CHAPTER II
CHAPTER - II

2.0 NALGONDA AND ITS HISTORICAL BACKGROUND:

This chapter a brief historical sketch of Nalgonda district is presented essentially in relation to Political history of the dynasties that ruled over the Nalgonda district is being narrated here. As is widely known inscriptions form the basis source. Material for the reconstruction of the history for any part of this Nalgonda and so is the case with Andra also.

The earliest epigraphs discovered as yet in the region in study are of the great emperor Asoka (3rd B.C.) However, they are not of any help to the present study. After the Decline of the Maurya an empire the Satavahanas ruled over extensive part of the Deccan for a few counties. The Satavahanas for the sake of Administrative Convenience, divided the Kingdom in to various provinces, rasthras. They were kept either under the control of princes of royal blood or feudatory chiefs. The satarahanas were followed by the Ikshavakas in the Nalgonda district and their inscriptions, conched in Prakrit, dating from the 3rd century onwards have been discovered in Andhra region. After the downfall of the Ikshvakas, the kings of the Vishnukundirs family held their sway over the Nalgonda district. The names of places and administrative divisions mentined in their records, such as Ravi-reva and Palak-Vsihaya illustrate the independent states enjoyed by Telugu at that time. It is interesting to note that some of the epithets of the Chola Monarch were given as second names to the towns in chased in the Vengi Country. After the decline of the Chalukyas, Pallavas Rashtra kutas and the Kakatiyas Kingdom held sway over the Nalgonda district. The founder of the Kakatiy royal house was a certain Durjana of the Chaturthanvaya. The earliest known king of this time was Beta I (C.1000-1030 A.D.) Who ruled the Koravi Country which included at least a part of Modern Nalgonda district.

Beta II took advantage of the political situation following death of his overlord western chaluyas Vikramaditya VI and declared independence and started on a military Campaign.

Eg:- An undated inscription from Hanumakonda belonging to Kakatiya Rudra I states that his minister Gangadhara Gave away the village ‘Rudrapura’ Probably named after the King, to a number of Brahmins. The Kakatiya rulers are known to have cleared of forests
and established villages. Hence it is not improbable that at least some of the villages (such as Ganapavaram, Rudravaram, Bethapudi which is located near Modern Mangalagiri in Guntur District etc.,) might have been called so after the Kakatiya rulers Ganapati, his daughter Rudramma and her grand son Prataparudra. Betapudi place-name being named after a Kakatiya King Beta I & II, another place-name Kakatani which being named after a name dynasty (kakatiya) came into existed.

These are a few epigraphical references to the villages named after tKakatiya Ganapati or his epithet Chalkmartiganda.

The District derived its name from Nalgonda, its head quarters town, which was formerly known as Neelagiri (Blue Hill). It was called Nalgonda after its conquest by Ala-ud-din Bahman Shah (1347-1358 A.D.), towards the close of his reign1.

2.1 Pre History:

The District of Nalgonda abounds in several pre-historic sites. The surface finds discovered at these sites are assigned to special stages. The pala colithicage, in which man fashioned his tools and weapons by chipping hard stones of convenient size and shape, is represented by the discovery of an extraordinarily interesting unifacial pala colithic implement of the saon type at Yeleswaram. Traces of microlithic culture came to light on the slope of a hill called chota Yelupu at the same place stone and other objects belonging to the neolithic age were also found at this village. The existence of Megalithic culture was revealed by the discovery of innumerable burials termed variously as stone-circles, cains, menhirs, dolmens, Gvemus, and cromlechs at Tipparthi, Nakrekal, Nalgonda, Raigir Nagram and Jankipur in Nalgonda Taluk, Jaikonda and Veligonda in Bhongir Taluk, Miryalaguda and Husurnagar in the Taluka of the same name. Phangiri, Thirumalagiri, Balayaram, Bhashireddipalle, Aravapalle, Chennapur, Karromula Itoor, yakarum and Yangala in Suryapet Taluk and yeleswaram in Devarakonda Taluk. When some of these burials were opened, Human skeletons bones of animals extremly rusted pieces of iron potsherds were found1.

