal nature,2 it was nevertheless used for a division synonymous to Janapada and desa in the sense of that part of the country which falls outside the capital3. In Andhra Pradesh the earliest rashtra division is Kammaka-rashtra. Some of the other rashtra divisions were Plaki-rashtra, Deva-rashtra, Kuraka-rashtra, etc. The term was employed in the sense of or synonymous to desa, vishaya or nadu, not necessarily denoting a large division. Kamma-rashtra, plaki-rashtra, and Palli-rashtra, were also called Kamma-nadu, Plaki-vishaya and Plli-desa or Palli-nadu, respectively. Inscriptions testify that rashtra as a divisional appellation was employed all over India, especially in Madhya Pradesh, Uttar Pradesh, Eastern India and in the Deccan.

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Stala:

In the Kakatiya inscriptions it occurs as stala and not stala. It denotes a small unit, usually a sub-division, equivalent to a pargana. The entire Kakatiya dominion was, according to the available evidence, divided into nadus which were sub-divided into several stalas. In spite of the fact that the known Kakatiya inscriptions do not directly refer to the parent divisions of the stalas, the latter were undoubtedly sub-divisions of nadus in the Kakatiyas administrative set up.¹ State that the stala being a unit of about twenty villages, the number of stalas in the Kakatiya kingdom was naturally very large. He further says² that the capital complex of Anmakonda, Matiyavadi and Orugallu is represented as one stala. The records of the kakatiyas refer more to nadus than to stalas owing to the importance of the former. Hence only a few stala divisions are known.

Valanandu:

It literally means in Tamil 'a fertile country. But Valavan was the dynastic name of the Cholas and Valavar was the name of the people of Cholanad who were mainly agriculturists. Valavan-nadu is a better explanation than Valavar-nadu because there is no mention of valanadu outside the dominion of the Cholas,³ and no other dynasty in Andhra had employed this appellation. It was initiated by Rajaraja-I in C.A.D.1000 and continued upto C.A.D.1250. The Cholas seem to have used it as a synonym of rashtra or desa. Some of the valanadus of Andhra Pradesh were Gangagondachola-valanadu, Jayakulamanikka-valanadu, Uttamachola-valanadu, and so on.

Vartani:

Vartan is a Sanskrit term to denote staying, living, adobe or residence. Probably this term was used in the context of the spread of Mahayanism. The region was probably the abode (vartan) of the Budhist monks. The Astasahasrika-prajnaparimita of the early Christian era refers to vartani as a specific name for Kalinga.⁴ This appellation was

employed only for a few divisions in the Eastern Ganga dominion. All the vartani divisions appear to have been contiguous and situated in the Vijayanagaram, Srikakulam and Ganjam districts. Varaha/Kolu-vartani, Kroshtuka-vartani, Kamtaka-vartani and Rupya-vartani were the vartani divisions that existed in the Andhra region of the Eastern Ganga territory.

Vishaya:

This term is used to denote an administrative division of a State, governed by an official called Vishayapati. The extent of a vishaya was not always uniform. Sometimes the term meant the whole country Arthasastra. In some cases a vishaya was included in a mandala and in some cases a mandala was included in a vishaya, while in certain places both the terms were used as synonymous.¹ Vishaya as an administrative unit was one of the early and most widely used appellations all over the country, especially in the North. In Andhra Pradesh the vishaya appellation was used right from the time of the Vishnukundis. Guddavadi-vishaya is the earliest occurrence at the time of the Vishnukundi king Madhavavarman-III. The same vishaya continued to function as a unit under the Eastern Chalukyas and the Chalukya Cholas. From the time of the Vishnukundis all the ruling families of Andhra Pradesh had employed this appellation.

Numerical appellations:

Administrative divisions were generally known by any of the above mentioned appellations. But a very queer feature noticed in some of the units of ancient and medieval Deccan is a substitution of these appellations by numerical figures. For instance, Rattapadi-71/2 lakhs, Kosavala-1,25,000, Toragale-nadu-60,000, Nolambavdi-32,000, Vengi-14,000, Karahataka-10,000, Sabbii-1000, Aije-300, Yettapi-90, sangamanagara-84, Manchal-36, Sarimale-12, Anmanballe-11, etc. In spite of persistent efforts by several scholars to comprehend the implication and denotation of these numerical figures, the issue is yet an enigmatic riddle.* Scholars presently do not hesitate to accept the figures as representing the number of gramas in a unit, because of some inscriptional occurrence of the word grama after such a unit. For instance, Pakanadu-21,000, gramas.² But it is absurd to understand grama in the sense of a village. The present author is inclined

to accept the definition of grama given in the Sukraniti as a piece of land, the area of which is a krosa or a land yielding a yield of 1000 silver karshas. That is, in the income-wise a grama, as the Sukraniti describes is equal to a krosa measuring 10,000 nivartanas or 5,000 sq. karas. If this meaning of grama is applied to the numerical figures attached to a division it is not difficult to comprehend the size or extent of the same division.