To enable a full-blooded understanding and appreciation of the ambitions and activities of the major dynasties which created an impact on this district in the times of both war and peace, it may be helpful to attempt a geographical placement of Nalgonda District in the wider historical region, the fortunes of which it shared through the centuries. The history of Nalgonda district is connected with the hoary past of Telangana occupying the Eastern part of the Deccan which was again a large political division of ancient India².

2.2 Ancient Period:
(1) Mauryas and (2) Satavahans:

No direct evidence relating to the early history of Nalgonda District has so far come to light. However, the political history of the District, like the other Districts at Telangana, commences with the Mauryas who extended their sway to the South in the time of Ashoka¹. On the basis of discovery of two potin coins of the Satavahanas kind pudumavi with legend Sri Pulumavi at Yeleshwaram, it is presumed that the District passed under the Satavahanas who rules for tour and a half centuries from about 230 B.C. to about A.D. 218 after the downfall of the Mauryan empire. During their rule, especially under later Satavahanas, the District was engaged in a brisk trade with the Roman empire. This is attested to by the discovery of a Roman gold coin or the aurei of the Roman emperor septimus serverus of the 2nd Century A.D. and important finds like sprinklers analogous to the samian ware imported from mediterranean region and double moulded terracota².

SATAVAHANAS

The Satavahanas not only took interest in the expansion and consolidation of their power but also cared more in introducing sound and solid administration. The king always wielded supreme authority. Succession to the throne was hereditary.

Some of the later Satavahana kings bore metonymics along with the personal name. But these metonymic titles had nothing to do with any practice of tracing descent through the matriarchal line.

The Satavahana kings assumed high sounding titles and even tried to trace their descent from mythical and semi-mythical personalities. In this connection they might have been inspired by the Mauryan emperor Ashoka who assumed the title, ‘devanampriya’ (the beloved of the Gods), or the foreigners like the Greeks and Sakas who adopted the titles like ‘the king of kings’. It is also possible that the Satavahanas who were originally the tribals of Deccan followed this tradition only in order to advance their social acceptability.

The Satavahana kings, like the Mauryan emperors, undertook royal tours. These tours enabled the kings to be in touch with the public opinion and to improve the efficiency in administration.

The Satavahanas, for the sake of administrative convenience, divided the kingdom into various provinces, rashtras. They were kept either under the control of princes of royal blood or feudatory chiefs. The maharathis and Mahabhojas were the feudatory chiefs. They enjoyed extensive powers. Their posts were hereditary. Further, they made grants of lands and villages without the consent of the king. The rashtras were subdivided into aharas. They were kept under the control of amatyas. They were not allowed to make grants of lands and villages without the permission of the king.

1. K.R. Subramanian, Budhist Remains in Andhra P.4
2. Dr. Y. Gopal Reddy A Comprehensive History of Andhra P.5
3. K.R. Subramanian, Budhist Remains in Andhra P.6
4. Dr. Y. Gopal Reddy A Comprehensive History of Andhra P.15
The other officials who were incharge of an ahara were, mahamatra (incharge of religious affairs), bhandagarika (superintendent of stores), heranika (treasurer), maha-senapati (commander of forces), Lekhaka (incharge of drafting state records), nibandhakars (officers incharge of registering documents), etc. These and several other officers constituted what may be characterised as the central services. That the state was well organised is proved by the formalities connected with official grants, viz., oral orders of the donor, drafting the orders, registration in the government archives and finally the delivery of the document to the donee.

Epigraphical evidence reveals the existence of several towns like, Sopara, Broach, Kanheri, Paithan, Dhanyakataka, etc. in the Satavahana kingdom. These cities, at least a few, were administered by a nigamasabha-an assembly of citizens. This was the forum through which the citizens of the town acted and voiced their grievances and feelings.

The village was the smallest and basic administrative unit. It was under the control of graman. It appears that there was considerable autonomy in managing the affairs of the villages and towns.