**DYNASTIC ADMINISTRATIVE DIVISIONS**

The Following Administrative Divisions Mentioned against their dynastys

<table>
<thead>
<tr>
<th>Dynasties</th>
<th>Divisions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Satavahanas</td>
<td>Satavahanihara.</td>
</tr>
<tr>
<td>Ikshvakus</td>
<td>Kammaka-ratha.</td>
</tr>
<tr>
<td>Brihatphalayanas</td>
<td>Kudurahara.</td>
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<tr>
<td>Salankayanas</td>
<td>Kanirahara, Kudrahara.</td>
</tr>
<tr>
<td>Early Pallavas</td>
<td>Anandapatha, Kamma-rashtra, Kavachakara bhoga, Munda-rashtra, Nadattapati, Vengorashtra.</td>
</tr>
<tr>
<td>Later Pallavas</td>
<td>Pumi-rashtra, Tonda-mandalam.</td>
</tr>
</tbody>
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**Rashtrakutas¹:**
Kollipakanadu-20,000, Mulki-500, Naravadi-500, Podana-nadu.

**Vemulavada Chalukyas²:**
Atukuru-70, Pammi-12, Ramadu-vishaya, Sabblisahasra.

**Eastern Gangas³:**

**Telugu Cholas and Local Chiefs⁴:**
Hiranya-rashtra, Kadapa-12, Konasima, Kondapadumati, Maharajapadi/Marjavadi, Pakanadu-21,000, Pottapi-nandu, Renandu.

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Kalyana Chalukyas¹: Adavani-500, Aleru-40 Kampana, Ane-marga-70, Anmakonda-

Chalukya Cholas²: Adhirajendra-mandalam, Alikatta-nadu, Ambattur-nadu, Angadipatta-nadu, Arrur-nadu, Chedikulamanikka-valanadu, Gangagondachola-valanadu, Guddavadi-nadu/vishaya, Ingallur-
nadu, Jayangondasola-mandalam, Jayakulamanikka-valanadu, Kamma-nadu/-rashta, Kandrapadi, Karuparru-nadu Kilai-
Marayapadi, Kil-Pakkanadu, Krundurupolamu, Kudavur-nadu, Kulottungachoda-mandalam, Malai-mandalam, Malaya-
mandalam, Manavil-kottam, Mer-pakkai-nadu, Mundai-nadu, Natavadi, Nellur-nadu, Nigarilisola-mandalam, Nirvelur-nadu, Nooyanavadi, Nudivirpattiya-nadu, Oddavadi, Ongurumargga, Padai-nadu, Paduvur-kottam, Pagama-nadu, Paiyurilan-kottam

2. Historical Geography and Toponomy of Andhra Pradesh, p.15.
ADMINISTRATIVE DIVISIONS IN NALGONDA DISTRICT

The scope of this section is to highlight the historical geography of all the administrative units or territorial divisions that flourished with in the period and region under study. The divisions have been dealt with alphabetically in order to facilitate a ready reference, not however over looking the importance of chronological order. In fact each and every unit is dealt with in its chronological context dynasties in succession have also been treated chronologically. The above shown list of dynasty-wise administrative units together with the discussion on each of them in the sequel will help reconstruct the historical geography of any particular dynasty that had sway over the region during the period.

Aleru - 40 Kampana:

Kampana in Kannada means a district. It was also meant to designate a small unit equivalent to a pargana.¹ The name of Administrative division Kampanamu which was adopted Andhras during the Kalyana Chalukyas by the state of Karnataka. Later days it was spread over the Areas like Maharashtra so finally the word "Kampanamu" Migrated from south india to north gradually.

An inscription at the time of the Kalyana chalukya king Jaisimha-II Jagadekamalla, dated A.D.1034, from Saidapur, Bhongir taluk, refers to this Kampana. Two constituent villages of this unit were Muppanapalli and Ghoshtipadu,² which are identified with Muppanapalli and Gottipadu in Bhongir, Nalgonda district. The region was probably situated on the banks of the river Aleru near Kollipaka.

Ane - Marga:

'Marga' was a Administrative division of the Kalyana Chalukyas which was also Migrated from South to North. It was existed in Karnataka, Tamil Nadu, to Andhra Pradesh after that it had gone to appears to be as administrative division under the reign of Vakatakas lastly found it in Madhya Pradesh.

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2. SEAP; p.21.
An Inscription at the time of the Kalyana Chalukya King Jaisimha-II, dated A.D.1032, refers to this unit and included in it the village of Gadicheruvu which has been identified with Gadicherla in Bhongir taluk, Nalgonda district. Probably this unit was a sub-division of Kollipaka-7000 to which the region of Bhongir taluk at that time belonged.

The region between Panumgallu-500, and Marjavadi had formed one province under one governor. Since the above mentioned Karampudi inscription limits the region from Panumgallu to kaivaramkota only, it may be furnished that the donor or the scribe, without, mentioning the entire Area of the province extending upto Marjavadi, refers only upto the unit Kaivaramkota to which possibly the village, Karampudi belonged.

Since this village is in Palnad taluk, the small division in question may be stated to have belonged to Palli-nadu as a sub-division.

Kalvachedu - 40 Kampana:

A record of the Kalyana Chalukya Monarch Vikramaditya-VI in his 37th regnal year, refers to this unit. It was a sub-division of Kolli-desa or Kolli-Paka-7000.

Kodada-12:

An inscription from Kolanupaka, Bhongir taluk, Nalgonda district. Issued by the Kalyana Chalukya King Vikramaditya-VI, dated 1088 A.D. refer to Kodada-12 and three of its villages. Sandularahalu, Racheruvu and Pakugmte. Since non of these villages could be identified this division on the basis of find spot may be located some where in Bhongiri taluk. Possibly near Kolanupaka. Kodada-12 might have been one of the several mini-units of Kolli-Paka-7000.

Kollipaka-Nadu/Desa/7000:

In Andhra Pradesh Renadu - 7000 referred to in the Telugu Chola inscriptions of the 7th C.A.D. is the earliest known occurrence of nadu division. Later in the 9th Century onwards, nadu was well known allover Andhra Pradesh. It was so popular that even some divisions previously known as vishayas or rashtras were referred to in later period.

1. ARE, 1962; P.B.71.
2. SEAP, No.11.
3. AREP, 1962; P.P.13.63, 70, 94.
This appellation was employed by the Badami Chalukyas, Rashtrakutas, eastern Chalukyas, Chalukya Cholas, Cholas, Telugu Cholas, Kalyana Chalukyas and Kakatiyas.

This was a Major division in the dominions of the Rashtrakutas, Chalukyas of Kalyana and the Kakatiyas, during the Rashtrakuta period, one of their feudatories or governors named Sankaragandarasa was ruling over Kollipaka-Nadu-20,000.¹

The Kolanupaka inscription of the Kalyana Chalukya King Jagadekamalla-I dated A.D. 1033 refers to the village of Gadicheruvu in Kollipaka-7000² under Vikramaditya-VI this division was known as Kollipaka-desa.³

The villages of Panupura, Kolur, Koduru, Kollipaka and Ittikala were reckoned among its villages. Kalvachedu-40 Kampana was one of its small units. Being a large division, it might have been comprised of the modern taluks of Bhongir in Nalgonda District. Siddipet in Medak district, Jangaon in Warangal district and some party of Karimnagar district.

Under the Kakatiyas too, this division might have been the same in size. According to Parabrahma Sastry it is likely that even Vemulavada in Sabbi-1,000 and Annakonda-vishaya, owing their proreimity, were included in that 20,000 province of Kollipaka during the Rashtrakuta period.

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Under the Kakatiyas too, this division might have been the same in size. According to Parabrahma Sastry it is likely that even Vemulavada in Sabbi-1,000 and Annkonda-Vishaya, owing to their proximity, were included in that 20,000 province of Kollipaka, during the Rashtrakuta period.