2.3 IKSHVAKUS:

The Ikshavakus referred to in the Puranas as the Sriparvatlya Andhras, who ruled from about A.D. 227 to A.D. 306, were the next to hold sway over the District. Four members of the family, namely Sri Chantamula, Vira-purisadatta, Ebavala Chantamula and Rudra Purisadatta, ruled the kingdom with Vijayapur as their capital. Vijayapuri, lying on both sides of the river Krishna which skirts this District, comprised the entire Nagarjuna Konda valley with its numerous monasteries and buildings. The founder of this dynasty, Sri Chantamula over threw the last Satavahana ruler, Pulamayi IV, and occupied Telangana and Coastal Andhra.

5. Gazeteer of Andhra Pradesh, Nalgonda District. P.27.
He became a Sarvabhauma by performing many sacrifices including the Asvanedha. The discovery in Nalgonda of a number of coins bearing the symbol of an elephant with uplifted trunk lends credence to his assumed title of sarvabhauma. He gifted thousands of cows and ploughs and contributed largely to the extension of Agriculture. Virapurusa Datta was the next ruler during whose period the District witnessed considerable Buddhist activity. Buddhists from all over the world thronged to Vijayapuri, his capital town, erected many beautiful edifices and endowed them liberally with gifts. The Sakes and the Scythians also came and settled down at Vijayapuri, accepting service under the Ikshavalus as the result of good neighbourly relations maintained with their kingdoms during his rule. Some of them were, however, of the Buddhist profession and left records of their beneficiaries to the Buddhist monasteries.

The Ikshavaku Kingdom extended into the interior areas of the present Nalgonda District in the time of Ehavala Chantamula, who succeeded Virapurisadatta in or about A.D. 270. According to some scholars, Yeleshwaram in the District, which is located at a short distance from Vijayapuri was named after Elisri, his commander-in-chief. There he constructed a temple, consecrated the first Sivalinga there in and named the deity as Yeleswara Swamy. The power of the Ikshvakus suffered a severe set back during the rule of Rudrapuri Sadatta, the fourth and the last Ikshavaku ruler, and the Abhiras temporarily gained control over this area sometime between A.D. 300 and 310.

1. Gazeteer of Andhra Pradesh, Nalgonda District, P.27.
2. Gazeteer of Andhra Pradesh, Nalgonda District, P.27.
5. Gazeteer of Andhra Pradesh, Nalgonda District, P.27.
2.4 PALLAVAS AND (2.5) VISHNUKUNDINS:

The early Pallavas known as the Pallavas of the Prakrit grants, whose sway extended to the Southern Bank of the Krishna, were just about this period attempting to make their power felt in this District also. The Vishnukundins, ruling the territory around about Vinukonda in the neighbouring Guntur District, also made a bid to establish their power in this direction but they had to lie low before the superior strength of the Pallavas. However, an opportunity soon offered itself to the Vishnukundins in the middle of the 4th Century A.D., in the shape of an invasion by the Gupta Monarch Samudragupta who shook the South Indian dynasties to their foundations. The Vishnukundins took advantage of Samudragupta’s return and succeeded in annexing this area to their dominion.

There were eight Vishnukundin rulers in all and they ruled from the first quarter of the fifth Century A.D. or slightly earlier to the first decade of the 7th Century A.D. Forty nine coins of these rulers came to light at Yeleshwaram in the District. These were classified into two types, namely, the Samkha-bull coins and the Vaselion coin. Of these, the first type of coins is said to have been originally issued by the Pallavas and was subsequently imitated and accepted as legal tender by the early kings of this dynasty. The second type, which was an independent variety with improved symbolism, was issued by the Vishnukundin ruler Vikramendravarma-II in commemoration of his victory over his Pallava adversaries in a battle. Madhava Varma-III, the last important ruler of the family came into conflict with the Western Chalukya ruler of Badami, Pulakesin-II (A.D. 609/10-642) and died in a battle. A major portion of his kingdom passed into the hands of Pulakesin-II who bestowed it along with other newly conquered areas in the East on his brother Kubja Vishnuvardhana. Kubja Vishnuvardhana (C, A.D.624-41) ruled this territory with Vengi as his capital.