1. TAP. Nalgonda., No.3.
2. K3AP, Ng;p.50.
Kondapalli - 300 / Kondapalli - Nadu :

One of the Tripurantakam records of the Kalyana Chalukya King Vikramaditya-VI brings to light that his Dandanayaka Govindarasa was the governor of Kondapalli-300. Inscriptions of Govindarasa have been noticed at Huzurnagar and at Burugedda in Nalgonda district. Hence the Kondapalli mentioned as the head quarters-palli on the borders of Suriapet taluk. Thus the division formed parts of suriapet taluk and the whole of Huzurnagar taluk in Nalgonda district on the northern bank of the Krishna. It is to be distinguished from the hill fort of Kondapalli in Krishna district.

Panugal - 500 :

The Chinna - Tumbalan inscription of the Kalyana Chalukya King Vikramaditya-VI, dated A.D.1092, refers to panugal - 500. It is doubtful whether its headquarters can be identified with Panugallu in Nalgonda district or with Hangallu in Bellary district, Karnataka State.

Tonkanatavadi - Vishaya :

Tonka means tail or extremity. It seems that this division was at the extremity of Natavadi - Vishaya and hence the name. Natavadi - Vishya was centred around Nalgonda taluk, extending to the North as far as Madhira in Khammam district, and to the South as far as Vijayawada. Therefore the Southern extremity due to some hitherto unknown reason was formed a separate division, probably as a sub-division of Natavadi. The reference to Tonka Natavadi and the included village Musunikunda is found in an inscription of the Eastern Chalukya King Vijayaditya-I.

1. SII, 9-i: p.213.
2. KIAP, Ng: p-41.
3. SII, 9-i: p-161.
Velpugonda - 24:

An inscription of the Kalyana Chalukya King Vikramaditya-VI dated A.D. 1124 from Guduru, Nalgonda district, speaks of Velpugonda - 24.1 The headquarters of this division Velpugonda is represented by the modern zafargadh in Warangal district.²

Velpuru-Desa:

In the Velpuru stone inscription of the Vishnukundi King Madhavavarman-I it is stated that the king was ruling over Velpuru-desa.³ The main city of this desa, Velpuru, is the present village of the same name in Sattenapalli taluk, Guntur district. Since the king is stated to be the ruler of Velpuru-desa the region may be taken as a country as well as an administrative division. It was neither referred to in the records of his successors nor it was a division in later periods. Hence it is likely that Madhavavarman's Kingdom was a small region around Velpuru.

During the reign of Vishnukundin Kings Nalgonda Mandal was came in part of their empire in deccan. These Kings were also thought of the welfare of the people who were under their rule. For the purpose of easy Administration. They have divided their empire into many parts.

They are mentioned the following paragraphs with tabler form.

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<tr>
<th>Rashtramu</th>
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<td>Karma Rashtram</td>
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1. ARE, 1961; p-B-107.
3. EI 34: 125 ff.
The Satavahana empire was a vast one, the polity was simple, copied to a good extent from the earlier Mauryan system. Succession to the throne was hereditary in the male line\(^1\). A large part of the empire was governed by officers and the rest by feudatory chieftains. The kingdom was divided into aharas and rastras governed by amatyas. The Rajamatyas constituted the advisory body of the monarch\(^2\). Mahamatra, Bhandagarika, Mahasenapati, Nibandhakara and Lekhaka were some of the officials. There were well-organised departments of police, finance, justice, army, agriculture, industries, etc. The maharathis, Mahabhojis and Mahatalavaras were the feudatory chieftains of the age. The population, divided into the four traditional castes and many sub-castes on occupational basis, enjoyed the blessings of peace conferred by a stable administration\(^3\).

Social Life:

The Saptasti of Hala, and the sculptures of Amaravati provide us with glimpses of the social life during the period\(^4\). Most of the people lived in villages. But the industrial and commercial activities led to the growth of many towns in all parts of Andhra. Villages were surrounded by high walls with several entrances, surmounted by toranas\(^5\). Poor people lived in thatched houses whereas the rich had even multi-storeyed buildings, divided into apartments and provided with windows protected by horse-shoe gables\(^6\). Most of the houses had gabled roofs. Generally the inner side of the walls was decorated with paintings, depicting scenes from the epics and Puranas\(^7\).

The inscriptive evidence suggests that joint family was the normal feature of the society. Women enjoyed freedom and attention was bestowed on their education. Some scholars think that the matronymics were the result of polygamy that prevailed among princes. Marital tie was held sacred, though Saptasati indicates instances of faithlessness in both the sexes. Conjugal fidelity was held as a great virtue\(^8\).

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5. Ibid.
6. History and culture of the Andhras. p.41.
7. Ibid.
8. Ibid.
Religion:

The age of the Satavahanas was a period of great religious activity in Andhra. By that time, all the principal religions - Brahminism, Jainism and Buddhism entered the Daksinapatha. Their progress was characterised by compromises with the local cults and contentions for excelling one another in popularity.

The rise of the Satavahanas synchronised with a militant wave of Brahmanical revival. The third king, Satakarni, having consolidated his political power as Daksinapathapati performed innumerable vedic sacrifices and pleased Brahmins by rich gifts, including villages, cattle, gold vessels and thousands of karsapanas (Nanaghat Inscription). Gautamiputra upheld the three pillars of Brahminism - Veda, varna and Brahmana (Nasik Prasasti). But, since the beginning of the age, the Vedic religion had been undergoing a radical transformation. With a view to meet the challenge of rapidly spreading heterodox religions and to satisfy the social need of absorbing foreigners like the Sakas, Brahminism reformed itself by replacing Vedic ritualism by Puranic theism. The compromise between the two is reflected in the Nanaghat record itself. It describes the Vedic sacrifices of Satakarni I but begins with an invocation to Samkarshana and Vasudeva, the cult gods of Bhagavatism. The new system of religion is characterised by belief in the purusarthas, the doctrine of karma, the caste system, good acts like vrata, dana and tirtha and devotion to a personal god. Gautamiputra appears to have been the embodiment of the spirit of neo-Brahmanism. He is said to have been very careful in dividing the time and place between three vargas, the aims of human activity and to have been an upholder of caste system, promoter of Brahmin families and repository of the Agamas. The Saptasati is a typical product of the times when a synthesis of different religious practices was attempted under the aegis of Brahmanical priests and sanctioned by a large quantity of theological literature. The Saptasati makes only one reference each to Brahmanism and Buddhism, that too in no respectable terms. Referring to the former, it says that fire burns in a yagasala as well as in a panasala. With regard to the latter, it compares the prostrating

1. History and culture of the Andhras. p.41.
2. Ibid.
3. Ibid.
4. History and culture of the Andhras. p.41.
5. Ibid.
6. Ibid.
Buddhist monks to fallen kimsuka flowers. On the other hand, it makes copious references to the incarnations of Vishnu - Trivikrama, Rama and Krishna, to yasoda and the Gopikas, to samudramathana, to the marriage of Siva with parvati and to the temples of Ganapati and village Goddesses. It is evident therefore that divergent elements ranging from very subtle systems of philosophy to the most primitive forms of animism got recognition in Puranic literature.1

Jainism could not make headway in Andhra due to lack of royal patronage and the popular appeal of Buddhism to the rich artisan and merchant classes of Andhra. However, during this period, Kundakundacharya (c.50 B.C. - 50 A.D.), one of the early Jain theoreticians, lived in Konakondla (Anantapur District). He was the founder of Mulasangha which became famous throughout the south. Samayasara is the most renowned of his numerous works and it was read with respect both by Svetambaras and Digambaras.2

None of the kings or their queens is known from inscriptions as a patron of Buddhism in Andhra. But still the period was a hey-day in the history of Andhra Buddhism. In fact, Buddhism had spread in Andhra as a popular movement supported by the gahapatis, kamaras and vanijas and their womenfolk who formed the bulk of the people.3 The magnificent Buddhist monuments of Andhra were the result of their co-operative effort. Each of the innumerable viharas received maintenance grants from their pious munificence.

Of all the Buddhist schools, the mahasanghika school gained a strong foot-hold in Andhra. The Mahasanghikas came to be known as Caityakas also, as they developed the tradition of caityas.4 The Caityakas conceived the Buddha as superhuman (Lokottara) which led to his worship. Thus, the Caityakas transformed Buddhism, which was originally a simple code of morals for self-improvement into a picturesque religion satisfying the sentiments of the common man. The Caityakas were gradually divided into a number of local sects like the Purvasailiyas, Aparasailiyas, Uttarasilaiyas, Rajagirikas, etc.5

1. History and culture of the Andhras. p.42.  
2. Ibid.  
3. History and culture of the Andhras. p.42.  
4. Ibid.  
5. History and culture of the Andhras. p.42.