3. This is no consensus of opinion among scholars regarding the period from which the rulers of this dynasty came to hold sway. Dr. D.C. Sircar mentions that the earliest ruler Vikramahendra was ruling in A.D.500. Prof. K.A. Nilakantha Sastri, however says that the first ruler Mahendra Varma I ruled from A.D. 440-460.
The epigraphical, numismatic and illiterary evidences throw light on the religious and economic conditions of the period. Buddhism was the most favoured and popular religion in this region during the early centuries of the Christian era. It was favoured by the satavahanas who built numerios Buddhist edifices at Vijayapuri\(^1\). The Ikshavakus, political successors of the Satavahans in Sripurva area, also continued the high traditions of their former overlords by renovating and enriching the Buddhist Institutions at Vijayapuri. Though their successors were not Buddhists, they did not do anything harmful to the cause of Buddhism. The continuance of commercial ties with the Roman Empire under the Ikshavakus was born out by two gold coins of the Roman Emperors Tiberius and Festina and some pottery recovered in the Nagarjuna Konda Valley\(^2\).

2.6 RASHTRAKUTAS:

A major portion of the District appears to have passed from the Chalukyas of Badami to the Rashtrakutas after A.D. 757. Subsequently, a war between the Rashtrakutas and the Chalukyas of Vengi became inevitable as the later wanted to avenge the overthrow of the Badami and invaded Vengi, killed the Eastern Chalukyas ruler Danarvana and occupied Vengi kingdom\(^3\).

There upon, Danarnavas sons, Saktivarman and Vimaladitya, Sought the help of the Chola ruler Rajaraja-I (A.D. 985-1016). Saktivarman was, however, restores to his Patrimony in A.D. 1000 and the Vengi Kingdom became a protectorate of the Chola Empire\(^4\).

2.7 WESTERN CHALUKYA'S OF KALYANI:

The Rashtrakutas fell in A.D. 973 and the District passed under the Chalukyas of Kalyani, their political successors. As already seen, the Chola ascendancy over Vengi upset the political equilibrium. Unable to brook this extension of Chola power, Satyasraya\(^5\) invaded Vengi in A.D. 1006. Rajaraja-I counteracted by sending a powerful force under the crown prince Rajendra to Ravage the home territory of the Chalukyas\(^6\). After inflicting a considerable loss in men and material on the Chalukyas,

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Rajendra advanced on Kollipakkai, the ramparts of which were encircled by the sulli trees. Kollipakkai, identified with the modern Kolanpaka in Nalgonda District, stood on the frontiers between the territories of Kalyani and Vengi. Satyasraya was thus compelled to withdraw his forces from Vengi and the fighting round Kollipakkai was presumed to be an engagement with these forces withdrawing for the defence of the home territory. An important result of this battle was that the fort at the place was captured by the Cholas. During Jayasimha-II’s (A.D. 1015-42) Reign, Kolanpaka in this District became an important town and Jayasimha was camping here at different times. An inscription of S.955. Corresponding to A.D. 1033, referring to Jayasimha-II as Jagadekamalla-I, records the grant of the village Gadicheruvula situated in Kollipaka 7,000 to a shrine. Panugal 1,000 in this Districts was also held during this period by a subordinate of

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Somesvara-I (A.D. 1042-68) who succeeded Jayasimha-II, challenged the Chola power by attacking Vengi. The Chola army led by Rajadhiraja advanced into the Chalukya territory as far as Kollipakkai and set fire to the city of Kollipakkai. The Western Chalukyas seem to have held their own after offering stout resistance at Kollipakkai Singanadevarasa, a feudatory of Somesvara appears to have taken a leading part in this fighting. An inscription, dated in the cyclic year Parthiva corresponding to A.D. 1045, records that Singanadevarasa assumed the title of Kollipakeyakavam (Protector of Kollipaka). During Vikramaditya-VI’s (A.D.1076-1126) reign, his son Somesvara governed many Mandals of the Kingdom with his headquarters at Kollipaka. Besides him, three other chiefs namely. Tondaya or Tondarasa Chola Maharaja of Kandur, the Paramara prince Jagaddeva and Sivapayya, are reported in inscriptions pertaining to Vikramaditya-VI to have held sway over Kollipaka 7000 during this period. After Vikramaditya’s death this area appears to have passed under the control of the Cholas who held sway over Vengi Kingdom also. This is evidenced by the fact that a feudatory of the Chalukya Empire, Nambiraja who bore the title of ‘Lord of Kollipaka’ acknowledged the overlordship of Vikrama Chola. A major portion of the District, however, appears to have continued under the sway of the Chalukyas till the end of their rule, i.e., the end of the twelfth Century A.D.
1. KAKATIYAS:

At the time the District passed under the control of the Kakatiyas from the Western Chalukyas, two local families, the Recherlas of Pillalamarri and the Kandur Telugu Cholas, were holding sway over portions of the District. Of them, Recherlas of Pillamarri whose fortunes were linked up with those of the Kakatiyas almost from the very beginning, played an important part in the affairs of the Kingdom. Thus, Brahma the first known member of the Recherla family helped an early ruler of the Kakatiya dynasty, Beta in winning a victory over the ruler of Kanchi.

Prola-II, another Kakatiya ruler who ascended the throne in A.D. 1117, came into conflict with the Kandur Telugu Cholas. He defeated Gokarna of this family and set up his son Udayaditya on the throne. Another chief with whom he came into conflict was paramara Jagadeeva, governor of Kollipaka 7000. Prola-II, however, defeated and repelled the attack of this. Chief on his capital Hanamakonda. Rudra (A.D.1150-9516), the next Kakatiya ruler also fought with the Kandur Telugu. Chola Chiefs Bhima, Gokarna and Chodadaya, whose epigraphs are found in Nalgonda District. Rudra’s wars with them did not bring any fresh accession of territory. Besides being a brave warrior, Rudra was a great patron of learning.

He was described in an inscription of S.1117 (A.D.1195), found at Pillalamarri in this District, as the resort and refuge of learned men who regarded him with much affection.

The other important rulers of this dynasty were Ganapati, Rudramba and Prataparudra. When Ganapati was imprisoned at Devardgi by the Yadavas before he ascended the throne, Recherla Rudra stood firmly loyal and took upon himself the task of preserving the integrity of the Kingdom. Ganapati (A.D.1199-1261/62) was served faithfully by yet another family known as the Kayasthas. He bestowed on Gangaya Sahini a member of this family, the territory extending from Panugal in Nalgonda to Kaivaramkota in Kolar (Mysore).

as a fief. Gangaya Sahini, a member ruled this territory from Valluru in Cuddapah District as his head quarters. He, however, died in A.D. 1257 and was succeeded by his nephew Jannigadeva. During Rudramba’s (A.D. 1262-1295) reign, the Kingdom faced internal rebellions and external invasions. The internal revolts were suppressed with the support of the Kayastha Chiefs, namely, Jannigadeva. Tripurari-I and Ambadeva, and the Recherla Chief Prasaditya. Of the external attacks the invasion by the Yadava ruler Mahadeva was the most serious. Though it ended in failure, Mahadeva’s father Sarangapanideva succeeded in capturing the fort under his control, Sarangapanideva decided to submit and pay homage to the queen Rudramba. An epigraph of S.1189 of Chhaya Somanatha by Sarangapanideva. Towards the close of Rudramba’s reign the Recherlas ceased to evince much interest in the affairs of the Kingdom and the Kayastha Chief Ambadeva also rebelled against her. The reign of Prataparudra, the last ruler of the Kakatiya Kingdom, faced several invasions of the Delhi Sultans. Several Subordinates including Yadava Sarangapanideva, the ruler of Panugal, took a leading part in the defence of the realm during this period. This is evidence by the Panugal inscription of S.1189 (A.D.1267) which records that Sarangapanideva rescued the earth which was submerged under the ‘Turushka’ deluge. Inspite of the help rendered by several chiefs. Prataparudra was defeated by the Delhi Sultans and his kingdom was annexed to the Tughluq Empire in A.D. 1323.

The Kakatiya government like that of the other Hindu states was a monarchy. Though the crown usually descended to the male line from father to son, the Kakatiya dynasty alone presents in the entire history of South India a unique example of a female ruler who sat on the throne and exercised the royal authority in her own right.

1. Dr. Y. Gopal Reddy, A comprehensive history of Andhra P.50.
2. Gazeteer of Andhra Pradesh, Nalgonda District, P.40.
3. Dr. Y. Gopal Reddy, A comprehensive history of Andhra P.51.
The decentralised monarchism marked the Kakatiya age. After the fall of the two imperial powers of the South India, viz., the Western Chalukyas and the Imperial Cholas in the twelfth century A.D.; many kingdoms of small magnitude cropped throughout the length and breadth of South India. The Telugu country which remained under the control of these two powers came under the sway of some feudatory chiefs. The only feudatory dynasty that enjoyed considerable power was the Kakatiyas of Warangal. The Kakatiya kings either defeated these lesser feudal chiefs or maintained friendly or matrimonial relations with them. Dr. P. V. P. Sastry rightly observes: "This peculiar type of political relationship between the Kakatiya rulers and their subordinates, during the regime of nearly two centuries makes us believe that they tried to introduce a new type of polity other than imperialism. The only concern for the king was to check their overgrowth in power." That means the administration was feudalised. This was not the invention of the Kakatiyas. This was in vogue in Andhra right from the fourth century A.D. The land assignments were responsible for that new feature.

The Kakatiya kings were assisted by a large number of ministers to run the administration, Mahapradhani, Pradhani preggada amatya, etc.; were some of them. Important positions and posts in the civil and military administration were entrusted to people belonging to various social orders.

The kingdom was divided into various territorial units for the sake of administrative convenience. rajya, mandala, nadu, sthala, sima and bhumi were some of them.

The Provincial administration was normally in the hands of the feudatories. They were either the relatives of the king or distinguished members of some noble families or made their mark in various acts of service. They were given fiefs in lieu of their salaries and were empowered to enjoy considerable amount of autonomy in their respective fiefs.

1. A comprehensive history of Andhra Pradesh. P.52.
3. A comprehensive history of Andhra Pradesh. P.52.
5. A comprehensive history of Andhra Pradesh. P.53.
The village was administered by officers called ayagars. Talari, Karanam, Reddi, etc.; were some of them. Collection of taxes, maintaining the accounts of the lands under cultivation keeping the law and order, distribution of water, etc.; were some of the duties of these ayagars. All these village officers were granted some lands as virttis and besides they used to collect from the cultivators some grain as share

There are references to village councils in the inscriptions. Nagara and mahajana were the village councils. Nagara was a corporate body of the ordinary village and empowers to collect land revenue and the other dues from the villagers belonging to all communities. The brahmin elders of an agrahara village were the members of the mahajana council. This village council was incharge of the administration of an agrahara village

The sthala-samaya or a corporate body of a group of villages and uru-samaya or village body are also found referred to in the inscriptions. These assemblies enjoyed numerous powers. There are several examples where the feudal chiefs had sought permission of the village assemblies to collect additional dues from the villages. Even the dignitaries of rank wanted to make any gift of the village lands or toll amount to God they had to obtain the concent of the village assembly

The kakatiyas devoted much of their energies in safeguarding their dominions from internal troubles and external invasions. The military organisation of the Kakatiyas is based on Nayankara system. According to this system the king assigned fiefs to the Nayakas in lieu of their salaries and the maintenance of some army for the king’s use. The number of horses, elephants and the soldiers which they were expected to maintain were fixed according to the fiefs they held. In addition to the supply of army they were expected to maintain law and order in their respective fiefs and pay annual tribute to the king.

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1. Dr. Y. Gopal Reddy, A comprehensive history of Andhra, P.52.
2. Gazetteer of Andhra Pradesh, Nalgonda District, P.40.
3. Ibid.
But for Hastivarma of Salankayana dynasty and Vishnugopa, the Pallava ruler, the other kings and the extent of their territories are little known to history\textsuperscript{1}.

However, Samudragupta’s invasion was more a raid than a conquest. He left South India without annexing any territory to his empire. So, as soon as he left, Vishnugopa asserted is authority over his kingdom. Not much is known of the successors of vishnugopa, except their names. The charters they issued have the regnal years and as such are of no value determining their time of accession or death. The exception for this is the case of Simhavarma-III. A book, Loka Vibhaga, by a Jaina author of his period, states that it was written in 380 of Salivahana era (458), in the 22nd regnal year of Simhavarma-III. In the time of simhavarma-IV, the last ruler, the Pallava rule was overthrown (566) by Kalabhras, who brought an extensive political revolution in Tamil Nadu\textsuperscript{2}.

THE TELUGU CHODA CHIEFS OF KANDURU:

Nos.39, 40 and 41 belonging to the Telugu Choda Chiefs of Kanduru. Of these the inscriptions Nos.39 and 40) from Pattanacheru and Yeleswaram belong to the reign of Mahamandaleswara Kanduru Gokarna Choda Maharaja and are dated Saka 1165 i.e., 1243 A.D\textsuperscript{3}. The other record which is from Peruru (No.40) registers a grant in favour of God Swayambhu Someswara at Peruru at peruru constructed by Sri Mamma Mallayanayaka, a servant of the Telugu Choda Chief Mahamandelswara Bhimana Choda, of Kasyapa Gotra and Karikalavanaya, soverlord of Kodurupura and belonging to Surya Vamsa, also refers to the settlement of certain dues in favour of these temples, Telugu Nakareswara and Arava Nakareswara\textsuperscript{4}.

From the Anumakonda inscription of Kakatiya Rudra, we learn that in the begining of his reign he tought with the Telugu Choda rulers of Kanduru, particularly Bhima and Chodadaya who were then ruling Panugal and neighbouring Districts and married the daughter of Udaya named Padma, after burning his capital\textsuperscript{5}. Inscriptions of this family are found in Nalgonda and Mahaboobnagar Districts. The Mamillapalli inscription of Bhima dated S.1100 gives us the geneology of this family from Udayaditya son of Gokarna and his two sons Bhima and Gokarna-II. Bhimana might possibly the son of Udaya Choda Maharaja

\textsuperscript{1} Inscriptions of Andhra Pradesh Vol - I, P. VI.
\textsuperscript{2} Ibid.
\textsuperscript{3} Inscriptions of Andhra Pradesh Vol - I, P. VII.
\textsuperscript{4} Ibid.
\textsuperscript{5} Ibid.
who perhaps succeeded his father as ruler of Kanduru. The absence of the name of his overlord, either Rudra or Ganapathi of the Kakatiya family in the inscription, however, is difficult to explain.

The other inscriptions from Pattanacheru and Yeleswaram the former dated 1243 A.D. Mentioning Mahanandaleswara Kanduru Gokarna Maharaja falls in the reign of Ganapatideva. Even in these records the name of the overlord is not mentioned. As suggested by Dr. Venkataramanayya and Sri M.S. Sarna the Kakatiya conquest of Telugu Chodas of Kanduru was never complete though there was an element of boast in the Anumakonda inscription of Rudra. Both Nelakondapalli and Mamillapalli records do not mention the name of Rudra as the overlord. Similarly the records under review also do not mention the name of Ganapati the Contemporary Kakatiya Monarch. Does this mean the Telugu Chodas of Kanduru were allowed to rule their ancestral dominions without any control of the Kakatiya overlord? 

Besides the army maintained by the feudatory chiefs, the king had his standing army. It was kept under the control of the commanders who were directly under the king.

But these are only surmises. No record or inscription mentions a Pallava tribe or clan in the North. Further, the word ‘Pallava’ does not mean a creeper either in Prakrit or Sanskrit.

Inscriptional evidences are amply available to show that the Satavahana rulers had matrimonial relations with the West Asian Sakas and Pahlavas. As such, many from these two tribes must have found shelter as soldiers in the service of the Andhra rulers. The Pahlavas were of the Parthian stock and occupied a dominant position. When the Parthains ruled over Iran (240 B.C. - 234 A.D.). Though they were in no way connected with the Achaemenid dynasty that ruled over Iran in the pre-Alexandrian period, the Pahlavas claimed descent from Kurush (6th century B.C.), the founder of that dynasty. They were proud of their racial superiority and called themselves Pahlavas (the first clan) and the new Persian language that was emerging during their regime also was designated as Pahlavi. After the decline or the Parthians, many of the Pahlavas migrated to India and by their valour gained positions of importance in various royal courts.

1. Inscriptions of A.P. Vol.-II. P.VIII.
2. Inscriptions of A.P. Vol.-II. P.VIII.
3. Inscriptions of A.P. Vol.-II. P.VIII.
4. Inscriptions of A.P. Vol.-II. P.VIII.
Along with the Sakas, the Pahlavas too embraced Hinduism and with a view to safeguard their social position as the first clan, they equated themselves with the first caste, the Brahmins. The term Pahlava was sanskritised as Pallava. As they were of a warrior tribe, they traced their descent from the Brahmin warrior, Drona of Bharadwaja gotra\(^1\).

The inscriptions of the Pallava rulers in the South add that Vira Kurucha, a Pallava general, received at the time of his marriage with a Naga princess, a Kingdom as a dowry from his father-in-law. The name ‘Kurucha’ can in no way be explained except by linking it with Kurush, the first ruler of Achaemenid dynasty from whom the Parthians traced their descent. Further, the foreign origin of the pallavas is also supported by the fact that the Pallava ruler Nandivarma-II (on the occasion of his being chosen as ruler) was offered a crown in the shape of an elephant’s scalp, a custom found in the Indo-Greek ruling dynasties only\(^2\).

A close perusal of the available inscriptions clearly shows that the early pallavas carved out a kingdom of their own in Andhradesa and shifted their capital later to Kanchipuram\(^3\).

Though some of the inscriptions of Pallavas provide us with lists of the names of the rulers of the dynasty, it is not easy to make out an orderly account as the lists contain the names of many collateral families clubbed together. However, by reconciling all the available inscriptions, a tenable account of the dynasty can be made out.

Though a definite date cannot be given for the declaration of independence by Vira Kurucha, the founder of the dynasty, the event can be assigned to the end of the second century, when the Satavahana regime was in a state of dissolution. His son, Karala, seems not to have played any important role at all. But his grandson, Skandamula, gave a last blow to the Chola power in the South and conquered Kanchi in or about 225. Kumara Vishnu, the son of Skandamula, extended the boundaries of the kingdom further and performed Aswamedha, to gain recognition as king of kings\(^4\). In his time the Cholas, under a new leadership, besieged Kanchi, but were utterly defeated and destroyed by Buddhavarma,

1. INS. of A.P. Vol.-I. P.VIII.  
2. Ibid.  
3. Ibid. P.IX.  
4. Ibid. P.IX.
the second son of Kumara Vishnu. With this conquest, the young prince assumed the title Cola Sagara badabanala (the aqueous fire that evaporated the Chola ocean). Kumara Vishnu was succeeded by his eldest son, Skandavarma-I, who proved to be a worthy son of a worthy father. He too performed an Aswamedha.

**Conclusion :-**

This Chapter denoated about historical background of Nalgonda District which helped for the formation of place-names influences various administrative divisions along with their rulers like chieftains, furitories, Officers, Princes, relations of Nobel family. Place names being named after above mentioned names came into existed in Nalgonda District.